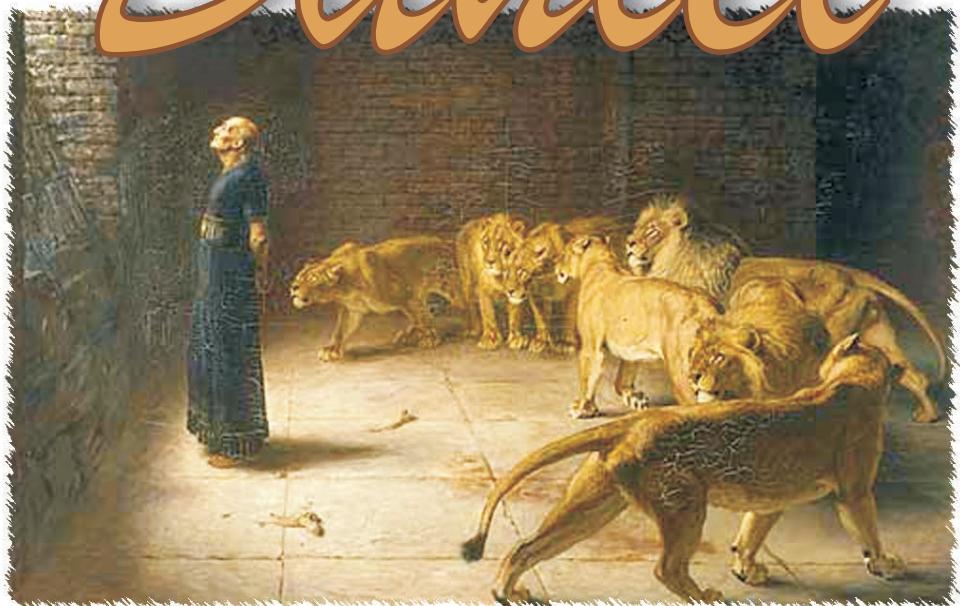


Study Guide

The Book of
Daniel



by Ted Stewart

SUNSET
International Bible Institute



THE BOOK OF DANIEL



INTRODUCTORY OLD TESTAMENT STUDIES

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Daniel Study Guide

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quotations within critical articles and reviews, including translation.

DISCLAIMER

The textbooks used in this course were selected because we consider them two of the best and well adapted to this course of study. “**The Book of Daniel**” commentary by Jim McGuiggan contains a wealth of knowledge which will increase your understanding of Bible history especially during the exile of the Israelites. “**Between the Testaments**” by D.S. Russell will be a help as you learn about this period of time. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements Level II Students (Non-Transferable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading:

You must read the book of Daniel two (2) times during this course of study.
Read Daniel one time in a modern version.

Tests:

There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first. There will be only two tests to complete for this course. One test is to be done at the end of lesson six (6) and the other will be done at the end of the study.

Memory Work:

Memory verses are to be done as you go through the study. You are asked to either write your verses out during the test, in the presence of the administrator, correct them with a different colored pen and turn them in with the mid-term or final test or quote them to the administrator during the course and he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You have 12 memory verses.

Due by the mid-term test: (6 verses)

Daniel 2:20-22, 44; 3:17-18.

Due with the final test: (6 verses)

Daniel 7:13-14; 8:20-21; 9:9; 10:12.

ASSIGNMENTS:

- * The Self Exam for each lesson is to be read previous to listening or viewing the material on the tapes.
- * All the memory verses assigned must be completed and either written or quoted before the mid-term or final test is taken.
- * All Self-Exams are to be completed at the end of each lesson.
- * All assignments **must be completed and turned in** at the time of the final exam to pass this course.

Instructions and Requirements

Level III Students

(Transferable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: Two books are required reading: The book of *Daniel* is to be read three (3) times during the course of this study. The commentary by Jim McGuiggan entitled, *The Book of Daniel* must be read as you progress through the course. *Between the Testaments* by D.S. Russell must also be read and a **two page evaluation** written and sent in with your final test. (**This reading and evaluation paper will be 10% of your grade**) The Audio Course, “Exile to John the Baptist” would enhance your study of Daniel and the events of this time period.

Memory Verses: You are required to memorize twenty seven (27) verses. These are to be done as you go through the study and the appropriate passages done at the appropriate time. Either quote these to your Test Administrator or write them out and have someone correct them with a different colored ink. If you write your memory verses, turn them in with your exam papers. (**10% of your grade**)
Please indicate which Bible version you are using.

Due by Mid-Term: (18 verses)

Daniel 1:8; 2:20-22; 2:44, 47; 3:17-18; 4:2-3, 37; 5:25-28; 6:10, 26-27.

Due by the Final: (9 verses)

Daniel 7:13-14; 8:20-21; 9:9; 10:12; 11:31; 12:2-3.

Writing: Two written assignments are required. (**10 % of your grade**)

- a. A sermon outline entitled “**Courage of Daniel**” due with the mid-term exam. The basis for this outline is to be from Daniel 1-6.
- b. A 2 page evaluation of “**Between the Testaments**”. Due with the final exam.

Exams: All “self exams” must be completed to receive a grade for this course. The completed Two major exams must be taken and passed, the Mid-term and Final exams. (**70% of your grade**)

Grade: Your total average grade for the course must equal 70% or above. The course requirements listed above will be given the following percentages in making up your grade.

- | | |
|----------------------------------|-------------|
| a. Readings and evaluation paper | 10% |
| b. Memory verses | 10% |
| c. Written assignments | 10% |
| d. Mid-term and final exams | 70% |
| TOTAL | <u>100%</u> |

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LESSON ONE

INTRODUCTION AND PERSONAL HISTORY OF DANIEL

INTRODUCTION:

aniel is one of the most amazing books in the Bible. From the study of this book, you will find your faith strengthened as you see the wondrous and wonderful ways God worked in Daniel's life. You will also see powerful examples of God's ability to foretell future events in great detail hundreds of years before they happen. Several religious groups use the book of Daniel as a proof text for their existence. So, it is very important that we study and learn this book. You will find the book of Daniel to be a book of mystery, a book of wisdom, a book of evidences, a book that will cause you to admire and love God more than you ever have before. It will give you the opportunity to probe the very mind of God. You will even see the Bible interpret itself. It is a book of integrity, of truthfulness and of remarkable future predictions. It is about a man of God and about men of God. As the book opens, we find Daniel in his teenage years standing with deep conviction upon God's word. He is unwilling to compromise. Daniel was trustworthy and honest in all of his dealings. He is a person we can emulate in government, in business and in daily living. The book of Daniel also reveals God's Son, Jesus. So, it is not only a book about God's man, it is also a book about God's Son.

LESSON TEXT: Daniel 1:1-21; All the Scriptures in the notes.

LESSON AIM: To see God as the righteous judge of His people.

LESSON OBJECTIVES: You will . . .

1. Learn of the background of the Babylonian captivity.
 2. Learn about the character and convictions of Daniel.
 3. See how God uses other kingdoms to accomplish His purposes.
-

Deep truths are taught in the book of Daniel about God. Each chapter illustrates a different attribute of God. **Chapter one** reveals God as the righteous judge of His people as He punishes them in Babylonian captivity, but He also protects those who are faithful to Him. **Chapter two** shows God as the omniscient revealer of the future as he reveals the innermost thoughts of man's mind and at the same time reveals future history and empires. **Chapter three** shows God as the protector of those who believe and trust in Him. **Chapter four** shows God as the king above all kings. **Chapter five** reveals God as the judge who weighs kings and kingdoms. **Chapter six** shows God as the Lord of laws and lions. **Chapter seven** reveals God as the ancient of days. The one who will establish His own kingdom that will last forever. **Chapter**

eight shows that God is the vindicator of His temple. In **chapter nine**, God is seen as the restorer of Jerusalem. In **chapter ten**, God is the provider of a Savior. Future events and kingdoms are revealed in **chapter eleven**. And in **chapter twelve**, God is shown as the one who will raise those faithful to Him from the dead to live in eternal bliss with Him forever.

THE ARRIVAL AT BABYLON

A. The Successful Siege (1:1-2)

1. Nebuchadnezzar, king of Babylon, besieged Jerusalem.
2. The Lord delivered Jehoiakim, king of Judah, into his hand.
3. Articles from temple also taken.
4. During third year of Jehoiakim (605 B.C.).

B. Why Did God Allow this to Happen?

1. God's people had fallen into idolatry (II Chronicles 36).
2. They no longer worship correctly.
3. They had massacred innocent people.
4. They had trodden down the righteous.

C. The Captive Nobles (1:3-7)

1. Ashpenaz ordered to teach language and literature of the Babylonians to some of the young Israelite exiles.
2. King assigned them a daily amount of food and wine from his table.
3. Three years of training required before entering into the king's service.
4. Daniel, Hananiah, Mishael and Azariah chosen for training.
5. New names given which glorified false gods instead of the true God.
 - a. "Daniel" changed to **Belteshazzar** (Baal, the Babylonian god, protects).
 - b. "Hananiah" changed to **Shadrach** (Servant of sin).
 - c. "Mishael" changed to **Meshach** (protected by Sheshach).
 - d. "Azariah" changed to **Abednego** (Servant of Nebo).

TRIAL BY FOOD

A. Daniel's Purpose and Plea (1:8)

1. Resolved not to defile himself with royal food and wine.
2. Asked permission not to defile himself.
3. How could king's food defile Daniel?
 - a. Jews were not permitted to eat any unclean meat.
 - b. It is possible that the food may have been sacrificed to the false gods of Babylon (I Corinthians 10:20-21).
4. Tells a lot about Daniel's character.
 - a. He refused to follow in his forefather's footsteps.
 - b. He was a courageous young man.
 - c. Daniel would not defile his body (I Corinthians 6:9-10).

B. Daniel's Progress, Proposition and Triumph (1:9-16)

1. Daniel asked to be tested for ten days with just vegetables and water.

2. God caused Daniel to find favor with the king's administrator.
3. God can cause your relationships to improve if you do what is right.
 - a. Put God first in your life.
 - b. Purify yourself of defilement.
 - c. Earnestly try to do the will of God.
 - d. God will bless you.
4. Results brought healthier and better nourished bodies. God blessed them.

TRIAL BY WISDOM

A. God's Gifts (1:17)

1. God gave knowledge and understanding of literature and learning.
2. Daniel given ability to understand visions and dreams of all kinds.
3. We can glorify God in whatever talent He has given us (I Corinthians 4:7).

B. The King's Examination (1:18-19)

1. At end of three years, these young men were presented to the king.
2. The king found none equal to them, so they entered the king's service.

C. The Brilliant Students (1:20-21)

1. They were found ten times better than all magicians and enchanters in kingdom.
2. God blessed them with potential, strong healthy bodies and with endurance.
3. Daniel was still serving in the Babylonian empire 67 years later in 538 B.C.
4. God can give you tremendous skill and efficiency in your job.
5. Put God first in your life, and He will bless you.

SUMMARY:

In the first chapter of Daniel, we have seen how God is the “Righteous Judge of His People.” He allowed the Judean Kingdom to be brought under the control of Babylon because they had fallen into the worship of idols. This is an example of the innocent suffering along with the wicked. Even in these dire circumstances, God richly blessed those who were still faithful to Him. God worked mightily in the lives of these four young men. He will work mightily in our lives if we remain faithful to Him.

CHAPTER BY CHAPTER OUTLINE TO BE MEMORIZED:

CHAPTER:

1. God is the righteous judge and protector of His people.
2. God is the omniscient revealer.
3. God is the protector of those who believe and trust Him.
4. God is the King above all other kings.
5. God is the judge who weighs kings and kingdoms.
6. God is the Lord of laws and lions.
7. God is the Ancient of Days and establisher of His own eternal kingdom.
8. God is the vindicator of His Temple.
9. God is the restorer of Jerusalem.
10. God is the provider of a Savior.
11. God is the revealer of future events and kingdoms.
12. God is the One who will raise the faithful from death.

SELF EXAM FOR LESSON ONE:

1. What is the lesson aim for Lesson One? _____

2. The book of Daniel opens in the third year of king Jehoiakim. What year is this?

3. Who was the king of Babylon who besieged Jerusalem at the beginning of this book? _____
4. Describe the four reasons God allowed Babylon to take Judah captive.
1) _____
2) _____
3) _____
4) _____
5. Describe three character traits of Daniel that made him “different”.
1) _____
2) _____
3) _____
6. What will God do when people put Him first in their lives?

WRITE THE CHAPTER BY CHAPTER OUTLINE OF DANIEL:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____

LESSON TWO

NEBUCHADNEZZAR'S FIRST DREAM

INTRODUCTION:

In Daniel chapter one, we learned that God is the righteous judge of His people. He allowed Judah to go into Babylonian captivity because they had been unfaithful to Him. In chapter two, we will see two other characteristics of God. He is the “Revealer of Mysteries” and the “Revealer of Future Empires.” God can reveal your innermost thoughts. He knows what you are thinking. He can also predict world events that will occur in the future. He has the ability to name world powers that will come into existence many years before they exist. As we examine chapter two, we will see both of these qualities in God: the ability to read the mind and the ability to predict the future.

LESSON TEXT: Daniel 2:1-49

LESSON AIM: To see God as the revealer of mysteries and the revealer of future empires. In this section, we will see that God has the ability to read minds and also to predict future empires.

LESSON OBJECTIVES: You will . . .

1. See that Nebuchadnezzar conceals his dream, and expects it to be revealed and interpreted.
 2. Learn that God has the ability to reveal the dream.
 3. See how God works through Daniel to interpret the dream.
 4. See that Daniel is promoted because of the abilities that God has given him.
-

NEBUCHADNEZZAR CONCEALS HIS DREAM

A. The Troubled Tyrant (2:1-3)

1. This event occurred in the *second* year of Nebuchadnezzar’s reign.
2. The king had dreams that troubled his mind.
3. The magicians, enchanters, sorcerers and astrologers were summoned.
4. He told them he had a dream and wanted to know what it meant.

B. The Mystified Magi (2:4-11)

1. Astrologers answered king in Aramaic, the language of Babylonia.
2. The book of Daniel is written in Aramaic from this point on.
3. Babylonians could have read “the book of Daniel” in their own language.
4. King would not tell them what he dreamed.

- a. He knew that if they could tell what the dream was, he could depend upon their interpretation.
- b. He also knew if they could not tell dream what he dreamed, their interpretation was not reliable.
- 5. The Astrologers concede that no one could tell the dream except the gods.
 - a. They admit their own weakness.
 - b. They admit that their gods do not dwell with men.
 - c. They were inadequate to the task and they admitted their own weakness in this matter.

C. The Doomed Diviners (2:12-13)

- 1. The king in anger orders all wise men of Babylon to be executed.
- 2. Men are sent to look for Daniel and his friends to put them to death.

THE PROPOSITION, PRAYER AND REVELATION

A. Daniel's Offer (2:14-16)

- 1. Daniel wisely and tactfully questions Arioch about the harsh decree.
- 2. Daniel is still a teenager – second year of Nebuchadnezzar's reign (604 B.C.).
 - a. Has been in Babylon for two years. (second yr. of 3 yr. training period)
 - b. He was still in his training period.
- 3. Daniel asks for time to interpret the dream.

B. Daniel's Prayer for Help (2:17-18)

- 1. He first consults with his godly friends.
- 2. He urges them to pray to God with him.
- 3. We should learn from Daniel's example.
- 4. If we do not ask, we will not receive (James 4:2).

C. God's Response to Daniel (2:19)

- 1. God revealed the mystery to Daniel during the night.
- 2. God revealed mystery in a vision.

D. Daniel's Response to God (2:20-23)

- 1. Daniel responds with praise and honor.
- 2. He acknowledges that God is the source of all wisdom and power.
 - a. God gives wisdom to the wise and knowledge to the discerning (Proverbs 1:5).
 - b. When we search for wisdom, God allows us to learn even more about Him.

E. Ready for the Appointment (2:24)

- 1. Daniel goes to Arioch whom the king had appointed to execute the wise men.
- 2. He tells Arioch, "Do not execute the wise men of Babylon."
- 3. Daniel confidently requests to go before the king so that he can interpret the dream.

DANIEL INTERPRETS THE DREAM

A. The Entrance, the Question, and Honor to Whom Honor Is Due (2:25-28)

1. Arioch identifies Daniel to the king as one of the exiles from Judah.
2. The king asks Daniel if he is able to tell the dream and interpret it.
3. Daniel tells the king that no person is able to explain the mystery on his own.
4. All glory and honor is given to God.
 - a. Did not take glory to himself.
 - b. Did not take credit for himself.
 - c. Did not build himself up arrogantly.
 - d. God does not bless the proud. He does bless the humble.
 - e. The humble receive wisdom and insight.

B. Daniel Reveals the Dream (2:29-35)

1. Daniel told the king that God was going to reveal the mystery.
 - a. Reason was so the king might know the interpretation.
 - b. Also, so that the king might understand what went through his mind.
2. The reason God gives knowledge.
 - a. Not for our enjoyment.
 - b. To share with other people and to help them.
3. The large, enormous, dazzling, awesome statue is described.
 - a. Head made of pure gold.
 - b. Chest and arms made of silver.
 - c. Belly and thighs made of bronze.
 - d. Legs of iron, feet partly of iron and partly of baked clay.
4. Then a rock strikes feet of the statue and breaks the statue into pieces.
5. The rock becomes a huge mountain and fills the whole earth.

C. Daniel Interprets the Dream (2:36-45)

(Refer to the chart on page 10)

1. King Nebuchadnezzar is the head of gold.
 - a. Given dominion, power, might and glory.
 - b. Babylonian empire one of greatest empires of all history.
2. A **second** inferior nation will arise represented by silver chest and arms.
 - a. Darius the Mede will take over kingdom at age 62 (Daniel 5:31)
 - b. Medo-Persian empire is named (Daniel 6:8)
 - c. History confirms these events ref. Omstead's History of the Persian Empire.
 - d. Archeological records confirm that Cyrus conquered Babylonian empire.
3. A **third** kingdom will rule the world represented by bronze belly and thighs.
 - a. Shaggy goat is king of Greece.
 - b. Large horn between eyes is the first king (Daniel 8:21).
4. A **fourth** kingdom will arise represented by iron legs with feet of iron and baked clay.
 - a. From history we learn this is the Roman empire.
 - b. Romans succeeded the Greeks.
 - c. Rome was in power when Jesus was born (Luke 2:1).
 - d. Augustus Caesar was in power when Jesus was born (1st Roman emperor).

5. Daniel predicts world history over a period of more than 500 years.
 - a. How well could you predict the next 500 years?
 - b. God knows the future – we don’t.
6. Observations about the Roman empire.
 - a. The toes were partly iron and partly clay.
 - b. Roman empire was partly strong and partly brittle.
 - c. Parts of Roman empire dominated entirely by Rome (very strong).
 - d. In other parts of empire, Rome allowed a national (captured) king to reign (brittle).

NOTE: During the days of Augustus Caesar, Herod was king in Palestine. This is one of the sections of the empire where there was some *clay*. Herod was allowed to reign independently, but he had to give his allegiance to Rome. Later after King Herod ceased to reign, a Roman governor, Pilate, was put into power. In this case, the clay became *iron*.

7. Then a **fifth** kingdom arises in the form of a little rock that smashes the image on its *feet*.
 - a. The rock hits image where clay and iron are mixed. This was the situation in Palestine when Jesus was born.
 - b. The rock grows into a mountain and fills the whole earth.
 - c. This kingdom will crush all the other kingdoms, and it will never be destroyed.

NOTE: This actually happened during the days of the Roman empire. As we have already seen, Jesus was born during the days of Augustus Caesar. In **Mark 1:15**, Jesus said, “*The time has come.*” . . . “*The kingdom of God is near.*” The time was the time that the prophets (including Daniel) had foretold. In **Mark 9:1**, Jesus told His disciples that some of them would not taste death before the kingdom of God would come with power. The kingdom had to be established during the lifetime of the apostles. In **Matthew 28:18** Jesus made the following statement, “*All authority in heaven and on earth has been given unto me.*” He claimed to be King of kings and Lord of lords. When Jesus was raised from the dead, He became that king who rules over everything that exists. In **Ephesians 1:20-21**, we are told that God “*raised Him from the dead and sat Him at His right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.*” The kingdom was established just as God promised it would be!

- d. Jesus told His apostles to take the gospel of the kingdom of God and spread it all over the world.
- e. When we submit to the King, we will also be willing to expand His kingdom.
8. Jesus is the rock that smashed the other kingdoms.
 - a. Jesus was made the chief cornerstone of His kingdom (Matthew 21:42-44).
 - b. Peter referred to Jesus as the “living Stone” (I Peter 2:4).

- c. That living Stone is still ruling over His kingdom 2,000 years after His kingdom began.
 - d. The kingdom of God resides all over the world today.
- D. Daniel and His Friends are Promoted (2:46-49)**
1. Nebuchadnezzar gives honor to God because He revealed the mystery through Daniel.
 2. Daniel is placed in a high position ruling over the province of Babylon and all its wise men.
 3. King appoints Shadrach, Meshach and Abednego as administrators over the province of Babylon at Daniel's request.

**“Praise be to the name of God
for ever and ever; wisdom and
power are his.”**



SELF EXAM FOR LESSON TWO:

1. What language was used from Daniel 2:4 to the end of the book? _____
2. Give two reasons why the king would not tell what he had dreamed.
 1) _____
 2) _____
3. When the astrologers conceded that they could not tell what the king had dreamed, what were they admitting?
 1) _____
 2) _____
4. What was the penalty for the wise men when they were unable to tell the king what he had dreamed? _____
5. Who did Daniel give credit to for interpreting the king's dream? _____
6. Fill in the following information relative to the enormous statue that the king saw in his dream:

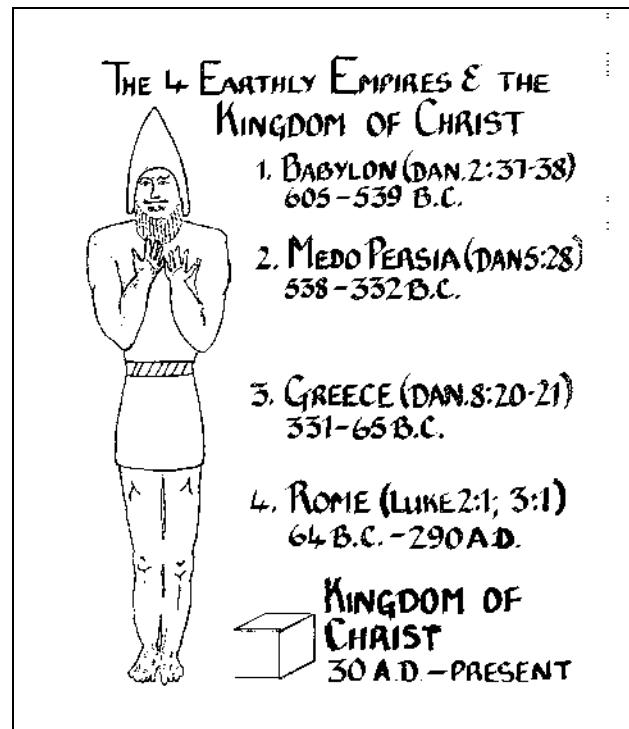
| <u>Part of Body</u> | <u>Material/s</u> | <u>Name of Kingdom Represented</u> |
|---------------------|-------------------|------------------------------------|
| Head | _____ | _____ |
| Chest & Arms | _____ | _____ |
| Belly & Thighs | _____ | _____ |
| Legs | _____ | _____ |
| Feet | _____ | _____ |

7. What kingdom was represented by the little rock? _____

8. What became of the rock that struck the statue in the dream? _____

9. List the four Scriptures from your notes that describe the development that took place in the fifth kingdom. Briefly explain the importance of each Scripture to the kingdom's development.

| <u>Scripture</u> | <u>Importance to Kingdom's Development</u> |
|------------------|--|
| 1. _____ | _____ |
| 2. _____ | _____ |
| 3. _____ | _____ |
| 4. _____ | _____ |



LESSON THREE

NEBUCHADNEZZAR'S IMAGE OF GOLD

INTRODUCTION:

N In chapter one, we learned that God is the righteous judge. He punished His people by allowing them to be taken into Babylonian captivity. But even through those difficult times, God protected Daniel and his faithful friends. In chapter two, God was seen as the revealer of mysteries and the revealer of future events including world empires. The last kingdom predicted in chapter two was the coming of His own kingdom. In Revelation 1:5, the apostle John records that Jesus Christ is the ruler of the kings of the earth. He did not refer to this as a future event. He said, "*He is.*" When Jesus ascended to the throne of God, He ascended above all principalities and powers and might and dominion. He is over the angels and over every king on the earth. He even decides who will be the kings of the earth.

Jesus has made His people to be His kingdom. So, the church is His kingdom. It was established almost 2,000 years ago. It is an eternal, universal kingdom. In chapter three, we will learn some additional characteristics of God. We will see His omnipotent, all powerful **protective ability** even when His people are going through fire. Sometimes we go through fires that test us. They may come in the form of suffering, tribulation, affliction, or difficulty. In this chapter, we will see three young men who pass through a fire that tested them and made them pure as gold.

LESSON TEXT: Daniel 3:1-30

LESSON AIM: To see God as the one having omnipotent power (unlimited authority or influence) and the ability to protect His people in any situation.

LESSON OBJECTIVES: You will . . .

1. See that Nebuchadnezzar sets up a huge image and issues a decree that everyone in the kingdom is to bow down before it.
 2. See how Daniel's friends refuse to bow to the image even when threatened with the penalty of death in a fiery furnace.
 3. Experience the power of God as He protects Shadrach, Meshach, and Abednego in the fire.
 4. Learn how God blesses those who trust in Him.
-

NEBUCHADNEZZAR ERECTS A HUGE IMAGE

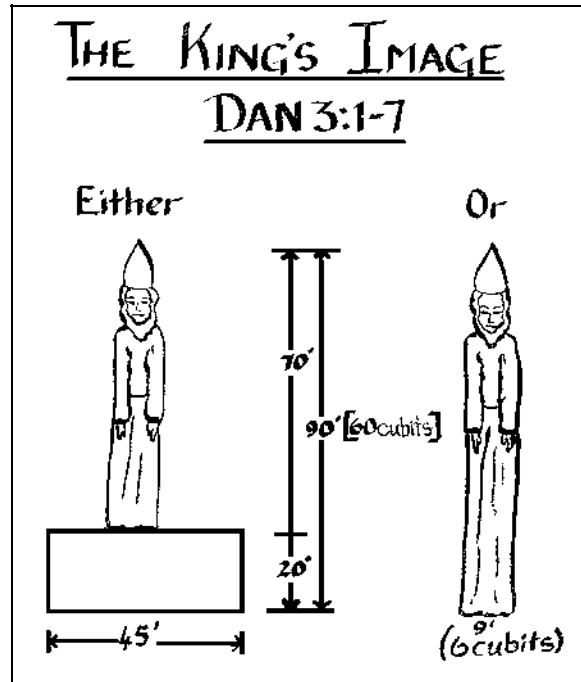
A. A New Idol-god (3:1-7)

1. King makes an image of gold 90 ft. high and 9 ft. wide.
 2. Set up on plain of Dura in the province of Babylon.
 3. Historian, Herodotus, records a god, Margac, that the king made.
 - a. Made of solid gold and weighed 53,000 pounds.
 - b. Worth approx. \$350,000,000.
 - c. King had immense wealth.

B. Substantiating Proofs

C. Other Background Information

- The king commands the people to worship him as a god.
 - A common practice in Egypt. King was representative of sun god. Was the son of the sun god.
 - Assyrians considered themselves gods.
 - Throwing people in a fire was common practice in Babylon i.e. Ahab and Zedekiah (Jeremiah 29:21-24).



DANIEL'S FRIENDS REFUSE TO WORSHIP KING'S IDOL

A. The Character of Daniel's Three Friends (3:8-12)

1. Shadrach, Meshach, and Abednego are men of integrity, sincerity, commitment and dedication.
 2. They love God and refuse to disobey Him.

B. What God's Law Teaches

1. The Law forbid the worship of any other god (Exodus 20:4-5).
2. God commands us to submit to those in power and to the ordinances of men (Romans 13:1-7).
3. Peter tells us to obey God rather than man (Acts 5:29).

C. Which law do We Follow?

1. We must choose the higher of two laws when they conflict (God's Law).
2. Daniel's friends chose God's Law above Nebuchadnezzar's law.

DANIEL'S FRIENDS TRUST JEHOVAH GOD

A. The King's Foolish Rage (3:13-18)

1. The king summons Daniel's friends and questions them.
2. He makes a rash threat.
3. Nebuchadnezzar defies God, "*And what god will be able to rescue you from my hand?*"

B. The Ultimate Test of Faith

1. Shadrach, Meshach, and Abednego put complete trust in God – "*If we are thrown in the blazing furnace, the God we serve is able to save us from it. And He will rescue us from your hand, O King. But even if He does not, we want you to know, O King, that we will not serve your gods or worship the image of gold you have set up.*"
2. What a great demonstration of faith and courage.

DANIEL'S FRIENDS ARE PROTECTED IN THE FURNACE

A. Faith vs. Fire (3:19-25)

1. Furnace is heated seven times hotter than usual.
2. The flames are so hot that they kill the soldiers who take the young men up to the mouth of the furnace.
3. Nebuchadnezzar sees another person in the fire with the young men.

B. God Sent His Deliverer

1. Nebuchadnezzar sees a fourth figure that looks like "*the son of the gods.*"
2. Later the king refers to this figure as an angel.
3. Whichever it was, God sent His deliverer and saved the men from the fire.

DANIEL'S FRIENDS ARE PROMOTED

A. The Men Emerge Un-singed (3:26-29)

1. The king summons the three men from the furnace, "*Servants of the Most High God, come out! Come here!*"
2. The king was so impressed he decreed that if anyone said anything against the God of Daniel's friends, that person would be cut into pieces and his house would be turned into piles of rubble, "*for no other God can save in this way.*"

B. The Men Are Commended Then Promoted for Defying the King's Orders (3:30)

SELF EXAM FOR LESSON THREE:

1. What new characteristics of God do we learn in Chapter 3? _____

2. What material was the huge image made from that Nebuchadnezzar set up? _____
3. What were the dimensions of this image? _____ high; _____ wide.
4. Where was the huge image located? _____
5. If the image height included the mound that Archeologists discovered, the image would be in the exact proportion to the _____ of a _____.
6. Whom did King Nebuchadnezzar claim to be in the image he made? _____
7. What was the penalty for not bowing down to the image? _____
8. List three Scriptures and the principal taught in each describing what God's Law teaches about worshiping God versus other gods:
 - a. _____
 - b. _____
 - c. _____
9. When two laws conflict (God's versus a government's), which one do we follow? _____
10. What did Shadrach, Meshach, and Abednego say that demonstrated their deep faith in God? _____
11. What two descriptions did the king give to the fourth figure in the fire with Daniel's friends?
 - a. _____
 - b. _____
12. What did the king say that indicated he was very impressed when Daniel's friends emerged un-singed and unhurt from the furnace? _____

LESSON FOUR

NEBUCHADNEZZAR'S VISION OF A GREAT TREE

INTRODUCTION:

In chapter four, we find King Nebuchadnezzar developing a growing appreciation for the God of Daniel. You may recall that in chapter two, Daniel was summoned to reveal a dream that the king had in his mind. When Daniel gave the dream and the interpretation, the king was deeply impressed with the God of Daniel. In chapter three, the king was astonished by the miraculous deliverance of Shadrach, Meshach and Abednego from the fire. In fact he was so impressed that he issued a decree that anyone who spoke evil of the God of Shadrach, Meshach and Abednego would be cut to pieces. He recognized that God was a very powerful God. In chapter four, we find another event in the life of Nebuchadnezzar that convinces the king that the God of Daniel is the King of kings and Lord of lords. He comes to the realization that God is **King above all kings** including Nebuchadnezzar.

LESSON TEXT: Daniel 4:1-37

LESSON AIM: To see that God is the King of all kings and Lord of all lords.

LESSON OBJECTIVES: You will . . .

1. See how God affected Nebuchadnezzar by reading his proclamation.
 2. Learn about the dream Nebuchadnezzar had concerning a huge tree.
 3. Hear Daniel's interpretation of the king's dream.
 4. See how God humbled Nebuchadnezzar.
 5. Experience the king's restoration of sanity and power over his kingdom.
-

THE KING'S PROCLAMATION

A. Nebuchadnezzar's Confession (4:1-3)

1. All of chapter four is written by King Nebuchadnezzar.
2. The king gives great glory and honor to the God of Heaven.
3. The following verses will tell what caused the king to reach this conclusion.

B. Nebuchadnezzar's Vision

1. The Helpless Advisors (4:4-7).
 - a. The king was at home in his palace, contented and prosperous.
 - b. He had a dream that made him afraid.
 - c. All the wise men of Babylon were brought in to interpret the dream.
 - d. None of the wise men could interpret the dream.

C. Daniel Brought in to the King (4:8-18)

1. The king expresses his confidence in Daniel.
2. The vision is told to Daniel by the king.
 - a. The vision consisted of a huge tree that touched the sky and was visible to the ends of the earth.
 - b. The tree was beautiful, and it provided abundant fruit.
 - c. A messenger from heaven commanded that the tree be cut down.
 - d. The stump and its roots were to remain bound with iron bonds.
 - e. Then the messenger said: "*Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth. Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him.*"
3. What did this dream mean? Daniel was asked to interpret this dream.
4. Above is an illustration of the king's vision.



DANIEL INTERPRETS THE VISION

NOTE: The Jehovah Witnesses use this chapter as a proof text for the origin of their religious sect in 1914 A.D. Verse 16 says, "*Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him.*" The Jehovah Witnesses teach that the seven times in this text indicate seven years. There is some biblical precedent for this in Revelation 12:14 where $3\frac{1}{2}$ times is later interpreted to mean $3\frac{1}{2}$ years. In this case seven times equals seven years. They say these seven years represent the period of time from Nebuchadnezzar becoming king until the time when God sets up His kingdom. Verse 17 reads, "*The decision is announced by messengers; the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.*" They interpret after the seven times, that God is going to give Nebuchadnezzar's kingdom to Christ, and that will be the establishment of Christ's kingdom. As was previously mentioned, they interpret that seven times equals seven years. They use 360 days in a year, and they multiply seven years times 360 days. The result is 2,520 days. Then they change the days to years believing that a day corresponds to a year in prophecy. They base this on the event when the twelve spies were sent into the land of Canaan for forty days and returned with a bad report. God then said, "*For forty years – one year for each of the forty days you explored the land – you will suffer for your sins and know what it is like to have me against you.*" (Numbers 14:34). Then they take the date

that Nebuchadnezzar became king (606 B.C.) and add 2,520 years and come up with the date of 1914 A.D. This is supposedly the date that Jesus Christ established His kingdom.

(SEE PAGE 21 FOR A CHART SHOWING THIS TEACHING)

There are several false assumptions in this theory.

- 1) Seven times = seven years.
- 2) Years are then converted into days and then days back to years.
- 3) We begin with seven years and end up with 2,520 years.
- 4) There is no biblical precedent in prophecy for turning years into days and then days back into years.
- 5) Also, they interpret the tree in this dream to represent God's kingdom. They teach that God's kingdom was re-established in 1914 A.D. when the Jehovah Witnesses group was established.
We learned in the last lesson, the kingdom of God was established in the lifetime of the apostles, not in 1914. (See Mark 1:15 and 9:1).

A. Daniel's Reluctance (4:19)

1. Daniel interprets the dream. We do not have to depend upon man's interpretation.
2. Daniel wishes the interpretation applies to the enemies of the king instead of to the king himself.
3. Daniel is afraid to tell the king what the dream means.

B. The Huge Tree (4:20-22)

1. In vs. 22, Daniel tells Nebuchadnezzar that he is the tree; "*You, O king, are that tree!*"
2. The tree is not God's kingdom as the Jehovah Witnesses interpret it to mean. The tree is the king.

C. The Importance of Cutting Down the Tree (4:23-27)

1. A holy messenger from heaven said, "*Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground.*"
2. The messenger also said it would be drenched with dew and would live like wild animals until seven times pass by for him.
3. This decree was directed toward King Nebuchadnezzar personally.
 - a. Told he would be driven away from people.
 - b. He would live with wild animals.
 - c. He would eat grass like cattle and be drenched with the dew of heaven.
 - d. Seven times would pass before the king would acknowledge that God is sovereign over the kingdoms of the earth.
 - e. The tree stump with its roots meant that the kingdom would be restored to the king when he acknowledged that heaven rules.
4. Daniel's interpretation of dream.
 - a. The tree represents King Nebuchadnezzar.
 - b. The king is going to lose his kingdom.
 - c. One day his kingdom will be restored back to him.

- d. He must acknowledge that it is God who determines who the world rulers are before he receives his kingdom back.
- e. Seven times will pass until he recognizes this and has his kingdom restored.
 - 1) Seven times could represent seven years, seven months or seven weeks.
 - 2) The number seven represents completeness. A complete period of time will pass over the king before his kingdom will be restored.

NEBUCHADNEZZAR'S HUMILIATION

A. The Dream Becomes Reality (4:28-30)

- 1. Twelve months later the king was walking on the roof of his royal palace.
- 2. He said, "*Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?*" (vs. 30).
- 3. The king was filled with pride and arrogance.

B. The King Loses Everything (4:31-33)

- 1. In vs. 31-32, a voice came from heaven and immediately put into effect the fulfillment of the vision Nebuchadnezzar had seen.
- 2. In Isaiah 39:6-7, Hezekiah was told that Jerusalem would be conquered by Babylon.
- 3. Nebuchadnezzar did not recognize the power God had given him. He thought he had built his kingdom by his own ability.
- 4. Babylon was the largest, strongest city in world.
 - a. Had thick double walls around circumference.
 - b. It was 55 ½ miles in circumference.
 - c. Had famous Hanging Gardens of Babylon inside city.
 - d. Was a beautiful city with gardens, flowers, shrubbery and greenery.
Was one of wonders of the world.
- 5. We need to realize that all we have is from God (I Corinthians 4:7).
 - a. We too can be tempted to fall into same sin as Nebuchadnezzar.
 - b. We must not be filled with pride.
- 6. Nebuchadnezzar's inscriptions portray his pride as well. "*I went down and built the foundations for these walls down in the regions of the Hadean world below. I have built the walls up so high they reach into heaven.*"
- 7. Some people today act like animals just like King Nebuchadnezzar did.

NEBUCHADNEZZAR'S RESTORATION

A. The Light Comes On (4:34-35)

- 1. Nebuchadnezzar has recognized that God is the one eternal King.
- 2. There are no eternal kings on earth.
- 3. God will remain on the throne even though earthly kingdoms like the Babylonian, Medo-Persian, Grecian and Roman empires fall.
- 4. God is King of kings. His dominion is everlasting.
- 5. God determines who will reign on earth. He is in control of the kingdoms of the world.

6. *God is in control of world history, of the future and of nations at the present time.*

B. The Confession (4:36-37)

1. The king said, "*I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him; ‘What have you done?’”* (vs. 34b-35)
2. Nebuchadnezzar learned such a powerful lesson.
3. His might, his glory, and his riches were nothing unless God allowed him to be something.
4. No ruler today is as powerful as Nebuchadnezzar, but he had to learn to submit to God just as we do.
5. We need to give God the glory and honor because all of our talents and abilities are from Him (Proverbs 3:6).
6. Revelation 1:5 confirms who Jesus is: "*Jesus Christ, . . . the ruler of the kings of the earth.*"

SUMMARY:

When Jesus came to the earth, He died upon the cross for our sins, was buried, and then He was raised on the third day. He then appeared to His disciples for forty days, and then He ascended into the clouds to the very throne of heaven. He sat down at God's right hand to reign as King of kings and Lord of lords forever. He is the one who decides who the rulers of the nations are today (Romans 13:1-2). We should enjoy great comfort knowing that God is in control. We should have no reason to worry.

The same lesson that God taught Nebuchadnezzar could be the same lesson that He has to teach our country. He may also have to teach us humility so that we will be humble and give God all the glory He deserves. Nebuchadnezzar was spending so much money on his works, that he neglected the poor. We need to do God's will by taking care of the poor and giving Him the glory. If we do this, we are told in Proverbs 14:34, "*Righteousness exalts a nation, but sin is a disgrace to any people.*"

Let us give God the glory. Let us serve Him, and let us help our nation and our leaders recognize the one true God and give Him the glory He so rightly deserves. The result will be that we will all be blessed as Nebuchadnezzar was ultimately blessed.

SELF EXAM FOR LESSON FOUR:

1. What is the lesson aim for lesson four? _____

2. What person authored Daniel 4? _____
3. What is different about the way the king approached the interpretation of his dream in chapter two with his dream in chapter four? _____

4. Who was finally able to interpret the king's dream in chapter four? _____
5. Describe the king's dream in this chapter. _____

6. Describe the process in which Jehovah Witnesses tie their beginning to 1914 A.D.

7. What two Scriptures teach that the 1914 date used by Jehovah Witnesses could not be true?
1) _____ 2) _____
8. Who or what does the tree in the king's dream represent? _____

9. What period of time took place between the dream and the actual occurrence of events predicted in the dream? _____

10. What two characteristics in the king prompted the events predicted in the dream?

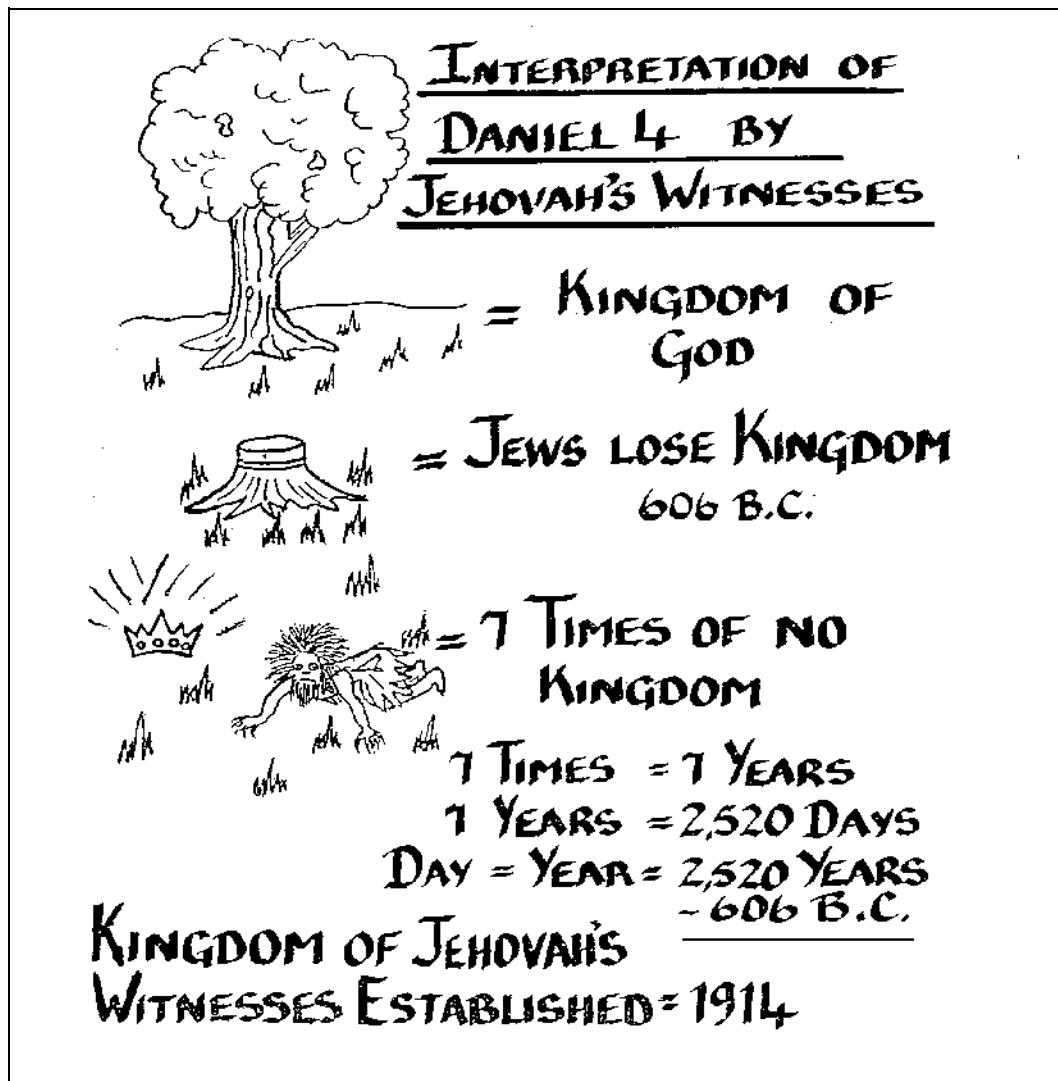
1) _____ 2) _____

11. Who was the king of Judah when Isaiah prophesied that Jerusalem would be conquered by Babylon? _____

12. Who rules over the kings of the earth? _____

13. What/who should the king of Babylon have been spending his money on instead of spending it on his works? _____

THE JEHOVAH'S WITNESS RELIGIOUS ORGANIZATION'S
INTERPRETATION OF THE VISION IN DANIEL FOUR.



LESSON FIVE

BELSHAZZAR AND THE HANDWRITING ON THE WALL

INTRODUCTION:

 In chapter four, we discovered one of the most intriguing chapters in the Bible. King Nebuchadnezzar learned the hard way that there is a King above all kings. His name is the **Lord God Jehovah**. He is the one who gave Nebuchadnezzar the privilege of ruling as king, and He retained the right to take that privilege away. After spending time eating grass with the animals in the field, God gave Nebuchadnezzar his kingdom back. In chapter five, a descendent of King Nebuchadnezzar, King Belshazzar, fails to recognize that God is King above all kings. As a result, he not only loses his kingdom but his life as well.

LESSON TEXT: Daniel 5:1-31

LESSON AIM: To see God as the righteous judge who weighs kings and kingdoms.

LESSON OBJECTIVES: You will . . .

1. See how Belshazzar defiles the temple vessels taken from Jerusalem.
 2. Witness the terror in Belshazzar as he sees a hand write on the wall.
 3. Experience God working through Daniel in interpreting the handwriting.
 4. Learn how Babylon was overtaken and how Belshazzar was killed.
-

BELSHAZZAR DEFILES THE TEMPLE VESSELS

A. A Huge Party Is Given (5:1-3)

1. A thousand nobles attend the king's party.
2. While drinking wine, Belshazzar orders that the golden and silver goblets be brought.
 - a. Nebuchadnezzar, his father, had taken them from the temple in Jerusalem.
 - b. The king, his nobles, his wives and his concubines drank from them.

B. Idolatry Is Rampant (5:4)

1. They praised the gods of gold, silver, bronze, iron, wood and stone.
2. This grieved God's heart.

C. Who Was Belshazzar?

1. Historians denied the existence of Belshazzar for many years.
 - a. Herodotus wrote about 400 B.C. indicating that Nabonidus was king, not Belshazzar.
 - b. For many centuries, people ridiculed the book of Daniel as being historically unreliable.
 - c. They thought the wrong king was named in Daniel.
2. Archaeologists discovered tablets inscribed by King Nabonidus.
 - a. The Ancient Near Eastern Texts, edited by Prichard, record this discovery.
 - b. Inscription tells that Nabonidus left his oldest son in charge while he went toward Tema.
 - c. He decided to retire, and left the kingship to his son.
 - d. Other inscriptions record the name of his son – “Belshazzar”
 - e. So, Daniel was the only accurate historian for this era.
3. Daniel was told later in the chapter (v. 16) that he would be made third ruler if he could interpret the handwriting on the wall.
 - a. If he would be made third ruler, that means there were already two rulers in existence.
 - b. Daniel knew the father and son were co-reigning kings.
 - c. Proves Daniel wrote during that period of history because documents about Belshazzar were buried and were not discovered until modern times.
 - d. The book of Daniel is an authentic historical document.

D. Other Historical Facts from Daniel

1. Many scholars claim “Daniel” was written during the Greek empire.
 - a. Could not be true because the Greeks had no knowledge of Belshazzar.
 - b. While feast was going on inside Babylon, Cyrus of Persia, was outside implementing a plan to capture the city.
 - c. Babylon had two walls. Each was ninety feet high. Impossible for enemies to go over walls.
 - d. The Ancient Near Eastern Text records that Cyrus diverted the Euphrates River with canals and went under the walls into the city on the dry river bed.
 - e. In Isaiah 44-45, God predicted that Cyrus would conquer Babylonian empire. He calls Cyrus by name.
 - f. Isaiah was written about 160 years before Daniel (740-700 B.C.).
 - g. The Ancient Near Eastern Text archives tell about the huge feast the king was having when Cyrus conquered the city of Babylon.

BELSHAZZAR SEES THE HANDWRITING

A. A Detailed Eye Witness Account (5:5-6)

1. Fingers of a human hand appeared and wrote on the “plaster” of the wall near the “lamp stand”.
 - a. When the palace was uncovered by archeologists, “plaster” was found on the walls.

- b. Detailed account even mentions the “lamp stand.” Only an eye witness account would give these kinds of details.
- 2. The king’s reaction was graphic.
 - a. The king’s face turned pale.
 - b. The king’s knees knocked together. He was scared!

B. The King Called for His Enchanters, Astrologers and Diviners (5:7-9)

- 1. Whoever could read the writing on the wall, would be clothed in purple, have a gold chain placed around his neck, and he would be made third highest ruler in the kingdom.
- 2. None of the king’s wise men could read the writing, much less tell what it meant.
- 3. King Belshazzar became even more terrified and his face grew more pale.

DANIEL INTERPRETS THE HAND-WRITING

A. The Queen Enters (5:10-12)

- 1. She is the queen mother because the king’s wives were already at the banquet.
- 2. “The queen” is the wife of Belshazzar’s father, Nabonidus.
- 3. The queen is probably the daughter of Nebuchadnezzar.
 - a. The queen’s son, Belshazzar, is the grandson of Nebuchadnezzar.
 - b. It was a common expression to call your grandfather your father.
- 4. The queen tells Belshazzar about Daniel’s ability to interpret mysterious events.

B. Daniel Is Summoned (5:13-17)

- 1. The king asks Daniel if he can read what has been written on the wall and then interpret it.
- 2. The same promise is made to Daniel as has been made to the other wise men if he can read and interpret the writing.
 - a. Daniel tells the king to keep his gifts, and give them to someone else.
 - b. Daniel does agree to read and interpret the writing for the king.

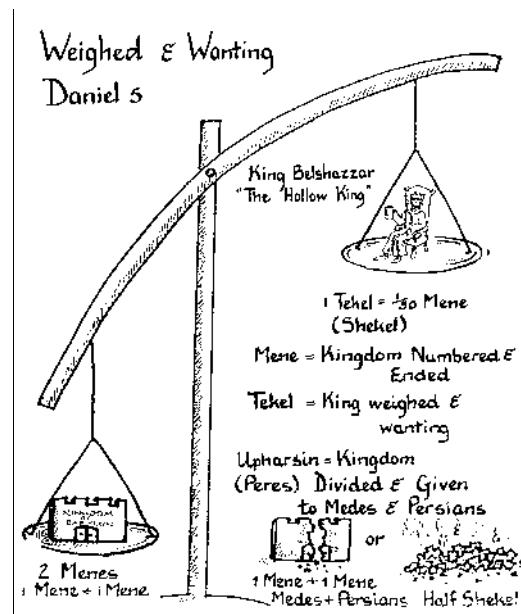
C. Daniel Reminds King Belshazzar What Had Happened to King Nebuchadnezzar (5:18-23)

- 1. He was probably the most powerful king who had ever lived.
 - a. People of every language dreaded and feared him.
 - b. He put to death those he wanted to put to death.
 - c. Those he wanted to spare, he spared.
 - d. He promoted and humbled people.
- 2. He was temporarily stripped of his kingdom because of his pride.
- 3. Belshazzar was old enough to have learned the lesson of humility from Nebuchadnezzar, but he did not.
 - a. He had taken the sacred vessels consecrated to God and used them profanely.
 - b. He is reminded that his gods cannot hear, understand nor do anything.
 - c. He had shown no respect to God as Nebuchadnezzar had done.

- d. Daniel told the king he had set himself up against the Lord.

D. The Meaning of the Writing on the Wall (5:24-29)

1. The inscription that was written is: “*Mene, mene, tekel, parsin.*”
 - a. *Mene* means: “*God has numbered the days of your reign and brought it to an end.*”
 - b. *Tekel* means: “*You have been weighed on the scales and found wanting.*”
 - c. *Peres* means: “*Your kingdom is divided and given to the Medes and Persians.*”
2. Some of the words have double and triple meaning. As nouns they mean:
 - a. *Tekel* = a shekel.
 - b. *Mene* = fifty shekels.
 - c. *Peres* = a half-shekel or many half-shekels.
3. As verbs these words mean:
 - a. *Tekel* = to weigh.
 - b. *Mene* = to number.
 - c. *Peres* = to divide.
4. Daniel tells the king the inscription means: “*You have been weighed in the balances and found wanting.*”



NOTE: The diagram above indicates the kingdom of Babylon on one side and King Belshazzar on the other side of the scales. This means, “King Belshazzar, you have been weighed in the balances, and you have been found lacking because you do not measure up to the kingdom that God has put you over. You are only a half-shekel king over a fifty shekel kingdom.” In verse 28, Belshazzar is told that his kingdom is divided and given to the Medes and Persians.

5. Despite the bad news, the king kept his promise and gave Daniel the gifts he had promised.

BELSHAZZAR IS KILLED

A. The Kingdom Becomes the Medo-Persian Empire (5:30-31)

1. Belshazzar was killed that same night.
2. Darius, the Mede, takes over the kingdom at the age of 62.
3. Cyrus is established as king.

B. Darius versus Cyrus

1. Cyrus was the General over all the armies.
2. He conquered the city and killed Belshazzar.
3. In Daniel 1:21, “*Daniel remained there* (in the palace of King

- Nebuchadnezzar) until the first year of King Cyrus.”
4. Inscriptions say that Cyrus left the kingdom of Babylon under the control of his subordinate, Gubaru, the Mede.
 - a. The term, “Darius,” was used as a term of royalty.
 - b. Evidently Gubaru, the Mede, took the name “Darius” as his second name of royalty.
 - c. The History of Persia by Omstead records that Gubaru became a king with the authority to issue decrees in his own name under the laws of the Medes and the Persians.
 5. Cyrus returned to his palace in Ecbatana, Persia, where he reigned.
 6. Hence, the kingdom became the Medo-Persian empire ruled by a king from each half of the empire.

CONCLUSION:

In Chapter 6, we will see Darius enacting laws for the Medo-Persian empire. We will also meet Cyrus again later in the book of Daniel. Daniel knows that Cyrus is still king, and he also knows that Gubaru has changed his name to Darius and is still reigning in Babylon. Inscriptions discovered centuries later confirm what Daniel wrote is true. The Babylonian world empire lasted from 605 to 539 B.C. (approximately 67 years). In Daniel 9, we will see Jeremiah predicting that the Babylonian empire would fall to the Medes and the Persians. Both Isaiah and Jeremiah, made similar predictions. So, the great Babylonian empire fell because it’s king was filled with pride and arrogance. He was unwilling to repent. What seemed so powerful and impenetrable became dust at the hand of God. There is a great lesson for us from this chapter. Do not trust in riches or power or intelligence. Put your trust in God and give glory to Him. “*He who humbles himself will be exalted*” (Luke 14:11).

SELF EXAM FOR LESSON FIVE:

1. Why did the banquet held by Belshazzar grieve God's heart? _____

2. What king did many historians think ruled Babylon instead of Belshazzar?

3. What texts record the archeological find that confirm Belshazzar was king?

4. Daniel was promised he would be made _____ ruler if he could interpret
the handwriting on the wall.

5. What was Belshazzar's reaction when he saw the fingers of a human hand writing
on the wall?

6. Name two details about this event that prove the writing on the wall was
recorded by an eye witness account?

a) _____ b) _____

7. List the words that appeared on the wall and give the meaning of each according
to Scripture.

8. Explain who Cyrus and Darius were.

9. What was Darius' other name? _____

10. What kingdom took over the Babylonian empire? _____

LESSON SIX

DARIUS' FOOLISH DECREE

INTRODUCTION:

A review of the first five chapters of Daniel will give us a clearer understanding of chapter six. There was a belief during Daniel's day that thought if a nation conquered your nation, then the god of the conquering nation was more powerful than your god. Because of this false belief, a lot of Jews may have been thinking that the Babylonian god was more powerful than Jehovah God. The book of Daniel was written to show that this false belief was not true. The reason God allowed the Jews to be taken into captivity was because of punishment for their sins. It was not because of the inferiority of their God. Jehovah God used the Babylonian empire to punish His people, but God was still in control. Jehovah God is not only the God of the Jews; He is the God of all nations in the world.

In **chapter 1**, we saw the Jewish captives being protected by God as they trusted Him. In **chapter 2**, King Nebuchadnezzar had a dream. In that dream, God depicted the future of world empires. The breadth of this dream stretched to the Roman empire and the empire that Jesus would establish. We clearly see that God is in control of all of these nations. In **chapter 3**, Nebuchadnezzar made a huge image (probably of himself), and then he commanded everyone to worship it. Those who refused to worship the image were thrown into a fiery furnace. Shadrach, Meshach and Abednego were thrown into the fiery furnace because of their desire to please God rather than King Nebuchadnezzar. This event shows that Jehovah God is more powerful than the god of fire that the Babylonians worshiped. In **chapter 4**, we find King Nebuchadnezzar filled with pride. He thought he was the greatest person in the whole world, but God took care of his pride by bringing him down to eat grass like an ox. When Nebuchadnezzar finally acknowledged that God is King of kings and Lord of lords, he was restored to his former position as King of Babylon. In **chapter 5**, King Belshazzar profanes the holy vessels of God. By doing so, he defies God Himself. Then a hand produces handwriting on a wall, and his kingdom is soon reduced to rubble. The Babylonian empire falls, and the Medo-Persian empire begins to rule the world.

LESSON TEXT: Daniel 6:1-28

LESSON AIM: To see God as the great deliverer even when circumstances seem hopeless.

LESSON OBJECTIVES: You will . . .

1. Understand the result of jealousy and envy.
 2. See how God blesses and delivers those who trust Him.
 3. Witness God being exalted even by rulers of nations.
-

THE PROMOTION OF DANIEL

A. Daniel, Darius and Cyrus (6:1-3)

1. Darius appoints 120 satraps.
2. In Daniel 1:21, “*Daniel continued until the first year of Cyrus.*”
3. Darius was appointed by Cyrus to rule over the province of Babylon.
 - a. This took place during first year of his reign.
 - b. Darius (Gobryas or Gubaru) was a Mede placed over Babylon, Palestine and Syria.
 - c. He gave allegiance to Cyrus, but was given free reign to rule as a monarch over his assigned area.
4. Cyrus reigned from Persia as king over all the nations.
5. Historical records found in archeological digs in Persia and Babylon confirm what is written in Daniel.
6. Isaiah 44:28-45:2 predicts the coming of Cyrus in 420 B.C.
 - a. Hundreds of years before Cyrus lived, God knew he was coming.
 - b. He predicted that Cyrus would help rebuild Jerusalem and the temple.
 - c. Ezra 1:1 confirms that this happened.

B. Daniel Is Made One of Three Presidents

1. Daniel is appointed one of the three administrators over the Babylonian province.
 - a. It is estimated that Daniel is 87 years old (in 539 B.C.)
 - b. He is still very capable, very efficient, and very wise.
 - c. God uses people even when they are very old.
 - 1) God uses elders who are up in age because they have the experience.
 - 2) God knows who the best ones are to make decisions.
2. Cyrus put men in charge who had already proven themselves in the Babylonian government.
3. Vs. 3 – “*Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom.*”

DARIUS SIGNS A FOOLISH DECREE

A. Daniel Is Examined (6:4-5)

1. The satraps and administrators try to find grounds for charges against Daniel.
2. Darius was planning to put Daniel over the province of Babylon.
3. The satraps and administrators could not find anything to charge Daniel with.
 - a. There was no sign of corruption.
 - b. There was no sign of negligence.
 - c. They could only find efficiency and integrity.
4. The world needs people in high positions like Daniel.
 - a. God exposes corrupt politicians.
 - b. Belshazzar was destroyed because of his corruption.

5. Daniel's adversaries decide to trap him in a conflict between the law of the Medes and Persians and the Law of God.

B. The King Is Coerced into Issuing a Decree (6:6-9)

1. The royal administrators, prefects, satraps, advisors and governors all agree to convince the king to issue a decree.
2. They know that Daniel prays three times a day to the Heavenly Father.
 - a. It was required under God's Law.
 - b. He faced toward Jerusalem when he prayed.
3. They knew if they could find him in violation of a Medo-Persian law, then they would have him trapped.
4. Omstead's History of the Persian Empire confirms that once a law was written, it could not be changed.
 - a. In Babylonian empire, if the king wanted to change a law he had the authority to do so.
 - b. In Medo-Persian empire, when a law was enacted not even the king could change it.
5. King Darius was tricked into issuing a law that he later regretted.
 - a. This law exalted Darius as a god.
 - b. In effect he was saying, no one could pray to God for thirty days.
 - c. This was putting a man (Darius) above God.
 - d. In essence, he was saying, "*In the next thirty days, I, Darius, will be more important than any god in the world.*"
6. Darius' advisors were appealing to his vanity.

THE TRAP IS SPRUNG

A. Daniel Prays Faithfully (6:10-11)

1. Daniel continued praying just as he had before.
2. When laws conflict with God's Law, God's Law always takes precedence.
3. Whose law one obeys, determines who a person loves the most.
 - a. In Acts 5:29, Peter faced a similar situation.
 - b. He said, "*We must obey God rather than man,*" and he continued preaching.
4. Daniel was a devoted man of prayer.
 - a. We are commanded to pray without ceasing (I Thessalonians 5:17).
 - b. Solomon said to pray toward Jerusalem if taken into a foreign land (I Kings 8:48-49).
 - c. Daniel's example of prayer should motivate us to pray constantly.
5. Our love for God is shown by our communication with Him in prayer.
6. Daniel's adversaries catch him praying to God.

B. Daniel's Adversaries Report His Actions to the King (6:12-15)

1. They remind the king of the law he had enacted.
2. King Darius realizes he has been trapped.
 - a. He is forced to condemn the best man in his empire.
 - b. He was planning to promote Daniel above all the others.
3. The king tries to get around the law, but he is unable to do so.

C. Daniel in the Lion's Den (6:16-18)

1. The king had Daniel cast into the lion's den.
 - a. The king told Daniel, "*May your God, whom you serve continually, rescue you.*"
 - b. Shows what a powerful influence Daniel had over the king.
 - c. Because of Daniel's life, the king knew who his God was.
 - d. Shows that the king was becoming a believer in God.
2. A stone was placed over the mouth of the den.
3. Apparently clay was used to seal the stone around the edges.
 - a. The king sealed it with his own signet ring and with the rings of his nobles (Daniel's adversaries).
 - b. This was done to show that no one had tampered with the stone.
4. The king requested no entertainment that night.
 - a. The king fasted.
 - b. He was deeply troubled and could not sleep.

THE PLAN BACKFIRES

A. The King Is Worried (6:19-23)

1. The king hurries to the lion's den as soon as it is daylight.
 - a. He calls out in an anguished voice, "*Daniel, servant of the living God! Has your God, whom you serve continually, been able to rescue you from the lions?*"
 - b. Daniel answered, "*O king, live forever! My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, O king.*"
2. The king was overjoyed.
3. He had Daniel lifted from the den.
 - a. No wound was found on him.
 - b. The reason is given: "*Because he trusted in his God.*"
 - c. It seems obvious that Daniel prayed fervently while he was in the lion's den.
4. Lesson for us – God is ready to listen to us and answer our prayers. He gives generously (James 1:5).
 - a. Ask for His protection and help.
 - b. "*Ask, and it will be given to you; seek and you will find; knock and the door will be opened to you*" (Matthew 7:7).

B. Execution of the Conspirators (6:24)

1. Daniel's accusers and their families are thrown into the lion's den.
 - a. The lions overpower them and crush their bones before they reach the floor of the den. This testifies to the ferociousness of the lions.
 - b. The trap they had set for Daniel was sprung on them.
 - c. "*Whoever digs a pit may fall into it. . .*" (Ecclesiastes 10:8).
 - d. "*They dug a pit in my path—but they have fallen into it themselves*" (Psalm 57:6).

- e. This is the result when the wicked try to trap the righteous.
- 2. Example: Ted Stewart's experience in Brazil when falsely accused. His accuser ends up going to jail.
 - a. The reason: Because Ted trusted in God.
 - b. Because he gave his allegiance to God, he was blessed.
- 3. If your enemies are against you, pray for deliverance.
- 4. David was delivered from his enemies because he trusted in God.

C. The King Issues an Edict Concerning Daniel's God (6:25-28)

- 1. *"Then King Darius wrote to all the peoples, nations and men of every language throughout the land."*
- 2. Darius wrote, *"I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end."*
- 3. Darius developed faith in the God of Daniel.
- 4. So Daniel prospered during the reigns of Darius the Mede and Cyrus the Persian.

CONCLUSION:

Daniel chapter 6 is one of the most famous chapters in all of Scripture. There are several great lessons in this chapter. First, envious and jealous people often retaliate against the righteous. Second, God answers prayers and performs wondrous miracles even when things seem hopelessly impossible. As a result, God is glorified even by rulers of nations, and His people are vindicated and blessed.

SELF EXAM FOR LESSON SIX:

1. What is the Lesson Aim for lesson six? _____

2. _____ was appointed by _____ to rule over the province of Babylon.
3. What confirms the writings in Daniel? _____

4. What other prophet predicted the coming of Cyrus several hundred years before Cyrus was born? _____ What Scripture confirms that this happened?

5. What two groups of people try to find grounds for charges against Daniel?
_____ and _____ .

6. What did Daniel's adversaries find concerning Daniel's life?

- 1) _____
- 2) _____
- 3) _____

7. Describe Daniel's prayer life. _____

8. Why would the law passed by King Darius offend Jehovah God? _____

9. What effect did King Darius' law have on Daniel's prayer life? _____

10. Why was the decision to place Daniel in the lion's den so difficult for King Darius?

- 1) _____
- 2) _____

11. How did the laws enacted under the Babylonian empire differ from the laws passed under the Medo-Persian empire? _____

12. What effect did Daniel's deliverance have on King Darius? _____

13. What happened to Daniel's accusers? _____

14. Describe how the events recorded in Daniel 6 affect your faith? _____

LESSON SEVEN

DANIEL'S VISION OF THE FOUR BEASTS

INTRODUCTION:

 n the first six chapters of Daniel, our study has encompassed Daniel's life and events that affected Daniel personally. In these chapters, there were some prophecies about future events, but most of the events were of a historical nature that occurred during Daniel's lifetime. Beginning in chapter seven, the book is filled with prophetic revelations that address future events. Chapter seven contains some of the most remarkable information ever recorded in sacred literature. It records the prediction of future nations and their leaders. It also predicts the establishment of God's eternal kingdom, and it's relationship to some of the earthly kingdoms.

LESSON TEXT: Daniel 7:1-28

LESSON AIM: To see the far reaching vision of God in prophesying future earthly kingdoms and the rulers of those kingdoms. Also, to see how God actively directs the affairs of earthly kingdoms as well as His eternal kingdom.

LESSON OBJECTIVES: You will . . .

1. Study the “four beast” vision which Daniel wrote down.
 2. See the judgement that God brought on the fourth beast.
 3. Understand that there is a Messianic King who rules His eternal kingdom.
 4. See the God-given interpretation of the fourth beast in Daniel’s vision.
-

THE VISION OF THE FOUR BEASTS

A. The Date of the Vision (7:1)

1. During first year of Belshazzar’s reign.
 - a. Belshazzar was the son of Nabonidus.
 - b. A co-regent with Nabonidus in 553 B.C.
2. Daniel had a vision while in bed.
3. He wrote down the substance of the dream.

B. The Wind on the Sea (7:2)

1. Four winds of heaven blew.
2. The Great Sea was churned up.
3. Four beasts came up out of the sea.

C. The Four Beasts Described (7:3-8)

1. The **first** beast was like a lion.
 - a. It had wings of an eagle.
 - b. Its wings were torn off, and it was lifted from the ground.
 - c. It stood on two feet like a man.
 - d. It was given the heart of a man.
2. The **second** beast looked like a bear.
 - a. It was raised up on one side.
 - b. It had three ribs in its mouth.
 - c. It was told, "*Get up and eat your fill of flesh.*"
3. The **third** beast looked like a leopard.
 - a. It had four wings on its back like a bird.
 - b. It had four heads, and it was given authority to rule.
4. The **fourth** beast was terrifying, frightening and very powerful.
 - a. It had large iron teeth.
 - b. It crushed and devoured its victims and trampled under foot what was left.
 - c. It was different from the other beasts. It had ten horns.
 - d. While Daniel was thinking about the horns, a little horn came up among the other horns.
 - e. Three of the first horns were uprooted before the little horn. This horn had eyes.
 - 1) The eyes were like the eyes of a man.
 - 2) It had a mouth that spoke boastfully.

THE JUDGEMENT OF THE FOURTH BEAST

A. The Thrones and the Central Throne (7:9-10)

1. Thrones were set in place, and the Ancient of Days took His seat.
 - a. His clothing was white as snow.
 - b. The hair on His head was white like wool.
 - c. His throne was flaming with fire.
 - d. Its wheels were all ablaze.
 - e. A river of fire was flowing, coming out from before Him.
 - f. Thousands upon thousands attended Him.
 - g. Ten thousand times ten thousand stood before Him.
2. The Judgement scene begins.
 - a. The court was seated.
 - b. The books were opened.

B. Bragging and Burning of the Beast (7:11)

1. Daniel kept watching because of the boastful words the horn was speaking.
2. The beast was slain, and its body destroyed and thrown into the fire.

C. The Lives of the Other Three Beasts (7:12)

1. They were stripped of their authority.
2. They were allowed to live for a period of time.

THE MESSIANIC KING AND HIS KINGDOM

A. The Human Who Rides on the Clouds (7:13)

1. One like a Son of man was coming in the clouds of heaven.
2. He approached the Ancient of Days, and He was lead into His presence.

B. The Reception of the Kingdom (7:14)

1. He was given authority, glory and sovereign power.
2. All peoples, nations and men of every language worshiped Him.
3. His dominion is everlasting and will not pass away.
4. His kingdom will never be destroyed.

INTERPRETATION CONCERNING THE FOURTH BEAST

A. Assurance Given to Daniel (7:15-18)

1. Daniel was deeply disturbed and troubled by the visions.
2. Daniel approached the angelic being and asked, "*What does this dream mean?*"
3. In verse 17, the interpretation begins. (**This is one of many examples where the Bible interprets itself.**)
4. The four animals represent four kingdoms.
5. These four man-made kingdoms are going to pass away.
6. The kingdom that the Son of man received will last forever.
 - a. This includes the saints, the holy ones, the chosen ones by God.
 - b. God's kingdom will last forever.
7. The **main idea** of chapter seven is that **the kingdoms of men will disappear.**

B. Specific Questions Concerning the Fourth Beast (7:19-22)

1. The fourth beast was different from all the others.
 - a. It was the most terrifying in appearance.
 - b. It had iron teeth and bronze claws.
 - c. It crushed and devoured its victims and trampled underfoot what was left.
2. Daniel also wanted to know about the ten horns on its head and about the other horn that came up.
 - a. Three horns fell before this horn.
 - b. This horn looked more imposing than the others.
 - c. It had eyes and a mouth that spoke boastfully.
3. Daniel is **not** wiser than all the men of the world.
 - a. He did not understand his own dream.
 - b. He needed help to understand the dream just as we need help to understand what his dream means.

NOTE: In Daniel chapter 2, King Nebuchadnezzar has a dream which includes a huge statue representing four kingdoms. The four kingdoms in chapter 2 are the same four kingdoms represented in chapter 7. One chapter helps interpret the other. The head of gold represented the **Babylonian** world empire. The second kingdom was the **Medo-Persian** empire. The third kingdom was the kingdom of **Greece**. The fourth kingdom recorded in history books and the New Testament

is the **Roman empire**. This dream occurred during the rule of the Babylonian empire (the first year of Belshazzar's reign in 553 B.C.) Archeological digs have unearthed statues of a lion with eagle's wings. This was the symbol used to represent the **Babylonian empire**.

The second animal is a bear. Some people think this represents the Russian bear. However, it is important to note that Russia did not come into existence until hundreds of years after the fall of the Babylonian empire. The **Medo-Persian empire** was the next world empire, not Russia. One of the sides of the bear was lifted up higher than the other. This means that the Persian portion of the Medo-Persian empire was superior to the Mede part. Cyrus of Persia was the superior ruler. The bear also had three ribs in his mouth. These probably represent the three nations that were conquered to form the Medo-Persian empire: Lydia, Babylonia, and Egypt.

The next empire is represented by the leopard. It has four heads and four wings on its back. It travels even faster than the regular leopard because of its wings. The four heads are interpreted in chapter 8. In chapter 8, Daniel sees a ram and a goat. The ram is destroyed by the goat. The ram represents the Medo-Persian empire, and the goat represents the **Grecian empire**. The horn on the goat's head is broken, and four horns come up in its place. These represent the four divisions of the Greek empire. The wings on its back represent the speed in which Alexander the Great conquered the world. From chapter 2, we know that the **Roman empire** succeeded the Grecian empire. Remember that Daniel wanted to know about this fourth kingdom. Beginning in verse 23, the angelic explanation is given.

C. Specific Answers Concerning the Fourth Beast (7:23-28)

1. The fourth kingdom will appear on earth, but it will be different from the other three kingdoms.
2. It will devour the whole earth, trampling it down and crushing it.
3. The ten horns represent ten kings that will come from this kingdom.
4. Then an eleventh king (emperor) will arise.
 - a. He will subdue three other kings.
 - b. He will speak against the "Most High" (God).
 - c. He is going to oppress the saints (God's people).
 - d. He is going to try to change the calendar.
 - e. He is going to try to change the Law.
 - f. Then his power will be taken from him, and his empire will later be destroyed.

NOTE: The following information is taken from The Lives of the Twelve Caesars by Seutonius, a contemporary historian of the Roman empire. The first eleven kings are identified.

Julius Caesar was one of three men in control of Rome at the beginning. The empire was not established until his son Augustus became ruler.

First emperor (Augustus Caesar) was Julius' adopted son. Augustus established the Roman empire @ 27 B.C. He is mentioned in Luke 2:1, and was in power when Jesus was born.

Second emperor (Tiberius Caesar) reigned from 14 – 37 A.D. Luke 3:1 mentions Tiberius. John the Baptist and Jesus began to preach in the days of Tiberius.

Third emperor (Caligula) reigned from 37 – 41 A.D. He was a madman. He thought he was a god.

Fourth emperor (Claudius) is mentioned in Acts 11:28. He reigned from 41-54 A.D. There was a great famine during his reign. He passed a law against the Jews and persecuted them. The Jews were expelled from Rome during his reign.

Fifth emperor was Nero. He reigned from 54 – 69 A.D. He burned Rome and blamed the Christians. There was great persecution under Nero's reign. According to tradition, he had Peter crucified on a cross, he had Paul beheaded and probably had John exiled to the Isle of Patmos. There was a civil war when he died. Rome almost fell at this point.

Sixth emperor was a Roman general named Galba. Reigned for 7 months.

Seventh emperor was a Roman general named Otho. Reigned 3 months.

Eighth emperor was also a Roman General, Vitellius. Reigned 9 months.

Ninth emperor was Vespasian who was also a Roman general. Under his reign, stability was established. His two sons, Titus and Domitian, succeeded him.

Tenth emperor was Titus. Roman general who helped destroy Jerusalem.

Eleventh emperor was Domitian. Domitian is the eleventh Roman emperor described in chapter 7. He is the horn that was more imposing than the rest under which three kings fell to him (Galba, Otho, and Vitellius). Under his rule, the Roman empire set as one of its purposes to annihilate Christianity. He made himself god. He also changed the months of September and October to his name (Germanicus and Domitian). After his death, they were changed back. His wife killed him, and they burned his body.

CONCLUSION:

In the court room setting of Judgment, judgment is brought against the beast. God judged Belshazzar, and Nebuchadnezzar and He continues to judge all the nations. Jesus sits at His right hand. He ascended in the clouds (Acts 1:9) to the very throne of God. He reigns today as King of kings and Lord of lords. "*He is the ruler of the kings of the earth*" (Revelation 1:5). In Daniel 2:44, it is written that in the days of the fourth world empire, God will set up His kingdom. He did. Jesus rules today, and His kingdom will never be destroyed. It will last eternally. God determined that the beast (the Roman empire) would come to an end, and it was destroyed. Domitian lost his kingdom just as God promised he would.

The Roman Empire

Daniel Emperors

- | | | | |
|--------------|-------|---|--|
| 1. Augustus | 7 mo. | } | not permanent enough to be “Heads” |
| 2. Tiberius | 3 mo. | | |
| 3. Caligula | 9 mo. | | |
| 4. Claudius | | | |
| 5. Nero | | | |
| 6. Galba | 7 mo. | | |
| 7. Otho | 3 mo. | | |
| 8. Vitellius | 9 mo. | | |
| 9. Vespasian | | | |
| 10. Titus | | | |
| 11. Domitian | | | |

If you stay out of God's kingdom, you will be destroyed with the kingdoms of the earth. God has such power! He predicts history before it occurs and even names eleven emperors. Only God can write history before it occurs. We have copies of the book of Daniel that date to about 200 B.C. This book was written before the events it records, happened. These predictions fulfilled in Roman history prove that the Bible truly is the inspired Word of God!

SELF EXAM FOR LESSON SEVEN:

1. What is the approximate date of Daniel's vision in chapter seven? _____

2. Give the description of the four beasts in Daniel's vision from this chapter:
 1) First beast _____ 2) Second beast _____
 3) Third beast _____ 4) Fourth beast _____

3. Describe how the fourth beast's life ended _____

4. Relate four characteristics of the Messianic King and His Kingdom:
 1) _____
 2) _____
 3) _____
 4) _____

5. What is the main idea in chapter seven? _____

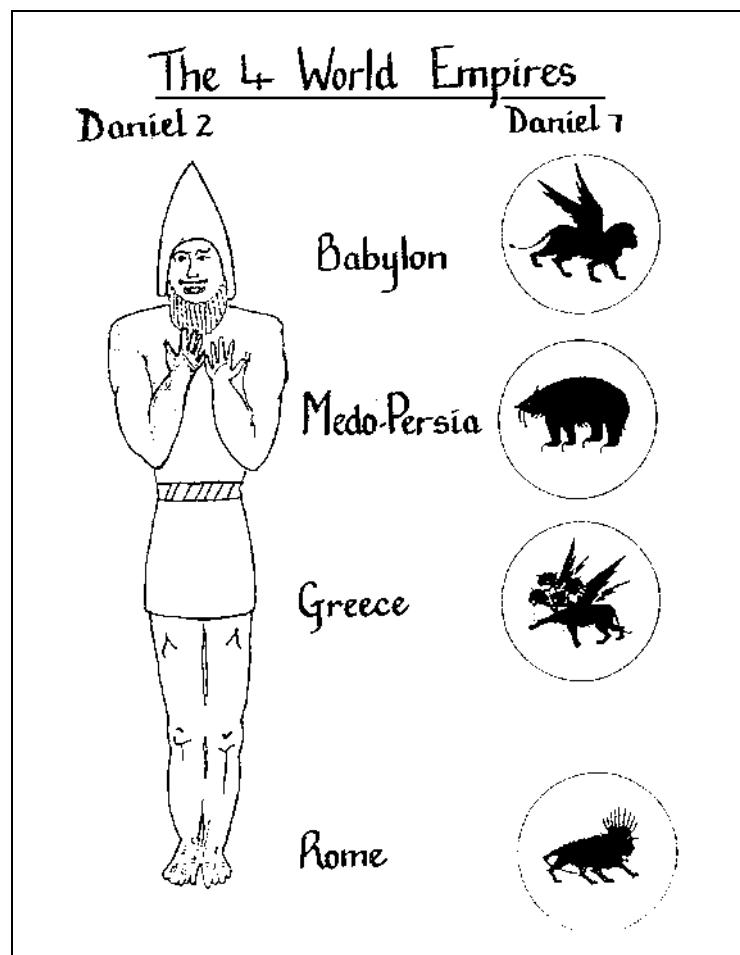
6. The four kingdoms described in chapter 2 are the same four kingdoms represented in chapter 7? True or False (circle one)

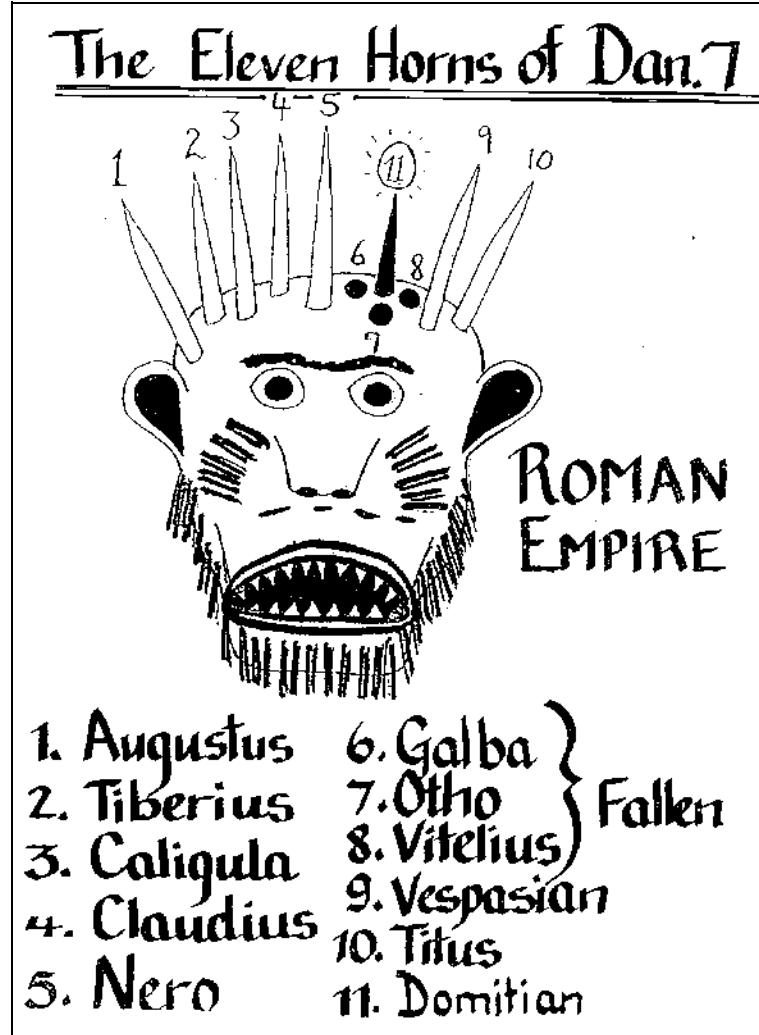
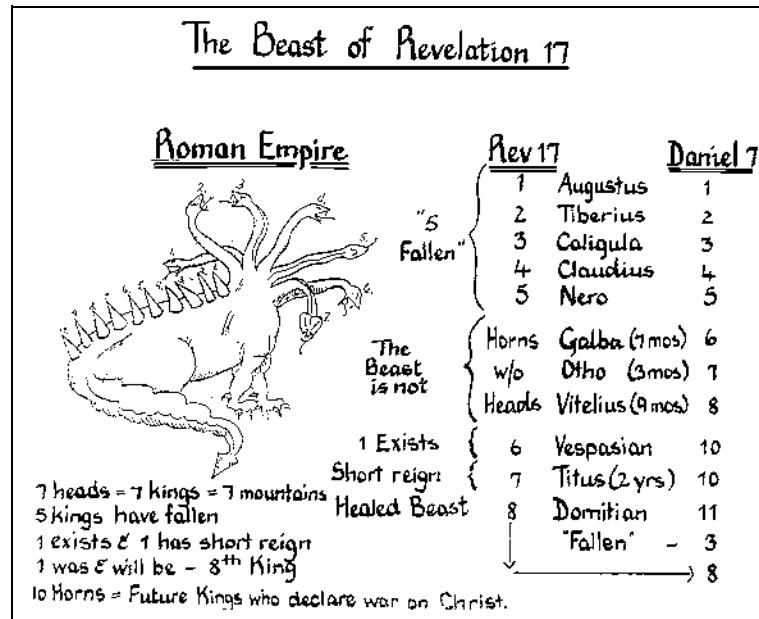
7. In chapter 8, the Greek empire is represented by a goat. His horn is broken, and four horns come up in its place. What do these four horns represent?

8. List the six characteristics of the eleventh king in the fourth kingdom in chapter seven:
 1) _____
 2) _____
 3) _____
 4) _____
 5) _____
 6) _____

9. List the first eleven kings of the Roman empire according to **The Lives of the Twelve Caesars** by Suetonius and give a brief description of each:
 1) First emperor – _____
 2) Second emperor – _____

- 3) Third emperor – _____
- 4) Fourth emperor – _____
- 5) Fifth emperor – _____
- 6) Sixth emperor – _____
- 7) Seventh emperor – _____
- 8) Eighth emperor – _____
- 9) Ninth emperor – _____
- 10) Tenth emperor – _____
- 11) Eleventh emperor – _____





LESSON EIGHT

DANIEL'S VISION OF THE RAM AND GOAT

INTRODUCTION:

 In the seventh chapter of Daniel, God predicted in detail future emperors of the Roman empire. This prophecy stretches from the first Roman emperor, Augustus Caesar, to the eleventh emperor, Domitian. This is an amazing prophecy that predicts history before it occurs. A similar prophecy concerning the Grecian empire is recorded in chapter eight. This chapter begins with Daniel seeing a vision in which the Medo-Persian empire is depicted as a ram with two horns. He is standing beside the Ulai Canal. Suddenly a goat representing the Grecian empire with a prominent horn between his eyes comes from the west and furiously strikes the ram and shatters his two horns. The large horn on the goat is broken off and is replaced by four prominent ones. One of the four horns starts small, but grows to great prominence.

LESSON TEXT: Daniel 8:1-27

LESSON AIM: To see God's ability to reveal the future Grecian empire and its rulers hundreds of years before they occur. Not only does God reveal what will happen, but He also interprets the dream for Daniel and for all future generations.

LESSON OBJECTIVES: You will . . .

1. Learn the date and the recipient of the vision recorded in chapter eight.
 2. Study the "two horned ram and single horned he-goat" vision.
 3. Understand the interpretation of the vision as revealed by God.
 4. See that although God brings punishment for rebellion and disobedience He still controls the situation and will bring relief in due time.
-

DATE AND RECIPIENT OF THE VISION

A. The Date of the Vision (8:1)

1. During the third year of King Belshazzar's reign.
2. Occurred two years after the previous vision in chapter 7.
3. This would date the vision about 551 B.C.

B. The Recipient of the Vision (8:2)

1. Daniel writes about the vision personally.
2. He saw himself in the citadel of Susa (Shushan) in the province of Elam.
3. He was beside the Ulai Canal.

THE VISION DESCRIBED

A. The Two-horned Ram (8:3-4)

1. Was standing beside the canal.
2. The horns were long.
 - a. One horn was longer than the other.
 - b. It grew up later.
3. The ram charged forward toward the west, the north, and the south.
4. No animal could stand against him.
5. He did as he pleased, and became great. This “two-horned ram” is the Medo-Persian empire (v. 20).

B. The Single-horned He-goat (vs. 5-8)

1. The single horn broken.
2. The rise of the four horns.

C. The Little Horn out of One of the Four Horns (vs. 9-14)

1. The attack on the “glorious land” (v. 9).
2. The persecution and sacrilege (vs. 10-12).
3. The termination of the vision (vs. 13-14).

NOTE: This passage is the proof text for Seventh Day Adventists as to the date of their origin? They claim that this passage gives the date for the coming into existence of the Seventh Day Adventists, the date 1843. How did they come up with that date? You will notice in verse 14, *“It will take 2300 evenings and mornings.”* They take the 2300 evenings and mornings or 2300 days and they turn them into 2300 years. By turning these days into years, then they say, “When did these 2300 years begin?” They claim that they began when the vision in chapter 9 begins. We have not gotten there yet. But they believe that the seventy weeks of Daniel 9 began in the year 457 B.C. With 457 B.C. as their starting date, (they say 2300 years), you would take 2300 and put 457 underneath and subtract it. Notice what we come out with. We come out with 1843 A.D. Since this is B.C. you subtract the B.C. numbers from the 2300 years and the date is 1843 A.D. What happened back in 1843 A.D.? There was a man by the name of William Miller. He began to preach that Jesus Christ was coming back in the year 1843. How did he know? From Daniel chapter 8. He said that Daniel chapter 8 shows that 2300 years after 457 B.C., the Christ will return. That is what Daniel 8 is talking about, and therefore, everyone needs to get ready. Many people believed him in the United States. They sold their possessions. They sold their houses and went up into the hills and waited in the year 1843 for the coming of Christ. Well, 1843 passed and Christ did not arrive. William Miller said, “Well, I must have made a mistake by one year. It is 1844.” They waited a year, and Jesus did not return. He was proved to be false. One of the members of his faithful followers, Mary Ellen White, said, “I had a vision, and Jesus did return. The way he returned was invisibly. He returned by going into another room up in heaven and cleansed the holy place in heaven. At that time began a period of investigative judgment, and he now has the books all open. They are looking into the books and they are judging each person individually. And at the end of that

time He will visibly appear and come back again.” Well, that was the interpretation. Let’s look at the interpretation given by Gabriel, God’s messenger angel.

THE VISION INTERPRETED (vs. 15-27)

A. Daniel Meets the Interpreter – Gabriel (vs. 15-17)

1. The vision belongs to the “time of the end” (v. 17).
 - a. The “time of the end” can refer to the time of the end of anything. It can be any “end” depending upon the context.
 - b. In this context it is the latter part of the reign of the four kings of the Grecian empire.
2. Daniel’s response (vs. 18-19).

B. The Single-horned He-goat (8:21-22)

1. His identity – the Grecian kingdom (v. 21).
2. The direction from which he came – from the west of Palestine.
3. The He-goat’s description:
 - a. He was fast moving – his feet didn’t touch the ground.
 - b. He had a notable horn between his eyes – Alexander the Great.
 - c. Great strength and ferociousness.
 - d. Four notable horns arise after the first horn is broken.
4. The little horn out of one of the four horns (vs. 9-14).
 - a. The four horns represent four kingdoms that will emerge from this nation.
 - b. They will not have the same power as the first horn.
5. The four horns are the four generals of Alexander who divided up the kingdom after his death.
 - a. General Cassander took Macedonia and Greece.
 - b. General Lysimicus took Thrace and Cappadocia.
 - c. General Ptolemy took Egypt.
 - d. General Seleucus took Syria and Babylon.

C. Identity and Deeds of the Little Horn (vs. 23-25)

1. He will succeed in whatever he does.
 - a. He will destroy the mighty men and the holy people.
 - b. He will cause deceit to prosper.
 - c. He will consider himself superior.
 - d. He will stand against the Prince of princes.
2. The destiny of the little horn. He will ultimately be destroyed – but not by human power.
3. The time of the vision – “2300 evenings and mornings”.
 - a. The vision seen by Daniel in 551 B.C.
 - b. The time the vision speaks of is 331 B.C. and following.

D. The Historical Identity of the Little Horn

1. Antiochus IV Epiphanes. He lived from about 175 B.C. until about 163 B.C.
2. Source of information is *First Maccabees* a book of history by the Jews.
 - a. The writer was not a prophet so not an inspired book.
 - b. A reliable history book.

3. Antiochus IV (Epiphanes) was one of the successors to the Seleucid empire, becoming king in the year 175 B.C.
4. He was raised up by God because of the “transgression” of the Jews.
5. He invaded the sanctuary and took away all the precious things of the temple.
 - a. He desecrates God’s temple.
 - b. He persecutes God’s people.
 - c. He lifts himself up against God.
 - d. He sets up an idol to Jupiter and worships Jupiter inside the temple.
 - e. He cruelly kills anyone who holds to the Law of God.

NOTE: Do you see now why God has predicted this? He knew that when those days came that people might think, “God has abandoned Israel. He is not powerful enough to deliver them from this terrible person.” And they would think, “God has given up on us.” No, God has not given up on you. God knew it was going to happen. In fact, God sent this terrible person to punish the evildoers and to put the righteous to the test to see how much they loved him. And it will be all in God’s plan, so do not give up on God. When you are being persecuted, do not think that God has left you. God will be with you if you will continue to trust in Him. That is the message of this vision.

6. After 2300 days, the temple and sanctuary will be cleansed (vindicated).
 - a. The temple would have to be cleansed.
 - b. They would be sacrificing in the temple again.
 - c. The desecrator of the temple would be put to death.
7. A group of Jews led by the Maccabees defeated Antiochus and his forces and threw them out of the city. After being defeated, Antiochus IV retired to the eastern provinces and died.

NOTE: All this was the fulfillment of the prophetic vision given to Daniel in the year 551 B.C. This additional evidence supports the inspiration of the Bible.

Josephus, a Jewish historian, tells us that when Alexander the Great conquered the world that he was ushered in by the High Priest of the Jews to the temple. They went up in the temple and they found a copy of the book of Daniel. It was brought down to him, opened, and he was showed Daniel chapter 8 where it predicted that the Grecian empire would conquer the Medo-Persian empire. When Alexander the Great saw that passage, he declared the Jews to be a holy people. No one was to harm them. That is the reason Alexander the Great did not destroy Jerusalem when he conquered the world. He was so convinced that the God of Israel was the God that had chosen him to conquer the world. He was the God that predicted in Daniel that he would do so. Antiochus Epiphanes arose. He persecuted God’s people, but he was thrown down. The 2300 days came to an end and the Jews began worshiping God once again in their temple as they had formerly done. That should show us that if we will stay with God in difficult times, even during times of persecution, God will ultimately be triumphant. You will, too, if you trust in Him.

SELF EXAM FOR LESSON EIGHT:

1. Who was the recipient of the vision in Daniel 8? What was the date the vision was given and of what time did the vision speak?

The recipient of the vision: _____

The date of the vision: _____

The time of which the vision spoke: _____

2. Of what two animals does the vision speak and what do they represent?

1) _____

2) _____

3. Explain how the Seventh Day Adventists use this vision. _____

4. Who only has the right to interpret this vision? _____

5. What or who do the four horns of the second animal represent?

1) _____

2) _____

3) _____

4) _____

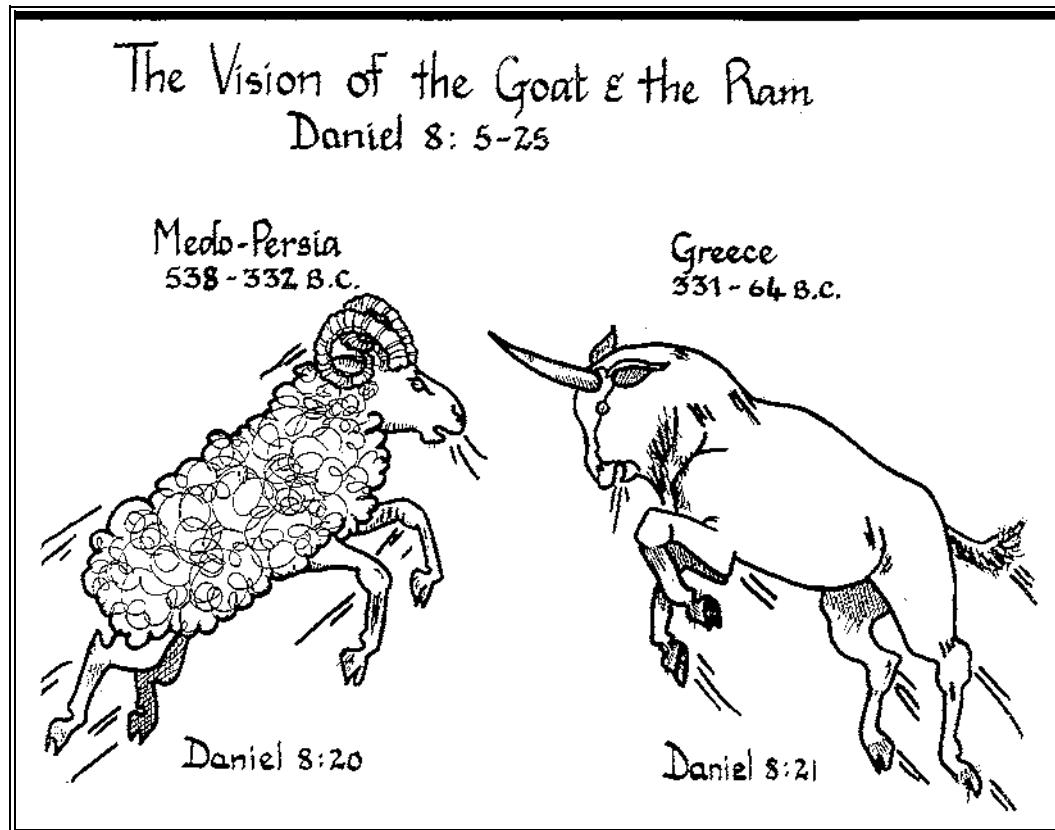
6. Who does the little horn out of one of the four horns represent? _____

Describe his character and his relationship to God's people. _____

7. What purpose do you see for God giving this vision at this time? _____

8. Why was Daniel instructed to "shut up the vision?" _____

9. Explain the meaning of 2300 days in this vision. _____



Differences between the little horn of DANIEL 8
& the little horn of DANIEL 7

Two different persecutions of God's people

It comes out of the Grecian Empire and persecutes Jewish saints.

It comes out of 1 of 4 divisions of the Greek empire.

It removed the temple sacrifice.

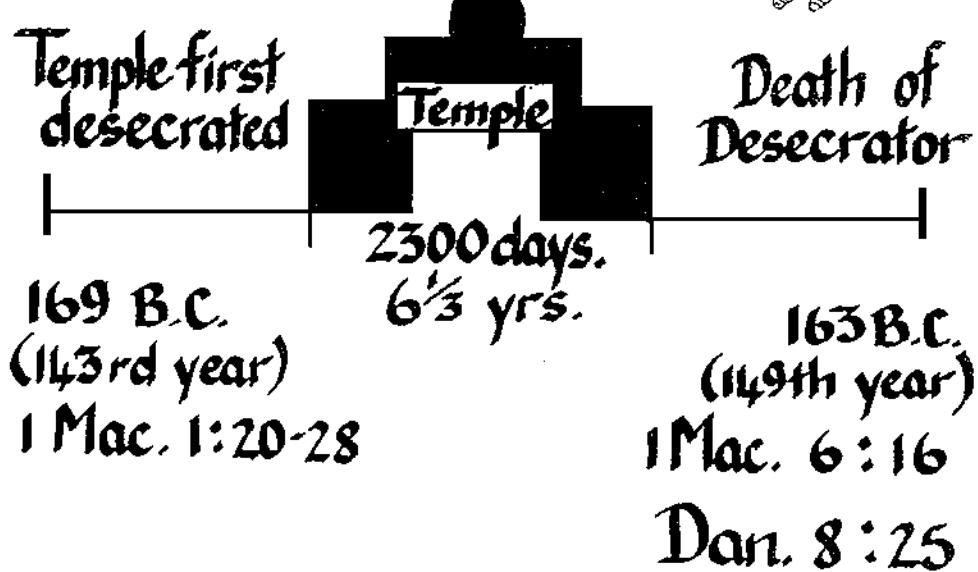
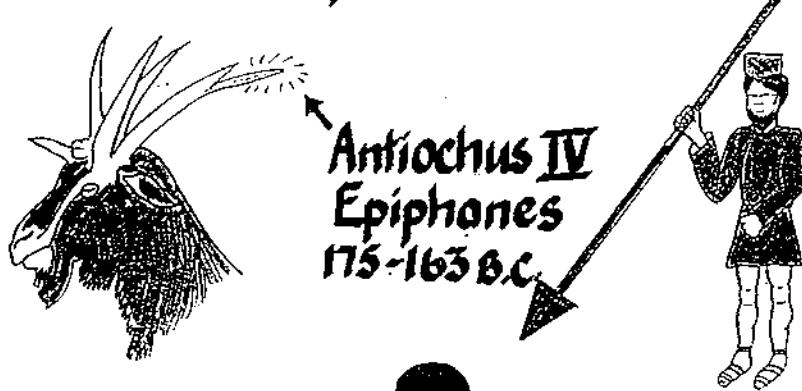
1 It comes out of the Roman Empire and persecutes Christian saints.

2 It comes after 10 Roman Kings.

3 It removed 3 Kings (^{not the} sacrifice)

The Vindication of God's Temple

The 2300 days of Daniel 8:13-14



LESSON NINE

DANIEL'S VISION OF THE SEVENTY WEEKS

INTRODUCTION:

In Daniel chapter nine we are going to find another remarkable prophecy. We have seen a prediction of the Roman empire in detail in chapter seven. In chapter 8, we see a detailed description of the Grecian empire and especially what will happen in the time of Antiochus IV Epiphanes during the 2300 days of his persecution. Now in chapter 9, we are going to reach once again back into the Roman empire see some events that will occur that will rock the world in its historical importance.

The chapter is to be dated approximately 539 B.C. at which time Cyrus gave the decree that Israel could go home and rebuild their city and temple (9:1-2 with Isaiah 44:24ff; 45:13; Ezra 1:1ff).

We are reminded of the “seventy year” decree which is placed on Israel because of its wickedness. Since that time of punishment has just about run its course, Daniel begs for the liberation of the nation. Daniel nine covers Daniel’s prayer to that end and the vision of the “seventy sevens.”

LESSON TEXT: Daniel 9:1-27; Isaiah 44:24-28; 45:1, 13; Ezra 1:1-5; Jeremiah 25:11-12; 29:10.

LESSON AIM: To see the providential working of God in bringing Israel back from captivity and the foretelling of coming events which will culminate in the final destruction of the Jews as a people and the city of Jerusalem as God’s city.

LESSON OBJECTIVES: You will . . .

1. See the prophecy of Jeremiah being fulfilled in the return of Israel to the land after seventy years of exile.
 2. Examine Daniel’s prayer and its quick answer in the issuing of the decree of Cyrus.
 3. Learn that the vision of the “seventy sevens” has to do with the remaining time of the Jewish nation and foretells its final and full end.
-

DANIEL AND THE PROPHECY OF JEREMIAH (9:1-2)

A. The Discovery of Daniel (9:1-2)

1. Time of discovery: first year of Darius 539 or 538 B.C. Darius, son of Xerxes.

2. This is the same Darius that threw Daniel into the lion's den.

B. Jeremiah's Prophecy Concerning the Babylonian Empire (v. 2)

1. Daniel's understanding of the prophecy.
2. Jerusalem's desolation was to last 70 years (606 B.C. to 536 B.C.).
3. Read Jeremiah 25:12 and 29:10-11.
4. Isaiah's prophecy of Cyrus as the liberator of God's people (Isaiah 44:26 – 45:2).

C. Israel's Exile of Seventy Years Is near Completion

1. Jeremiah predicted it almost 100 years earlier.
2. Cylinder of Cyrus – Cyrus let all the nations go home and rebuild their lands and cities.
3. The condition of Israel's return – "if you will confess and repent of your sins."

DANIEL'S PRAYER FOR RESTORATION (vs. 3-19)

A. Sorrow of Fasting, Sack Cloth and Ashes: Indication of Sorrow for Sin

1. Example of Ninavites (Jonah 3:5-6).
2. Example of Jews (Esther 4:1, 16).
3. Superficial fasting (Isaiah 58:3-8).
4. Private fasting (Matthew 6:16-18).
5. Emphasis in Christianity is joy rather than the sorrow of fasting (Matthew 9:14-17).

B. Daniel's Confession of Sins – His Own and for the Nation (vs. 3-10)

1. Acknowledgment of God's loving-kindness (v. 4; Matthew 6:9).
2. Confession of sin, iniquity and rebellion (vs. 5-6; Psalm 32:3-5; 1 John 1:9; James 5:16).
 - a. We have turned away from your commandments and laws.
 - b. We have not listened to your prophets.
 - c. We are covered with shame.
3. God's righteousness contrasted with the Jew's shameful unfaithfulness (vs. 7-8).
4. God's compassion contrasted with Jew's guilt (vs. 9-10).
5. God's just punishment according to the covenant promise (vs. 11-12; Leviticus 26:14-33; Deuteronomy 28:15).
6. Admitted failure to pray for forgiveness (vs. 13-14; Leviticus 26:40-46; Jeremiah 29:12).
7. Reminder of God's past deliverance of Israel from Egyptian captivity (v. 16).
8. Appeal to God to turn away His wrath from Jews and Jerusalem (v. 16).
9. Appeal for forgiveness and restoration on the basis of God's mercy, rather than man's merit (vs. 17-19).
 - a. Forgiveness (Psalm 51:1-2).
 - b. God's mercy versus man's merit (Ephesians 2:8; Titus 3:4-5; Philippians 3:6-9; 2 Corinthians 5:21).

C. The Consequences of Their Sins (vs. 11-15)

1. The curse written of in the Law of Moses – Scattered!
2. Sin always brings bad consequences.

D. Daniel's Intercession for the City and the People (vs. 16-19)

1. Have mercy on your people and your city.
 - a. Not because of our righteousness.
 - b. But because of your (God's) righteousness.
2. The basis of mercy asked for – it's your (God's) city, your temple, it bears your name.

D. God's Answer to Daniel's Prayer (vs. 20-23)

1. Gabriel the Angel is sent to Daniel (vs. 20-22).
 - a. The timing of the meeting – the time of the evening sacrifice.
 - b. The purpose of the meeting – to give insight and understanding.
 - c. Daniel's prayer was for forgiveness – that they might go back to the land, rebuild the city, rebuild the tabernacle.
 - 1) The immediate answer to his prayer – a decree to let the people go back into the land.
 - 2) The vision was to reveal the answer and the circumstances concerning their return to the land.

DANIEL AND THE SEVENTY WEEKS (vs. 24-27)

A. Seventy Weeks Decreed upon the People (v. 24)

1. Defining the seventy weeks.
 - a. Some say it is 70 days.
 - b. Some say it is 70 weeks of days = 490 days.
 - c. Some turn the 490 days into 490 years.
2. The Bible does not say what the 70 sevens are.
 - a. The number "70" is a very figurative expression in the Bible.
 - b. Example: "seventy times seven" means "completely" in Matthew 18:21-22.
 - c. Here it refers to **the entire period of time in order for all this to take place.**
3. Subjects of the 70 Weeks: *your people and your city* (v. 24). Jews and Jerusalem only ones here in view.
4. The "seventy sevens" are divided into three definite periods of time – seven sevens, sixty-two sevens and one seven.

B. The First Seven Weeks (49 Weeks). Events that were to occur.

1. The city was to be rebuilt.
2. The temple was to be restored.
3. The first seven weeks are fulfilled during the time of these Persian kings.

C. The next Sixty-two Sevens (Weeks). This covers the period of time waiting for the Messiah to come.

1. It will go on until the time of the Messiah.

2. Identification of Messiah.
 - a. The One prophesied of by all the prophets of old.
 - b. The coming Savior of the world.
 - c. The One who will die on the cross.
 - d. The One who will establish an everlasting kingdom.

D. The Last (Seventieth) Week

1. The Messiah will be rejected by Jerusalem and cut off in the midst of this week!
2. Jerusalem will be destroyed again. This time it will be final – “full end.”
3. Sacrifice and offering stopped in the middle of the week.
 - a. No more sacrifices could be offered.
 - b. No more temple worship would be possible.
 - c. The Old Covenant would be made invalid (Hebrews 8 and 9).

E. Objectives to Be Realized by the End of the 70 Weeks

1. **The finishing of transgression** (v. 24) The transgression of the Jewish people is brought to completion in the rejection and crucifixion of their Messiah.
2. **To make an end of sin.**
The coming Messiah will put an end to sin (1 John 2:2; Hebrews 9:26-28).
3. **To make atonement for iniquity.**
4. **To bring in everlasting righteousness** (v. 24).
5. **To seal up vision and prophecy.**
6. **To anoint the Most Holy Place.**
 - a. When He ascended to the right hand of God on high He entered into the Holy of Holies.
 - b. He anointed it with His own blood and paved the way so that we can go there as well.

CONCLUSION:

He sealed up prophecy. You remember what it meant to seal up prophecy earlier when he told Daniel, “Seal up the prophecy,” in Daniel chapter 8. Why? Because it is still a long ways off before it will be fulfilled. Jesus came, and He revealed the future. In Matthew chapter 24 Jesus actually refers to this prophecy of Daniel. In Matthew 24:15 He says, “*When you see the abomination of desolation which Daniel spoke of, then flee unto the mountains,*” because Jerusalem is going to be destroyed. Jesus refers right back to Daniel’s prophecy here in chapter 9. Jesus said, “When Daniel’s prophecy of the abomination and desolation occurs,” in Luke 21:20, “*When you see Jerusalem being surrounded by armies, you will know that its desolation is near.*” When those armies surrounded Jerusalem, the Roman armies, they were the representation of those Romans who crucified Jesus in that abominable act. And on the wing of that abominable act came the Romans now to destroy the city of Jerusalem. Indeed, Daniel’s prophecy was fulfilled in A.D. 70 when Jerusalem was destroyed. What a remarkable prophecy. God can predict the future before it occurs. He can tell of the coming Messiah and tell of the coming destruction of the city of Jerusalem. That should make us turn to the Messiah with faith and serve Him the rest of our lives.

FURTHER STUDY MATERIALS:

The Vision of the 70 weeks (9:24-27).
 (From Ted Stewart's Class notes)

A. Time Period of 70 weeks (9:24).

1. 70 sevens; seventy sabbaths of weeks or of years (Leviticus 26:34).
2. 70 as a figurative number (Matthew 18:22 – 70 X 7).
3. Genesis 4:24 – Cain avenged 7 fold; Lamech 70 X 7.

B. Subjects of the 70 Weeks: “your people and your city” (v. 24). Jews and Jerusalem only ones here in view.

C. Objectives to be realized by end of 70 weeks (9:24).

1. Finish the transgression.

a. Definition of “finish.”

kehleh – noun – prison or house of restraint.

kahlah – verb – “shut-up, restrain, stay, retain” – Jeremiah 32:2 – Jeremiah was shut up in a pit or prison Genesis 8:2 – the rain was restrained or shut up in heaven.

Numbers 11:28 – the heads of Israel were restrained, forbidden to prophesy.

b. Subject of the restraining or shutting-up: “... *for thy people and thy holy city.*”

c. In the sense of “finish” – did the Jews finish or shut up sin, or did Jesus?

- 1) The Jews culminated their sin against God when they rejected Jesus.
- 2) Thus, their sin reached its full level as in Genesis 15:16, but this may be more the thought of the next point: see also 1 Thessalonians 2:15-16 and Matthew 23:34-39.
- 3) Jesus finished or put an end to sin also. John 19:30; Hebrews 9:26. LXX to sunteleo – bring to an end.

d. In the sense of “shutting up sin Jesus became sin for us, and thus shut-up sin in Himself on the cross. 2 Corinthians 5:21. “*He made him who knew no sin to be sin on our behalf.*” Thus Jesus came to abolish sin on the cross. “*He condemned sin in the flesh*” Romans 8:3. I John 3:5 – “*he appeared in order to take away sins.*” 1 John 3:8 – “*The Son of God appeared for this purpose that he might destroy the works of the devil.*”

e. Jesus thus restrains sin as well; as His love draws us to Him and away from sin. 2 Corinthians 5:14-15 – “... *the love of Christ constrains us having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.*” I Peter 2:24 – “*He Himself bore our sins on His body on the cross that we might die to sin and live to righteousness.*”

f. Premillennialists say the Jews must quit sinning to fulfill the prophecy and that since they haven’t quit sinning the 70 weeks haven’t been concluded. But Jesus is the only man that put an end to sin in the life of man; and sin is put to an end in our lives if we are in Jesus, for our sins are continually forgiven in Him, 1 John 1:7 and “*There is therefore no condemnation for those in Jesus*” – Romans 8:1-2.

2. **To make an end of sin.** (LXX “seal up”)
 - a. Definition: ghahtham – “to seal or close” – This could be a synonym for shut-up above, or could mean to seal up for punishment.
Deuteronomy 32:35a – *“Is it not laid up in store with Me, sealed up in my treasuries? Vengeance is mine and retribution . . .”*
Job 14:17 – *“My transgression is sealed up in a bag; thou numberest my steps. Dost thou not watch over my sin; thou fastenest up mine iniquity.”*
Daniel 12:4 – *“shut up the words and seal the book.”*
 - b. Sin is sealed up and punished in Jesus: He was punished for our iniquity.
1 Peter 2:24 – *“And He Himself bore our sins in His body on the cross.”*
1 Peter 3:18 – *“For Christ also died for sins once for all, the just for the unjust.”*
 - c. Sin ends in Jesus.
Hebrews 9:26 – *“but now once at the consummation, He has been manifested to put away sin by the sacrifice of Himself.”*
 - d. Sin is also summed up in the death of Christ in the sense that the Jews reached to the worst level of sin possible, that is now stored up and will be punished.
3. **To make atonement for iniquity.** LXX – to blot out and make atonement.
 - a. Definition: make atonement for iniquity means to cover iniquity so that it cannot be seen; thus to forgive sin and reconcile the sinner to God.
Jeremiah 18:23 – *“Do not forgive their iniquity or blot out the sin.”*
Psalm 65:3 – *“As for our transgressions, Thou dost forgive them.”*
 - b. Applied to Jesus and Jesus alone, not to the end of the world. **Hebrews 9:28** – *“so Christ also, having been offered once to bear the sins of many, shall appear a second time, not to bear sin, to those who eagerly await Him, for salvation.”*
 The XX on Psalm 65:3 and Daniel 9:24 (with the prep. Ek-) uses a word from hilasmos (verb form) which is found in I John 2:2 – *“and He Himself is the propitiation for our sins; and not our sins only, but also for those of the whole world.”*
 Another family word is found in **Romans 3:25** (word for mercy seat or place of propitiation) – *“Who God displayed publicly as a propitiation in His blood through faith.”*
Hebrews 2:17 – *“to make propitiation for the sins of the people.”*
4. **To bring in everlasting righteousness.**
 - a. Definition: an everlasting righteousness could only be divine; only the divine is eternal.
 - 1) Old Testament prophets predicted the coming of the King of Righteousness who would establish an eternal kingdom and uphold it with righteousness (Isaiah 9:6-7; 11:1-4; Jeremiah 23:5,6). *“He will be called the ‘Lord our Righteousness’.*
 - 2) Isaiah 51:5-9 says that this “righteousness” will be “forever” and equates this eternal righteousness with “salvation.”
 - b. Application to Jesus.
 - 1) Jesus is the king of righteousness (Luke. 1:31-35).
 - 2) He is our righteousness (I Corinthians 1:30; 2 Corinthians 5:21).
 - 3) He obtained eternal redemption (Hebrews 9:12) to give us an eternal inheritance” (Hebrews 9:15) and “eternal salvation”

(Hebrews 5:9), which must be based on “eternal righteousness” (2 Corinthians 9:9).

- 4) “... through one act of righteousness there resulted justification of life for all men” Romans 5:18. “Through the obedience of the One the many will be made righteous” (Romans. 5:19).
5. **To seal up vision and prophecy.**
 - a. Definition: same word as “seal up sin” and seal up the prophecy book in Daniel 12:4.
 - b. Jesus came to fulfill all O.T. prophecy (Matthew 5:17).
 - c. In Jesus and His apostles, prophecy and vision coming to an end proves that the 70 weeks must have ended with respect to this prophecy.
6. **To anoint the most holy place.**
 - a. The Most Holy place among the Jews is anointed after the return from exile.
 - b. The Holy of Holies in heaven was anointed by Jesus, which in this context fits the everlasting righteousness to be brought in.
Hebrews 9:12 – “... through His own blood He entered the holy place once for all, having obtained eternal redemption.” Hebrews 9:24 – “For Christ did not enter a holy place made with hands a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us.”
 - c. Jesus was also the holy One who was anointed at His baptism with the Holy Spirit in fulfillment of Isaiah 11:2; 61:1-2; Luke 4:18; 3:21-22.

D. Events to Occur During or at End of 70 Weeks.

1. **Messiah is to be cut off after the 62 weeks,** Hebrews 9:26; therefore the crucifixion of Christ must occur during the 70th week or after it. Premillennialists are thus wrong in placing the 70th week after the crucifixion of Christ and placing the same within the first 69 weeks rather than after it as the text says.
Cut-off means the death penalty (Leviticus 7:20).
2. **People of the prince who is to come will destroy the city and the sanctuary.**
Can't refer to Antiochus because he didn't destroy the sanctuary.
Jesus says the Roman army will fulfill this passage in Matthew 24:15-17; Luke 21:20.
Jews provoked Romans to kill the Christ; later they will provoke the Romans to destroy Jerusalem, which they did in 70 A.D.
The Romans killed Christ and this abominable act, which the Jews were responsible for, brought upon them the destruction of their city by the same Romans they used to kill Jesus.
Nero, the abominable emperor persecuted Christians and ordered destruction of Jerusalem. Verse 27 says a complete destruction is decreed on the desolate one. Actual destruction occurred under Vespasian.
3. **Sacrifice and offering stopped in the middle of the week.**
Covenant made for a week – Zechariah. 11:10-14.
Sacrifices and offerings end with the supreme sacrifice of Jesus, once and for all.
Hebrews 10:8-10 – “Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou hast not desired, nor hast Thou taken pleasure in them, which are offered according to the Law, then He said, Behold I have come to do Thy will. He takes away the first in order to establish the

second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all . . . but He, having offered one sacrifice for sins for all time, sat down at the right hand of God.”

Hebrews 10:18 – “Now where there is forgiveness of these things, There is no longer any offering for sin.”

SELF EXAM FOR LESSON NINE:

1. What is the Aim of this lesson? _____

2. What significant discovery did Daniel make in about 539 or 538 B.C.? _____

3. When did Israel’s exile begin and when did it end? _____

4. What was Daniel’s response to this discovery? _____

5. How did God answer the prayer of Daniel concerning the ending of the 70 years of exile?

6. Concerning the vision of the “seventy weeks”:

To what does the number “70” refer? _____

What is the subject of the seventy weeks? _____

To what time period does the first seven weeks refer? _____

To what does the next sixty-two weeks refer? _____

7. On what basis did Daniel ask for mercy for the City and the people? _____

8. List six objectives to be realized by the end of the 70 weeks.

1) _____

2) _____

- 3) _____
4) _____
5) _____
6) _____

9. What are three things which will occur during the 70th week?

- 1) _____
2) _____
3) _____

10. What are two things which would occur during the first seven weeks?

- 1) _____
2) _____

11. What time span does the first seven weeks deal with? _____

12. Match the following:

- | | |
|--|---|
| ___ 70 years | a. King who allowed Jews to return to the land |
| ___ 70 sevens | b. Length of exile of Jews |
| ___ Gabriel | c. Decree to let the people go back to the land |
| ___ Darius | d. Jeremiah |
| ___ Prophesied Israel's exile | e. Daniel's vision |
| ___ Cyrus | f. King of Persia when Daniel received his vision |
| ___ Immediate answer to Daniel's prayer | g. Interpreter of Daniel's vision |
| ___ No more temple worship would be possible | h. 70 th week |

LESSON TEN

THE REVEALING OF THE MESSIAH

INTRODUCTION:

hen we studied in Daniel chapter 9, we saw a prediction of the future of Jerusalem. Jerusalem was to be restored, rebuilt. The Temple was to be re-erected within that city, but the Messiah would come and be rejected by the people, then the city would be destroyed again. In chapter 10 of Daniel, we are going to get a vision of that Messiah before He became flesh – a Messiah that was at work from the beginning of the creation.

The Bible says in John 1:1-2, “*In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God.*” Jesus existed even before the world began. He was co-existing with the Father, and together they created the world and everything that is in it. We are going to see a picture of this Messiah, that one day will come to the Jewish people, will be rejected by them, and, as a result, will have their city and sanctuary rejected.

LESSON TEXT: Daniel 10:1-21

LESSON AIM: We will join Daniel as he stands in awe at the appearance of the Celestial person, listen to his message and wonder at the involvement of angels in the affairs of men and nations.

LESSON OBJECTIVES: You will . . .

1. See Daniel as he prays and fasts for three weeks and his first vision.
 2. Examine Daniel’s second vision of the Celestial person and investigate who this might possibly be.
 3. Learn of the spiritual warfare that is going on behind the scenes of like activity on earth.
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DANIEL’S DISTURBING VISION

A. The Message and Daniel’s Reaction (vs. 1-3)

1. The message of the vision: A great conflict (v. 1).
 - a. In the third year of Cyrus – between 537 and 536 B.C.
 - b. Signified to be true.
2. Daniel’s three-week period of fasting.

B. Daniel’s Reaction to the Message (vs. 2-3)

Mourning for 3 weeks: conflict of God’s people is a reason for legitimate mourning and at the same time of blessing and rejoicing (Matthew 5:10-12).

C. The Nature and Purpose of Fasting

1. Fasting is usually associated with deep distress of soul, deep sorrow, or deep suffering over some great calamity.
 - a. The Ninevites fasted at the disturbing news brought by the prophet Jonah.
 - b. In Matthew chapter 9, the disciples of John the Baptist came and asked Jesus and his apostles, “Why do we fast and the disciples of Jesus not fast?” And Jesus’ answer was this. He says, “*The friends of the bridegroom do not mourn while he is present with them. Now, when he is taken away they can mourn and then they can fast.*” Jesus showed you do not fast just to be fasting.
2. The Pharisees corrupted the purpose of fasting.
 - a. Set up special times to fast.
 - b. Made a ritual out of fasting.
 - c. No longer associated with any great calamity or some important thing that was happening.
 - d. You fast for a purpose, a very important purpose, and usually a purpose that is associated with mourning and grief.

DANIEL’S SECOND DISTURBING VISION

A. The Appearance of the Celestial Figure (vs. 4-9)

1. The place – On the bank of the Tigris River.
2. The time of the appearance (v. 4).
3. Body description: Like beryl (yellow serpentine), face shining like lightning, eyes like flaming torches, arm and feet with the gleam of polished bronze; voice as a roaring sound.
 - a. This description fits that of the person who was “the glory of Jehovah” in Ezekiel 1:26-28.
 - b. The description is also like the vision of Jesus Christ in Revelation 1:13-16. Could Daniel’s visitor be Jesus in His pre-incarnate glory? (John 17:5).

NOTE: The comparison:

1. Daniel’s vision: “*. . . a man dressed in linen with a belt of the finest gold around his waist. His body was like chrysolite. His face, like lightning. His eyes, like flaming torches. His arms and legs, like the gleam of burnished bronze. And his voice like the sound of a multitude.*” What an awesome image he saw!
2. Ezekiel’s vision (Ezekiel 1:26): “*High above on the throne was the figure like that of a man. I saw that from what appeared to be his waist up, he looked like glowing metal as if full of fire. And from there down he looked like fire. And brilliant light surrounded him like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him.*” And then he says, “*This was the appearance of the likeness of the glory of the Lord.*”
3. The apostle John’s vision (Revelation 1:13-15): “*. . . and among the lampstands was someone “like a son of man,” dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair*

were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters." He is identified as Jesus Christ:

- a. The first and the last.
- b. The living one.
- c. He was dead and now He is alive forever more.
- d. He holds the keys of death and Hades.
4. All three visions are apparently of the same celestial being.

B. The Connection Between Chapters Nine and Ten

1. Chapter nine announces the Messiah.
2. Chapter ten reveals that Messiah.
3. Daniel alone saw the vision. (v. 7).
4. The effect of the vision on Daniel (vs. 8-9).

THE MISSION OF THE CELESTIAL BEING

A. A Message of Assurance and Comfort (vs.10-12)

1. God's esteem for Daniel revealed. (Daniel 10:10-11) "*A hand touched me and set me trembling on my hands and knees. He said, 'Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.'* And when he said this to me, I stood up trembling."
2. God's consolation for Daniel (v. 12).
 - a. It seemed like tragedy after tragedy and conflict after conflict.
 - b. God was attentive to his request from the beginning of his prayer.
 - c. Daniel's prayers were heard from the first day he began to pray 3 weeks previously (v. 12).

B. A Message of Revelation (vs. 13-14)

An angelic struggle going on behind the scenes.

1. The opposition: "*The prince of the Persian kingdom resisted me twenty-one days.*"
 - a. This would not likely be a human prince but an angelic prince from Satan who was assigned to the nation of Persia and sought to resist God's purposes for this nation.
 - b. This indicates that angelic struggles underlay the affairs of national and world events. Satan tries to thwart God's prophetic revelations of the future of world empires and to resist God's purpose to send the gospel to the whole world.
 - c. We as Christians are in a struggle with such angelic powers of Satan. See Ephesians 6:10-12; 2 Corinthians 11:14.
2. His ally: *Michael, of the chief princes came to help me.*
 - a. Michael is called: *the Archangel* in Jude 9.
 - b. The word "archangel" means "prince of the angels, chief or ruler of the angels."
 - c. God has armies of angels.
 - d. Michael is a special angel assigned to protect the nation of Israel and is

- the prince of Daniel (v. 21).
- e. Michael was sent to bury Moses' body so that the Israelites would not know where he was buried, but he was resisted by Satan who claimed Moses' body on the basis of his sin. See Jude 9.
3. God has angels who serve nations of people and individuals.
 - a. Matthew 18:10 – *“See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.”*
 - b. Acts 12:15 – Peter and his angel.
 - c. Daniel 7:10 – *“Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.”*
 4. The work of angels.
 - a. Luke 16:22 – the soul of Lazarus was carried by the angels to the bosom of Abraham.
 - b. Angels execute the will of God – they carry messages for Him, They do services on His behalf.

NOTE: We learn in chapter 10 that angels are at work behind the scenes of what is going on earth. In other words, when we have political events occurring on earth, there are angelic powers working behind the scenes to try to frustrate what is happening on earth.

- C. Who is the Prince of Persia?** *“I was in a struggle with the prince of Persia”* (v. 13).
1. Not talking about a king on earth.
 2. He is talking about a spiritual being just like Michael – working behind the scenes, trying to defeat the purposes of Persia and of God.
 - a. Ephesians 6:12 – *“For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”*
 - b. We are in a fight against Satan and all of his angels.
 - c. Philippians 4:13 – *“I can do all things through Christ who strengthens me.”*
 3. After Michael's arrival the Celestial Being went to explain to Daniel what would happen to the Jews in the future.

D. Daniel's Response and Encouragement (vs. 15-21)

An angelic struggle is going on behind the scenes.

1. Daniel faints or swoons (vs. 15-17).
2. Daniel is strengthened (vs. 18-19).
 - a. He touches Daniel's lips so he can speak (v. 16). Made strong by the touch and voice of “the one who looked like a man.”
 - b. He touches Daniel to give him strength (v. 18).
 - c. He blesses Daniel with words of esteem, peace, courage and strength (v. 19).
3. The purpose of His coming – (Daniel 10:20-21). *“So he said, ‘Do you know*

why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; but first I will tell you what is written in the Book of Truth.’’

E. The Messenger’s General Introduction and Explanation to the Visions of Chapters 11 & 12 (10:20-21)

1. The Messenger will reveal about His future struggles with the prince of Persia: Persia will reign over the Jews for 200 more years.
2. The Messenger predicts that His struggle after Persia will be with the prince of Greece: “about to come” but still 200-300 years ahead.
3. The Messenger will announce what is inscribed in the “writing of truth.” (God’s book on earth or in heaven?)
4. Only Michael (the archangel) will stand with the Celestial Messenger in the struggle against these world nations on behalf of the Jewish nation (because Michael is “your prince,” that is Daniel’s prince and the Jewish nation’s prince as explained in 12:1).

CONCLUSION:

This is all revealed to give evidence for us to see that God's word is true, and it has to be divine because it tells us things that man's mind could never tell us. Man's mind cannot tell us what the future will be. Only God can, and that should give us assurance as we begin to look at another vision in chapter 11. When we get to that lesson we are going to see the prediction of a multitude of historical events that came to pass in history, and that should make us realize that the man who came and comforted Daniel will comfort you and me if we will put our trust in Him. Look to the Messiah. He is your hope just as He was the hope of Daniel.

SELF EXAM FOR LESSON TEN:

1. Concerning Daniel's vision in chapter 10:
The date of the vision: _____
It was after fasting and mourning for how long? _____

2. Give two other Scriptures where the figure in Daniel's vision is described.

3. What is the connection between chapter 9 and chapter 10? _____

4. The mission of the celestial being involves what two messages for Daniel?
1) _____
2) _____

5. Who is Michael and what was his relationship with Israel? _____

6. Who is the prince of Persia in this context and what was his involvement in this struggle?

7. What was Daniel's response to the explanation of the vision?

8. According to verses 20-21, what was the purpose for the coming of the Celestial Being?

LESSON ELEVEN

FUTURE HISTORY PREDICTED

INTRODUCTION:

In chapter 10, Daniel had a vision that disturbed him so much that he prayed and fasted for three weeks. Finally a celestial figure, which we identified as the Son of God before He became flesh, came to Daniel. Now in chapter 11, He is going to tell Daniel what that conflict was all about. I want you to listen carefully and stick with me because we have got to go through some very detailed history in the next several verses. This detailed history is predicted hundreds of years before it occurs. Remember this is back in 536 B.C., and he is going to give us detailed information that will go all the way from his time until the time of the Messiah. Let us begin reading in 11:1.

LESSON TEXT: Daniel 11:1-20

LESSON AIM: To learn that God reveals the history from the time of Daniel till the time of the Messiah hundreds of years before it happens.

LESSON OBJECTIVES: You will . . .

1. Read the history of the Medo-Persian empire as it relates to Israel and see the rise of the Grecian empire.
 2. Trace the history of the Grecian empire and see it broken up into four separate empires after the death of Alexander the Great.
 3. Learn to whom the “king of the South” and the “king of the North” refers in Daniel.
 4. See the plight of Israel as she suffers in the midst of the struggle for superiority between the kings of the North and the kings of the South.
-

FIRST REVELATION OF FUTURE EVENTS

A. History of the Persian Empire Reviewed and Foretold (vs. 1-2)

1. A reminder of what happened in the past (v. 1).
 - a. He wants Daniel to know that He was with Darius.
 - 1) In his very first year when he came to power.
 - 2) When he put you, Daniel, into power as one of the three supervisors over the Babylonian area of the Medo-Persian empire.
 - b. God was working to put Daniel into the political position that he got.
 - c. Before He became flesh, God was actually operative, working on behalf of Daniel and the Jewish people.
2. A picture of the future concerning Persia: There will be four more kings after Cyrus (v. 2).
 - a. Cyrus is the first king (536-529 B.C.). He authorizes Jews to return to Palestine in 536 B.C.

- b. Cambyses, his son, succeeded him (529-522 B.C.). Conquered Egypt in 525 B.C.
- c. Pseudo-Smerdis (Gaumata) (522 B.C.) pretended to be Cambyses murdered his brother and seized the throne for 7 months.
- d. After Smerdis came Darius I, the Persian (not Darius the Mede) (521 to 485 B.C.)
 - 1) In power when the temple was reconstructed.
 - 2) Zerubbabel finished the temple in Jerusalem.
- e. After Darius I came Xerxes, sometimes called Ahaseurus (485-464 B.C.).
 - 1) Husband of Esther (Ezra 4:6; Esther 2:17).
 - 2) Saved the Jews from extinction during Esther's time.
 - 3) In 480 B.C., in the battle of Salamis, he fought against the Greeks, and was defeated there.

NOTE: Daniel 11:2 specifically predicts this war: “. . . *he will arouse the whole empire against the realm of Greece.*” Alexander the Great later used Xerxes’ war as a justification for his own attack against Persia when he set out to conquer the world.

B. History of the Grecian Empire Foretold (vs. 3-4)

- 1. The mighty king of Greece – Alexander the Great.
 - a. That this king is not a Persian is indicated by verse 4 that says his kingdom will be divided into 4 directions. This did not occur during the Persian empire.
 - b. Celestial creature is only looking at the main kings that will be coming.
- 2. The division of the Grecian empire. “*His empire will be broken up and parceled out toward the four winds of heaven.*”

NOTE: As Daniel eight predicted and history confirms, Alexander died at 33 years of age and his kingdom was divided among his generals. They killed his son, preventing him from succeeding to the throne in the place of his father, exactly as the Scripture predicted 210 years ahead of time.

C. History of the Southern and Northern Divisions of Grecian Empire Foretold (vs. 5-45)

Since we are at this point in the Grecian empire, it follows then that in these verses he is going to discuss the period of the Grecian divided empire. A lot of scholars are trying to say, “Well, the king of the South is the United States and the king of the North is Russia.” They are trying to make it apply to modern days. When they do this, they are taking it entirely out of historical context.

- 1. The king of the South – Ptolemy of Egypt (v. 5).
 - a. King of the southern division of the Grecian empire: Ptolemy (v. 5a, 8– “*He brings all of what he captures back to Egypt*”).
 - b. Ptolemy, one of the generals of Alexander the Great, is the one who got control of Egypt.
- 2. The king of the North – Syria: Seleucus, 312 B.C. Since the Seleucid king established his capital in Syria he became known as the king of the “North” (north of Israel).

- a. Antigonus, one of the generals defeated another of the generals, Seleucus, and ran him out. He took over all of Syria and Babylon and Persia as his part.
- b. Seleucus fled to Egypt and Ptolemy of Egypt made him one of his generals. He invaded Antigonus with Seleucus at the command of his armies.
- c. They defeated Antigonus and as a reward to Seleucus, Ptolemy of Egypt gave him Babylon, Palestine and Syria.
- d. That is the way Seleucus, one of the commanders in the Egyptian army, got a kingdom that was even larger than that of the king of the South.
- 3. Wars between the north and the south (Syria and Egypt) (vs. 6-20).
 - a. The kingdoms of the north and south become allies. "*After some years they will become allies.*"
 - b. The two sons of Seleucus and Ptolemy have an alliance of friendship together.
 - c. An alliance was formed by marriage between the families. The daughter of Ptolemy II, Berenice, was given to Antiochus, the son of Seleucus.
 - d. Berenice was poisoned by Antiochus' first wife, Laodice, and the alliance fell apart.
 - e. Ptolemy II, brother of Berenice, invaded the north carrying off their gods and their treasures.
 - f. During this battle, Ptolemy III killed Laodice thus avenging the death of his sister Berenice.
 - g. Finally Ptolemy returns to Egypt for a time of peace: "and he on his part will refrain from attacking the king of the north for some years."

NOTE: There are two reasons for giving this kind of historical detail. Number one, because this will greatly concern the people of Israel. The people of Israel live between Egypt to the south and Syria to the north. Every time Egypt went up north, they went across Israel. Every time Syria went south to Egypt, they ran across Israel. Every time they fight against each other they run over Israel in the process. At one time they are under the control of Egypt, and another time they are under the control of Syria. They were not going to have any independence. They would no longer be a nation of prestige. Instead, they would be political pawns in the hands of the king of Egypt or the king of Syria.

The second reason is for the Israelites to know that even though they do not have their independence, God knew this was going to happen. Do not give up in your faith God because your nation is not the most important nation. Daniel was a captive in another nation and his nation did not have its freedom, but God loved Daniel and took care of Daniel. Remember that.

- 4. Seleucus II (11:9) makes an effort to invade Egypt in 240 B.C., but he is defeated.
- 5. Seleucus III, and his sons mobilize and assemble a multitude of great forces and began warring against Egypt (vs. 13-19).
 - a. Many will arise against the king of the south.
 - b. Violent men of Israel will join in the wars, trying to fulfill the vision.

- c. The fact that they are Jews does not mean they are faithful people of God.
- 6. The king of the North gains control of the “Beautiful Land” which refers to Palestine.
- 7. Antiochus' plan to capture Egypt through his daughter, Cleopatra (Daniel 11:17).
 - a. Antiochus proposes peace to Egypt and seals his apparently good intentions by giving his daughter in marriage to Ptolemy V in 198 B.C.
 - b. His hope was that through his daughter he could control Egypt.
 - c. Cleopatra consistently sides with her husband against Antiochus and thus the Syrian king is frustrated in his plan to control Egypt.

NOTE: You can have all your plans, and you can have all the ingenuity and creativity in them but it is God who determines whether they succeed or fail. That is the reason in James 4 it says, “*if it is God's will, we will do this or that.*” And if it is not God's will, it will not happen. We need to remember that lesson and not commit the same mistake that these kings made in depending upon their strength and own wisdom to accomplish their own plans. Commit your plans to the Lord, Proverbs 16:9 says, and they will be established. He is the one who determines the success of our plans.

- 8. The rule of Seleucus IV (187-175 B.C.) (Daniel 11:20).
 - a. Seleucus IV, son of Antiochus III, and brother of Antiochus IV, began ruling at his father's death.
 - b. Seleucus IV began to tax Israel heavily to regain some of the money lost to Rome: “*. . . in his place (Antiochus III) . . . one will arise (Seleucus IV) . . . who will send an oppressor through the Jewel of his kingdom (Israel).*”
 - c. This oppressor who collected the money was Heliodorus according to 2 Maccabees 7.
 - d. His sudden death: “*. . . yet within a few days he will be shattered though neither in anger nor in battle.*” History records a mysterious disappearance of Seleucus IV.
 - e. The removal of Seleucus IV makes room for one of the most despicable persecutors of God's people of all times: Antiochus Epiphanes IV will be discussed in the remaining verses.
- 9. Antiochus Epiphanes began to rule in 175 B.C.
 - a. A contemptible person who has not been given the honor of royalty.
 - b. The little horn of Daniel 8.
 - c. This was one of the most difficult periods of Jewish history.
 - d. All preceding kings have been shown in succession up to this man in order to point out that when he comes, do not give up on God during this time of tribulation..
 - 1) Example of the suffering of Job.
 - 2) Job did not give up on God.
 - e. He conquered and plundered Egypt

CONCLUSION:

After he invaded Egypt, on the way back home he entered Israel, went into the temple, ransacked the temple, destroyed many people of the city and left them in misery. And that began the persecution of the Jews. Now that is exactly what we studied in Daniel chapter 8, and now we find it being repeated here in Daniel chapter 11. He is going to continue to talk about him all the way to the end of this chapter. In our next lesson we will sum up the rest of this chapter and then go into chapter 12 and see what the solution is. In Daniel chapter 11 we see the problem. In Daniel chapter 12, we find the solution.

SELF EXAM FOR LESSON ELEVEN:

1. List the last five kings of the Persian empire.

1) _____

2) _____

3) _____

4) _____

5) _____

2. Who was the mighty king of Greece which conquered the world in a short time?

3. To whom or what kingdoms do the following titles refer?

The “King of the south”: _____

The “King of the north”: _____

4. Why do you think they are referred to in this way in Daniel? _____

5. What are two reasons for giving a detailed account of the events that are going to transpire?

1) _____

2) _____

6. In what year did Antiochus Epiphanes IV begin to reign? _____

Was he a “king of the north” or a “king of the south”? _____

LESSON TWELVE

CONCLUSION OF THE VISIONS OF DANIEL

INTRODUCTION:

In our last lesson from chapter 11, we saw historical detail that is absolutely amazing. Imagine God writing history in such detail hundreds of years before it occurs! We have almost the entire period of time between the testaments pinned in sacred Scripture before it occurred. Only God can do that. That should give us just that much more confidence that this book is from God. But there are also some very important lessons to learn as we see these men arise to persecute God's people. Antiochus Epiphanes was introduced in chapter 8, and now we are going to look in greater detail into his life. It is amazing how much extra detail we have recorded in chapter 11 that we do not have in chapter 8. The last time we saw that he invaded Egypt, and on his way back he invaded and ransacked the Temple in Jerusalem. He killed many of the people, and then went back to his own country.

LESSON TEXT: Daniel 11:21 – 12:13

LESSON AIM: To learn that God is in complete control of history and that persecution and tribulation is under His control.

LESSON OBJECTIVES: You will . . .

1. Investigate a further explanation of the persecution of the Jews by Antiochus IV, Epiphanes.
 2. See that victory over persecution is sure and two-fold for the Jews: For those who live through the persecution – immediate victory. For those who die in the persecution – eternal victory.
-

THE PERSECUTION OF ANTIOCHUS IV, EPIPHANES

A. His Failed Invasion Against Egypt (11:29-30)

1. Last invasion not like the former. *At the appointed time he will invade the South again* (v. 29).
 - a. First time he conquered all of Egypt, ransacked all of the fortified cities.
 - b. When he went to Egypt the second time, the Roman army met him there and turned him back. (*Ships of Kittim* v. 30).
2. Final desecration of the Temple (vs. 30-31).
 - a. He went into the temple and set up an idol to Jupiter, the god of the Romans.
 - b. Desecration, abolishing of sacrifice and abomination of desolation (vs. 31; I Maccabees 1:46-62; 2 Maccabees 6:1-2).

- 1) Not the abomination of desolation in Daniel 9.
- 2) The one in chapter 9 was in the Roman era.
- 3) This is still the time of the Grecian empire. This is Antiochus Epiphanes.
3. The Maccabean revolt (vs. 32-35; 1 Maccabees 1:63-4:34).
 - a. Great persecution for the faithful of God.
 - b. People who died during this terrible persecution were faithful people of God.
 - 1) They were purified and made spotless.
 - 2) The terrible affliction upon Israel was a purifying process by God.

SUMMATION OF THE LIFE OF ANTIUCHUS

“The King” – antecedent of “the” is the same king of the north (Antiochus Epiphanes).

A. The Arrogance of Antiochus (vs. 36-39)

1. Exalts and magnifies himself above every god, including the only God (v. 36).
2. He was successful until the time that the wrath was completed.
3. He will have no regard for the god of his fathers (v. 37; 2 Maccabees 6:1-2; 9:1-2).
4. He will honor a god of fortresses: Jupiter, Olympus (Zeus) the god of the Romans (2 Maccabees 6:1-2). Probably because he lost the war to them and thus concluded their gods were stronger.

B. Victories of Antiochus (vs. 40-43; 1 Maccabees 1:20)

1. Victory over Egypt (the South) (vs. 40-43; 1 Maccabees 1:20).
2. Victory over Judea (v. 41a; 1 Maccabees 1:21-25).
3. The end of Antiochus: (Daniel 11:45 NIV) *“He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.”*

TRIBULATION AND TRIUMPH OF ISRAEL

A. Temporary Triumph over the Tribulation by Antiochus (12:1)

“... and at that time thy people shall be delivered, every one that shall be found written in the book” (v. 1 ASV).

1. God sends angelic help to assist the Jewish people. *“Now at that time Michael, the great prince who stands guard over the sons of your people, will arise.”*
2. The Maccabees family leads the Jews in a victorious rout of Antiochus' armies, and frees the Jews from their persecution and tribulation (1 Maccabees 2-4; 2 Maccabees 5:27 – 10:8).

B. Eternal Triumph Over the Tribulation (12:2-3)

1. Some survive the tribulation but others would die during the tribulation. Daniel here gives hope to those who die as in Daniel 11:35 and 12:13.
2. The defeat of Antiochus and the deliverance of the temple would not affect those who died for their faith, but these are not forgotten and left in the dust

of the earth; they will one day be raised to eternal life, as promised to Daniel in 12:13 and to the Jews in 11:35, and to Christians in John 5:28-29.

3. The wicked who died in the revolt will be raised to everlasting destruction as taught also in John 5:28-29 and Acts 24:14-15.
4. The “many” in the dust of the earth may be in contrast to the “many” who survived and lived; or it may mean “many” in the sense of the multitudes of all people as in Romans 5:15, 18.

C. The Angelic Interpretation of the Entire Vision (12:4-13)

1. The vision to be sealed until the “end time” (12:4).
 - a. The fulfillment is in the distant future.
 - b. He was predicting the time of the Grecian period which was hundreds of years away at that moment.
2. The time to the end of the vision (12:6-10).
 - a. 3½ times to the end – the number of persecution in Daniel 7:25 and Revelation 12:14.
 - b. ½ of 7, a broken period of persecution.
 - c. God’s people are persecuted or go through periods of tribulation for an incomplete time period.
3. Future understanding of the vision (12:8-10).
 - a. Daniel’s inability to understand the vision (v. 8).
 - b. The words are concealed and sealed until their fulfillment in the end time (v. 9).
 - c. The fate of the righteous – purged, purified and refined.
 - d. The fate of the wicked – continued wickedness, ignorance and misunderstanding.
4. The period of time of the Abomination of Desolation (vs. 11-12).
 - a. The antecedent for this event is found in 11:31.
 - b. The text does not fit the abomination of desolation of the Romans in Daniel 9:27 and Matthew 24:15.
 - c. The meaning of the 1290 days and the 1335 days.

The 1290 and 1335 Days of Daniel 12:11-12

It is my conviction that the 1,290 days and the 2,335 days of Daniel 12:11-12 fit within the 2300 days of Daniel 8. Below are some reasons.

1. Many commentators fail to recognize that chapter 12:1 is a continuation of the same vision of chapter 11. Daniel 12:5-13 is an explanation of the whole vision from Daniel 11:1 to Daniel 12:4. The antecedent of the “Abomination of Desolation” in 12:11 is the desolation of Antiochus Epiphanes in Daniel 11:31, not the Roman desolation in Daniel 9:27, nor

the troublesome times in Daniel 12. This is the only previous mention of the “Abomination of Desolation” in this vision and the angel is explaining this vision to Daniel in 12:11-12. Thus, we look to the time of Antiochus, not to the time of Rome, for the fulfillment of the 1290 and the 1335 days.

2. Neither the thought content nor the number of days fits the Roman destruction of Jerusalem in A.D. 70. The Abomination of Desolation in Matthew 24:15, which refers to the sign before the destruction of the temple in A.D. 70, cannot be the same in Daniel 12:11-12 because in these verses the Abomination of Desolation appears after the abolishing of the daily sacrifices. The Abomination of Desolation in Matthew 24:15 had to occur before the abolishing of the daily sacrifices in order to allow the Christians to escape before the destruction of Jerusalem began. Neither will the 1290 days nor 1335 days fit into any time period of the destruction in A.D. 70. Also there was no special blessing 45 days later after the Jerusalem temple was destroyed in A. D. 70.
3. Both the thought content and the numbers of days fit perfectly into the 2300 days of Antiochus Epiphanes. While the temple was first desecrated in 143 year (169 B.C.). By carrying off the furniture of the temple (1 Maccabees 1:20-28), the daily sacrifice did not cease at this time. The 1290 days begin not with the desecration of the temple, but with the abolishing of the daily sacrifice. This did not occur until two years later in early year 145 (167 B.C.) – 1 Maccabees 1:29-40. This began the period of the 1,290 and 1,335 days. The Abomination of Desolation (sacrifice to Zeus, 2 Maccabees 6:1-2) was not set up until many days after the daily sacrifice was abolished. 1 Maccabees 1:37-50 shows that for many days the temple lay desolate with no one sacrificing any thing in the temple. Then (245 days later, according to the time placement on the chart), still in the year 145 (167 B.C.). On the 15th day of the 12th month (Chislev) the Abomination of Desolation was set up (1 Maccabees 1:54) and then sacrificed to 10 days later on the 25th day of the same month (1 Maccabees 1:59). Daniel 12: tells us that this period of the abolishing of the sacrifices and of the setting up of the abomination will last 1290 days. The Abomination of Desolation was removed 1290 days after the daily sacrifice ceased. Then 45 days later (the end of the 1335 days), the daily sacrifices recommenced and the blessing of worshiping God according to Old Testament truth was re-instituted. During these 45 days the temple was cleansed and the furniture rebuilt and placed in the temple. On December 25 (25th day of Chislev) the daily sacrifice began once again, exactly 3 years after the Abomination of Desolation was

worshiped and 3 years and 10 days since it was set up in the temple. This ended the 1335 days. 2245 days later Antiochus died, ending the 2300 days.

4. Thus, during the 2300 days of persecution of God's people by Antiochus, the abolishing of the daily sacrifice and the setting up of the Abomination of Desolation lasted 1290 days. 45 days later the blessing of renewed worship to Jehovah began, ending the 1335 days. The time and the ideas all fit perfectly the historical record of 1 Maccabees.

SELF EXAM FOR LESSON TWELVE:

1. Describe and show the difference between Antiochus IV, Epiphanes' first and second invasion of Egypt.

2. Explain how the Temple was desecrated by Antiochus.

3. What things in Daniel 11:36-39 show the arrogance of Antiochus IV, Epiphanes?

4. What godly family was raised up to defeat Antiochus and restore the temple?

5. In what two ways are the people of God to expect victory over the persecution and tribulation brought on by Antiochus?

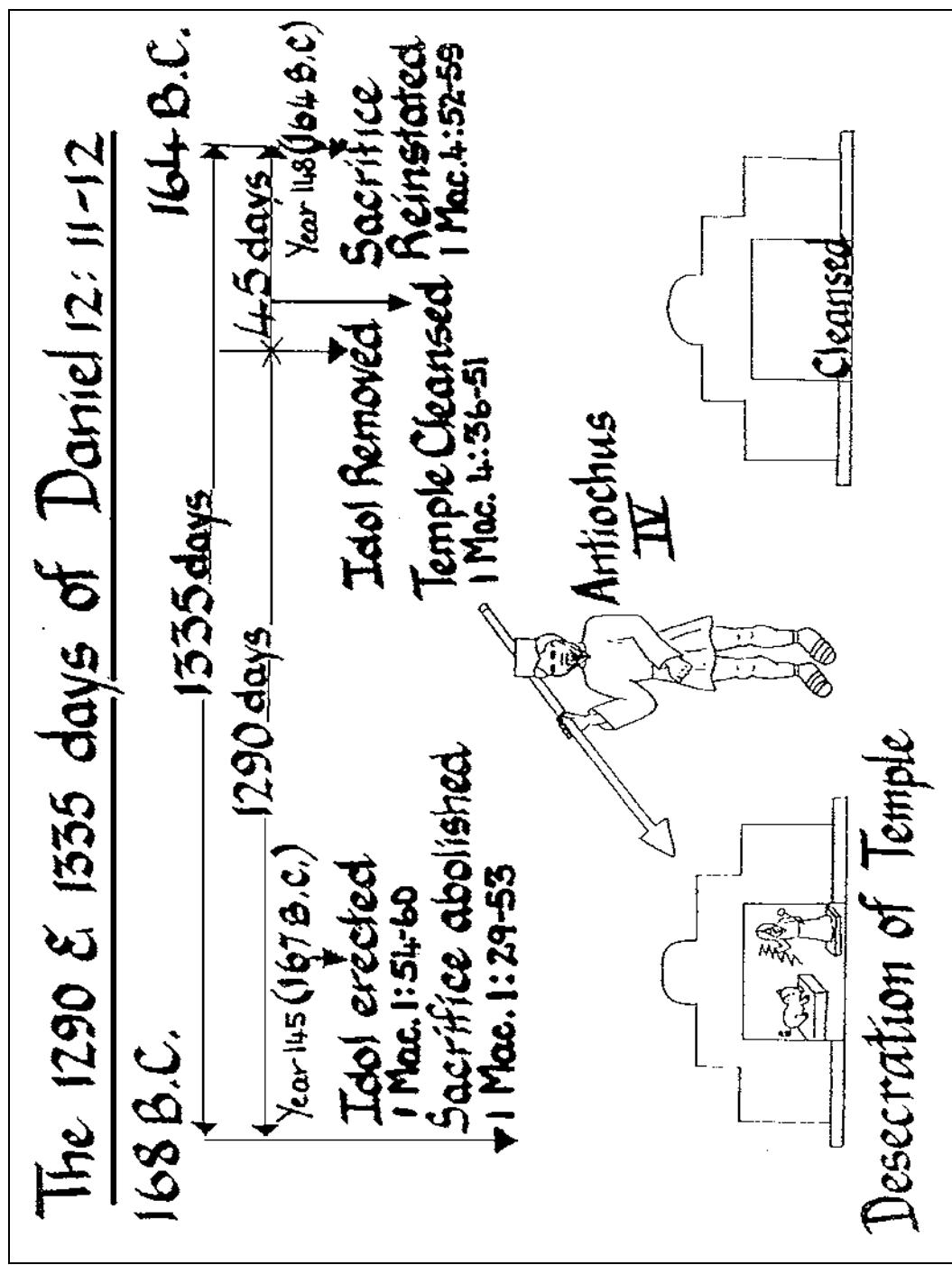
1) _____

2) _____

6. For what reason was Daniel instructed to "seal up the vision?"

7. What would be the fate of the righteous in all this persecution?
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8. What would be the fate of the wicked during this same time?
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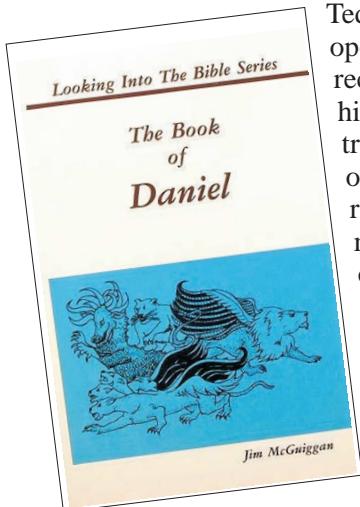
Study Guide

Ted Stewart

Ted Stewart grew up in the Central church of Christ in Amarillo, Texas. He attended Abilene Christian College (now University) where he received his Bachelors and Masters Degrees in Bible. Ted served as a missionary in Sao Paulo, Brazil for thirteen years before returning to the States to preach and teach Bible at Abilene Christian University. In 1976 he became an instructor in the Sunset International Bible Institute.



Ted and Dot have four children. For many years they operated the Sunset Bookstore in Lubbock. He has recently written a book on the chronology of Egyptian history entitled *Solving the Exodus Mystery*. He has traveled to Turkey to see the site of Noah's Ark and often lectured on the veracity of the site. Until his retirement he also lectured on Christian apologetics at many churches, presenting the case for the reliability of the Bible and the existence of God.



REQUIRED READING

The Book of Daniel by Jim McGuiggan is a companion book to this study.


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