

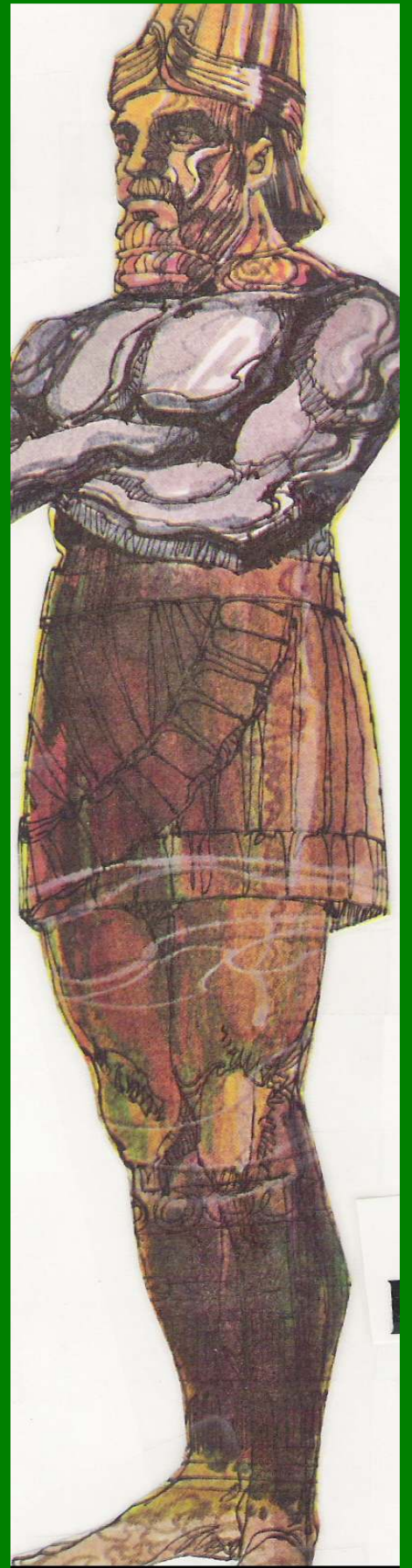
*The Fascinating Study
Of the*

***BOOK
Of
DANIEL***

13 Lessons

**Prepared by:
PAUL E. CANTRELL**

2000



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Prepared by:
PAUL E. CANTRELL
84 Northview Drive
Mechanicsburg, PA 17050

pecantrell@juno.com

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Lesson One

***The Fascinating Study of
The Book of Daniel***

Our English versions of the Old Testament have the books arranged in sections. One of the sections is "The Books of Prophecy." These are often subdivided into "Major Prophets" and "Minor Prophets." The book of Daniel is included in the listing of "Major Prophets." This book offers a most fascinating study from several standpoints. Following are just a few of the more obvious concepts that make the book so desirable to study:

- 1) It has much "foretelling" of the future events in world history to come that would affect the Jewish people.
- 2) It exalts the God of Israel, even though His people were taken captive by the Babylonians.
- 3) It contains great examples of Courage, Faith, Faithfulness, Humility, Patience, Devotion, etc.
- 4) It gives an insight to the coming of the Messiah and the great Kingdom of God that had been promised for many years to the Jewish nation.

If one primary purpose of the book were to be picked out, it probably would be to show the superiority of the God of Israel over the gods of Babylon. Even though Israel fell because of her sinfulness, she would be allowed to return to her homeland. But the Babylonians would eventually fall and no longer be a threat as a people.

FACTS ABOUT THE BOOK OF DANIEL

The book can easily be divided into two sections: (1) Chapters 1-6 are historical in nature; (2) Chapters 7-12 are predictive in nature. This study will pursue the book from an historical standpoint—that is, by the times of the historical events or when Daniel saw his visions. Please see the Table of Contents for further information.

The period of time covered by the book is dated from about 605 BC down to 533 BC—a period of about 72-73 years. It is believed that Daniel would have been about 90 years old when he finished writing this book by inspiration of God. The book is written in the Hebrew language mostly, with a few sections in the Aramaic (Chaldean) language.

HISTORICAL BACKGROUND TO THE BOOK OF DANIEL

It is important that the study of this book be placed in its proper historical background. The following 15-point historical outline of Bible History will help to show this clearly. Point number 11 is the primary time for the book of Daniel. It would also over-lap back into the previous period (number 10) for several years. But the study of the book actually will involve the time of the captivity down to the time of Christ, Himself, as the study will show. It would also be helpful to have a listing of the kings of Assyria, Babylon, Medo-Persian, Grecian, and Roman.

15-Point outline of the Bible's Contents

1. From Creation to Great Flood (Genesis 1-6)-----Beginning to 2348 B.C.
2. From Flood to Abraham (Genesis 7-11)-----2348—1921 B.C.
3. Beginnings of Chosen Nation (Genesis 12-45)-----1921—1706 B.C.
4. Chosen Nation in Egypt (Genesis 46-50; Exodus 1-14)-----1706—1491 B.C.
5. Chosen Nation in Wilderness (Exodus 15-40; Leviticus, Numbers; Deuteronomy)-----1491—1451 B.C.
6. Chosen Nation Conquering Canaan (Joshua)-----1451—1444 B.C.
7. Chosen Nation under Judges (Judges, Ruth; I Samuel 1-8)-----1444—1075 B.C.
8. The United Kingdom (I Samuel 9-31; 2 Samuel; I Kings 1-11)-----1075—955 B.C.
9. The Divided Kingdom (I Kings 12-22; 2 Kings 1-16)-----955—722 B.C.
10. Chosen Nation as Remnant in Judah (2 Kings 17-23)-----722—586 B.C.
11. **Chosen Nation in Babylonian Captivity (2 Kings 24-25)-----586—536 B.C.**
12. Chosen Nation Re-established in Judah (Ezra; Nehemiah; Esther)-----536—434 B.C.
13. Between the Testaments-----434—4 B.C.
14. Birth & Life of Christ (Matthew, Mark, Luke, John)-----4 B.C.—29 A.D.
15. The Church, It's beginning & spread (Acts)-----29—63 A.D.

KINGS OF ASSYRIA

Ashurbanipal (669-630 BC)—Conquered Thebes, but Empire begins to crumble.

Ashuretililani (630-620 BC)—Defeated by the Medes, but not conquered.

Sinchariskun (620-612 BC)—Overthrown again by Medes and Babylonians

Ashurballit II (612-610 BC)—Final overthrow—end of Assyria.

KINGS OF BABYLON

Nabopolassar (626-606 BC)—Help to bring about the fall of Nineveh (612) and Haran (610)

Nebuchadrezzar (606-562 BC)—Made Judah tributary (606). Put down a rebellion by Judah in 597 BC, and final destruction in 586 BC.

Evil-Merodach (562-560 BC)

Neriglissar (560-556 BC)

Labashi-Marduk (556 BC)

Nadonidus & Belshazzar Co-reign (556-539 BC)—Babylon overthrown by Medes-Persians (539-536)

KINGS OF MEDO-PERSIAN EMPIRE

Darius, the Mede (538-536 BC)—Beginning of Medo-Persian Empire (Babylon conquered)

Cyrus II (the Great) (536-530 BC)—Jews allowed to return to Jerusalem to rebuild the Temple (536) under Zerubbabel.

Cambyses (530-522 BC)—

Smerdis Artaxerxes (522 BC)

Darius I (Hystaspis) (521-486 BC)—Temple restarted (520) and finished (515).

Xerxes I (Ahasuerus) (486-465 BC)—Time of book of Esther (480).

Artaxerxes I (Longimanus) (465-423 BC)—Ezra returns with a group (457). Nehemiah went to Jerusalem (445).

Xerxes II (423 BC)

Sekydianos (Sogdianos) (423 BC)

Darius II (Nothos) (423-404 BC)

Artaxerxes II (Mnemon) (404-359 BC)

Artaxerxes III (Ochos) (359-338 BC)

Arses (338-336 BC)

Darius III (Codomannus) (336-331 BC)—Greeks conquered the Medo-Persian Empire.

Almost a hundred years (701 BC) before the events in this book occurred, God's prophet, Isaiah, foretold of the coming captivity of Judah to the Babylonians, even pointing out that some of King Hezekiah's descendants would become eunuchs in the palace of the King of Babylon (2 Kings 20:12-19). Later, after the captivity had already begun (605 BC), Jeremiah (God's prophet) told the people that the captivity would be for a period of 70 years (Jeremiah 25:11-12). This was to be a period of purging from the filthiness of their sinfulness as a nation. Once cleansed, purified, they would be allowed to return to their homeland (Jeremiah 46:27-28). This captivity can be characterized in the following ways:

1st Period (606-586 BC)

- a) False hopes.
- b) Temple still standing.
- c) "Things would change for the better."
- d) They would get to go back home soon.
- e) Jeremiah sent a letter warning them not to expect it (Jer. 29:1-9) Ezekiel also tried to help the people see the truth (17:11-24)

2nd Period (586-536 BC)

- a) Years of hopelessness.
- b) Temple destroyed.
- c) God has forsaken them.
- d) Great Despair (Psalms 137).
- e) Ezekiel is sent to give hope.

3rd Period (536 BC onward)

- a) Revived hopefulness.
- b) Opportunity to return.
- c) God is faithful--Greater things ahead.
- d) Some returned, others stayed.

The Babylonian Empire, as such, came into existence about 612-610 BC. Nabopolassar, King of Babylon, led an army (assisted by allies) that destroyed the city of Nineveh in 612 BC. One final effort had to be made in 610 BC to once and for all crush the Assyrians, thus leaving Babylon as the greatest power in the Northeast area. The Egyptians came North to fight against Nabopolassar's forces. King Josiah of Judah went out to do battle to cut him off and lost the battle and his life(609 BC). Jehoahaz ruled for three months and was dethroned by the Egyptians and taken to Egypt by Pharaoh-Necho. Eliakim (Jehoakim) was placed on the throne as a puppet King. Three years later, the Egyptians were defeated at Carcemish by the Babylonian forces. At the same time, they made Judah tributary, with Jehoakim reigning.

It is believed at this time (606-605 BC) that Daniel and the three young men with him were taken to Babylon and made eunuchs in the palace of Nebuchadnezzar. This is where the book of Daniel begins. However, back in Jerusalem King Jehoakim rebels against Babylon. Before Nebuchadnezzar could return, the King dies and his son, Jehoachin, reigns in his stead. He only reigned three months before Nebuchadnezzar took him and many others captive to Babylon (597 BC). Zedekiah is placed as a puppet ruler under the Babylonians. He rebels also and caused Nebuchadnezzar to return in 586 BC and level the city and destroy the Temple.

CONCLUDING THOUGHTS

In order to get a full Biblical background to the book of Daniel, one would need to read 2 Kings 20-25; 2 Chronicles 29-36; and excerpts from the prophets Isaiah, Jeremiah, and Ezekiel. The reading in Kings, Chronicles and Isaiah give the background leading up to the time of Daniel, and Jeremiah and Ezekiel prophesy, teach, during the time of the book of Daniel. May we encourage you to study, think, do your homework; and make this the kind of study that produces great results to the glory of God. Be a scholar!!

QUESTIONS FOR THOUGHT AND REVIEW

- 1. What does the name "Daniel" mean?**
- 2. When was Daniel born?**
- 3. Was Daniel of Royal Descent?**
- 4. What is one obvious purpose of the book of Daniel?**
- 5. What time period does the book of Daniel cover?**
- 6. What prophets prophesied during the same time that Daniel prophesied?**
- 7. Who were the three large nations vying for power at this time?**
- 8. Where was Judah to be taken into captivity?**
- 9. How long was the captivity to last for Judah?**
- 10. What are the dates for the beginning and return from captivity?**

Lesson Two

***The Courage To Stand
In The Way Of Righteousness!***

The book of Daniel begins with the brief statement of the fall of Jerusalem to Nebuchadnezzar when Jehoiakim was reigning as king over Jerusalem (606-605 BC). Nebuchadnezzar had just won a great victory over the Egyptians at Carcemish, and now turned to subjugate Jerusalem. The Jews capitulated and were spared from all the possible destruction. A custom that the Babylonians were using was to take some of the more promising young men to Babylon and train them as advisers to the king. Among those taken from Jerusalem were Daniel, Hananiah, Mishael, and Azariah.

It is believed that Daniel was born about 620 B.C. He was related in some way to the royal family. He grew up under the strong influence of King Josiah (639-609 B.C.) and the prophetic preaching and teaching of Jeremiah. Even though Daniel was taken into a foreign country to be trained to serve a foreign king, God "turned the tables" and used Daniel and the other three men to help the foreigners learn of the true God of Heaven. He became God's inspired spokesman to the Gentiles.

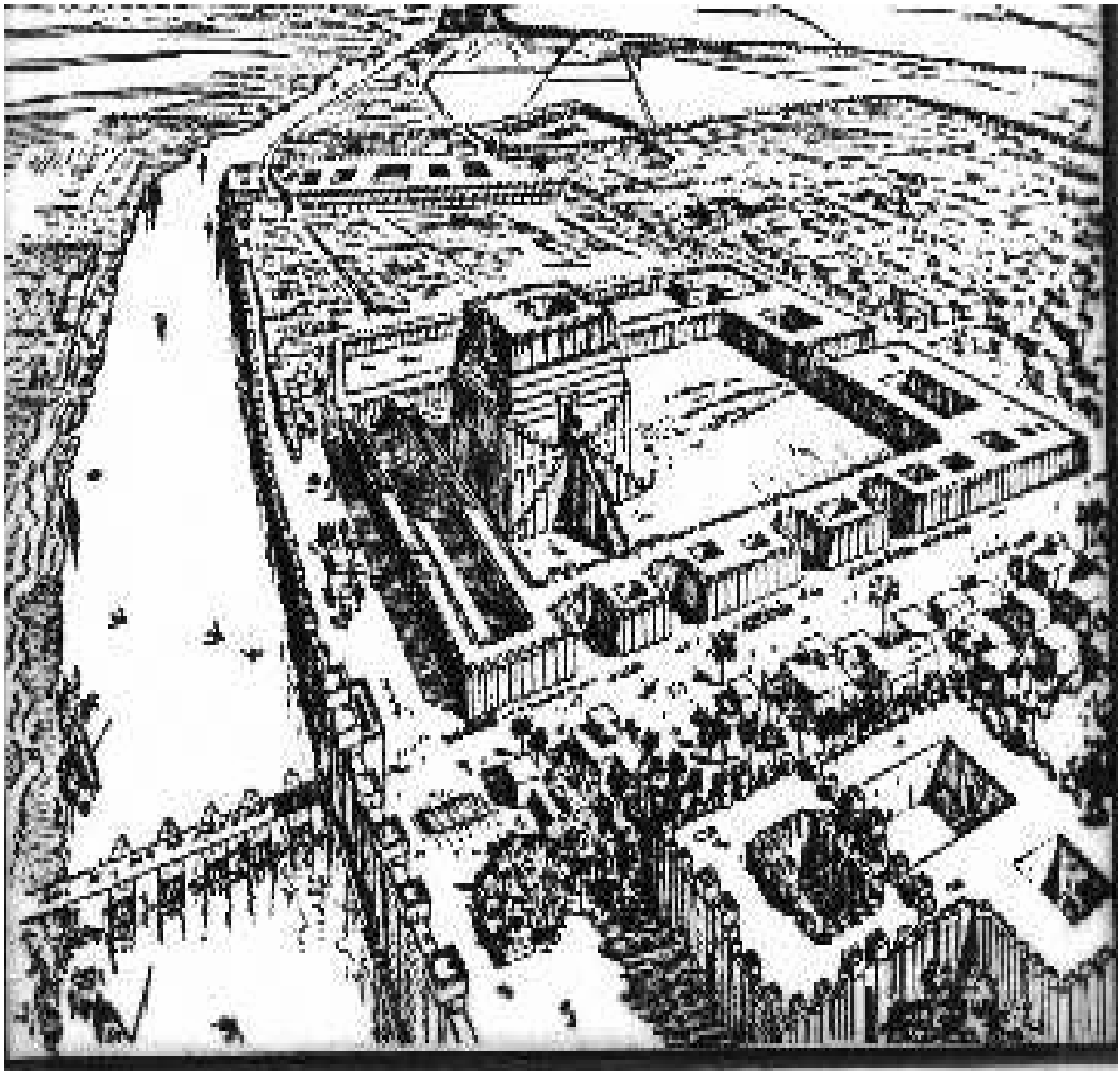
Daniel was one of the few well-known individuals in the Bible about which nothing bad was recorded. Messengers (Angels) sent from God to Daniel said that Daniel was "**greatly beloved**" of God. (Daniel 9:23; 10:11, 19). The prophet, Ezekiel, mentions Daniel in this dramatic way, "**Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.**" (14:14, 20; 28:3). Many good words could be used to characterize Daniel: Faithful, Courageous, Devoted, Gentle, Compassionate, Integrity, Conviction, etc. He confronted the foreign culture in which he was forced to live, challenged its ideas and beliefs in a positive attitude, and came out the victor! His captivity began when he was about seventeen(17) years of age.

THE GREAT AND BEAUTIFUL CITY OF BABYLON

This great city of Babylon is believed to have been one of, if not, the oldest city dating back to the Flood. It was situated between two great rivers: Tigris and Euphrates, which gave it prominence as a commercial city. Its name means, "Gate of God." The city was destroyed and rebuilt more than once. One of its kings, Hammurabi, strengthened and beautified the city during his reign. He was a military, administrative, and economic genius. The Hittites later destroyed this city. After being rebuilt, it was destroyed again by the Assyrians during the reign of Sennacherib (689 B.C.). By 681 B.C., the rebuilding was underway again. In 627-626 B.C., Babylon won her independence from Assyria. By 612-610 B.C. Assyria was completely overthrown and Babylon became the strongest power in the East. Nebuchadnezzar II, son of Nabopolassar, was crowned King in 605 B.C. and began the process of beautifying the city again. He built huge walls around the city for its protection. There were eight gates into the city with one triumphal entry gate. Forty-three temples are named in documents that were evidently built within the city. It had paved streets, canals, and palaces. The well-known "Hanging Gardens" was built by him for his

Median wife who missed her beautiful mountains. The city also had one of the greatest temples in the world. Nebuchadnezzar's own words were, ***"Is not this the great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"*** (Daniel 4:30). This Babylon was located about 54 miles South of the present day Bagdad. Nebuchadnezzar was more of a man of peace and construction than of war and destruction. The arts of civilization flourished under his rule.

Babylon is mentioned much in the Bible, mostly in connection with Judah's Captivity (2 Kings 17-25; 2 Chronicles 36; Jeremiah 20-51; Ezekiel, Daniel, Isaiah, etc.). The "Tower of Babel" is usually associated with the Ziggurat in Babylon (Genesis 11). In Revelation, it is associated with the evil city that tries to destroy God's work (Revelation 19).



QUESTIONS FOR THOUGHT AND REVIEW

1. In what year did Nebuchadnezzar come against Jerusalem? (1:1) (Jeremiah 25:1; 46:2)
2. What did Nebuchadnezzar take to the house of his gods? (1:2)
3. Who was taken captive at this time? (1:3-4, 6-7) (2 Kings 20:17)
4. What were the characteristics that Nebuchadnezzar wanted in the young men to be carried back to Babylon? (1:3-4)
5. For how long were these young captives to be trained? (1:5)
6. What was it about the food and wine that would cause Daniel to be defiled? (1:8-11)
7. What food was given them instead? (1:12-16)
8. How did God bless the four men? (1:17)
9. What did Nebuchadnezzar think of these four men at the end of three years? (1:18-20)
10. How would you illustrate the following areas of decisions that Daniel had to make:
 - a) Relationship to others—
 - b) Matters of opinion—
 - c) Matters that were wrong—
11. What value is there in purposing to do things? (1:8)
12. What are some valuable lessons to be learned from Chapter 1?

Lesson Three

***The Triumphant
Kingdom of Heaven!***

In the year 606-605 BC, Nebuchadnezzar II, son of the King of Babylon (Nabopolassar), was sent by his father to fight against the Egyptians, who were the last remaining threats to his power to reign over the nations. The battle was engaged at Carcemesh where the Egyptians were defeated in battle and chased back to their borders. Nebuchadnezzar was stopped from going on into Egypt at the time by news of his Father's death. He immediately began to make his way back home. Most of the smaller nations around Judah did like Judah—they voluntarily became tributary to Babylon (2 Kings 24:1-3). Some of the finest young men were carried to Babylon from these nations to be trained to serve in Nebuchadnezzar's court. We know of at least four such men from Judah (Daniel, Hananiah, Mishael, and Azariah)(Daniel 1:3-7). Because God blessed these four young men, they were "ten times better" than all the magicians and astrologers in Babylon (Daniel 1:18-20).

In the second year of King Nebuchadnezzar's reign (603 BC), he was troubled by a re-occurring dream night after night that was affecting his sleep, as well as his peace of mind. In desperation he called upon his wise men to help him with an understanding of his dream. But there was a problem—the king seems to either have forgotten his dream each morning or feigned forgetting it to test his wise men. So, he was asking the wise men to not only interpret his dream, but tell him what the dream was—quite a challenge for uninspired men to do, to say the least!

Even though Nebuchadnezzar was evidently a smart man, he still had occasions to make use of the wisdom of those trained men around him. These men were called "magicians," "astrologers," and "Chaldeans." They were trained in the various "arts" to divine, enchantments, reading the stars, or learning the writings of the wise men of the past. Matthew's gospel account of the birth of Christ mentions the "wise men from the East" (Matthew 2:1-2) who had come to worship the newly born king of Israel, having followed His star from the East. The challenge that the king placed before these men was beyond their ability to deliver. Thus, the door was opened for Daniel to come more to the forefront of all the other wise men. But also at the same time for God to reveal, not only Himself to Nebuchadnezzar, but to reveal His plans for a future kingdom to be established among men that He would build.

The second chapter of Daniel is important to the rest of the book as the centerpiece that the rest identify with. Nebuchadnezzar's dream forms the basis for the visions to be later revealed to Daniel recorded in chapters 7-12.

QUESTIONS FOR DISCUSSION

- 1. In what year did Nebuchadnezzar have this dream? (2:1)**
- 2. Whom did the king call to help give understanding of the dream? (2:2)**
- 3. What unusual request did the king make of them? (2:3-12)**
- 4. Were Daniel and the three Hebrew men present at this time? (2:13)**
- 5. How was Daniel able to save their lives? (2:14-25)**
- 6. Of what was the giant image made? (2:26-33)**
- 7. What destroyed the image? (2:34)**
- 8. What happened to the stone? (2:35)**
- 9. What was the interpretation of the dream? (2:36-45)**
 - a) Head of Gold—**
 - b) Breast of Silver—**
 - c) Belly & Thighs of Brass—**
 - d) Legs & feet of Iron & Clay—**
 - e) Stone cut out of mountain—**
- 10. What was the king's reply to Daniel's interpretation? (2:46-47)**
- 11. What reward was given to Daniel? (2:48)**
- 12. How old was Daniel when he was made governor of Babylon?**
- 13. What is the purpose of this dream?**
- 14. What are some lessons to be learned from this chapter?**

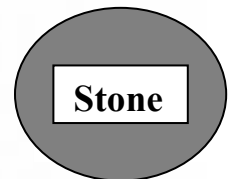
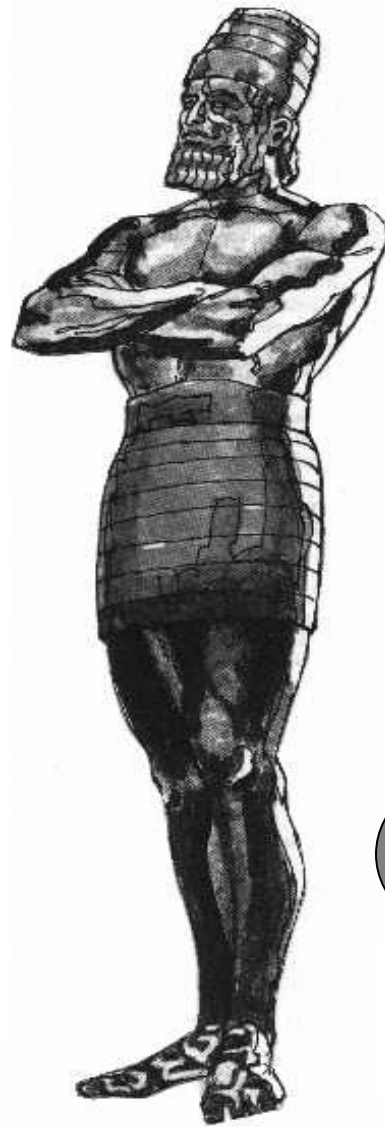
THE GIANT IMAGE OF NEBUCHADNEZZAR'S DREAM

**BABYLONIAN
EMPIRE-----**

**MEDO-PERSIAN
EMPIRE-----**

**MACEDONIAN
EMPIRE-----**

**ROMAN
EMPIRE-----**



**KINGDOM
OF
HEAVEN**



Lesson Four

***Tested in the
Crucible of Fire***

The date for the events in Chapter three are not given in the Hebrew Text.** However, a Greek Translation of the Old Testament does have a date: "***the eighteenth year of the reign of Nebuchadnezzar.***" This would be at the time of the last overthrow of Jerusalem (587-586 BC). This addition to the regular text in the Greek is considered spurious by Bible scholars. It would seem highly unlikely that Nebuchadnezzar would be building a giant image while conquering the city of Jerusalem. We have chosen an earlier date of about 600 BC that seems to connect chapter two and three closer together in time.

** In Daniel 2:4b, the writer abandons the Hebrew language and uses the Aramaic (Syriac or Chaldean) language up to chapter 8:1. The explanation given by various scholars is that the audience changed. Chapters 2-7 is primarily dealing with the Babylonian kings, while chapter one and chapters 8-12 have the Jewish people primarily in mind and deal with events that affect the Jewish people.

Chapter three does logically follow the events in chapter two. Nebuchadnezzar had been given privy to the great plans of God to eventually set up a kingdom. But more important he was the first of the four great kingdoms—the head of **gold!** One writer states: "*Chapter three deals with the birth of an idol, the ego of a king, and what fuels the faithful as they face the furnace of God's enemies.*" But when you read chapter four it seems quite obvious that Nebuchadnezzar's ego had gotten way out of hand and needed God's efforts to help correct it.

We have given the title for chapter three as, "Tested in the Crucible of Fire." It does not seem to involve Daniel, but only the other three young Hebrew men. While these young men had been given privileged positions under Daniel, they had not won the respect of the king as of yet like Daniel had been able to do. Thus, the king's patience didn't last long with them when they would not respect his command that he had given for all to observe.

Just exactly what kind of an image this was that the king had erected is not known. Some suggest that it could have been a likeness of himself and had exalted ideas about who he was. Others suggest that it was an image to represent the chief deity of the Babylonians (Murduk). While others suggest that it could have been like an Obelisk. Whatever it was, it could certainly been seen for miles around since it was so high and the land so flat.

QUESTIONS FOR THOUGHT & DISCUSSION

- 1. Where did Nebuchadnezzar set up the image of gold and how large was it? (3:1)**
- 2. Who were invited to the dedication of the image? (3:2)**
- 3. What commands were given to all of those at the dedication of the image? (3:3-7)**
- 4. What accusation was brought against Shadrach, Meshach, and Abednego? (3:8-12)**
- 5. What was their answer when faced with a decision by the king? (3:13-18)**
- 6. What happened to the men who threw Shadrach, Meshach, and Abednego into the furnace? (3:19-22)**
- 7. What did Nebuchadnezzar see in the furnace that alarmed him? (3:23-26)**
- 8. How was their deliverance described? (3:27)**
- 9. What decree did Nebuchadnezzar give? (3:28-29)**
- 10. What did the king do for Shadrach, Meshach, and Abednego? (3:30)**
- 11. What did Shadrach, Meshach, and Abednego's actions cause the king to realize? (3:29)**
- 12. What are some valuable lessons from this chapter?**

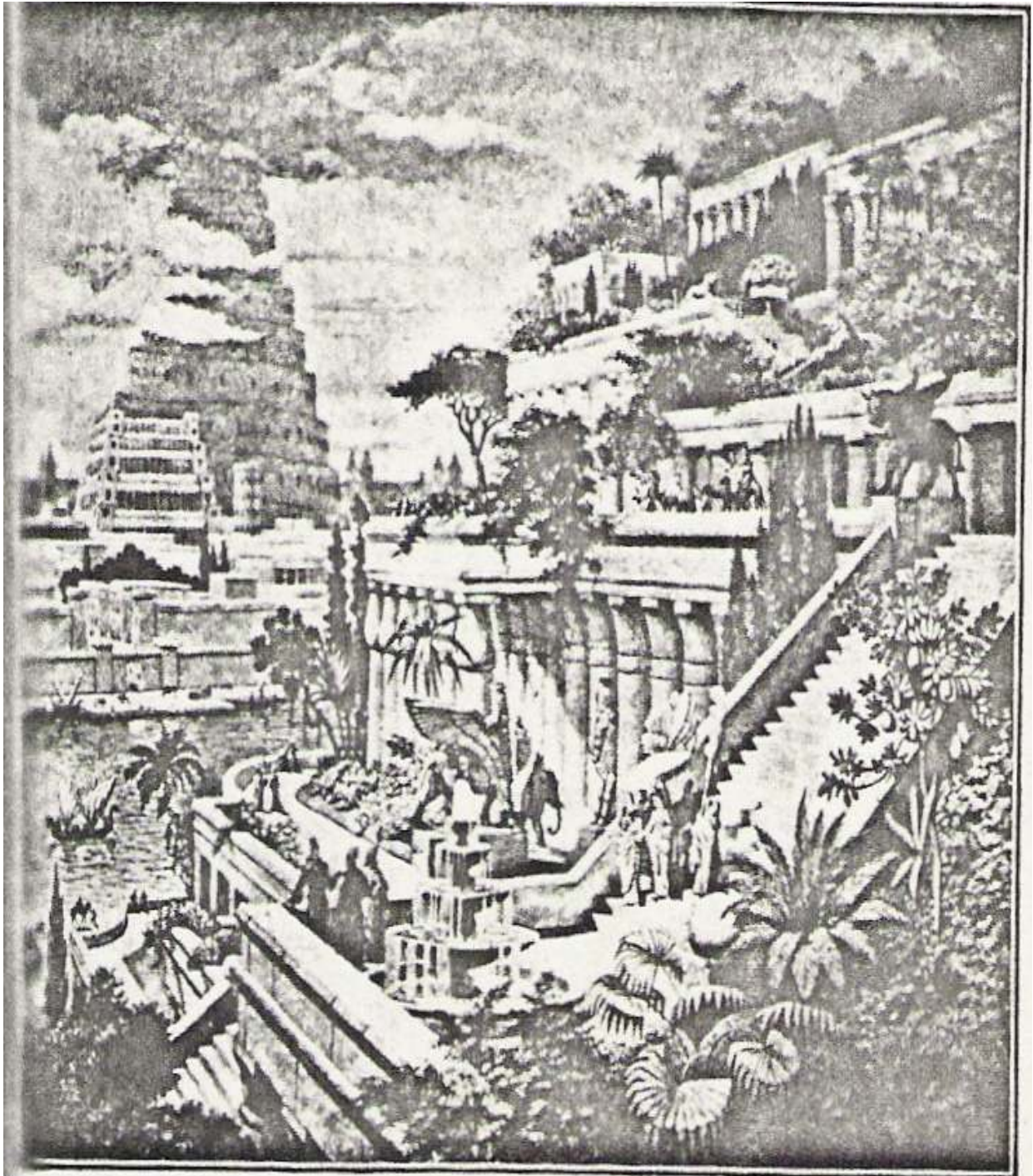
Lesson Five

***"Now, Who is the
Greatest?"***

The Greatness of the Babylonian Kingdom was a well-known fact at this time. They were at the height of their power and accomplishments. Nebuchadnezzar was their greatest ruler. His rule lasted from 605-561 BC—some 44-45 years—in which some great things were done. Babylon had become the envy of the nations. It became a very beautiful and splendid city. The world famous hanging gardens were located there. And it was a well-fortified city—great efforts were made to protect their city from invaders. The prophet Isaiah calls Babylon, ***"the glory of kingdoms, the beauty of the Chaldees excellency."*** (13:19). He also called it, ***"the golden city."*** (14:4). Isaiah repeats the phrase that others were using to describe this magnificent city, ***"the lady of kingdoms."*** (47:5). Daniel's interpretation of the king's dream indicates the greatness of this kingdom, ***"It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth."*** (4:23). Twelve months later he is recorded as exclaiming about his kingdom, ***"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"*** (4:30). On the next page is an artist's conception of the famous Hanging Gardens which King Nebuchadnezzar had built for his wife. But He was not only a builder and beautifier, but he was a man concerned with learning and wisdom. He had his collection of wise men around him.....some of which would be superstition and in many instances, non-sense. But at the same time, the Babylonians were among the first to study the heavenly bodies over long periods of time. Their reason for such was their belief that the destinies of men and nations lay in the five planets: Mercury, Venus, Mars, Jupiter, and Saturn. They identified these planets as deities and worshipped them.

The Chaldean Astrology has left its mark on our calendar. The five planets plus the sun and moon formed their 7-day week calendar. Each deity had a day for worship: Sun (Sunday), Moon (Monday), Saturn (Saturday), etc. Other influences affected the name of the original gods that gave us: Woden (Wednesday), Thor (Thursday). (Not sure about Tuesday and Friday).

One of the more notable contributions of the Chaldean Astrologers was their continuous record they kept for over 360 years of the movement of the heavenly bodies. This made it possible for a man by the name of Nabu-rimannu (about 500 BC) to arrive at the number of days in the year as 365 days, plus 6 hours, 15 minutes, and 41 seconds. One hundred years later, a more accurate calculation was made by Kidinno, being only one second off. The Greeks used this information to form their calendar.



The Famous Hanging Gardens

TIME OF THIS VISION

In trying to establish a time for this vision of king Nebuchadnezzar, two approaches have been taken.

- 1) A Greek version of the book of Daniel has a probable spurious date at the beginning of chapter four—the 18th year of the reign of king Nebuchadnezzar (587-586 BC). The main reason for rejecting this date is that it does not fit into the chronology that has been established with some certainty of the king.
- 2) A later date has been advocated: 569 BC—the 36th year of his reign. This would seem to be the best time according to the chronology of the king's life. See below for this listing of events.

CHRONOLOGY OF KING NEBUCHADNEZZAR

- 606 BC—He crushes Egypt and makes Judah tributary. (4 young men taken to Babylon)
- 605 BC—He becomes the King over the Babylonian Kingdom upon death of his father.
- 597 BC—He crushes a new rebellion in Palestine. He takes King Jehoiachin and many captives to Babylon—among them, Ezekiel.
- 586 BC—He overthrows Jerusalem again, burns the city, destroys the Temple, takes more captives.
- 585 BC—He lays siege to Tyre for 13 years (585-573 BC)
- 582 BC—He plunders Moab, Ammon, Edom, Lebanon.
- 581 BC—He again takes some captives from Judah.
- 572 BC—He invades and plunders Egypt.
- 569 BC—He sees the Vision in Chapter 4.
- 568 BC—He again invades and plunders Egypt. (He is stricken with sickness)
- 561 BC—His death.

An inscription for found in the 19th Century AD that was supposed to have been written by king Nebuchadnezzar. It states, *"For four years the residence of my kingdom did not delight my heart. In no one of my possessions did I erect any important building by my might. I did not put up buildings in Babylon for myself and the honor of my name. In the worship of Merodach, my god, I did not sing his praises, nor did I provide his altar with sacrifices, nor clean the canals."* It is possible that this has reference to his period of sickness that this dream has reference to. The *"seven times"* in 4:32 could have reference to the seven seasons (Summer and Winter) that would be three and one-half years, or in a general way four years.

QUESTIONS FOR THOUGHT & DISCUSSION

1. **Who is writing in this chapter? (4:1)**
2. **Why is he writing? (4:2-3)**

3. **When did Nebuchadnezzar see his dream? (4:4-5)**
4. **How is Daniel described? (4:6-8)**
5. **What effect did the telling of the dream have on Daniel? (2:19)**
6. **Did Daniel receive a reward from the king for interpreting the dream?**
7. **What admonition did Daniel give to the king? (4:27-28)**
8. **One year after the dream what happened? (4:29-31)**
9. **For how long did this condition last? (4:32-33)**
10. **What was the outcome of his madness? (4:34-37)**
11. **What are some lessons to be learned from this Chapter 4?**

INTERPRETATION OF NEBUCHADNEZZAR'S DREAM

THE DREAM	INTERPRETATION
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A TREE IN THE MIDST OF EARTH

- | | |
|------------------------------|--------------------------------|
| 1. Height was great | |
| 2. It grew, was strong | King has grown & become strong |
| 3. Height reached to heaven | Greatness reaches unto heaven |
| 4. Sight to end of earth | Dominion to end of earth |
| 5. Leaves were fair | |
| 6. Much fruit | |
| 7. Meat for all | |
| 8. Beasts had shade under it | |
| 9. Fowls dwelt in it | |
| 10. All flesh fed of it | |

A WATCHER, HOLY ONE CAME DOWN FROM HEAVEN

- | | |
|---|--|
| 1. <u>He cried aloud:</u> | |
| a) Hew down the tree | |
| b) Cut off his branches | |
| c) Shake off his leaves | |
| d) Scatter his fruit | They shall drive them from men |
| e) Let beasts get away from under it | |
| f) And fowls from his branches | |
| 2. <u>He continues:</u> | |
| a) Leave the stump of his roots in the earth | Stump left...thy kingdom shall be sure to thee |
| b) With a band of iron and brass | |
| c) In the tender grass of the field | |
| d) Let it be wet with the dew of heaven | Shall be wet with dew of heaven |
| e) Let his portion be with the beasts in the grass of the earth | Thy dwelling shall be with beasts of field. Make thee to eat grass as oxen |
| f) Let his heart be changed from man's | |
| g) Let a beast's heart be given him. | |
| 3. <u>He states time limit:</u> | |
| a) Let 7 times pass over him | Until you know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. |

Lesson Six

God's Pronouncement of Judgment Upon Babylon

KINGS OF BABYLON

Nabopolassar (625-605 BC)

Nebuchadnezzar (605-561 BC)

Evil-Merodoch (561-559 BC)

Nerigilissar (559-556 BC)

Labash-Murdok (556 BC)

Nabonidus (555-536 BC)

Belshazzar (540-538 BC)

Nabopolassar led an army against the Assyria and threw off their control over Babylon in 625 BC. He ruled from 625-605 BC. His son, Nebuchadnezzar, led the army that overthrew the city of Nineveh in 612 BC and in 610 BC finished the Assyrian Empire. Upon the death of his father, he ruled Babylon for approximately 44 years (605-561 BC). The two men had successfully pulled an empire together and ruled it well making it possible for the city of Babylon to become the envy of the nations.

But the city that was referred to in Scripture as the "glory of kingdoms," "the golden city," and "the lady of kingdoms" (Isaiah 13:19; 14:4; 47:5) was not to last much longer. Isaiah vividly described the judgment upon this great city in chapters 13-14. And upon Nebuchadnezzar's death, the deterioration set

in with the next three kings reigning for 9 months up to 3 ½ years before being assassinated.

The conspirators that took the kingship away from Labash-Murdok appointed Nabonidus as king. He had served as a priest possibly under the latter reign of Nebuchadnezzar. It is believed that he was married to a daughter of Nebuchadnezzar, making his son, Belshazzar, an actual grandson (not son) of Nebuchadnezzar. While Nabonidus held the empire together for another 17 years, his interest was more in doing things elsewhere (Arabia ?) than in ruling in Babylon. So, he made his son co-regent with him and allowed him to be king over Babylon as the second ruler of the empire. This was done in about 540 BC.

Belshazzar was a young playboy type who was not too concerned about his job as king, while enjoying all the pleasures that such a position allowed. The empire was being threatened by the Medes and Persians (Elam) under the leadership of Cyrus and Gobryas (Cyxares or Darius). The Babylonian army had been put to flight by the invading army, but withdrew into the city for safety. The city was believed to be impregnable and the king felt secure by their huge fortifications. His arrogance was shown by making a great feast for his lords and wives while an invading army was outside the walls. He showed greater arrogance by having the sacred vessels that Nebuchadnezzar had taken from the Temple at Jerusalem brought into the banquet hall and he and his lords and wives drank wine out of them.

It was in this setting that God's judgment was pronounced upon Belshazzar and his kingdom by a hand writing a message on the wall for all to see. That judgment was carried out that very night. The city was easily taken by the invading army of the Medes and Persians and the king killed. They had found a way into the city and caught the Babylonians unprepared for battle. Daniel stated that Darius took the kingdom and reigned as king over Babylon at the age of 62. It is believed that he was the father-in-law of Cyrus and was given this position temporarily while Cyrus completed the final overthrow of the Babylonian Empire.



Lesson Seven

"RESIGNATION TO GOD'S WILL"

The message in chapter five is that the Babylonian Kingdom was at an end! The city fell in 538 BC and Darius, the Mede (father-in-law to Cyrus), was placed as king over Babylon for the short period of time that it took for Cyrus to finalize the over-throw of the Babylonian kingdom.

Darius set about to organize this new Medo-Persian kingdom into 120 divisions (satraps, provinces) with princes (Governors, puppet rulers) over each. Then, he appointed three presidents over these Princes. Daniel was one of the three presidents. Darius' association with Daniel had caused him to place great trust in him. So, he desired to make Daniel chief of the three Presidents *"because an excellent spirit was in him."*

ANNYOMOSITY AGAINST DANIEL

The other Presidents and some of the Princes were envious of how the king regarded Daniel and began plotting how to discredit and get rid of Daniel. But their efforts to find a fault in Daniel concerning the kingdom failed. These powerful and influential people in the kingdom could find nothing whereof to accuse Daniel before the king. What a testimony to Daniel's trustworthiness, honesty, integrity, and efficiency.

The only other area that they could find a fault with Daniel was in the Religious. He was different—his God was different! They were able to devise a plan to trap Daniel in his daily religious practice. The plan worked because Daniel continued his daily routine religious activities in spite of the dangers. The king was crushed when he realized what these people had led him into doing, but he had no recourse but to punish Daniel's disobedience and uphold the Law of the Medes and Persians.

Why would Darius have signed such a law? Six things are suggested:

1. It was common in those days to treat king as deity.
2. The law was highly flattering to the king.
3. Could have been seen as an effective way to test the readiness of the citizens to obey him.
4. Darius and his officials might have feared a revolt and saw the decree as a good way to preclude it.
5. Darius may have been in the habit of signing casually decrees proposed by his subordinates.
6. There was a close connection between religious and political loyalties and such a law would convey to the minds of the people the reality of the change in control in lordship from the Chaldeans to the Medes and Persians.

DANIEL'S COURAGE

Even though Daniel knew the decree had been signed, it did not stop him from his daily religious practices—even with his widows open as usual. The plot had worked, and Daniel was accused before the king. The king's reaction was not good as would be expected, because: (1) The one he so highly favored was in danger of certain death; (2) He had been manipulated by these men to sign a decree for their selfish ends and not for the good of the king or kingdom. His efforts to deliver Daniel was in vain—thus, the sentence had to be carried out. He expressed his hope in Daniel's God to deliver him and passed the night sleepless and fasting. This showed the good qualities of the kings.

DANIEL'S DELIVERANCE

When the night was over, the king pressed to see how Daniel had made out. Daniel responded with courtesy and certainty that God had preserved him because he was innocent of the charges and he trusted in his God.

Not only was Daniel released, but his accusers were taken and thrown into the Lion's Den to be punished with their wives and children. Thus, they reaped what they had sown (Hosea 8:7; Galatians 6:7-8). But *"the righteous is delivered out of trouble; and the wicked cometh instead."* (Proverbs 11:8). The king then issued a decree like Nebuchadnezzar had done: *"That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worked signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."* (Daniel 6:26-27).

Chapter six ends with the fact of Daniel's prosperity not only under the reign of Darius, but of Cyrus as well.

QUESTIONS FOR THOUGHT & DISCUSSION

1. Who was Darius? (5:31; 6:1)
2. How many princes (governors) did the king appoint? (6:1)
3. How many presidents did he appoint and why did he appoint them? (6:2)
4. What did Darius want to do to Daniel at first? (6:3)

5. Why did the two presidents and some princes plot against Daniel? (6:3)
6. What was the plot that they came up with to get rid of Daniel? (6:4-9)
7. What did Daniel do about the Decree? (6:10-11)
8. What was the reaction of the king when he learned what had happened? (6:12-13)
9. What happened to Daniel when accused? (6:14-18)
10. What was the king's reaction to Daniel's deliverance? (6:19-24)
11. What decree did Darius make? (6:25-27)
12. What happened to Darius? (6:28; 10:1)
13. What were the tributes made to Daniel in this chapter?
 - a) v. 2—
 - b) v. 3—
 - c) v. 4—
 - d) v. 10—
 - e) v. 14—
 - f) v. 16—
 - g) v. 18—
 - h) v. 20—
 - i) v. 26--
14. What lessons can we learn from this chapter?

Lesson Eight

What Does The Future Hold?

The next event in historical sequence in the Book of Daniel is believed to have been the Vision Daniel saw as recorded in chapter seven. Daniel states that the vision occurred in the first year of Belshazzar, king of Babylon (540 BC).

The date of 540 BC was arrived at by using the dating system of the Babylonians and the time of the overthrow of the city of Babylon. The city fell to the Medo-Persians in the third year of the reign of Belshazzar over Babylon (538 BC). Thus, the date for this Vision would be 540 BC.

One point of interest—Belshazzar co-reigned with his father Nabonidus for about 3-4 years. Even though the city of Babylon fell, Nabonidus still had to be defeated by Cyrus. This is the reason for having Nabonidus' reign to extend to 536 BC—when he was finally defeated by Cyrus.

THE VISION OF THE FOUR BEASTS

The initial Vision itself can be divided into two parts: (1) The rise of the four Beasts and their description (verses 4-7); (2) The outcome of the four Beasts and the coronation of the Son of Man (verses 8-14). The interpretation of the Dream or Vision is given in verses 15-28.

An approach that helps to better understand this Vision is to compare it to the one in chapter two. Please look on the next page to see the comparison. There is a three-point comparison that can be made also between these two Visions.

- (1) The Giant Image (Ch. 2) was unified, but in four sections. The four different kinds of Beasts came from a common origin.
- (2) The Giant Image (Ch. 2) was smitten in the fourth section (Roman Empire). The fourth Beast was judged by the Ancient of Days.
- (3) The Giant Image (Ch. 2) was smitten by a stone (kingdom of God) and eventually destroyed by it. During the time of the fourth Beast, the kingdom was given to the Messiah, but the fourth Beast fought back against it with the "Little Horn" (11th horn), but the saints are given the victory over the "Little Horn."



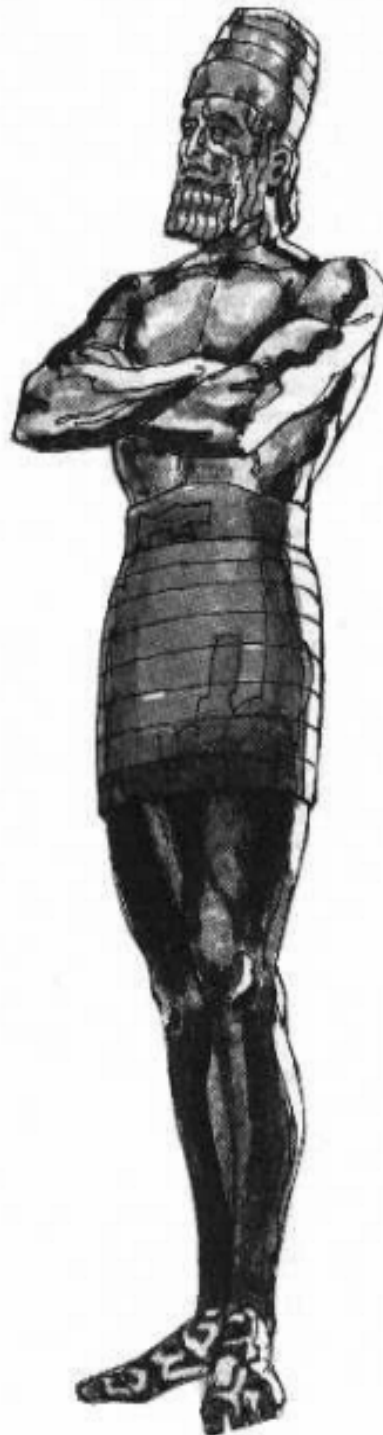
**Babylonian Empire
(613-538 BC)**

**Medo-Persian
Empire
(538-330 BC)**

**Macedonian
(Grecian) Empire
(330-70 BC)**

**Roman Empire
(70 BC-469 AD)**

**Kingdom of God
Established
(Little Stone)**



**LION
With Eagle's Wings**

**BEAR
with 3 ribs in mouth**

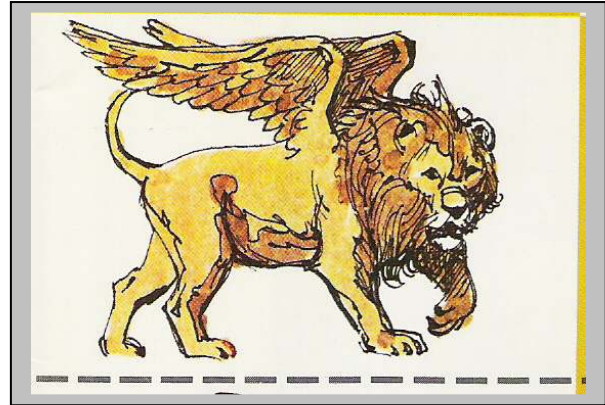
**LEOPARD
with 4 wings of fowl
and four heads**

**TERRIBLE BEAST
With 10 horns
and a little horn**

**Kingdom given to
"Son of Man"
and the Saints**

THE FOUR BEASTS

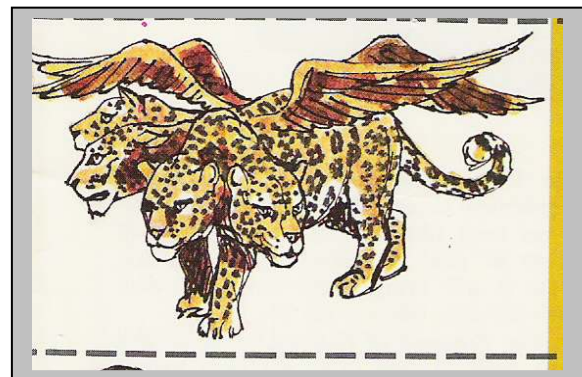
The LION with Eagle's wings. The Winged Lion was used as a symbol of the Babylonians. Wings suggest the swiftness of conquering. But these wings were plucked later on and the Lion became like a man, with the heart of a man. This is the reverse of what happened to king Nebuchadnezzar in chapter four. In later years Nebuchadnezzar was more interested in cultural, educational and social pursuits. The nation lost courage when they saw the end coming(?).



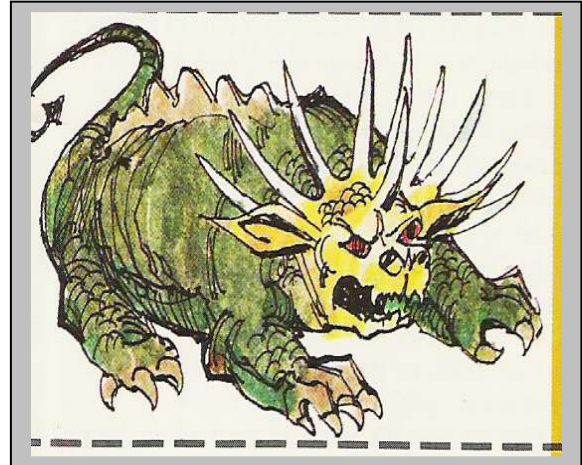
The BEAR raised on one side with three ribs in its mouth. The BEAR represents the Medo-Persian Empire. But Persia was dominate over Media. They became victors over the city of Babylon about two years after this Vision. The BEAR was used as an emblem by Persia. The three ribs could be: (1) Represents the three nations that banned together: Ansan, Elam, Media; (2) The three great nations they conquered: Babylon, Egypt, Lydia; (3) Or, the idea of devouring many nations.



The LEOPARD with four wings and four heads. The Leopard represented the Macedonian or Grecian Empire headed at first by Alexander the Great. The four wings could represent his four armies headed by four generals. The four heads could represent the four generals that the Empire was divided among upon Alexander's death. You may want to compare Daniel 8:8 with this concept.



The Terrible Beast with ten horns and the little horn. This Beast was diverse from the other three. It was very strong and powerful. It brake in pieces all the other kingdoms. It is possible that the ten horns represent the first ten kings of the Roman Empire: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, and Titus. The little horn that came up would thus be Domitian (the great persecuter of the church). A key concept here is that the Kingdom of Heaven was set up during the reign of these kings. There was resistance, especially on the part of Domitian, but God gave the kingdom to the saints—they triumphed!



THE FIFTH KINGDOM (THE KINGDOM OF GOD)

The main difference between the two Visions (Ch. 2 & 7) is the additional ideas given about the 4th kingdom and the kingdom of Heaven. The resistance given during the 4th kingdom by the "little horn" (11th horn) and the successful setting up of the kingdom of God and it's victory over the resistance of the "little horn."

- (1) **The Vision of God as the Ancient of Days.** He cast down thrones before him. His garments are white as snow and His hair like pure wool. His throne is a fiery flame and His wheels as burning fire.
- (2) **His Judgment is described.** A fiery stream issues forth from before His Throne. Thousand thousands minister to Him. Ten thousand times ten thousand stand before Him. His judgment is set and the books are opened. Judgment comes upon the Terrible Beast. The other three Beasts are affected, but their influences continue for a season.
- (3) **The Coronation of the Son of Man.** He came before the Ancient of Days. He was given Dominion, Glory, and a Kingdom—that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away. His kingdom shall not be destroyed.

THE LITTLE HORN

The little horn is not only where we have something new, but also where we have questions raised as to its identity. If the ten horns represent the first ten kings of the Romans, then, it is possible that the eleventh would be also. Following is a summary of the statements made about the little horn:

THE ELEVENTH HORN

ITS ORIGIN: From the midst of the 10 horns (verse 8).

ITS DESCRIPTION:

1. Eyes like a man. (v. 8)
2. Whose look was more stout than his fellows were? (v. 20)
3. Diverse from other kings (horns). (v. 24)

ITS ACTIONS:

1. Made war with the Saints. (v. 21)
2. Mouth speaking great things. (v. 8)
3. Speak great words against the Most High. (v. 25, 11)
4. Prevailed against the Saints at first. (v. 21)
5. Wear out Saints of the Most High. (v. 25)
6. Think to change times and laws. (v. 25)
7. Saints given into his hands until times, time, and half time. (v. 25)

ITS OUTCOME:

1. Little Horn prevailed until the Ancient of Days came. (v. 22)
2. Then judgment is given to the saints of the most high. (v. 22)
3. They shall take away his dominion. (v. 26)
4. To consume and destroy it unto the end. (v. 26)
5. Time came that saints possessed the kingdom. (V. 22)
6. The kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High. (v. 27)
7. This king is an everlasting kingdom. (v. 27)
8. All kingdoms shall serve and obey Him. (v. 27)

CONCLUDING THOUGHTS

Even though war would be made against the saints and the little horn would try to destroy the church, change times and laws, and wear the saints out—the church (saints) would ultimately win the victory. The Ancient of Days would come with judgment. The power of the horn would be greatly diminished until finally destroyed. The king would not only be crowned in heaven, but the kingdom would be established. And even though the kingdom would be persecuted, it would triumph and the saints would possess the kingdom.

QUESTIONS FOR THOUGHT & DISCUSSION

- 1. When did Daniel have or see this dream? (7:1)**
- 2. What was the great sea? (7:2)**
- 3. What came up out of the sea? (7:3-7)**
- 4. What came up from the midst of 10 horns of the 4th beast? (7:8-10)**
- 5. Did the little horn survive the 4th beast? (7:11)**
- 6. What about the other three beasts? (7:12)**
- 7. What did Daniel see next in the night visions? (7:13-14)**
- 8. What affect did these sights have on Daniel? (7:15-16)**
- 9. What lessons can be learned from this chapter?**

INTERPRETATION OF DANIEL'S DREAM

THE DREAM	INTERPRETATION
1. Four Beasts came up from sea	4 kings to come up out of earth
a) Lion	
b) Bear	
c) Leopard	
d) Dreadful & terrible Beast	4th kingdom to devour whole earth
	Break it in pieces.
	10 kings—11th king—3 kings sub-
	dued by 11th king
	Speak great words against God
	Wear out saints—Make war—He
	will prevail for 3 ½ times
2. Ancient of Days did sit	
a) Garments white as snow	
b) Hair like pure wool	
c) Throne like fiery flame	
d) Wheels as burning fire	
e) Fiery stream poured forth from	
before Him	
Thousand thousands minister	
unto Him	
10,000 times 10,000 stood before	
Him.	
Judgment set—books opened	Judgment upon Horn
	Take away dominion & greatness
	Given to people of saints of God
	It is an everlasting kingdom
	All dominions shall serve & obey
3. Beast slain	
4. Other Beasts had dominion taken away	
5. One like Son of Man Came with clouds of heaven	
a) Brought near to Ancient of Days	
b) Given Dominion, Glory, Kingdom	
c) All peoples to serve Him	
d) Everlasting Dominion—not destroyed	

Lesson Nine

The Future and God's People

Daniel's vision in chapter 8 is stated to have occurred in the 3rd year of the reign of Belshazzar, king of Babylon—538 BC. It is a little hard to say just where Daniel was when he saw this vision—whether in Babylon or in Shushan. The statements in verse 2 can be taken either that he was literally in Shushan when he saw the vision or was in Shushan in the vision. The city of Shushan became the future seat of government for the Medo-Persian Empire (Nehemiah 1:1; Esther 1:2-5).

This vision can be divided into three parts—the first two being preliminary to explain the third. And this vision picks up from the original vision in chapter two and elaborates further on two sections of the giant image—the second and third part.

EMPIRES	Ch. 2	Ch. 7	Ch. 8
Babylon	Gold	Lion	
Medo-Persian	Silver	Bear	Ram
Grecian	Brass	Leopard	He-Goat
Roman	Iron & Clay	Terrible Beast	

(1st Part) THE RAM WITH 2 HORNS

The Medes and Persians were merged together by marriage and a common desire to conquer the nations. They rapidly moved Westward to conquer Babylon, Syria, and the Lydian kingdom. They moved North to conquer Armenia and South to conquer Arabia, Egypt and Ethiopia. The three directions may be connected with the three ribs in the Bear's mouth. The Medo-Persian Empire ruler over the nations from 538-330 BC.

(2nd Part) THE HE-GOAT WITH A NOTABLE HORN

At the time of this vision (538 BC) the Greeks were no more than a collection of petty warring states. But by 333 BC, they had become united under the leadership of a young 30 year old man named, Alexander. Within three years he had successfully subdued all existing powers

that dared to fight against him. But Alexander met an early death (age 33) and his freshly won empire was to be divided among his four generals to rule over. They were as follows:

- CASSANDER..... (West)—Macedonia & most of Greece
- LYSIMACHUS..... (West)—Thrace (part of Greece) & most of Asia Minor
- SELEUCUS I Nicator(North)—Syria, Babylonia, Media
- PTOLEMY I Soter (South)—Egypt & Ethiopia

(3rd Part) THE LITTLE HORN

The purpose of this vision seems to be leading up to showing what will happen in the future to the Jewish people. There would be a ruler out of one of these divisions of the Grecian Empire that would do terrible things in regards to the worship, place of worship, and to the Jewish people themselves. The terms "North" and "South" become identified with the Northern division of the Empire above and East of Palestine, and to the Southern division of the Empire which was due South of Palestine. From 330-175 BC, the Jews were under the control of one or the other of these two divisions—depending upon which was the strongest. The two divisions were frequently at war with one another, they inter-married, made treaties, then broke them and went to war.

The "Little Horn" came out of the Northern division. He is believed to have been ANTIOCHUS IV (Ephiphanes) that ruled 175-163 BC. Through trickery and deceit he usurped the throne of his brother, Demetrius. He became strong through his deceit. He subdued the Eastern area and also was able to conquer the Southern division (Egypt). The Jews had joined with him in battle thinking that he would help them. For four years he allowed them to worship as they pleased.

In 171 BC, Antiochus deposed the High Priest, Onias, and appointed his own choice that would back him. In 168 BC, he ordered all worship stopped, except to his chosen gods. He sent soldiers to Jerusalem to enforce it. He ordered that a statue of Jupiter be placed on the altar of the temple. He stopped the sacrifices to God by the Jews for about 3 ½ years—165 BC. He ordered all copies of the Old Testament destroyed, and put to death anyone attempting to follow the Law of Moses.

God used this wicked and deceitful king to punish the Jews for their sinfulness. The righteous had to flee to the hills to protect themselves. But then, God's judgment would come upon him without a man killing him. His death came after suffering several reversals in battle, suffering great grief, and partial insanity.

- 5. Could anyone stand before him? (8:4)**

- 6. How was the He-Goat characterized? (8:5)**

- 7. What did the He-Goat do? (8:6-7)**

- 8. What happened to the He-Goat's horn when he became great? (8:8)**

- 9. What came out of one of the four horns? (8:8)**

- 10. What did it do? (8:9-12)**

- 11. What did one of the saints ask and what was the answer? (8:13-14)**

- 12. When did Gabriel say this vision would come to pass? (8:15-17)**

- 13. What lessons can we learn from this chapter?**

Lesson Ten

"The Messiah and Israel"

In Daniel chapter five we saw God's judgment being pronounced upon Babylon by the handwriting on the wall. That night, the city fell and Belshazzar was slain. A new Empire is now being born: the Medo-Persian Empire (538-331 BC). It took a couple of more years after 538 for Cyrus to finalize the overthrow of the Babylonian Empire. During that time, ***"Darius, the son of Ahasuerus, of the seed of the Medes, was made king over the realm of the Chaldeans."***

MEDO-PERSIAN KINGS

Darius (538-536 BC)
 Cyrus II (536-530 BC)
 Cambyses (530-522 BC)
 Smerdis Artaxerxes (522 BC)
 Darius I (521-486 BC)
 Xerxes I (486-465 BC)
 Artaxerxes I (465-423 BC)
 Xerxes II (423 BC)
 Sekydianos (423 BC)
 Darius II (423-404 BC)
 Artaxerxes II (404-359 BC)
 Artaxerxes III (359-338 BC)
 Arses (338-336 BC)
 Darius III (336-331 BC)

DANIEL'S PLACE IN THE NEW KINGDOM

Chapter six of the book of Daniel (which will be studied next) indicates that Daniel's position of power and influence did not diminish when the new rulers took control. Darius, the Mede, set out to exercise control over his kingdom by dividing it into one hundred and twenty provinces with a ruler (prince) over each province. Then, he placed three men over the one hundred and twenty princes as "presidents." Daniel was chosen by Darius to be the first of the three in position and authority.

DANIEL'S PRAYER OF CONTRITION

Chapter nine opens with Daniel's recollection of a prophecy of Jeremiah (2 Chronicles 36:21) that the Jews would be in bondage to the Babylonians for 70 years. By knowing the date he was taken captive, along with others (606 BC), and subtracting 70 years from that date, he could easily see

that their bondage would soon be over. There are four different carrying aways mentioned in the Old Testament: 606 BC (Daniel & others), 597 BC (King & large number), 586 BC (destruction of city, temple, and many carried to Babylon), 581 BC (another group taken to Babylon). Daniel indicates that these events in chapter nine occurred in 538 BC—thus, indicating that they only had approximately two more years to go!

Realizing what had brought about this captivity, Daniel poured out his soul to God in prayer, in sackcloth and ashes, confessing his sins and the sins of the people. He states how just God was in bringing such punishment upon the people and then turns and pleads for God's mercy upon a (penitent) people.

THE VISION OF DANIEL 9

This vision is one of showing the ultimate destiny of the Jewish nation when the Messiah comes. It begins by indicating that seventy weeks are decreed upon the nation and the holy city

2. How did Daniel know that the Jewish Captivity was almost over? (9:2)

3. What did Daniel begin to do? (9:3-11)

4. What was the curse Moses had promised upon the people in Deuteronomy 28? (9:11-19)

5. Who came to reassure Daniel and present a new vision to him? (9:20-23)

6. What 6 things were to happen in the "70 weeks" presented to Daniel? (9:24-27)
 - a)
 - b)
 - c)
 - d)
 - e)
 - f)

7. How is the "70 weeks" broken down and what will be the sequence of events to occur?
 - a) During the 69 weeks—

 - b) During the last week & afterwards—
 - 1.
 - 2.
 - 3.
 - 4.

8. What lessons can we learn from this chapter?

Lesson Eleven

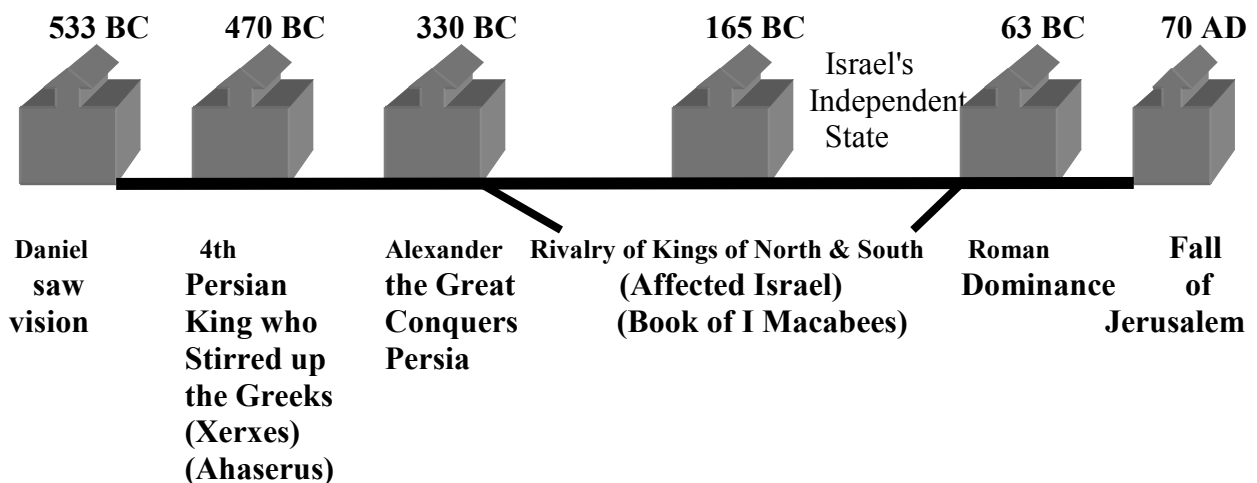
"THE DISTURBING VISION"

Chapter six ends with Daniel being delivered from the den of lions and his enemies being punished, and the prosperity of Daniel under the reign of Darius and Cyrus. Historically, we move from 538 BC (1st year of Darius' reign) to 533 BC (3rd year of Cyrus' reign). During this time, Cyrus had finalized his victory over Nabonidus and had begun his reign as king in 536 BC. It was at this time that he had given a proclamation allowing the Jews to return to Jerusalem and to rebuild the Temple (Ezra 1:1-4). Some 50,000 people returned under the leadership of Zerrubbabel (Ezra 2:62-65) and had begun the rebuilding of the temple (laying the foundation and the altar) (Ezra 3:1-13). For some reason Daniel did not choose to return, possibly because of his position and his age (90-93 years old).

Chapter ten is said to have taken place in the 3rd year of Cyrus' reign (533 BC). This chapter serves as an introduction to chapters eleven and twelve. The previous revelations that Daniel had received were of great concern to him. None of them had given hope for Israel as an independent nation, but rather conditions at times would not be good at all and eventually they would be left desolate as a nation. The time given is on the 24th day of the 1st month, which would coincide with the time of the Feast of Passover. Instead of observing the Feast, he was fasting and mourning for three full weeks.

The heavenly messenger sent to Daniel came for the purpose of revealing more in detail what will happen to Israel in the future. The vision began with the present Medo-Persian kingdom and went through the Greek kingdom, down to the Roman kingdom and ended with the overthrow of Jerusalem in 70 AD by the Romans.

IMPORTANT DATES (Chapters 10-12)



Each of Daniel's visions of the future are tied together in sequence with the intent of revealing the coming kingdoms of men and the place of God's people in the midst of these kingdoms. The chart below will help to visualize this concept.

CHS.	KINGDOMS				HOLY PEOPLE		
	Babylonian	Medo-Persian	Greek		Roman	Jewish State	Christians
2	X	X	X		X		X
7	X	X	X		X		X
8		X	North	South		X	
			X	X			
9					X	X	X
11-12		X	X	X	X	X	X

Chapter two—A huge image of a man that represented four succeeding kingdoms, leading to the setting up of the new kingdom (Church—Christians).

Chapter seven—Four different beasts representing four succeeding kingdoms, leading to the setting up of the new kingdom (Church—Christians). More detail is given to the opposition to its being set up by the 4th kingdom.

Chapter eight—A Ram and a Goat that represented two kingdoms, with emphasis upon the Greek kingdom. It deals primarily with two of the four divisions of the Greek kingdom. It shows that one of the kings of the North will affect the Jewish people greatly.

Chapter nine—70 weeks are decreed upon Jerusalem. It deals with the coming of the Messiah, the giving of the New Covenant, and the overthrow of the Jewish state by the Romans.

Chapters ten through twelve—Shows how the Greeks would overthrow the Medo-Persian kingdom, and that the Grecian kingdom would be divided into four divisions. The vision again deals primarily with the two divisions that affect the Jewish people (North & South) (Syria & Egypt), but goes more in detail of events—emphasizing again about the king of the North that would greatly affect the Jewish people. These chapters end with the desolation of the Jewish state and possibly the ushering in of the New Kingdom.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. When did Daniel see this next vision? (10:1)
2. What effect did the vision have on him at first? (10:2-3)
3. Where was Daniel when the Angel appeared to him? (10:4)
4. What did Daniel see? (10:5-6)
 - a)
 - b)
 - c)
 - d)
 - e)
 - f)
5. What happened to the men with him? (10:7)
6. After he was strengthened what did the Angel tell Daniel about his relationship to God? (10:8-11)
7. What had caused the delay of the Angel to come to Daniel? (10:12-13)
8. Who helped the Angel in his problem with the prince of Persia? (10:13)
9. Who was Michael? (10:13)
10. What did the vision involve? (10:14)
11. After Daniel was strengthened again what did the Angel say to him? (10:15-21)
12. What are some valuable lessons to be learned from this chapter?

Daniel 10-12

KINGS OF THE MEDO-PERSIAN EMPIRE:

- 538-536 BC—Darius (The Mede)
- 536-530 BC—Cyrus II (the Great)
- 530-522 BC—Cambyses
- 522 BC—Smerdis Artaxerxes
- 521-486 BC—Darius I (Hystaspis)
- 486-465 BC—Xerxes I (Ahasuerus)
- 465-423 BC—Artaxerxes I (Longimanus)
- 423 BC—Xerxes II
- 423 BC—Sekydianos (Sogdianos)
- 423-404 BC—Darius II (Nothos)
- 404-359 BC—Artaxerxes II (Mnemon)
- 359-338 BC—Artaxerxes III (Ochos)
- 338-336 BC—Arses
- 336-331 BC—Darius III (Codomannus)

KINGS OF TWO SECTIONS OF GRECIAN EMPIRE:

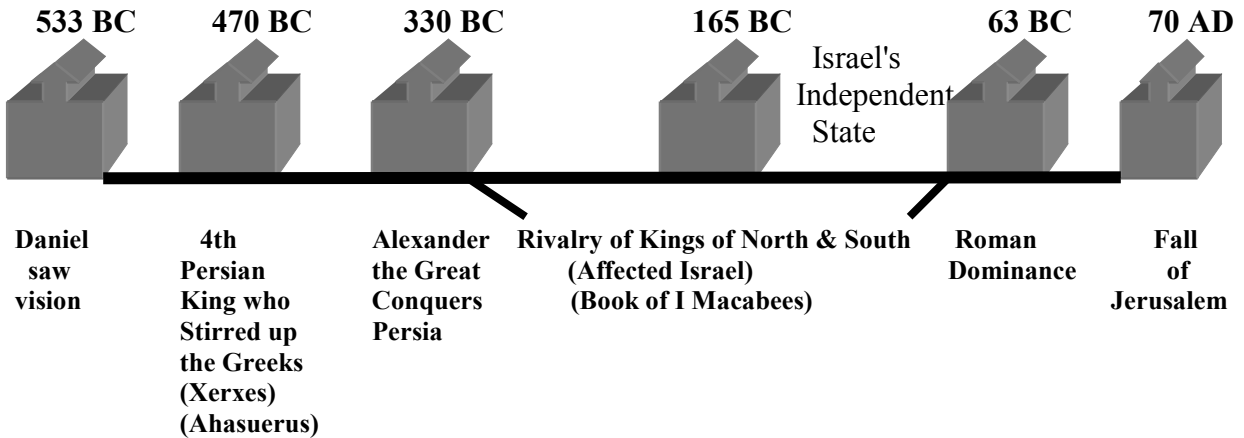
SELEUCIDS

- 312-281 BC—Seleucus I (Nicator)
- 281-261 BC—Antiochus I (Soter)
- 261-246 BC—Antiochus II (Theos)
- 246-226 BC—Seleucus II (Kallinikos)
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- 223-187 BC—Antiochus III (The Great)
- 187-175 BC—Seleucus IV (Philopator)
- 175-163 BC—Antiochus IV (Epiphanes)
- 163-162 BC—Antiochus V (Eupator)
- 162-151 BC—Demetrius I
- 151-145 BC—Alexander Balas
- 145-142 BC—Antiochus VI (Epiphanes
Dionysus)
- 142-139 BC—Demetrius II (Nicator)
- 139-128 BC—Antiochus VII (Sidetes)
- 128-125 BC—Demetrius II (Nicator)
- 125 BC-----Seleucus V
- 125-96 BC—Antiochus VIII (Grypus)
- 116-95 BC—Antiochus IX (Cyzicenus)
- 96-75 BC—Seleucus VI (Epiphanes)
- 95-94 BC—Antiochus XI
- 95-88 BC—Demetrius III (Eukairos)
- 94-83 BC—Philip I and
- 94-83 BC---Antiochus X (Eusebes)

PTOLEMIES

- 323-285 BC—Ptolemy I (Soter)
- 285-245 BC—Ptolemy II (Philadelphus)
- 245-221 BC—Ptolemy III (Euergetes I)
- 221-203 BC—Ptolemy IV (Philopator)
- 203-181 BC—Ptolemy V (Epiphanes)
- 181-145 BC—Ptolemy VI (Philometor)
- 145 BC-----Ptolemy VII (Neos Philopator)
- 145-116 BC—Ptolemy VIII (Euergetes II)
- 116-107 BC—Cleopatra III
Ptolemy IX (Soter II)
- 107-101 BC—Cleopatra III
Ptolemy X (Alexander I)
- 101-88 BC—Ptolemy X (Alexander I)
- 88-80 BC—Ptolemy IX (Soter II)
- 80 BC-----Ptolemy XI (Alexander II)
- 80-51 BC—Ptolemy XII (Auletes)
- 51-30 BC—Cleopatra VII (Ptolemy XIII, XIV, XI,
Caesar)
- 88-86 BC—Antiochus XII (Dionysus)
- 69-65 BC—Antiochus XIII (Asiaticus)
- 56 BC—Philip II

IMPORTANT DATES (Chapters 10-12)



DIVISIONS OF Chapter 11

11:1---533 BC—The vision is explained to Daniel and is recorded in chapters eleven and twelve.

11:2-4---533-330 BC—Background to the main thrust of the vision.

11:5-20---330-175 BC—The Battles & intrigues leading up to Antiochus IV (Epiphanes).

11:21-35---175-165 BC—The evil reign of Antiochus IV and his harm to the people of Israel.

11:36-45---165-63 BC—Two different approaches: (11:36-45)

- 1) Continues to deal with Antiochus IV
- 2) Or the Romans as they became dominate over all in this area.

VISIONS

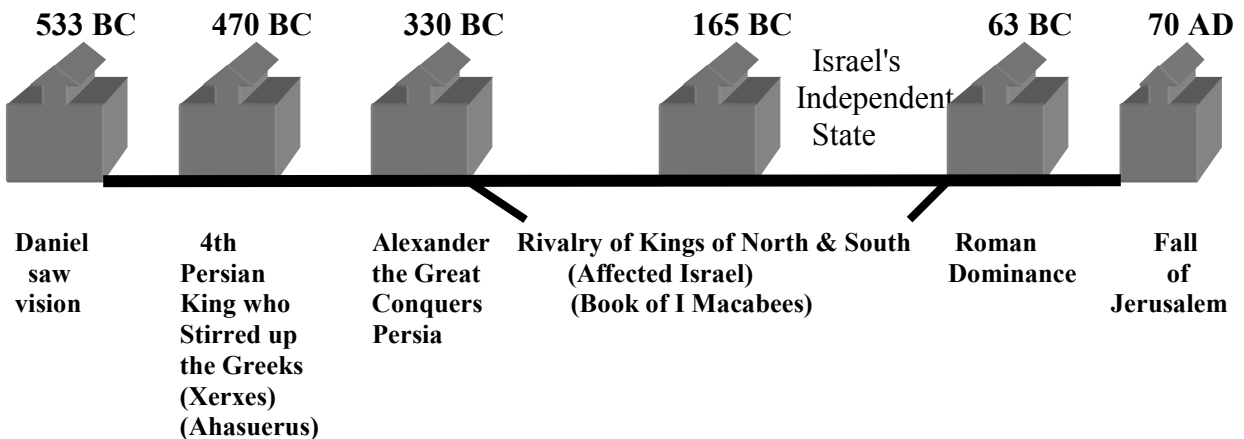
CHS.	KINGDOMS				HOLY PEOPLE	
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2	X	X	X			X
7	X	X	X			X
8		X	North South X X		X	
9					X	X
11-12		X	X	X	X	X

Lesson Twelve

"THE PURGING OF GOD'S PEOPLE"

In chapters ten, eleven, and twelve Daniel has seen a vision, but he did not record it. It greatly troubled him, so an Angel was sent from God to help Daniel to understand the vision. Chapters eleven and twelve are the understanding of the vision given to Daniel. The purpose of the vision is to show more in detail of what has already been revealed about the kingdoms that will rise and fall and the place of God's people in all of this. It is closely tied in with chapter eight and the little horn that greatly affected God's people. The major part of the vision (verse 5-35) deals with the struggle for power between the North (Seleucid dynasty) and the South (Ptolemaic dynasty) that were two of the divisions of the Grecian empire. Since Israel was caught in between these two warring dynasties, they suffered greatly at times. But as the above title indicates, it was a time of "purging" of God's people. The following dates will again be helpful in the study of this chapter.

IMPORTANT DATES (Chapters 10-12)



533 BC—The vision is explained to Daniel and is recorded in chapters eleven and twelve. (11:1)

533-330 BC—Background to the main thrust of the vision. (11:2-4)

330-175 BC—The Battles & intrigues leading up to Antiochus IV (Epiphanes). (11:5-20)

175-165 BC—The evil reign of Antiochus IV and his harm to the people of Israel. (11:21-35)

165-63 BC—Two different approaches: (11:36-45)

3) Continues to deal with Antiochus IV

4) Or the Romans as they became dominate over all in this area.

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QUESTIONS FOR THOUGHT AND DISCUSSION

1. How do we know that the angel sent to Daniel in Chapter ten was the angel (prince) of Media? (11:1)
2. How many kings are mentioned that will follow Cyrus as king of Persia? (11:2)
3. What is said about the 4th king? (11:2)
4. Who is the mighty king? (11:3)
5. What will happen to the kingdom of the mighty king? (11:4)
6. What is said about the king of the South? (11:5)
7. What will cement the kingdoms of the North & South, but only temporarily? (11:6-8)
8. What caused the kings of the North & South to fight again, and what was the outcome? (11:9-12)
9. What will the king of the North do next? (11:13-17)
10. What happened to the King of the North after this? (11:18-20)
11. Who will succeed him and how? (11:21)

Lesson Thirteen

"BLESSED ARE THE FAITHFUL"

If one would read chapters ten, eleven, and twelve all together, it would be obvious that chapter twelve is a continuation of the other two chapters. By seeing this, it is easier to make more sense out of the twelfth chapter.

The visions in the book of Daniel have a lot of symbolic and figurative language, but were followed with sufficient interpretation that the general historical picture is fairly easy to understand. It is important to see the sweep of history given in Daniel's book. It begins with the Babylonian kingdom and ends with God's Kingdom being set up during the reign of the kings of the fourth succeeding kingdom (Roman). Since the Jews had been taken into captivity, some important questions needed to be dealt with to reassure them of God's love and promises. "No," God has not forsaken them—they had forsaken God! Their captivity was an indication of that fact. But they would be allowed to return from captivity after they had been cleansed. "Yes," God will carry out His promise to set up an unending kingdom through the lineage of David (2 Samuel 7:13-14). He will do it in the days of the fourth world empire (Roman). The visions in the book of Daniel clearly indicate this. Four kingdoms will rise and fall before He would set up His everlasting kingdom among men.

THE VISION IN CHAPTERS 10-12

This last vision of Daniel goes more in detailed history of the last part of the Grecian kingdom (The North and South portions of it). He keys in on one king that would give the Jewish people much heartache and affect many of their religious beliefs and actions (Antiochus IV) (Dan. 10:14). Up to chapter eleven, verse 35, it seems to be fairly easy to see the historical things being described. There is a divergence of opinion from verse 36 to verse 45 as to whether the "king of the North" refers still to Antiochus IV or to a king or kings of the rising Roman kingdom that began to affect Israel after Antiochus IV.

Jesus picked up a phrase from the book of Daniel and identifies it with the destruction of Jerusalem that occurred in A.D. 70. The phrase: ***"and there shall be a time of trouble, such as never was since there was a nation even to that same time."*** (Dan. 12:1; Matt. 24:21). It is possible therefore from His use of this phrase to understand from chapter eleven, verse 36, down to the end of chapter twelve as referring to the Romans. Thus, the new people of God (Christians) would escape the destruction of the Jewish nation, but the unbelieving Jews would not. The king of the North would bring about the ultimate destruction of the nation of Israel. And as Ezekiel describes the restoration of physical Israel to Jerusalem as the dry bones coming back to life (Ezek. 37:1-14), so Daniel's "resurrection" in 12:2 could be telling of the restoration of the spiritual kingdom of Israel (the church).

QUESTIONS FOR THOUGHT AND DISCUSSION

- 1. Who was Michael? (12:1)**
- 2. Who would deliver Daniel's people? (12:1)**
- 3. Who especially would be delivered? (12:1)**
- 4. Those who sleep shall awake unto what? (12:2)**
- 5. Who are the wise? (12:3)**
- 6. What was the time of the end? (12:4)**
- 7. What did Daniel now see on both sides of the river? (12:5)**

- 8. What question was asked? (12:6)**
- 9. What was the 2-fold answer? (12:7)**
- 10. What question did Daniel ask? (12:8)**
- 11. Was his question answered? (12:9)**
- 12. Who will understand? (12:10)**
- 13. What was to last 1290 days? (12:11)**
- 14. What is the significance of the 1335 days? (12:12)**
- 15. What was Daniel promised? (12:13)**

TROUBLOUS TIMES

