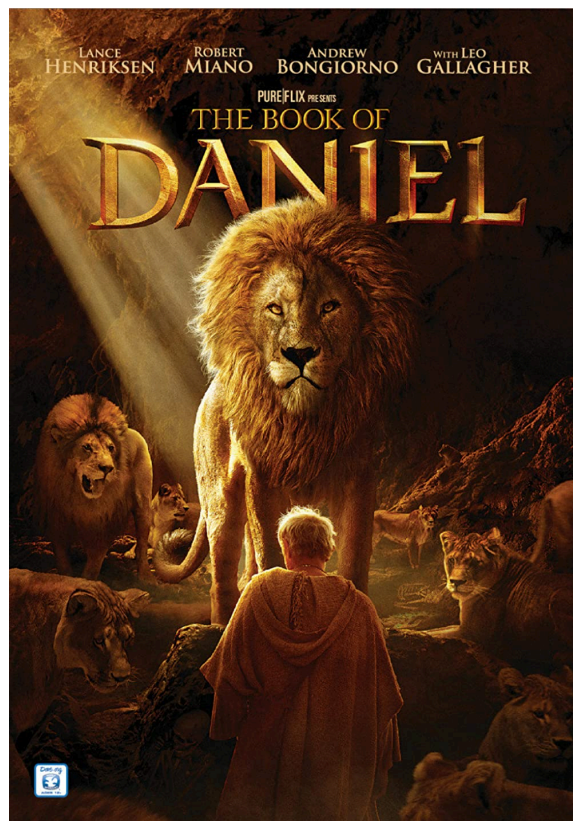




- [Ch 1](#)
- [Ch 2](#)
- [Ch 3](#)
- [Ch 4](#)
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Daniel is the foremost book of prophecy in the OT. You could think of it as the “Revelation of the OT.” Half was written in Aramaic and half in Hebrew so relevant parts could be understood by both Jews and

Babylonians. Since Daniel’s predictions were so specific, it’s important we understand what he wrote since it was written before these events came to pass. Daniel dates his story to the third year of the reign of Jehoiakim, king of Judah which corresponds to 605 BC. He had taken some Jews, including Daniel, Shadrach, Meshach, and Abednego (As J. Duplantis likes to say, “Your shack”, “My shack,” and “A bungalow” 😄) with him. It is a thrilling book to study, to the point several films have been made.



Ch 1

These boys were assigned new Aramaic names. They thought this would change them, but we will see that changing names did not change Daniel nor his friends. The enemy may try to assign you a new identity, but it doesn't matter. These guys were Hebrew at the root and you are God's son by the blood. That cannot be changed. Daniel made up his mind not to defile himself with the King's food (most likely requiring a drink offering to idols and non-Kosher meat). His "fast" he suggested as an alternative actually made them healthier.

- "Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone." (Rom 12:17-18)

Ten represents testimony, so Daniel chose to do this vegetable fast for ten days. The Lord also blessed Daniel and his peers with knowledge. This first chapter is a short bio of Daniel and closes (v 21) by stating Daniel's time period in Babylon - 65 years as a minister to the king. He served the king of Babylon until it was conquered in 538 BC. This would make Daniel nearly 90 years old at the end of that time.

Ch 2

A chiasm is a literary style that presents ideas then repeats them in reverse order. (Lisa Conyer would be proud of you studying this) The chiasm chart for chapters 2-7 is:

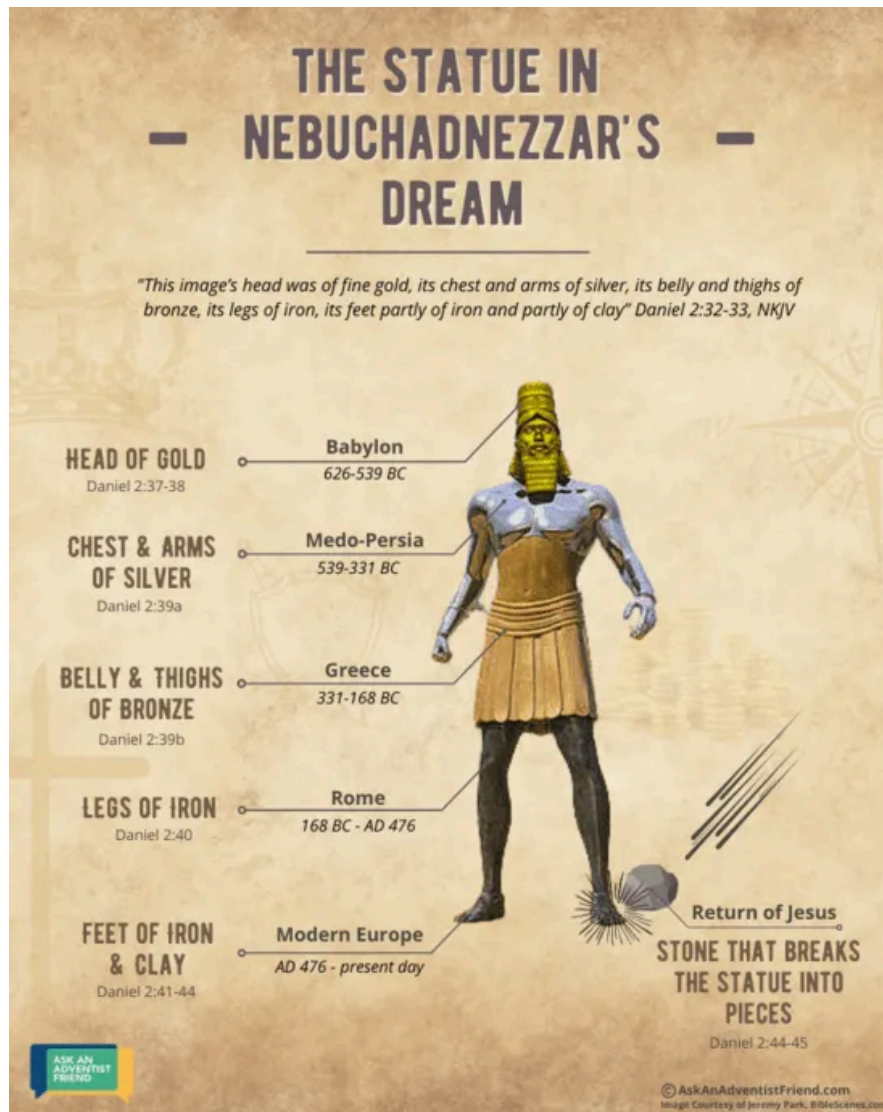
- A - The prophecy concerning 4 dominant Gentile empires
 - B - God delivers Daniel's friends from persecution
 - C - God humbles King Nebuchadnezzar to demonstrate His sovereignty
 - C' - God deposes King Belshazzar to demonstrate His sovereignty
 - B' - God delivers Daniel from persecution
- A' - The prophecy concerning 4 dominant Gentile empires



Now we jump right into the prophecies:

- V 1-11 This is the first part of the chiasm above (A). Nebuchadnezzar had a meaningful dream, but God withheld the meaning from Nebuchadnezzar so he would have to reach out for help. The sets up the entrance for our hero.
- V 12-23 As the king seeks to execute the magicians, Daniel handles the threat with wisdom. He buys time, seeks God, God reveals the mystery to Daniel, and Daniel offers praise to God. V 21 in most translations reads “epochs.” “Times” refers to history. “Epochs” refers to periods of “times.”
- V 24-30 Daniel is introduced to Nebuchadnezzar and introduces God to him as the one who knows the mystery and revealed it to him.
- V 31-35 The dream revealed: The materials progress from greater to lesser value, and from least to most brittle. Until the dream is decoded by God, it could mean almost anything.
- V 36-38 Daniel tells Nebuchadnezzar the gold head represents his power to conquer the nations given to him by the God of Israel. Gold was the symbol of absolute authority.
 - “Now I will give your countries to King Nebuchadnezzar of Babylon, who is my servant. I have put everything, even the wild animals, under his control. 7 All the nations will serve him, his son, and his grandson until his time is up. Then many nations and great kings will conquer and rule over Babylon.” (Jer 27:6-7)
 - Notice his reign is temporary (v 7)
- V 39 The head represents Babylon and the silver and bronze (brass) subsequent kingdoms. So this statue is a timeline of history. We know when it began since it starts with Nebuchadnezzar. When we get to the end of the dream, we will know how it will end as well.
 - “They will be killed by the sword or sent away as captives to all the nations of the world. And Jerusalem will be trampled down by the Gentiles until the **period of the Gentiles** comes to an end.” (Lk 21:24)
 - Jesus was describing how Jerusalem would be destroyed by the Romans - which came to pass in 70 AD. This gave rise to the period/age of the Gentiles.
 - We know the second kingdom would be inferior to Babylon, hence the lesser value of the silver, but Daniel doesn’t name it. So how do we know which kingdom replaced Babylon? We have to define the criteria:
 - must be a Gentile kingdom
 - must be the most powerful kingdom on earth, having replaced the prior kingdom in that position
 - must possess Babylon and Jerusalem because Babylon possessed each of these cities originally
 - Looking at history, the Medo-Persians met these requirements and replaced the kingdom of Babylon in 550 BC.
 - Daniel mentions a third kingdom. Using this same criteria, history tells us this was the Empire of Alexander the Great (Greece), which defeated the Persians in 330 BC.
 - Using our criteria, the legs represent the Roman Empire.
- V 40-43 Using our same criteria, this fourth kingdom represents the European Countries that came about as a result of the fall of the Roman Empire. There is a left and right foot, and we still refer to them as Eastern & Western European countries. The 10 toes represent 10 weak alliances (held together by clay), but he does not tell us what these are until Ch 7. **You can probably guess where we are going with this if you recall the dragon with the 10 horns and 10 crowns from Revelation.**
- V 44-45 What do you think the stone falling from the sky represents? It is not part of the statue, so it is not a Gentile nation so it must be Jewish. It destroys these nations. It is not cut by humans, so it must be from God. It’s rule will be forever. Sound familiar? Jesus is the rock. This rock represents the second coming of Jesus to set up his Kingdom on Earth.

- “For they drank from the spiritual rock that traveled with them, and **that rock was Christ.**” (1 Cor 10:4)
- V 46-49 The King is appreciative and appoints Daniel over all the wise men, gives him gifts, and great wealth.



Ch 3

A - The prophecy concerning 4 dominant Gentile empires

B - God delivers Daniel's friends from persecution

C - God humbles King Nebuchadnezzar to demonstrate His sovereignty

C' - God deposes King Belshazzar to demonstrate His sovereignty

B' - God delivers Daniel from persecution

A' - The prophecy concerning 4 dominant Gentile empires

V 1-7

Nebuchadnezzar knew God was going to replace his empire based on Daniel's interpretation. He wasn't too happy about this, so knowing the gold represented the Babylonian Kingdom, he thought (wrongly of course) that by making this statue out of gold that his kingdom would not end. Was it a way to circumvent God's plan?

Archaeologists have discovered multiple furnaces in the area where Babylon was (modern day Iraq). They were used as a kiln to make the brick for its construction. History records disobedient slaves were thrown into the furnace, so Nebuchadnezzar's idea to toss the disobedient ones into the furnace who refused to bow to this image was not new.

The Babylonian and Persian cultures were predominantly polytheistic, so adding another image to worship would not have been a big deal to them. For the Jews living there in exile, however, it would have been a way to smoke them out. It was a test of how true they would be to God's law:

- "You must not make for yourself an idol of any kind or an image of anything in the heavens or on the earth or in the sea." (Ex 20:4)

Now that we have studied Revelation, what does this sound like a type and shadow of? We have:

- A one world ruler (recall the gold head)
- Sets up an image of him to be worshiped
- Executes anyone who does not comply

This is a portrait of the antiChrist.

V 8-12

The Jews, Shadrach, Meshach, & Abednego were now exposed. Daniel, being in charge as ruler of all the wise men, was most likely not present at this event as he is not mentioned. When it comes to things like this, we must use wisdom.

- "If you cling to your life, you will lose it; but if you give up your life for me, you will find it." (Matt 10:39)
 - If it comes down to compromising to the point of disobedience to God to avoid persecution, it is better to anger the world than God for this life is temporal, but the afterlife is eternal. In all cases of persecution, God will not only prepare us for it if need be, but will be with us.
- "Well, then," Jesus said, "give to Caesar what belongs to Caesar, and give to God what belongs to God." His reply completely amazed them." (Mark 12:17)
- "Give to everyone what you owe them: Pay your taxes and government fees to those who collect them, and give respect and honor to those who are in authority." (Rom 13:7)
 - At the same time, we see from these two verses that we are not to be stubborn and always argumentative trying to prove a point. I know a couple of Christians like that. They may go on an abortion clinic's private property or a store's private property with a bullhorn and start telling everyone they are going to hell. I never have seen anyone converted using that strategy. Maybe they have, but if so, the occurrences are rare. Then they get mad when the police are called. They claim persecution, when actually they invited it. If it is someone's private property, then the Christian (or anyone) should get the owner's permission if they want to hold any type of event

other than the business intended by the owner. When it comes to the public streets, those are open, but follow the leading of the Spirit. Obey local laws. Most public spaces (parks, plazas, etc) require a permit to hold a speaking or performance event (Christian or not). We cannot claim we are being persecuted when we demand things unjustly or unlovingly. That is what the Pharisees did.

- “And when he was demanded of the Pharisees” (Luke 17:20)
- Follow the examples of Jesus. He preached in some places, and other places He passed by according to the leading of the Father by His Spirit (John 5:19). The Father orchestrated these opportunities. When asked to come, He did, When asked to leave, He did.
 - “And the crowd began pleading with Jesus to go away and leave them alone.” (Mark 5:17)

V 13-18

Nebuchadnezzar calls these three guys to him and gives them another opportunity. They replied (paraphrased), “You know what we’re going to say about this matter. We don’t even need to answer you. You already know.” I have only heard a few people preach v 18 correctly. The guys make a statement of faith in v 17 that God will deliver them. Then if you read most modern English translations, they make it seem like these guys refute their statement of faith in v 18 by saying “If not,” implying if God does not deliver them. That is not how the original Aramaic reads. If you look at older literal translations, or even some modern translations, we know that men added “He” or “God” in to clarify what they thought the verse was saying. When you think about it, that makes v 18 sound stupid.

- “But *even* if *He* does not, let it be known to you, O king, that we are not going to serve your gods nor worship the golden statue that you have set up.”
 - If it really meant, “If God did not deliver them,” it would be stupid to say we are not going to worship your image because they would be dead. They wouldn’t be doing a lot of things.
 - If someone said I am going to kill you if you do not dance. You could reply you would dodge the bullet, but if (you did) not (dodge the bullet), you would still not dance. See how stupid that sounds? If you did not dodge the bullet, it is obvious you would still not dance. You would not need to make such a statement because you would not be doing anything.
 - If you notice the translation I copied above, it has those words in Italics, meaning men added that but it is not included in the original Aramaic. This is true anytime you see Italics in the Bible (OT or NT).
 - **What it means is if the king, Nebuchadnezzar, does not, referring to throwing them in the furnace (recall he was giving them another opportunity in v 15), then they would still not bow down to the image.** This makes sense now. If he gives them a chance to live (does not throw them in the furnace), then they plan to remain true to their God.

V 19-23

Nebuchadnezzar transferred his rage to the fire. Notice they fell down the chute of the furnace fully clothed **and tied**.



V 24-27

Christ makes an appearance here as an angel of the Lord. **He did not send someone, he showed up Himself!** The men remained inside until Nebuchadnezzar called them out. Not soot or smoked smell - no longer bound or tied **but loosed!** Something about when Jesus comes on the scene that people get loosed:

- “So if the Son sets you free, you are truly free.” (John 8:36)
- Jesus said to them, “Loose him, and let him go.” (John 11:44)
 - I was in WV one time and a lady got excited dancing at a church meeting and her arm ended up in a flame. She danced as if it wasn't there and it left no soot or burn marks. I witnessed it first hand.
 - In one of my books, it records a preacher was preaching in a country church that had a wood-burning stove to keep the building heated. They had it roaring to life since it was winter and the preacher didn't think about it while preaching but put his hand on this metal red-hot stove to lean on it as he preached. Everyone gasped as if he would be burned. He remained in that position for a couple of minutes - no harm was evident.
 - Aimee Semple-McPherson was preaching and a kerosene lamp fell from a piano while she was seated and the flames erupted in her face. She turned away from the panicked audience and sang to Jesus, thanking Him for being the One who took away her pain. She turned back around with no burns or harm.
 - Montana Conyer was severely burned and left in the military hospital for dead. Only a few days later he walked out completely healed.
 - I could give more examples, but God's protection is real to those who will believe in it.

V 28-30

The king figures out what has happened and recognizes the truth. He promotes these three Jews. The ending of this story serves as another type and shadow of how the end of the Age of the Gentiles will proceed. When we get persecuted by an increasingly unGodly world, God will empower and prosper us even more. Yes, I am ready to go and long for the Kingdom of Heaven, but it is an exciting time in history to be alive on the Earth! Let us not lock the Word inside a glass case to be admired but rather do exploits on the Word, wielding it as the sword of the Spirit it is declared to be!

Ch 4

This is the only chapter in the Bible written by a Gentile (non-Jew). It is told in first-person account by Nebuchadnezzar. This takes us to part C of our chiasm.

A - The prophecy concerning 4 dominant Gentile empires

B - God delivers Daniel's friends from persecution

C - God humbles King Nebuchadnezzar to demonstrate His sovereignty

C' - God deposes King Belshazzar to demonstrate His sovereignty

B' - God delivers Daniel from persecution

A' - The prophecy concerning 4 dominant Gentile empires

V 1-3

Nebuchadnezzar addresses the entire world. Recall that the Babylonian Empire was the dominant empire (hence the gold statue head) at that time and covered most sizable population regions in its territory. He offers praise to God. This may seem good, but Nebuchadnezzar was polytheistic, so while he honored the God of Israel, he also honored false Gods as well.

V 4-8

Nebuchadnezzar has another dream. Instead of consulting Daniel, it is odd he goes back to the other magi who were useless to interpret it. Recall Daniel was given a role of key responsibility, so he was most likely busy or not around. He didn't just hang around the palace in the King's courts all day. This is speculation, but perhaps he sensed the dream signaled some "trouble" coming and may have been shopping around for a better answer. As the saying goes, the truth is good but sometimes hurts. We see in v 8 that Nebuchadnezzar does not "know" the Lord. He recognizes Him, but has not embraced him as the true and only living God since he still calls Daniel by the name of his pagan god, Belteshazzar.

V 10-18

He reveals his dream to Daniel (Belteshazzar). I won't comment on the dream, but rather the interpretation.

V 19-27

Daniel is frightened by the dream because knowing what it means could also spell trouble for Daniel because of what or who might be next.

- Like the head of gold, the supreme tree visible over the earth represents Nebuchadnezzar's supreme rule over the earth. The birds nesting is a picture of gentile populations. The beasts feeding under it represent the empire's provisions to its subjects. The shade represents the empire's power to enforce peace.
- The tree is a type and shadow of the nation of Israel set aside for a time, but later restored (as we saw in Revelation).
 - "But some of these branches from Abraham's tree—some of the people of Israel—have been broken off. And you Gentiles, who were branches from a wild olive tree, have been grafted in. So now you also receive the blessing God has promised Abraham and his children, sharing in the rich nourishment from the root of God's special olive tree. 18 But you must not brag about being grafted in to replace the branches that were broken off. You are just a branch, not the root." (Rom 11:17-18)
- The bands of iron and brass (or bronze) represent judgment
- V 25 gets to the point by showing us Nebuchadnezzar will be set out for a period of time (7 years). He will actually be demon possessed so that he will wander in the wilderness like a wild animal. He would then be restored - symbolized by the roots still remaining.

- “As Jesus was climbing out of the boat, a man who was possessed by demons came out to meet him. For a long time he had been homeless and naked, living in the tombs outside the town.....This spirit had often taken control of the man. Even when he was placed under guard and put in chains and shackles, he simply broke them and rushed **out into the wilderness**, completely under the demon’s power.” (Luke 8 27 & 29)
 - So we see this “insanity” spirit caused similar behavior in this madman of Gadara whom Jesus delivered.
- In v 27 Daniel encourages Nebuchadnezzar to repent so this judgment (represented by the bands) would not come upon him.



V 28-33

Nebuchadnezzar was given space to repent - a circle of grace. After a year Nebuchadnezzar was glorifying himself when he heard a voice, “King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!” His downfall was his pride. Even under these conditions, God’s grace preserved him.

V 34-37

The Lord restores Nebuchadnezzar and his kingdom to a greater degree than previously held. This time Nebuchadnezzar finally gets the point. Notice his praise to God this time around. He recognizes God as King of Heaven this time, which indicates his heart has changed. Referring to God this way seems to reject the prospects of other Gods.



Ch 5

Now we reach C-prime in our chiasm:

- A - The prophecy concerning 4 dominant Gentile empires
- B - God delivers Daniel's friends from persecution
- C - God humbles King Nebuchadnezzar to demonstrate His sovereignty
- C' - God deposes King Belshazzar to demonstrate His sovereignty**
- B' - God delivers Daniel from persecution
- A' - The prophecy concerning 4 dominant Gentile empires

V 1-4

Belshazzar was Nebuchadnezzar's grandson. The year is 539 BC. Though Daniel was a teenager when he served in Nebuchadnezzar's administration, he is now in his 80's. Belshazzar and his festival attendees blaspheme God by drinking from vessels intended to honor God with drinks dedicated to the praise of false gods.

V 5-9

This hand appears with writing on the wall symbolic of God writing the ten commandments for Moses. This equates Belshazzar's sin with the law of God which he broke using the clean vessels for an unclean purpose. Only Belshazzar saw the writing (v 5). In archeological digs of Nebuchadnezzar's palace, a large throne room was discovered large enough to accommodate hundreds of people. Along one of the longer walls was an alcove for the king's throne with a wall behind the throne covered in white plaster. This is likely the wall where he saw the writing since v 5 tells us it was plaster. He likely lost touch of his Grandfather Nebuchadnezzar's relationship with Daniel.



V 10-12

Belshazzar's mother, however, was aware of Nebuchadnezzar's (her father's) relationship with Daniel/Belshazzar (with a "t") and points out that he is able to solve the mystery.

V 13-17

The king briefly meets Daniel and reports what his mother told him. As Daniel enters, it is likely he notices the sacred temple dishes being used as serving vessels for unclean foods to false Gods. Probably thinking “Y’all done gone and done it now! Here we go again.” 😊

V 18-28

Daniel gives Belshazzar a family history lesson. These words that were written are Aramaic. They describe various weights and measures. Though there is some mystery, it could be roughly considered to state “Dollar, dollar, nickel, penny,” based on what I can find in my research. Since neither ancient Hebrew or Aramaic has written vowels, Daniel interprets this as a Hebrew phrase, “numbered, numbered, weighed, divided.”

Daniel mentions Babylon’s days were numbered, then proceeds to repeat that by saying it would come to an end immediately. This was a partial fulfillment of Nebuchadnezzar’s dream. Daniel proceeds to tell Belshazzar that he (and the nation) have been found deficient in God’s sight. He concludes by telling him the kingdom will be given to the Medes and Persians instead. This is a type and shadow of the spiritual gift of tongues/languages with interpretation as part of the dispensation of Pentecost.

V 29-30

On Oct 12, 539 BC (Source: Herodotus, Xenophon, Berossus, and the Babylonian Chronicles), the Persian army built a dam across the Euphrates river north of Babylon. This diverted the river to a nearby lake, which reduced the flow enough to be waste-high. This was low enough for Persian soldiers to wade up the river running through heavily fortified city. The watchmen on the wall towers would have been scanning for ships coming up the Euphrates or ground forces marching to the walls. They never noticed the men quietly wading through the river under the cover of darkness. The city walls facing the river were left undefended. The Persians simply climbed the riverbanks, opened the gates, and entered without a fight. As Belshazzar was executed, this nation fell swiftly, and a new king took power, a man named Darius, the Mede.



- “13 Here is another bit of wisdom that has impressed me as I have watched the way our world works. 14 There was a small town with only a few people, and a great king came with his army and besieged it. 15 A poor, wise man knew how to save the town, and so it was rescued. But afterward no one thought to thank him. 16 So even though wisdom is better than strength, those who are wise will be despised if they are poor. What they say will not be appreciated for long. 17 Better to hear the quiet words of a wise person than the shouts of a foolish king. 18 Better to have wisdom than weapons of war, but one sinner can destroy much that is good.” (Ecc 9:13-18)



Ch 6

Now we reach B-prime in our chiasm. Darius the Mede and Cyrus the Persian are co-ruling. Babylon is no more and Belshazzar is dead. Daniel gains the attention of Darius in this chapter.

A - The prophecy concerning 4 dominant Gentile empires

B - God delivers Daniel's friends from persecution

C - God humbles King Nebuchadnezzar to demonstrate His sovereignty

C' - God deposes King Belshazzar to demonstrate His sovereignty

B' - God delivers Daniel from persecution

A' - The prophecy concerning 4 dominant Gentile empires

King Darius the Great



V 1-5

Daniel again begins to distinguish himself before the king. If one has the blessing of the Lord on them, and a spirit of excellence within them (Dan 5:12), then it does not matter who is in power. God can grant favor.

- “When people’s lives please the LORD, even their enemies are at peace with them.” (Prov 16:7)

Like the Pharisees looking to discredit Jesus, these commissioners look for an accusation against Daniel but could find nothing that would stick.

V 6-9

These commissioners appeal to the king’s pride by setting up a law targeting Daniel’s loyalty to God under the disguise of this sham “loyalty test.” They claim all the leadership supports it, but are obviously lying because Daniel was part of the rulership and would not have supported it. They knew how the king would react based on how they presented it as a 30-day loyalty test; they knew how Daniel would react; so this game worked and sealed Daniel’s fate -

but God!

V 10-15

In part B of our chiasm, Nebuchadnezzar became enraged at Daniel's friends. In contrast, Darius, trapped by his own edict, attempts to save Daniel. In both the favorable (B) and unfavorable (B'), God is able to deliver and act.

We see that even the most powerful king on earth cannot save him. All hope seems lost.

V 16-23

Though the king was pagan, he apparently had heard some of the history of Daniel and was holding out for some hope as evidenced by him fasting and turning away entertainment for the evening. Perhaps he thought Daniel’s God may have some power to save.

The next morning, Daniel greets the king courteously and while this man in his 80’s would have been no match for hungry lions, Daniel was well-rested and unharmed. Ready for another day at work!

- It was said of Jesus during his 40-day fast, “He was out among the wild animals, and angels took care of him.” (Mark 1:13)



V 24

Those who had judged Daniel were now guilty of the very crime they accused Daniel of - disloyalty to the king. They (and their families) were tossed into the lions for breakfast. Recall the edict was to be in effect for 30 days. How was Daniel to go the remainder of this period being faithful to God yet not be accused of the same crime? The answer is simple: his accusers were no longer around. After hearing of this, I doubt anyone was "lioned" up (haha 😄) to accuse Daniel again and likely meet the same fate.

V 25-28

Darius issues a decree similar to that of Nebuchadnezzar at the end of Ch 4 following his humiliation. Daniel died shortly after. Though he never made it back to Jerusalem, he remained faithful to God.

Ch 7

The events in Daniel 7-8 occur prior to the events we examined in Ch 6. Daniel writes his book not in chronological order, but rather to illustrate and emphasize various points using this chiasmic style. Daniel dates this chapter as the time during Belshazzar's reign, putting Daniel in his mid-60's. **This one chapter reveals more details about future events than any other chapter in the OT. The only other place in the Bible comparable to this chapter is the Book of Revelation.**

A - The prophecy concerning 4 dominant Gentile empires

B - God delivers Daniel's friends from persecution

C - God humbles King Nebuchadnezzar to demonstrate His sovereignty

C' - God deposes King Belshazzar to demonstrate His sovereignty

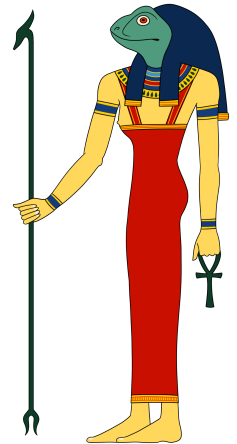
B' - God delivers Daniel from persecution

A' - The prophecy concerning 4 dominant Gentile empires

This chapter has some symbolism. **We must establish consistent rules of interpretation.** We cannot guess or speculate what these symbols mean. Some visions/dreams are self explanatory. Others require interpretation. For example, if I had a vision of a U.S. Dollar bill burning, I would need an interpretation. If I guessed, I could guess that the destruction of the dollar by fire means the U.S. economy will go up in flames and be destroyed. I could also guess that the fire means the economy is "on fire" or "lit" in a good way, and see it as a sign of immense prosperity. Unless I am either given an interpretation or have other examples of what the flame means, I could twist the vision to fit or mean just about anything - making it always right or always wrong based on my bias. We can't operate that way with scriptures.

Rules of interpretation:

- Allow the scripture to interpret itself
 - The interpretation is directly given
 - Use the surrounding verses or chapters that tell us what a symbol means
 - Within the context of the symbol, use other references in the Bible to the meaning of the same symbol
- Gain understanding of the culture at the time for insight into the symbol. For example, one of the plagues of Egypt in Exodus was frogs. There were frogs everywhere! When they died, it stunk up the entire area. The Bible does not tell us why God chose such plagues, but study of the culture does. Heket (pictured) was one of the gods the Egyptians worshiped. This person was in the image of a frog, so cleverly, God showed His mastery over this false god by producing these frogs followed by their death making everyone sick of frogs. Each of the 10 plagues had similar references to a false god the Egyptians worshiped, yet that information is not explicitly stated in the scriptures. There is a reason, but we must study to determine what it is.
 - "Study and do your best to present yourself to God approved" (2 Tim 2:15 AMP)
 - **Don't guess or speculate!**



V 1-6

Daniel describes his dream. The great sea (v 2) is consistently a reference to the Mediterranean Sea, which was the greatest body of water in Israel's experience. In Ch 2 recall the statue was split into 4 pieces/categories corresponding to the 4 kingdoms. Here we have the 4 beasts corresponding to those same kingdoms. Where Ch 2 gives a timeline of those kingdoms, Ch 7 gives the details of those kingdoms.

Four Beasts in Daniel 7



1

- Like a Lion
- With eagle's wings
- Wings plucked later
- Lifted up from earth
- Man's heart given



2

- Like a Bear
- Raised up on its side
- Had 3 ribs in its mouth
- Was told to arise and devour much flesh



3

- Like a Leopard
- With 4 fowl's wings
- Had 4 heads
- Given dominion



4

- Exceedingly dreadful, terrible beast
- Iron teeth, brass nails
- Had 10 horns
- A little horn, which plucked 3 horns

© The Knowledge Of The Truth

Naturally, we're most interested in how the 4th kingdom ends since that takes place prior to the Lord's return.

- First beast (lion with eagle's wings):
 - The lion and eagle were Babylon's national symbols (statues of lions with eagle's wings have been found there).
 - Its wings being plucked represents the period Nebuchadnezzar had his power removed by God.
- Second beast (bear raised up on one side with three ribs in its mouth)
 - This symbol matches the Medo-Persian empire because in ancient Palestinian culture the bear was considered the second most fearsome creature after the lion
 - Their military was large and destroyed enemies with a vengeance, hence the ribs in its mouth
 - The more powerful side of the Mede-Persian union were the Persians, hence the bear leaning to one side.
 - The heavenly voices telling the bear to devour people meant they were to conquer many nations
- Third beast (leopard with 4 heads and 4 wings)
 - The Greek Empire of Alexander the Great
 - It is a recorded fact of history that Alexander himself pointed to the Book of Daniel as proof he was destined to conquer the world
 - His armies moved swiftly from west to east, conquering territory from Greece to Africa to India, representing the swiftness of a leopard
 - His territory was so vast that he delegated 4 heads of government to rule the 4 regions, represented by the four heads
 - It was divided into north, south, east, and west territories, represented by the 4 wings

V 7-14

Fourth beast (unlike any living creature)

- Devours prior kingdoms so we know it follows the Greek Empire
- Iron teeth corresponding to the iron in the statue

- Recall that the statue ended with 10 toes, and this beast has 10 horns
- Recall that the statue was struck with a rock not cut with humans hands (representing Christ's second coming)
- The statue represented the age of the gentiles which ends when Christ sets up His earthly kingdom
- We see a similar pattern here in v 9 with the end of all the beasts and a new kingdom
- In v 13 we see the "Son of Man" (Jesus) presented before the father before coming to Earth to rule.
 - This is the scene described in Rev 4 & 5

V 15-18

In the interpretation by this angel, we get confirmation of the interpretations proposed above.

V 19-22

Daniel wanted to know more about the fourth beast since it was so unique, particularly the 10 horns, then the 11th one. Notice in v 21, he saw the Saints defeated but in v 22 they took over the kingdom. They lost a battle, but not the war. In the end, we win!

V 23-28

The angel interprets:

- Each of the 10 horns (just like the 10 toes) represents a king
 - This part has not yet come to pass as we have not nor do not seen/see a 10-king simultaneous world rulership
- They exist at the same time
- The 11th horn/king that arises takes out 3 of the kings. The remaining 7 do not oppose him
- He begins to go to war against God and His Saints
- This king will have his way for a "time, times, and a half time."
 - This phrase is well-known by historians.
 - The word "time" represents the number 1
 - The word "times" represents the number 2 (plural of time)
 - "half a time" represents .5
 - So the phrase can be written $1 + 2 + .5 = 3.5$ (years)
- From Revelation 13: "1 Then I saw a beast rising up out of the sea. It had seven heads and ten horns, with ten crowns on its horns. And written on each head were names that blasphemed God. 2 This beast looked like a leopard, but it had the feet of a bear and the mouth of a lion! And the dragon gave the beast his own power and throne and great authority. 3 I saw that one of the heads of the beast seemed wounded beyond recovery—but the fatal wound was healed! The whole world marveled at this miracle and gave allegiance to the beast. 4 They worshiped the dragon for giving the beast such power, and they also worshiped the beast. "Who is as great as the beast?" they exclaimed. "Who is able to fight against him?" 5 Then the beast was allowed to speak great blasphemies against God. And he was given authority to do whatever he wanted for forty-two months."
 - The beast is described with 10 horns and 10 crowns
 - After 42 months (3.5 years) this person comes to power before the return of Christ
 - He goes by several names in the Bible:
 - "the eleventh horn"
 - "the beast"
 - in Chapter 9, Daniel calls him the "prince to come"
 - Paul calls him the "son of destruction" and the "man of lawlessness"
 - John labels him the "son of perdition" and "the antichrist"
- Therefore, we know that the Second Coming of Christ **to Earth** could not happen tomorrow.

- That event depends on the emergence of ten world rulers in place of the hundreds we have today.
- Later, an eleventh must appear, the antichrist
- He must gain full power for 42 months
- If I knew the date the peace treaty is signed in Israel by the anti-Christ, I could tell you to the day when it would be broken and when Christ would return
- What about, ““However, no one knows the day or hour when these things will happen, not even the angels in heaven or the Son himself. Only the Father knows?” (Matt 24:36)
 - Jesus wasn’t referring to His Second Coming **on Earth**. He was referring to **His return** for His Bride, the Church
 - The moment He returns to claim the Church is a moment that has no warnings. It is possible for us to be translated and in Heaven together before you finish these notes.
 - “we who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever.” (1 Thes 4:17)
 - We can, however, know the season
 - Christ’s second coming to earth to establish His Kingdom depends on a series of other events, which Daniel and Revelation describe. When we see those approaching or signs of such, **know that Jesus is at the door!**
 - “So when all these things **begin** to happen, stand and look up, for your salvation is near!” (Luke 21:28)

Ch 8

Now we move to the 2nd part of Daniel's book. Ch 2-7 were written in Aramaic for both the Jew & Gentile following a chiasm that brought world leaders in and out of power. These remaining chapters were written in Hebrew (Jewish audience intention), and this chapter explains how the Medo-Persians transition to the Greek Empire.

If these events are history now, why does it matter to us today?

- It serves to authenticate later chapters' prophecies
 - If Daniel accurately predicted the events of the Medo-Persian and Greek Empires, it is likely he accurately describes the latter prophecies which are set in our future
- Our focus in these final chapters will be on the final days of the final kingdom

V 1-4

Susa sat on the edge of the Babylonian Empire (present day Iran) and later became the capital of the Medo-Persian Empire. The Code of Hammurabi, a series of 7-foot tall stone tablets containing Babylonian laws, was found there in 1901.



The lopsided nature of the ram's horns should remind us of the crooked bear in Ch 7. History shows us the Persian's primary god was represented by a ram. They would carry a ram's head as they went into battle. In the zodiac sign of the sky, Aries is associated with Persia, and it is the ram constellation. The Persians were more powerful than the Medes, represented by the longer horn. The nation of Persia was in the east, so the ram butted the other three directions (N, S, & W) to conquer those territories (also represented by the 3 ribs in the bear's mouth).

V 5-8



This goat arrives on the scene with the capacity to challenge the ram (Medo-Persians). That leads us to the Greeks. The goat was the ancient symbol for Greece and is represented by the ancient zodiac sign, Capricorn which is Latin for "goat horn."

The single horn represents a single powerful ruler, which we now know was Alexander the Great. In v 6 the goat "rushed" at the ram. Speed was an essential element in Alexander's strategy, reaching world domination in only 10 years from starting his military career.

Although the Persian's outnumbered the Greeks, Alexander defeated them with strategic movements and disciplined troops, represented by the goat completely defeating the strength of the ram (v 7).

If that is not enough to convince you, Daniel predicts the early death of this leader with the horn being broken off (v 8). After conquering Persia, Alexander was turning back with his sights set on making Babylon his capital city but died suddenly in his thirties. Since Alexander pointed often to the Book of Daniel to indicate his rise to power, he must have struggled with this verse but somehow perceived he had an appointment with divine destiny - one he tried to ignore. After his death, civil war resulted in four of his generals controlling four divisions (N, E, S, & W) of the kingdom.



V 9-14

Previously, this chapter presented the same information we already examined but with new imagery. Now we get to some new stuff.

Antiochus IV was the 8th king of the Seleucid Empire, one of the four divisions of the Greek Empire, located in present-day Syria. Antiochus IV comes into the Beautiful land, which is Israel (v 9). He defeats the sons of Israel and brings them to destruction. This fits Daniel's purpose in writing to explain how each of these kingdoms will impact the people of Israel. History records when he arrived in Palestine he killed 40,000 Jews and took 10,000 into slavery. In December 168 BC, he placed a statue of Zeus in the temple in Jerusalem and poured pig's blood (unclean) on the altar. **This was a serious insult to God.** This is what it means in v 11 that he magnified himself to God and destroyed His temple.

In v 13-14 one angel asks another how long this would go on. The reply was 2,300 evenings and mornings (6 years, 4 months, and 20 days). History plays out this truth on Sept 9, 171 BC when regular sacrifices were

ended, and not possible without a legitimate high priest. The Maccabean revolt, ending with the rededication of the temple on December 25, 165 BC, allowed Israel to reinstate the sacrifices. **That's where the holiday Hanukkah comes from.** **Between these two dates, there are exactly 2,300 days on the Jewish calendar.**

This is a side note, but an amazing one: The Talmud recounts that when the victory was secured, the Jews entered the Temple and found it desecrated. There was only one small jar of pure oil, enough to light the menorah in the Temple for one day, but it lasted eight days! This gave time to produce new pure oil and the menorah was able to remain lit and never burn out.



A group of young Jewish guys inspired by this call their vocal group the "Maccabeats" have a remix of Taio Cruz's *Dynamite* that tells this story in song. I encourage you to listen to it. 17 million views - they're really good. The link: [📺 The Maccabeats - Candlelight - Hanukkah](#)

Four Kingdoms of Daniel

	Chapter 2	Chapter 7	Chapter 8
Babylon 606 B.C. Mobility King humbled	Head of Gold	 Winged Lion Eagles wings Stood like a man	
Medo-Persia 538 B.C. 2 Nations Persia dominant Persia younger	Breast & 2 Arms of Silver	 Bear 2 Sides raised up on 1 side 3 Ribs	 Ram 2 Horns 1 Horn higher Highest horn up last 3 Directions
Greece 333 B.C. Fast conquest Alexander Four generals Antiochus IV	Belly & Thighs of Brass	 Leopard Given dominion 4 Wings 4 Heads	 He Goat Over all the earth Touched not the ground 1 Notable horn 4 Notable horns Little horn arising
Rome 63 B.C. East/West division	2 Legs of Iron	 Monster	Uncut Stone Ancient of Days Second Coming
Future 10 Kings Antichrist	Feet of iron/clay	10 Horns Little horn	Great Mountain Everlasting Dominion Millennial Kingdom

V 15-25

Hindsight is 20/20 so we have been working through this vision based on scriptural analysis and comparison to history. Obviously, Daniel did not have that luxury so God sent him an angel, Gabriel, to help. In v 19-22, Gabriel repeats what we discussed above.

Daniel was overpowered by the presence of God that he fell. In modern times we call this “falling under the power” or “slain in the Spirit.” It is a good experience to have. I encourage you to be open to such an experience and put yourself out there as a candidate for it. Notice in v 23 that Gabriel uses “their” (plural). He is obviously referring to the four Greek leaders who took over after Alexander’s premature death. Previously we described Antiochus IV as matching the vision of one of these. So in this case, the vision is telling the story of two kings but who reigned at different times.

We can conclude Antiochus is a type of the second king arising in v 23. In v 24 he is strong, but not by his own power (proving it could not be Antiochus).

- “He will become very strong, but not by his own power. He will cause a shocking amount of destruction and succeed in everything he does. He will destroy powerful leaders and devastate the holy people.” v 24
 - Antiochus couldn’t even conquer Egypt and was only successful in conquering Israel for a short while; again, proving this is someone different

The deceit that this coming king will propose is the lie that he is God, the resurrected Messiah. Sound familiar?

- “2 Don’t be so easily shaken or alarmed by those who say that the day of the Lord has already begun. Don’t believe them, even if they claim to have had a spiritual vision, a revelation, or a letter supposedly from us. 3 Don’t be fooled by what they say. For that day will not come until there is a great rebellion against God and the man of lawlessness is revealed—the one who brings destruction. 4 He will exalt himself and defy everything that people call god and every object of worship. He will even sit in the temple of God, claiming that he himself is God.” (2 Thes 2:2-4)
 - Recall from Ch 7 that the “man of lawlessness” is the name Paul uses to refer to the antiChrist.

Notice at the end of v 25, Gabriel tells Daniel, “but he will be broken, **though not by human power.**”

- While Antiochus mirrors some of these things, he was only a preview to the antiChrist. Think of the antiChrist as Antiochus with twin turbos.

So the little horn of both Ch 7 and Ch 8 refer to the antiChrist.

Why do we need this prophecy?

- Since we (believers) are destined to never see the antichrist while we are on earth it was written to help Israel understand how the Age of the Gentiles would impact Israel In Antiochus’ day
- Israel could take comfort, knowing from Daniel that they wouldn’t be oppressed by Antiochus forever
- Once Antiochus died, they could see the faithfulness of God toward Israel
- In a future day, Israel will have this Word to explain how the antichrist’s terrible reign isn’t intended to destroy the nation
 - He will gain a measure of success but in the end, will be destroyed

V 26 Don’t tell Daniel a secret if you want it kept. Like Ch 7, he writes this in this book but other than that he keeps it a secret 😊😊 (Actually he was to seal it for a period of time, then release it to us)

Ch 9

V 1-2

Daniel is reading from Jeremiah 29:10-14 where he learns the length of time the Jews would be held in captivity in Babylon/Persia would be 70 years. 2 Chronicles, Ezra and Nehemiah record how Cyrus, king of Persia, released the exiles to return to rebuild the temple. That group returned after 70 years of captivity and enjoyed a measure of prosperity in their land for several centuries.

Israel still, however, experienced Gentile oppression. Daniel was equating the end of exile to the end of the age of the Gentiles, but those are two different things. Daniel was seeing them as the same.

- This proves even the prophets need help with understanding. You and I need help with our understanding. Yes, God could have just downloaded all knowledge of every scripture into us all at once but He chose not to do that. We are expected to progressively grow in knowledge, wisdom, and revelation of the scriptures.

V 4-11

Daniel prays and confesses the sins of the nation of Israel.

V 12-14

According to the Levitical law, Daniel confesses the sins of their forefathers thinking it would enact the old Abrahamic covenant. In Daniel's mind he learned from Jeremiah that Israel is scheduled to return to the land after 70 years of exile and captivity. Those 70 years have now come to pass, so Daniel realizes that the end of Israel's exile has come. Daniel remembers how the Old Covenant promised a period of exile and captivity for Israel violating the Old Covenant.

As he learns the exile is about to end, he assumes Israel is approaching the end of all the Old Covenant curses and the Kingdom is about to arrive. Daniel sees this as an opportunity to bring an end to Israel's exile and the Age of the Gentiles and usher in the arrival of the Kingdom.

V 15-19

Since Daniel assumes the Age of the Gentiles and 70-year exile are one in the same, he makes a plea for God to bring an end to the age of the Gentiles.

V 20-23

Since Daniel has been assigned to explain these things to Israel, the Lord cannot afford for His prophet to remain confused, so He sends Gabriel (again) to instruct him correctly.

V 24-27

There is possibly no single prophetic utterance in the Bible more crucial in the apologetical, theological, hermeneutical, philosophical, and eschatological fields of Biblical interpretation than this passage.

Daniel is told the age of the Gentiles will last 70 "weeks," not 70 years. Hebrew for "weeks" is *shavat*, which is literally translated "seven." Ok, so 70 what? (Units please!!!) Only years work, because 70 x 7 days is barely 18 months which would be less than the 70 years already endured. 70 x 7 years = 490 years.

We know it (age of the Gentiles) began in 605 BC when Nebuchadnezzar conquered Jerusalem (Ch 2 & 7). As Gabriel begins to count out the 490 in several increments, he gives historical markers, like distance markers along a highway, that act as anchors in time (v 25). These help us track these 490 years.

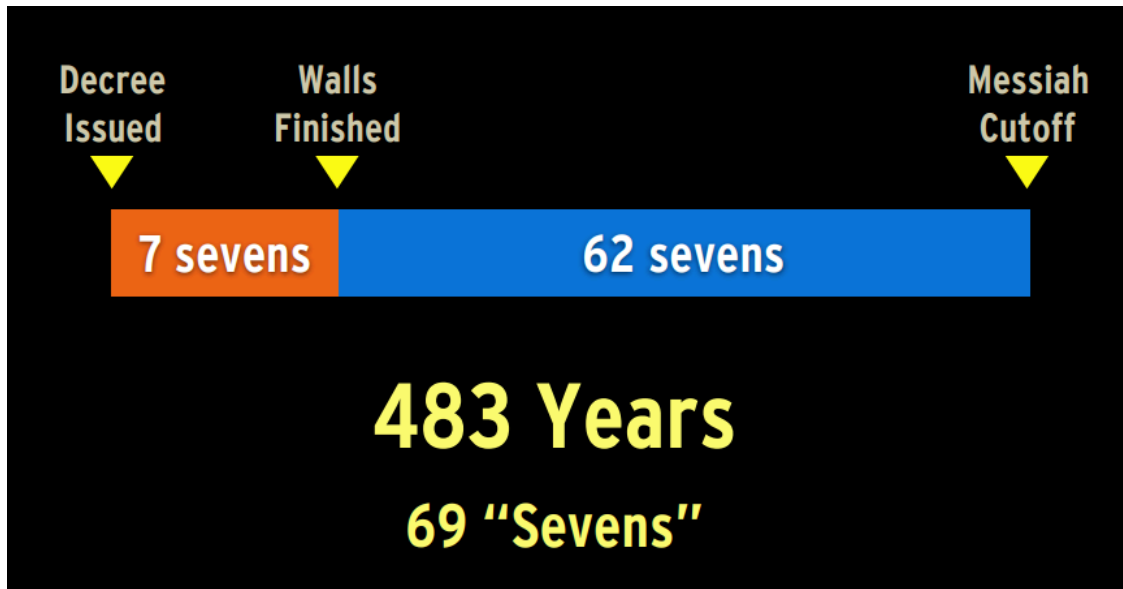
We didn't start the clock, however, 70 years prior. Without going into this side-journey detail, I will simply state Jeremiah tells us that the first 70 years of that period are payback for the lost Sabbaths in the land due to Israel harvesting the 7th years instead of letting the land rest (modern agricultural science has learned this best practice to let the soil replenish) as commanded. This new prophetic clock is given at the time Gabriel speaks to Daniel - when Cyrus issues this decree that the Israelites may return to their land. This begins the countdown.

Gabriel lists three events/markers and two spans of time measured in periods of 7's.

- The decree to rebuild the temple
- The completion of the temple/walls
- The cutting off (death) of the Messiah

Gabriel states (v 25) that the two spans of time between these three events are 7 sevens and 62 sevens.

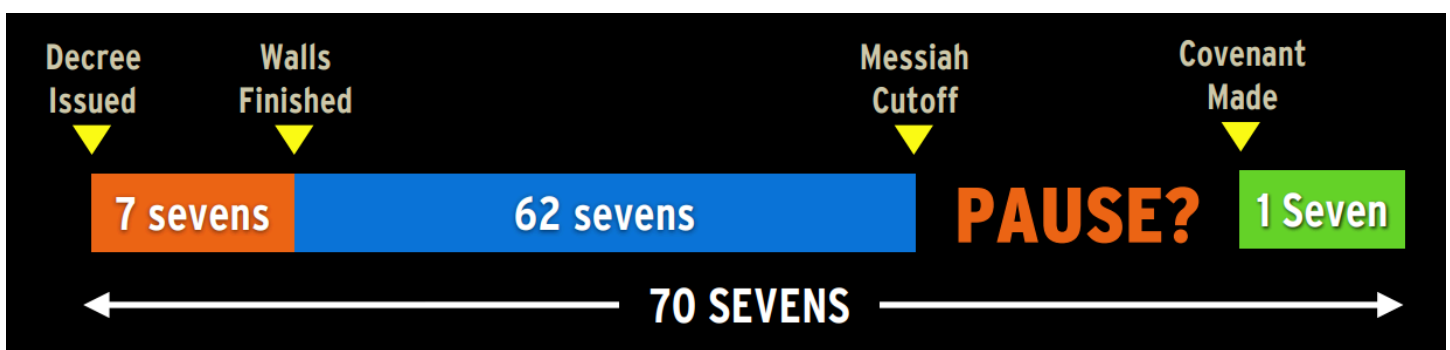
- Ezra and Nehemiah state Israel took 49 years to complete the temple construction; "seven sevens"
- Gabriel states (v.26) that the Messiah is "cut off" after 62 weeks or 62×7 years = 483 years
 - "to cut off" in Hebrew is "to die"
 - The time from the completion of the temple until the death of Jesus Christ was 62 sevens or **483 years**.



What about the final "seven" of the 70 "sevens?" You can probably see where we're going with this after we studied Revelation.

- "After this period of sixty-two sets of seven, the Anointed One will be killed, appearing to have accomplished nothing, and a ruler will arise whose armies will destroy the city and the Temple. The end will come with a flood, and war and its miseries are decreed from that time to the very end. 27 The ruler will make a treaty with the people for a period of one set of seven, but after half this time, he will put an end to the sacrifices and offerings. And as a climax to all his terrible deeds, he will set up a sacrilegious object that causes desecration, until the fate decreed for this defiler is finally poured out on him." (v 26-27)
 - So we have a time marker (the peace treaty) to start this final period we studied in Revelation known as the tribulation period, but we have no connection between that event and the death of Jesus. No man knows. Only God knows.

- From what we learned in Ch 8 we know this ruler who arises (recall the horn) is the antiChrist. He will make the treaty with Israel, deceiving people as a peacemaker. After 3.5 years (Daniel's midweek) he will break that treaty, be shot in the head, miraculously recover as Satan indwells him, he will rise to power as the antiChrist with the goal of world domination and exterminating the Jews.(As we learned in Revelation)
- This is the desolation of the temple Jesus spoke about:
 - “The day is coming when you will see what Daniel the prophet spoke about—the sacrilegious object that causes desecration standing in the Holy Place.” (Reader, pay attention!) 16 “Then those in Judea must flee to the hills. 17 A person out on the deck of a roof must not go down into the house to pack. 18 A person out in the field must not return even to get a coat. 19 How terrible it will be for pregnant women and for nursing mothers in those days. 20 And pray that your flight will not be in winter or on the Sabbath. 21 For there will be greater anguish than at any time since the world began. And it will never be so great again. 22 In fact, unless that time of calamity is shortened, not a single person will survive. But it will be shortened for the sake of God’s chosen ones.”
- “For you know quite well that the day of the Lord’s return will come unexpectedly, like a thief in the night. When people are saying, “Everything is peaceful and secure,” then disaster will fall on them as suddenly as a pregnant woman’s labor pains begin. And there will be no escape. But you aren’t in the dark about these things, dear brothers and sisters, and you won’t be surprised when the day of the Lord comes like a thief. For you are all children of the light and of the day; we don’t belong to darkness and night.” (1 Thes 5:2-5)
 - We know from this and what we have studied that we will be spared the events during this tribulation period. A thief comes to steal the precious jewels. In like manner, Jesus will come snatch (Gr. “*harpazo*”) his precious church from the earth.
 - Since it will come unexpectedly, we could reason that it would be business as usual on the Earth, then all of a sudden we are translated.
 - During the peak of Covid, lots of Christians were saying it must be a sign the rapture is near. Well, it could point to the season but if the rapture is tied to only bad events, then we could expect it at a certain time - like keeping the light on to watch for a thief at night. Jesus said, “However, no one knows the day or hour when these things will happen, not even the angels in heaven or the Son himself. Only the Father knows.” (Matt 24:36)
 - In the quote above, Paul stated “unexpectedly.”
 - We are to be constantly longing for His return and looking for His appearance, but I believe based on what we read in scripture, it will be a fairly normal day/night as the scripture above indicates everything will seem “peaceful and secure.” We get out of here, then all hell breaks loose. The calm before the storm!

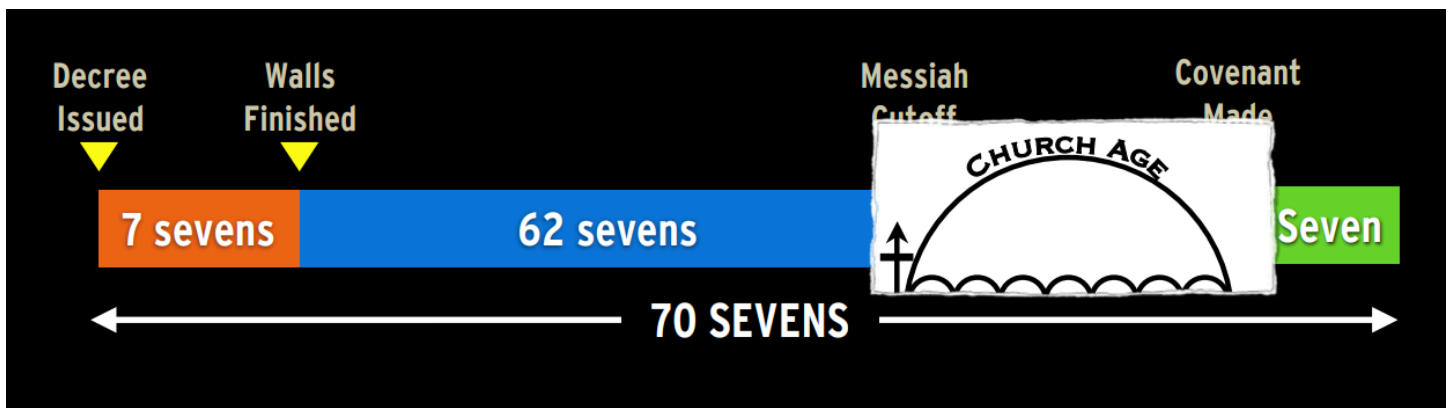


The final thought is why did the Lord pause the clock on the age of the Gentiles? We have this ~2,000 year (to date) pause from the death of Christ until now. This Gap was inferred in Gabriel's explanation to Daniel, but it was not explained.

- “And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.” (Gen 12:3)

The Lord promised to bless the world with the promises He gave to Abraham's descendants. The Lord needed time in His plan to fulfill this promise (including to you and me), so He suspended the clock for 2,000+ years for the Church to receive the New Covenant.

In a day to come, that gap will close and the Lord will return to counting down His judgment for Israel (final “seven” - tribulation). Those final 7 years are a period promised to Israel in the future but will not come upon the Church, for we are not destined for that wrath, having accepted Jesus as the Messiah.



Ch 10 & 11A

The final three chapters of Daniel are a single encounter, the final episode of Daniel's prophetic life. We will study them in two parts:

- Ch 10 & 11 A - near-term prophecy of three characters (Daniel's future; our past)
- Ch 11 B & 12 - far-term prophecy of the very end days with fascinating connection to Revelation (future for both Daniel and us)

Ch 10

V 1-6

Daniel goes on a partial fast for 21 days (which has come to be known as the "Daniel fast" where he only ate foods grown from a seed). In v 5 he introduces us to someone who matches John's description in Rev 1:10-15. This person was Christ. Like John, Daniel was terrified of the appearance of Christ before him.

V 7-11

Like Paul's conversion on the road to Damascus when he encountered Jesus, the others around Daniel did not see Him (but they probably had not been fasting either. Fasting opens/exposes the human spirit). Daniel falls under the presence of this power (as we described in Ch 8), and Jesus hands the conversation off to an angel, likely Gabriel, who touches Daniel to strengthen him to withstand the glory.

V 12-13

Gabriel tells Daniel he was dispatched with his answer on the first day he prayed, but this "prince" hindered him. In other scriptures, this is referring to a spiritual power - in this case demonic. Apparently God led Daniel into the 21-day fast because there is something about fasting that breaks demonic powers.

- As Jesus stated, "But this kind of demon does not go out except by prayer and fasting." (Matt 17:21)
 - A word of caution about translations. There are pros/cons to most English translations. Some contemporary translations, however, have chosen to omit various sections within the past few decades claiming they were not "inspired" texts. For lack of better terms, this is genetically modified Christianity - to remove various verses (as some have omitted Matthew's verse above) because they may seem too "extreme."
 - Experience has proven acting on these texts makes them alive and yields their testimony.
 - There is an old spiritual hymn, *Gimme that Ol' Time Religion*, with the lines, "It was good for Paul and Silas and it's good enough for me." "It was good for the Hebrew children and it's good enough for me." "It was good for my grandmother and it's good enough for me."
 - We learn and gain new revelation on the Word daily, and should walk in the light of that new information provided it is based on original scripture, but avoid doctrine that attempts to remove scripture just because it doesn't fit a progressive or Laodicea narrative.
 - "If anyone adds anything to what is written here, God will add to that person the plagues described in this book. And if anyone removes any of the words from this book of prophecy, God will remove that person's share in the tree of life and in the holy city that are described in this book." (Rev 22:18-19)
 - The risk is too great to adulterate the Word. The God who orchestrated all these people who never met to write, compile, smuggle, and publish these Words can surely orchestrate its curation and preservation.

- “This is what the LORD says: “Stop at the crossroads and look around. Ask for the old, godly way, and walk in it. Travel its path, and you will find rest for your souls.” (Jer 6:16)

V 14-19

Gabriel strengthens Daniel so that he may receive an explanation of what he has seen in this troubling vision. If just the vision of what is about to happen makes Daniel faint, and this demonic entity fought two of the Lord's angels to prevent Daniel from receiving it, and an angel is being sent to explain it to Daniel, it must be pretty intense.

Ch 11 A

V 1-4

The near-term events are related to Christ's First Coming and the far-term events are related to Christ's Second Coming. Both sets of events occur after Daniel's life on earth. First, Gabriel tells Daniel there will be 4 more kings over Persia. History confirms this: Cambyses, Pseudo-Smerdis, Darius I (a different Darius), and Xerxes I

Gabriel says the 4th king will have the greatest wealth and power. History confirms this: Xerxes became so powerful that he conquered Greece. Xerxes assembled an army of a million men to attack Greece. They conquered almost all of Greece, and burned Athens to the ground.

In v 3, Gabriel moves to the 3rd kingdom of Greece, Alexander the Great. As he has ascended, his kingdom is broken into pieces. This is a reference to his premature death and the division of his kingdom into 4 parts - he had no descendants so his generals ruled these 4 divisions.

V 5-9

First, in v 5, Ptolemy I Soter, the king of the south, who was a general under Alexander, decided to make himself king/pharaoh over Egypt. Meanwhile, another ex-Alexandrian general, Seleucus I Nicator, the king of the north, rose to power over Babylon.

Eventually, these two men die and their thrones are inherited by their grandsons, one who is Ptolemy II ruling in the south and Antiochus II ruling in the north. These two were enemies, but in 250 BC, they decided to bury the hatchet through marriage. Ptolemy II's daughter would marry Antiochus II, who had divorced his wife, Laodicea, in order to take Ptolemy's daughter. When Ptolemy II died, Antiochus II decided to take back his first wife. Once Laodicea was back in the family, she had the new wife, Berenice, killed, along with her infant son and poisoned her husband and tried to rule in his place. Eventually, her son, Seleucus II, succeeded his father in the North. These are the events described in v.6. Even Hollywood would have a tough time competing against such drama. 😊

Later Berenice's brother, Ptolemy III, came to power in the south and was determined to seek Laodicea's death in the north. He launched an attack against Seleucus II. The battle took place in Syria (Antioch). He succeeded in killing Laodicea. He gained control of much of the northern kingdom's territory. These are the events of v 7.

When Ptolemy III returned to Egypt, he brought religious artifacts and booty from Syria. These are the things mentioned in v 8.

Apparently, Seleucus II later counter-attacked by trying to invade Egypt, but the attack was unsuccessful. This is not recorded in history (or at least that I could find in my searches), apart from the Bible in v 9.

V 10-14

Eventually, Seleucus II dies and he is succeeded by his son, Seleucus III, who dies quickly, and is succeeded by his brother, Antiochus III the Great.

These sons of Seleucus II sought to restore the glory of Syria lost to the Ptolemaic kings so each attacked Egypt during his reign. Eventually, the Seleucids drove the Ptolemaic Egyptians back into Sinai. These battles are described in v 10.

As a result, Ptolemy IV Philopator attacks Antiochus III at the new border in Southern Israel. He destroyed Antiochus III's army, but Antiochus regrouped and stopped the advance. In the end, Ptolemy IV Philopator only recaptured Palestine. This is described in v 11-12.

Antiochus eventually returns to battle the Ptolemaic kingdom. He succeeded in retaking Palestine in 203 BC. This is described in v 13.

What's the point of all of this?

Two things:

- Can you see how accurate Daniel's prophecies proved to be?
- This back and forth battle has centered on Israel. The Jewish people have been tossed around with each new war. When Antiochus III entered the land again, the people of Israel sided with him. They opposed the Egyptians of the Ptolemaic kingdom and helped Antiochus repel them. This uprising of the "many" of Israel against the king of the South is described in v 14.

V 15-20

In this battle, Antiochus III besieged the coastal city of Sidon in northern Palestine, and captured a key general, General Scopas, and his elite troops. This event is recorded in v 15.

This was the final stronghold of the Egyptians in Palestine, so as it fell, it meant that the Seleucids had regained complete control over Palestine. Antiochus III now had the Beautiful Land of Israel to himself. These are the events of v 16.

A new enemy was rising in the west. Rome was gaining power and threatening to take over the world. So, Antiochus III initiated peace with Egypt by offering his daughter, Cleopatra I Syra, as a wife to Ptolemy V. He hoped his daughter would secretly remain loyal to the Seleucid Empire in the north. Instead, she became loyal to her new Egyptian husband. 😞 These events are recorded in v 17.

Meanwhile, Antiochus III struck Rome in Asia Minor, hoping to stall their advance. A Roman commander succeeded in defending the coast from Antiochus III. That commander is the one mentioned in v 18.

Antiochus III returns to home and dies soon after, realizing the rise of Rome and eventual loss of his kingdom. These events are given in v 19.

Antiochus' III son, Seleucus IV, succeeds his father and has to submit to Roman authority. Rome requires taxes from the Northern Kingdom, so Seleucus IV taxes his people, including the Jews, greatly (sounds like the Biden admin). He assigns a Jewish man named Heliodorus to collect tax in Judea. He obviously did not make

many friends with this job, so he takes it out on the king by poisoning Seleucus IV. This situation is addressed in v 20.

The king's murder by a Jew set the stage for Jewish persecution. This sets the stage for the end of the Book of Daniel in setting up the picture for this character, the antiChrist.

Timeline of Alexander's Divided Kingdom, Daniel Chapter 11

Verse	Northern Kingdom	Western Kingdoms	Southern Kingdom	
4	Seleucus Nicator Syria and the Middle East	Lysimachus Asia Minor	Cassander Macedonia	Ptolemy Egypt
5	Seleucus Nicator	A General (southern kingdom) will rule his own kingdom (north) and become stronger		Ptolemy
6	Antiochus II Theos	An alliance by marriage Berenice (southern kingdom) to Antiochus (north)		Ptolemy II Philadelphus
7-9	Seleucus II Callinicus	Ptolemy Euergetes, brother of Berenice will conquer the northern kingdom		Ptolemy III Euregetes
10-14	Seleucus III Ceraunus and Antiochus the Great	Continual warfare between the kings of the north and south, with Israel in the middle, and suffering		Ptolemy IV Philppator
15-16	Antiochus the Great	Defeats Egypt, and will overtake the land of Israel		Ptolemy Epiphanes
17	Antiochus the Great	Antiochus gives Cleopatra in marriage for an alliance with Egypt		Ptolemy Epiphanes
18-19	Antiochus the Great	Antiochus will war on the western kingdom, but will be turned back by the rise of the Roman Empire		
20	Seleucus IV Philopator	He will impose taxes on Israel, but in a few days he will be destroyed		
21 - 35	Antiochus IV Epiphanes	Rise of the "little horn," who will war on the southern kingdom, but be turned back by the rise of the Roman Empire and will turn on Israel		

↑
Warring actions of the kingdom of Alexander divided toward the four winds, but not to the prosperity of Alexander's
↓

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Ch 11 B & 12

Ch 11

V 21-28

After the murder of Seleucus IV Philopater, Antiochus IV rises to power. He was a very mean person. His army killed 80,000 Jews and desecrated the temple. Why do these leaders insist on killing the Jews throughout history? Why not some other nation? Jesus was Jewish. He intends to set up a Kingdom that he will rule from the nation of Israel as we studied in Revelation. It will be a Jewish remnant for which He returns (and we will return with Him). Satan has motivated these rulers to carry out these plans because if he can destroy the Jewish race, Jesus would have no reason to return because you cannot set up a Jewish Kingdom if there are no Jews on the earth. If successful, it would thwart the plan of God.

V 29-31

Antiochus banned the Mosaic Law, including temple services and the feasts. He set up a statue of Zeus inside the temple along with an altar, where he made burnt offerings using a pig on the Jewish altar. This is a type and shadow of the antiChrist.

V 32-35

The liberal Jews did not oppose Antiochus IV but wanted to embrace progressivism and diversity and acceptance. The conservative Jews stood for what was right and led the Maccabean revolt in Israel. The liberal Jews were not in favor of this opposition because they were afraid. However, when they saw the success of the Maccabees, they fell in favor of them and united. Jewish culture then swung far to the right (conservative). The Mosaic Law returned. Essenes wrote the Dead Sea Scrolls. Those who were opposed to the revolt in the beginning later joined in support of the Maccabees, which is the hypocrisy mentioned in v 34.

V 36-39

There is a subtle transition to the antiChrist (far-term prophecy).

V 40-45

Gabriel describes how this man will come to an end. In v 40 he fights both the north and south (which is proof among numerous other points we will not get into detail about that this is not still Antiochus because he would be fighting himself since he was the north).

Ch 12

V 1-3

Gabriel is talking about the tribulation.

V 4-10

Daniel takes over the narrative in v 5. Jesus speaks to Daniel and describes the Jewish people being shattered as a result of the tribulation (the end of the week/7years). Only then will they call out to their Messiah, and He will come (the 2nd coming).

“But he said, “Go now, Daniel, for what I have said is kept secret and sealed until the time of the end.” (v 9)

- So what happened to Daniel's book that he was told not to share? If he sealed it and never shared it, how do those of the end times know what's in it?

- “Then I saw another mighty angel coming down from heaven, surrounded by a cloud, with a rainbow over his head. His face shone like the sun, and his feet were like pillars of fire. 2 And in his hand was a small scroll that had been opened. He stood with his right foot on the sea and his left foot on the land. 3 And he gave a great shout like the roar of a lion. And when he shouted, the seven thunders answered. 4 When the seven thunders spoke, I was about to write. But I heard a voice from heaven saying, “Keep secret what the seven thunders said, and do not write it down.” 5 Then the angel I saw standing on the sea and on the land raised his right hand toward heaven. 6 He swore an oath in the name of the one who lives forever and ever, who created the heavens and everything in them, the earth and everything in it, and the sea and everything in it. He said, “There will be no more delay. 7 When the seventh angel blows his trumpet, God’s mysterious plan will be fulfilled. It will happen just as he announced it to his servants the prophets.” 8 Then the voice from heaven spoke to me again: “Go and take the open scroll from the hand of the angel who is standing on the sea and on the land.” 9 So I went to the angel and told him to give me the small scroll. “Yes, take it and eat it,” he said. “It will be sweet as honey in your mouth, but it will turn sour in your stomach!” 10 So I took the small scroll from the hand of the angel, and I ate it! It was sweet in my mouth, but when I swallowed it, it turned sour in my stomach. 11 Then I was told, “You must prophesy again about many peoples, nations, languages, and kings.” (Rev Ch 10)
 - The angel directs John to take the book and eat it. Once he eats it, his mouth will find it sweet, but his stomach finds it bitter. It was exciting to learn about the future (sweet) but once we knew what it said, the truth was troubling and disturbing (bitter).
 - **The book John received was the one Daniel wrote.** The Lord gave Daniel this preview so that he could write it for John. John then received it and was commissioned to write it for us! (Forwarded and encrypted “Spirit” mail)
 - So the events recorded in Revelation 11-19 are what Daniel wrote in the little book and sealed up and John received them and gave them to us.

V 11-12

Daniel is given the timeline we studied in Revelation. He is then dismissed from prophetic service and goes his way. Be assured these events will come to pass! Amen.