

Daniel

Introduction

WORLD HISTORY

Assyrian Empire	750-609 BC	Destroyed Northern Kingdom of Israel
Babylonian Empire	609-539 BC	Destroyed Assyrian Empire, defeated Egypt and Judah
Persian Empire	539-333 BC	Destroyed Babylonian Empire
Greek Empire	333-169 BC	Destroyed Persian Empire, Influenced World Culture

ISRAEL HISTORY

Kingdom Divides	933 BC	
Northern Kingdom Destroyed	721 BC	
1 st Exile of Southern Kingdom	605 BC	(Daniel and Noblemen)
2 nd Exile of Southern Kingdom	597 BC	(Ezekiel and 10,000 choice Jews)
3 rd Exile and Destruction of Jerusalem	586 BC	(Everyone but poorest and Jeremiah)
1 st Return of Exiles	536 BC	
Temple Rebuilt	516 BC	Ezra 6:15

Apocalyptic Literature

Jewish and Christian literature written in hard times under oppressive foreign domination in symbolic language to encourage God's people by showing God was in charge and that evil would be overthrown.

THE PROPHET DANIEL

Served as a prophet to the exiles in Babylon from 605–536 B.C.

Climate of the times The people of Judah were captives in a strange land, feeling hopeless.

Main message God is sovereign over all human history, past, present, and future.

Contemporary prophets Jeremiah (627–586 B.C.), Habakkuk (612–589 B.C.), Ezekiel (593–571 B.C.).

KINGS DANIEL SERVED

Name	Empire	Story told in	Memorable event
Nebuchadnezzar	Babylonia	chapters 1–4	Shadrach, Meshach, and Abednego thrown into blazing furnace; Nebuchadnezzar became insane for 7 Years
Belshazzar	Babylonia	chapters 5, 7–8	Daniel reads the writing on the wall, which signaled the end of the Babylonian Empire
Darius	Medo-Persia	chapters 6, 9	Daniel thrown into a lions' den
Cyrus	Medo-Persia	chapters 10–12	The exiles return to their home land in Judah and their capital city, Jerusalem

An Outline of Daniel

Chapter One: Introduction

Chapter 2

Chapter 3

Chapter 4

Chapter 5

Chapter 6

Chapter 7

Chapter 7

Chapter 8

Chapter 9

Chapter 10

Chapter 11

Chapter 12

ARAMAIC LANGUAGE
(Message for the world)

HEBREW LANGUAGE
(Message for God's People)

Daniel One

God Is Faithful

I. Deportation of Daniel to Babylon (1:1-7)

1:1-2 Jerusalem falls to Nebuchadnezzar and the Babylonians

605 B.C. is when Jerusalem fell to Nebuchadnezzar for the first time

This was the result of Judah's unfaithfulness to God

1:3-7 The exile

The Babylonians exile occurred in three waves

605 BC Daniel and the royals transported to Babylon 2 Kgs 24:1

Ezekiel and other citizens taken to the river Chebar outside Babylon, 597 BC 2 Kgs 24:10

A third group taken when Jerusalem was destroyed in 586 BC 2 Kg 25:1

(Jeremiah reports a fourth one occurring 5 years later, Jeremiah 52:30)

Daniel's group was the young noblemen taken to be trained as government officials

They learned the Chaldean language and literature

They learned the Chaldean religion

Daniel (God is my judge)

Hananiah (Yahweh has been gracious)

Mishael (Who is what God is?)

Azariah Yahweh has helped)

Belteshazzar (Bel protects his life)

Shadrach (the command of Aku, moon god)

Meshach (Who is this?)

Aded-Nego (Servant of god, Nabu)

They learned the Chaldean's eating habits, very different than the Hebrew way.

II. Faithfulness of Daniel in Babylon (1:8-16)

Daniel does not want to defile himself by eating unclean foods

He asks the official if he can conduct a "divine test" for ten days

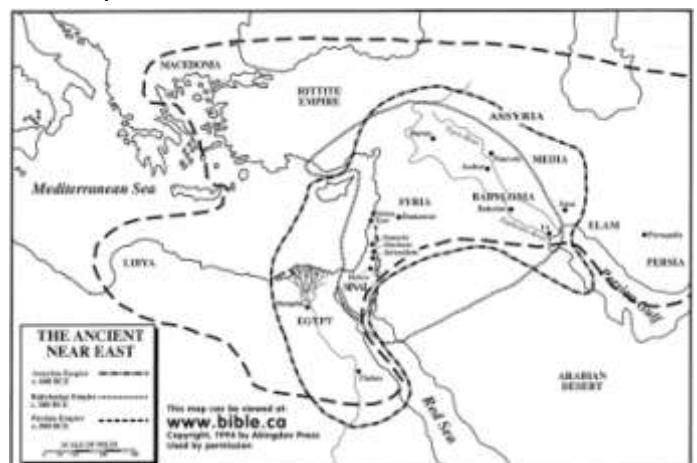
The Lord blessed them with success and with knowledge

III. Reputation of Daniel in Babylon (1:17-21)

God blessed the Hebrews with knowledge and abilities

They were chosen to help King Nebuchadnezzar

Daniel's work continued until King Cyrus (67 years later)!



Daniel Two

The Sovereignty of God

I. Nebuchadnezzar Conceals His Dream, 2:1-13

The King had a dream that left him disturbed

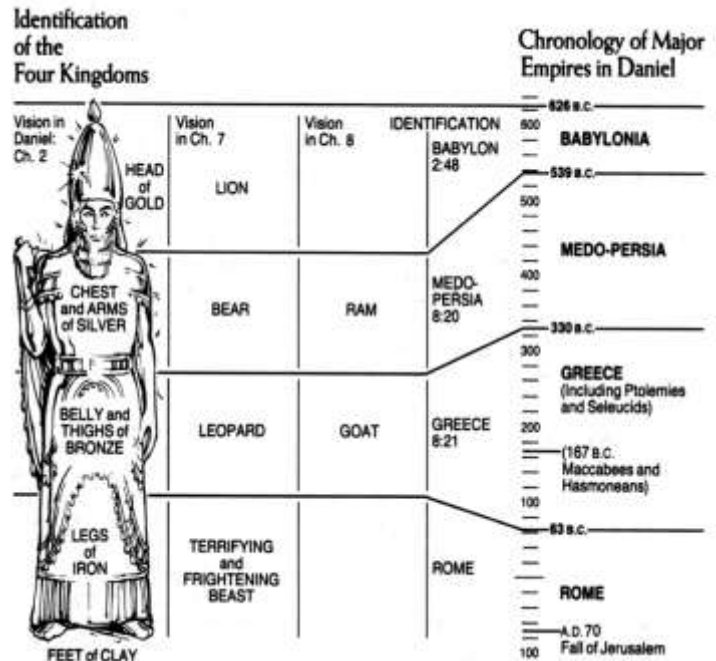
All of the King's men were told to identify the dream and then interpret it for the King

"It is a difficult thing that the king requests, and there is no other who can tell it to the king except the gods, whose dwelling is not with flesh." 2:11

II. God Reveals The Dream, 2:14-23

Daniel is told of the king's decree and alerts his friends to pray

Daniel receives the vision and gives praise to the true God



III. Daniel Interprets the Dream, 2:24-45

Daniel disclosed the main theme of the dream—the colossal image composed of a head of gold, breast and arms of silver, belly and thighs of bronze, and legs of iron, with feet of iron mingled with clay. This composite statue was then reduced to powder by a huge stone, and the powder was blown away by the wind. Where the image had stood, the rock grew to the size of a huge mountain that filled the whole scene. The rock struck the image and pulverized the image.

Gold Head	Absolute Power of the King	Neo-Babylonian Empire 609-539 BC
Silver Chest & Arms	Inferior, constrained by Law (6:12)	Medes & Persians 539-333 BC
Bronze Belly & Thighs	Republican government	Greeks (Alexander) 333-169 BC
Iron Legs and Feet (mixed with clay)	Crushing all others Hurt by relativism and division	Rome (44 BC-395 AD)
Stone not made with hands	Turns all others to dust	Christ (AD 33)

IV. Nebuchadnezzar Promotes Daniel, 2:46-49

Nebuchadnezzar honors Daniel's God as the true God

He gives Daniel a position of great authority

Daniel promotes his friends to important positions in the Kingdom

Daniel Three

Terrible Situations Overcome By God

A coup attempt in January 594 BC is the back ground for the events of this chapter. After the coup attempt failed, Nebuchadnezzar summoned all his provincial rulers to Babylon for a loyalty oath. Those who had proven themselves loyal at the royal court would have been exempt from the ceremony. Thus Daniel did not have to appear at the gathering. Daniel's three friends, however, were summoned with the other officials because they had been serving as administrators in the province of Babylon.

I. Nebuchadnezzar's Image Is Erected, 3:1-7

The king "forgot" the parts of the statue of his vision in chapter two and created a statue made of gold. As an act of loyalty, each member of government had to publicly bow down and worship this idol representing the god of Nebuchadnezzar.

To provide a proper setting for the ceremony, all kinds of music was played as a signal to worship. The nearby furnace was a grim reminder of the dreadful alternative to compliance. When the music struck up, all foreheads touched the ground, except three.

II. Daniel's Friends Refuse to Worship It, 3:8-12

Some Chaldeans told the king of the actions of these 'certain Jews' set over the affairs of the provinces of Babylon. In a show of zeal, they quoted the king's edict perfectly and then told the king that these men had 'not paid due regard to you.'

III. Daniel's Friends Trust God, 3:13-18

Filled with rage, Nebuchadnezzar called in Shadrach, Meshach and Abed-Nego to give them an opportunity once again to bow down and worship the idol. He warned them again of the fiery furnace and asked, "And who is the god who will deliver you from my hands?" He was scoffing the very God who had given him success in battle (Jeremiah 27:6-8).

The three replied by saying God would deliver them. But even God did not deliver them; they would still not bow down to the idol. They loved the Lord more than life.

IV. Daniel's Friends Are Protected, 3:19-25

The king in his rage went to absurd lengths to punish the men. While no one could survive the hot furnace, he had it heated seven times to where even those who went near the furnace died. He also insisted the three men wear their hats into the furnace. Finally, they were tied like logs and thrown into the fire.

The dumbfounded king saw the Hebrews walking upright in the flames without their bonds. While the men confirmed that only three had been thrown into the furnace, the king saw a fourth one with them who resembled deity. The divine companion in the flames had delivered the three Jews from all harm.

V. Daniel's Friends Are Promoted, 3:26-30

Nebuchadnezzar ordered them men to come out of the furnace, but the divine one disappeared. The three friends were free from harm and did not have any evidence of fire upon their hair or bodies. God had indeed delivered them (3:17).

Before such an awesome display of power, Nebuchadnezzar could only acknowledge his defeat. He informed all of the subjects of the power of the Hebrew's God.

Daniel Four

A Great King Humbled By THE King

- I. The king has a dream--the great tree cut down (1-18).
 - A. The theme introduced--God is sovereign (1-3).
 - B. The failure of the astrologers (4-8).
 - C. The greatness of the tree (9-12).
 - D. The judgment of the tree (13-18).

- II. Daniel interprets the dream--the proud king will be humbled (19-27).
 - A. The king's glory (19-22).
 - B. The king's judgment (23-26).
 - C. Daniel's advice (27).

- III. The dream fulfilled--heaven judges the king's pride with madness (28-37).
 - A. The madness (28-33).
 - 1. Nebuchadnezzar revels in pride (28-30).
--note the suddenness of the event.
 - 2. Heaven judges Nebuchadnezzar (31-32).
 - 3. Nebuchadnezzar goes mad (33).
 - B. The restoration (34-38).
 - 1. Nebuchadnezzar recognizes heaven's rule (34-35).
 - 2. Nebuchadnezzar receives his restored kingdom (36).
 - 3. Nebuchadnezzar summarizes his lesson (37).

Daniel Five

A Great King Humbled By THE King

I. Belshazzar's Drunken Feast (1-9).

A. Belshazzar profaned God's holiness (1-4). Who is Belshazzar?

--Grandson of Nebuchadnezzar. Neb dies old, son Evel-Merodach takes over. His brother kills him, takes over. In a conspiracy an outsider, Nabonidus, gains the throne, marries Nebuchadnezzar's daughter, moves to Arabia, and gives his son Belshazzar control of Babylon. The Medes and Persians under Cyrus are closing in. They have camped outside the city wall for several weeks. Inside Babylon there is enough provision for years of siege if necessary. The date is Saturday, October 12, 539 BC.

B. God interrupted Belshazzar's revelry (5-9).

II. Daniel's Confrontation With Belshazzar (10-24).

A. Daniel's reputation (10-16).

--Daniel is about 81 years old by now.

B. Daniel's integrity (17-24).

1. Daniel refuses reward (17)--some people can't be bought.

2. Daniel reviews Nebuchadnezzar's story (18-21).

3. Daniel rebukes Belshazzar (22-24).

--False gods are no gods at all.

--The true God holds your very existence in his hand, the hand that judges, or the hand that can uphold you.

III. Belshazzar's Message From God (25-31).

A. The inscription's meaning (25-28).

--These are words for money in their language. There's 50 shekels in a mina, So it's like saying "\$100, \$2, \$50." But the words are also in use in the language, and mean something like "number, weigh, and divide." The last word, "PRS", is also has the same consonants as the word for "Persia," the empire that was about to conquer Babylon.

B. The issuing of the proclamation (29).

C. The invasion of Babylon (30-31).

Daniel Six

Terrible Situations Overcome By God

I. Daniel is Promoted, 6:1-3

Darius appointed 120 satraps (government officials) to oversee the kingdom and ensure no loss occurred through rebellion or financial corruption. Daniel's experience, combined with his superhuman skill made him the likely choice for prime minister

II. Darius Signs the Foolish Decree, 6:4-9

Because of jealousy, other members of government looked to undermine Daniel and his authority to the king. With such integrity, the only way to get Daniel was to force him to choose between obedience to his God and obedience to the government. The officials flattered the king and tricked him into establishing a royal statute that only Darius could be prayed to for a period of thirty days. A royal statute in this kingdom could not be altered or changed (Esther 1:19, 8:8). They lied about "all" the officials agreement and made this law appear to be reasonable in securing the loyalty of everyone in the empire.

III. Daniel Prays Faithfully, 6:10-15

Daniel continued to pray three times a day. He did not increase his prayer out of hypocrisy, nor did he conceal it out of fear. In collusion, the officials found Daniel praying and reported to the king his offense and punishment by law. Distressed, the king worked until sunset to try to preserve Daniel's life, but became resigned to his fate.

IV. Daniel is Saved From the Lion's Den, 6:16-24

Sadly, the king had Daniel thrown into the lion's den saying, "Your God, who you serve continually, he will deliver you." The next morning, the tired king quickly came to see if Daniel still lived. Daniel was unharmed! The true and living God had prevailed over man's faulty judgment and law. The king cast Daniel's accusers and their families into the lion's den. With poetic justice, before they reached the floor of the den, the lions overpowered them and crushed all of their bones.

V. Darius' Wise Decree, 6:25-28

Darius makes a proclamation to his empire celebrating the true and living God of Daniel

1. This God is a living God
2. His rule is eternal (unlike the kingdoms of mortals)
3. God delivers his people

Daniel continues his service to Darius and eventually to Cyrus the Persian.

Daniel Seven

The Sovereignty of God

The Vision (7:1-14)

In the first year of Balshazzar, Daniel had a vision. The four winds of earth were stirring up the Great Sea. From this sea emerged four great beasts. The first beast was like a lion with eagle's wings. The wings were plucked off and the beast stood on two feet. The second beast, like a bear, was raised on one side and had three ribs in its mouth. The third beast was like a leopard with four wings. It also had four heads. The fourth beast was dreadful and strong. It had iron teeth and ten horns. Another horn arose on its head that supplanted three of the original horns. This new horn had eyes and a pompous mouth. At this time, the Ancient of Days was seated and worshipped by the multitudes. The terrible beast was slain, but the other beasts were allowed to live for a season and a time. The Ancient of Days was given a kingdom that will never pass away.



The Interpretation (7:15-28)

7:15-18 The great beasts are the Kingdoms that arise from the earth

While Daniel 2 gives us the identity of these kingdoms, Daniel 7 gives us the personality
Babylon-Lion; Medio-Persia-bear; Greece-Leopard, Terrible Beast-Rome

7:19-25 The fourth beast is a fourth kingdom, different than all of the others

It has ten kings, another king arises and supplants three others
His pompous words will hurt God's people for time, times and 1/2 a time

This passage has resulted in many variations in interpretation.

1. Premillennial View: This beast is referring to a 5th Kingdom (like Rome) that will arise in a future time and bring forth the Millennial Earthly Reign of Jesus in earthly kingdom based in Jerusalem. This view is not biblical.
2. Anti-Catholic View: The little horn refers to the pope who rose out of the remnants of the Roman Empire to spew blasphemy against God and change his laws.
3. Literal Roman Empire view: Several Roman Emperors can be identified as the small horn due to their persecution of the New Testament church.

7:26-28 Then the saints shall be given the eternal kingdom

Roman Emperors of the Julio-Claudian Dynasty

Augustus	27 BC – 14 AD
Tiberius	14 AD – 37 AD
Caligula	37 AD – 41 AD
Claudius	41 AD – 59 AD
Nero	54 AD – 68 AD
Galba	68 AD – 69 AD
Otho	69 AD
Vitellius	69 AD
Vespasian	69 AD – 79 AD
Titus	79 AD – 81 AD
Domitian	81 AD – 96 AD

Daniel Eight

God Rules Over The World, Even Evil

At this point the Book of Daniel reverts back to the Hebrew Language from the Aramaic Language

I. The Revelation of the Vision, 8:1-12

8:1-2 The vision took place in 551 BC, Medio-Persia rose in 538 BC, while Greece rose in 331 BC

8:3-4 The ram had two horns, one larger than the other, it pushed West, North and South
This beast represents the Medio-Persian Empire (8:20)

8:5-7 A male goat with only one horn moved in very quickly and pummeled the ram
This beast represents Alexander the Great who destroyed Persia and conquered the world in three years. (8:21)

8:8 The male goat lost its horn and grew four more horns
When Alexander died at the age of thirty three, his kingdom was eventually split into four kingdoms: Ptolemy in Egypt, Seleucis in Western Asia, Lysimachus in Asia Minor, and Cassander in Macedonia. (8:22)

8:9-12 From one of these horns came a little horn that cast down some of the heavens and was filled with pride. (8:23-25)

II. The Length of the Vision, 8:13-14

2,300 evenings and mornings would be 1,550 days (three years 55 days of morning/evening sacrifices)
We know the Temple was rededicated December 14, 164 BC
The Temple was officially defiled by Antiochus IV Epiphanes in 167

III. The Interpretation of the Vision, 8:15-27

8:15-17 Gabriel's Appearance

8:18-22 The Vision Explained

18:23-25 Antiochus IV Epiphanes' coming and fall predicted
Because of Israel's transgressions, 8:23
He shall destroy the mighty and holy people, 8:24
Through cunning, he will war against Prince of Princes (God), 8:25
But he will be broken without human means (11:45)

Daniel Nine

God Will Restore His People Once Again

I. The Understanding of Daniel, 9:1-2

In the first year of Darius (538 BC) Daniel noticed the writings of Jeremiah, the prophet
Read Jeremiah 25:11-13, Jeremiah 29:10, Isaiah 44:28, and Isaiah 45:1-4, 13
While Jerusalem had been destroyed in 587 BC, Daniel was captured in 604 BC

II. The Intercession of Daniel and Gabriel's Answer, 9:3-23

Daniel humbly prepared himself and prayed to God
He admitted his nation's sins and righteous punishment, Deuteronomy 28:45-63
But he also pleaded for God's mercy in restoration of his people, Leviticus 26:39-45
The angel Gabriel was sent quickly to answer Daniel
Oftentimes God is eager to answer us if we will only pray

III. The Goal of the Seventy Weeks, 9:24

To finish the transgression	Matthew 23:37-39
To make an end of sins	1 John 1:7
To make reconciliation for iniquity	Luke 24:46-47
To bring in everlasting righteousness	Romans 4:4-8
To seal up vision and prophecy	John 19:30
To anoint the Most Holy	Acts 1:11

IV. The Revelation of the Seventy, 9:25-27

Seven Sevens (49 years): Rebuilding of Jerusalem
Ezra 4:1-6

Sixty Two Sevens (434 years): Time until Jesus' Baptism
Matthew 3:16

One Seven (7 years) (half is 3 1/2) Jesus' Ministry
Luke 4:21

Seventy Sevens (490 years): From Rebuilding to Christ

Important Dates To Remember

605 Jeremiah prophecies
Jerusalem's Fall
587 Jeremiah prophecies
Jerusalem's Rebuilding
586: Fall of Jerusalem
558: Cyrus II King of Persia
538 Belshazzar Dies and Persia
Reigns, Daniel 9 occurs
536 Foundation of Temple Re-laid,
End of captivity (605-536)
458 Araxerxes Decree to rebuild
Temple
445 Artaxerxes Decrees to Rebuild
Jerusalem
7-4 BC Birth of Christ
27-30 AD Ministry of Christ
30-33 AD Death & Resurrection of
Christ

Daniel Ten

God Will Restore His People Once Again

Daniel Has a Vision. 10:1-3

The vision occurs in 536BC while Daniel is in his eighties. This is also the time when work on the temple in Jerusalem had been stopped temporarily (Ezra 1-3, 4:4-5), probably frustrating Daniel.

This vision's message pointed to a great war, foreshadowing hard times for Israel. Daniel was so moved by this vision that he mourned and fasted three weeks, focusing himself in intense prayer.

Daniel Meets An Angel, 10:4-11

Verses five and six are some of the most detailed descriptions in Scripture given of the appearance of an angel (Judges 13:6, Luke 24:4, Acts 1:10). The angel was dressed in linen (Luke 24:4), had a gold belt around his waist, had a body that glowed, his face flashed like lightning, his eyes blazed like torches (Revelation 1:14), his arms and legs gleamed like burnished bronze and his voice was like the sound of a multitude (Revelation 10:1-3).

10:7-11 Although the people around Daniel did not see the vision, they sensed the angel's presence and ran in terror (Acts 9:7, Acts 22:9). Left alone with the messenger, Daniel was emotionally overwhelmed and fainted. After the angel touched him, Daniel stood up and listened to the angel's message. The remarkable greeting reassured him of God's love and concern for his faithful servants. Daniel's privileged status allowed him for him to be told of the amazing events the future held for his people.

The Battle Raging In Heaven, 10:12-21

God's answer was immediate, but apparently the "Prince of the Persian Kingdom" vigorously opposed the actual delivery of the answer for twenty-one days. While God can override the united resistance of all the forces of hell, he does allow certain limited powers to demons, as he does to evil human beings (Job 1:12, Job 2:6, 1 Corinthians 10:13). God never allows his power to be thwarted, so Michael broke up the hindrance put up by the evil angel and paved the way for the delivering angel to deliver God's answer to Daniel.

Daniel, perhaps too emotionally overcome to speak, bowed to the ground as the angel spoke to him. The angel touched him on the lips, but all Daniel could do was to speak of his weakness (Isaiah 6:5). The angel touched Daniel again, giving him renewed strength. After reassuring Daniel that the Lord was with him, Daniel was able to give close attention to what he was being told and to write it down with the greatest care.

One of the things of very great interest in this passage is the glimpse of the work of the holy angels striving with the rulers of this world's darkness. Since this is the only passage in the Bible where this information surfaces, we cannot be absolutely certain just what the nature of such activity really entails, Ephesians 6:12.

The angel told Daniel that he had to return to fight the renewed attacks of the Angel of Persia. This enemy would later be succeeded by the "Prince of Greece." Whether this is an actual battle that is occurring in the heavens or is a symbol of the battle between good and evil upon the earth, we do not know. This glimpse of the unseen world shows us that the nations of the world are directed, influenced and monitored by the mighty angels of God.

Daniel Eleven

God Rules Over The World, Even Evil

I. The Kingdoms of the North and the South, 11:1-20

This prophecy concerns the struggle of the Northern (Selucid) and Southern (Ptolmey) Kingdoms from the 400's BC down to 164 BC.

The purpose of this prophecy is to remind the Jews who is in charge of world affairs. While the Jews may be persecuted, they could know that their day of freedom was coming soon and that God is in control.

II. The Reign of Antiochus Epiphanies (167-164 BC), 11:21-35

The point of these prophecies is not just the exactness, but the tendency of the world to grow worse and worse against God's people. Yet God is still in control.

Antiochus deposed the High Priest Onias 3 and replaced him with an ally, Jason, 11:21. Even though Syria was not large or powerful, its king Antiochus was able to exert great control through treachery and deceit, 11:22-23.

He was able to beat the Ptolemies and return with great spoil, 11:24-28.

However the Romans met him next time he came to Egypt and humiliated him 11:29-30.

In his rage, he would defile the Jewish Temple and persecute God's people, 11:31.

The Maccabean rebellion would strengthen the Jewish resolve of faithfulness, 11:32-35.

III. The End of the King, Daniel 11:36-45

There are four possibilities of who this "King of the North" is:

1. Antiochus IV Epiphanes

Does not fit Antiochus. He was never attacked by the South, never fought Egypt after 168 BC, never conquered Lybia or Ethiopia, never had the wealth mentioned here and he followed the (Greek and Roman) gods of his fathers.

2. Herod the Great

Does not fit Herod. Herod never fought Egypt, nor conquered Lybia or Ethiopia

3. A Future Pre-Millennial type of Anti-Christ

This theory does not fit Scripture. Daniel did not care what happened after 2011 AD, nor does the pre-Millennial idea of a future kingdom after the church give proper respect to Christ and the eternal plan of God.

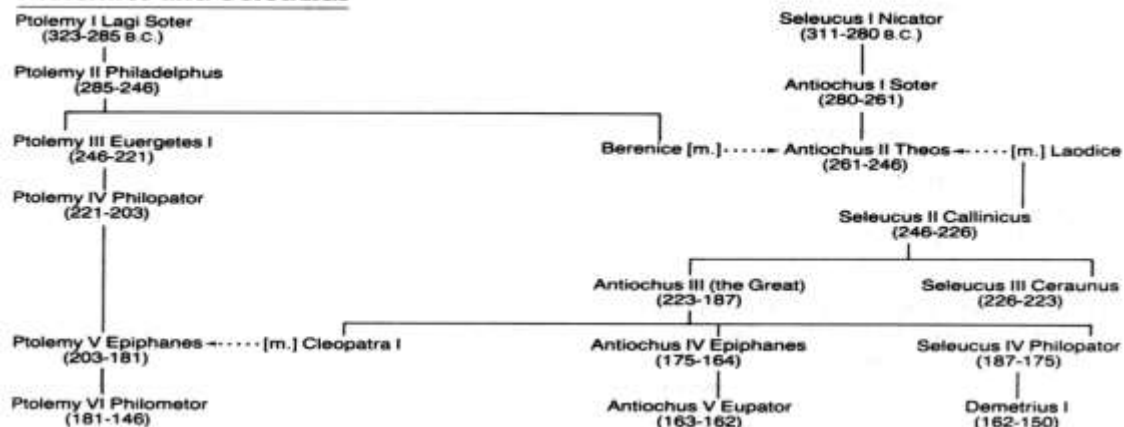
4. Rome: This view has the least number of difficulties

Rome fits the scope of the book (chap 2,), this describes the Jew's fate under Rome, this fits Roman policy of the period, the Battle of Actium fits v. 40ff, fits Matthew 24:21, and allows the book to look forward to AD 70 in Daniel 12:6-7.

A Closer Look At Daniel 11:1-20

- Verse 2: "Yet three kings..." These are Camyses, Darius 1 (Hystaspes), and Xerxes (Ahasuerus). The fourth including Cyrus 1 is Xerxes 1, a king of vast wealth (Esther 1:4). He prepared a great army and navy, invaded Greece, encountered total failure, suffered great loss at Thermopylae, Salamis (480 BC) and at Platea and Mycale.
- Verse 3: "A mighty king" Alexander the Great (333-322 BC)
- Verse 4: The partition of Alexander's Empire is described
- Verse 5: "The king of the South: This is Ptolemy 1 (Soter), the first Egyptian king. "One of his princes" is Seluceus 1 (Nicator), the first Syrian king.
- Verse 6: "The king's daughter in the south: is a reference to Bernice, daughter of Ptolemy 2 (Philadelphus), she was given in marriage to Antiochus 2. On the death of Ptolemy 2, Antochius divorced Bernice and took Laodice back. Laodice poisoned Antichus, and their son Seleucus (afterwards Callinicus) murdered Bernice and her child "He that begat her, etc" refers to Ptolemy 2.
- Verses 7 & 8: Ptolemy 3 (Euergetes), brother of Bernice, to avenge his sister's death invaded Syria, then ruled by Callinicus, captured Seleucia and returned to Egypt with much spoil. "a branch of her (Bernice's) roots..." was her brother Ptolemy 3.
- Verse 9: Seleucus 2 (Callinicus) invaded Egypt in 242 BC but had to retreat.
- Verse 10: "His sons" The sons of Seleucis 2 were Saleucus 3 and Antiochus 3 (called the Great).
- Verse 11: An allusion to the battle of Raphia.
- Verse 12: Refers to Ptolemy 4.
- Verses 13 & 14: Twelve years later Antiochus joined with Philip of Macedon in an attack on Ptolemy V (Epiphanes), son of Ptolemy 4.
- Verse 15 & 16: Antiochus 3 shut up Ptolemy 5 in Sidon, where Ptolemy surrendered in 198 BC. Antiochus then overran Palestine and threatened Egypt. "The glorious land" in v. 16 is Palestine
- Verse 15: "a well-fortified city" is a reference to Sidon
- Verse 16: "He that comes" is Antochus 3. "Against him" is Ptolemy 5
- Verse 17: Antiochus 3 gave his daughter Cleopatra in marriage to Ptolemy 5.
- Verse 18: "The isles" is a reference to the coastlands on the shores of the Aegean Sea. "A prince on his own behalf" is the Roman general Scipio
- Verse 19: "Fortresses of his own land" is a reference to his withdrawal to Syria
- Verses 20 & 21: "Then shall stand up in his place one...and in his place shall stand up a contemptible person" Antiochus 3 was succeeded by Selucius 4 (Philopater) who sent his chief minister to take charge of the Temple treasures in Jerusalem. That chief minister (Helidorus) murdered Seleucius 4 and tried to usurp the kingdom, but was dispossessed by Antiochus 4 (Epiphanes), the brother of Seleucius. Antiochus Epiphanies was the contemptible one. His reign lasted from 176-164 BC.

Ptolemies and Seleucids



Daniel Twelve

Those Faithful to God Will Reign Forever

Note: Both here and Matthew 24 has as its scope the destruction of Jerusalem and the end of the world

I. God Takes Care of His People, 12:1-3

At That Time Michael

Daniel 10:14 This is what will happen to your people in the latter days

Michael is the angel over Israel, also called an archangel, Daniel 10:21, Rev. 12:7

A time of trouble, such as never was...

Matthew 24:21 Great tribulation, such as never has been from the beginning

This fulfillment happened to the generation living in the days of Jesus, Matthew 24:34

Everyone found written in the Book

Those who were Christians heeded Jesus' command and escaped Jerusalem in AD 70

Many shall awake (to life or to everlasting contempt)

Matthew 27:51-53/Another possibility is the rising of the church over the ashes of Judaism (Ezekiel 37:12-13)

II. The Numbers of Fulfillment, 12:4-8

Shut up the words and seal the book

Guard and protect the message so that it can be known

How long shall it be to the end of these wonders? Time, times and half a time

As half of seven, this number signifies a shortened time that God controls

Breaking in pieces of the holy people

III. Daniel Encouraged to Rest, 12:9-13

Many will be purified, the wicked shall not understand

The Gospel Age gives men opportunity to turn toward or away from God

1,290 days

The time from Antiochus' desecration of the Temple (168 BC) to its reconsecration by the Maccabees (165 BC) fits this nicely

While many do not know the exact meaning of this number, it shows God is in control

Perhaps a completion for the 69 ½ mentioned in Daniel 9:24-27 to bring it to 70

1,335 days (45 days more than 1290) Mark 13:13

But you...go and rest and rise to your inheritance

The Old Testament in the New		
OT Text	NT Text	Subject
Da 7:3-7	Rev 13:1-2	Beasts from the sea
Da 7:10	Rev 20:12	Court books being opened
Da 7:13-14	Mt 24:30; 26:64; Mk 13:26; 14:62; Lk 21:27; Rev 1:13; 14:14	Coming Son of Man
Da 7:21	Rev 13:7	War against the saints
Da 7:24	Rev 17:12	Ten horns as ten kings
Da 7:25	Rev 12:14	Three times and a half
Da 7:27	Rev 11:15	An everlasting kingdom
Da 9:27	Mt 24:15; Mk 13:14	Abomination of desolation
Da 10:5-6	Rev 1:13-15	Vision of a man
Da 11:31	Mt 24:15; Mk 13:14	Abomination of desolation
Da 11:36	Rev 13:6	Blaspheming God
Da 12:4	Rev 10:4	Sealed words
Da 12:7	Rev 12:14	Three times and a half

An Outline of Daniel

Chapter One: Introduction

