

The Unsearchable Riches of Christ in the Prophets

THE BOOK OF DANIEL

Chapter One – Introduction

I. The background

- A. The sin and rebellion of the nation of Israel against God (2 Chron. 36:11-21)
- B. Led to captivity in Babylon in 606 B.C.
- C. Fully according to God's word through the prophets (Jer. 25:3-12)

II. The spiritual significance of Babylon

- A. The background of the spiritual Babylon (Revelation 2-3)
- B. Babylon in Revelation 17-18

III. The faithfulness of Daniel and his companions

(Dan. 1:8-21)

- A. Purposing in their heart not to be defiled with the Babylonian food and wine
- B. Fully vindicated by the true and living God
 - 1. In their appearance
 - 2. In knowledge, intelligence, wisdom and understanding
 - 3. Being ten times better than all the wise men in the kingdom
 - 4. Obtaining the best positions

Chapter Two – The Beginning of the Times of the Nations to the Second Coming of Christ, the King

I. The suspension of God's kingdom on earth (Israel) during the Old Testament age

- A. Due to the sin and rebellion of God's people
 - 1. Rejecting God as their king (1 Sam. 8:7)

2. Following the ways of the nations (Lev. 18:2-3; 20:23; 26:27-28)
3. Idolatry and shedding of innocent blood (2 Kings 21; 23:26-27)
4. Mocking and scoffing the prophets and despising God's word (2 Chron. 36:15-21)
5. Bringing in the wrath of God and captivity
- B. The rule over the earth given to the kingdoms of this world
 1. Starting with king Nebuchadnezzar of the Babylonian kingdom
 2. Until the times of the nations are fulfilled (Luke 21:24)
 3. The end – the second coming of Christ, the King, to establish His eternal kingdom on earth

II. King Nebuchadnezzar's dream – the times of the nations (Luke 21:24b)

- A. The unreasonable demand of the king (vv. 5-12)
- B. The secret revealed to Daniel by the true and living God of heaven (vv. 16-23)
 1. Answering the prayer of Daniel and his companions (Prov. 15:29; James 5:16b)
 2. The glory, wisdom, and power of God manifested to Daniel (vv. 17-23)
 3. Daniel giving glory and honor to the living God (vv. 26-30)
- C. God's intention: to show the entire history of the Gentile world up to the millennial kingdom of Christ through Nebuchadnezzar's dream
- D. The dream and its interpretation (vv. 31-45)
 1. The head of fine gold – King Nebuchadnezzar of Babylon
 2. The breast and its arms of silver – the Medo-Persian kingdom; inferior to Babylon
 3. The belly and its thighs of bronze – the Grecian Empire, less noble, but more powerful
 4. The two long legs of iron and its feet partly of iron, partly of clay
 - a. Beginning with the Roman Empire
 - b. Ending with the ten toes (Dan. 7:7; Rev. 17:12-13)

- c. Hardness of the iron – power to break into pieces
- d. Clay – signifying people
- E. The stone cut not by human hands – Christ and the eternal kingdom set up by God (Deut. 32:4, 15, 18; 2 Sam. 22:32; Zech. 3:9; Matt. 21:44)
 - 1. Striking and crushing the whole statue at the feet
 - a. Becoming like chaff which the wind blew away
 - b. Not a trace remained
 - 2. Becoming a great mountain and filling the whole earth

III. King Nebuchadnezzar's acknowledgment (vv. 46-49):

- A. That Daniel's God is the God of gods and Lord of kings
- B. That He is a revealer of mysteries
- C. Rewarding Daniel and his companions

Chapter Three – God's Faithful Servants **Unscathed by the Blazing Fire of the Furnace**

I. The golden image setup by Nebuchadnezzar (vv. 1-8)

- A. To be worshipped by all of his subjects
- B. Measurement of the image: 60 cubits high and 6 cubits wide
- C. Punishment for not worshipping: to be cast into the furnace of blazing fire

II. The faithfulness of Shadrach, Meshach, and Abed-Nego (vv. 8-23; Heb. 11:34a)

- A. Choosing rather to be cast into the furnace than to worship the image
- B. Having absolute confidence and faith in the living God
- C. Saved by the Son of God from the blazing fire (Heb. 11:34a; Is. 43:2; vv. 24-28)

III. The response of king Nebuchadnezzar (vv. 28-30; 4:1-3)

- A. Blessing the God of Shadrach, Meshach, and Abed-Nego
- B. Acknowledging and declaring that no other god can deliver like the Most High God

Chapters Four and Five – God’s Sovereignty and Judgment over the Kings of the Nations (Dan. 2:21; 4:17, 25-26; 5:18-19)

I. The dream about the great tree and its interpretation – God’s warning to the king

- A. Nebuchadnezzar’s pride and arrogance (4:28-30; 5:20)
- B. God’s judgment, dealing, and mercy (4:31-33)

II. The result (4:34-37):

- A. Nebuchadnezzar blessed, praised, exalted, and honored the Most High, who lives forever
- B. His acknowledgment based upon experience:
 1. God’s dominion is everlasting, and His kingdom is eternal
 2. All inhabitants of the earth are accounted as nothing
 3. God is sovereign (Dan. 2:21; 4:17, 32, 35; Ps. 75:7)
 4. All His works are truth, and His ways are just
 5. He is able to humble the proud

III. The handwriting on the wall – God’s judgment on Belshazzar (Chapter 5)

- A. The Fall of Belshazzar, the son of Nebuchadnezzar (5:1-4, 22-24, 30)
- B. The interpretation by Daniel (vv. 13-29)
 1. Daniel’s reputation (vv. 10-12)
 2. Daniel’s courage to speak before Belshazzar (vv. 17-24)
 3. The interpretation (vv.25-28)
- C. End of the Babylonian kingdom (vv. 25-28)
- D. Beginning of the Medo-Persian kingdom (v. 31)
 1. Starting with Darius the Mede (Cyaxares, the son of Astyages, and uncle of Cyrus) when he was 62 (2 King 24:12)
 2. Continued with Cyrus the Persian

Chapter Six – Daniel, delivered from the Lions’

Mouth (Ps. 22:21; Heb. 11:32-33)

I. The power of the Medo-Persian kings (silver) inferior to that of Babylon (gold)

- A. Nebuchadnezzar possessed absolute power (2:37-38; 5:18-19)
- B. The edict of king Darius could not be evoked, not even by himself (6:8-9, 15; Esther 1:19; 8:8)

II. The testimony of Daniel under Darius’ rule (6:1-4, 10-11)

- A. Distinguished above all other overseers and satraps
- B. Having an extraordinary spirit in him
- C. Giving no ground of accusations or evidence of corruption
- D. Being a man of prayer
 - 1. Kneeling on his knees
 - 2. Three times a day
 - 3. With windows open toward Jerusalem in his roof chamber
 - 4. Praying, giving thanks, making petitions and supplications before His God
- E. Having a pure conscience before God and man (v. 22)
- F. Trusting fully in the living God (v. 23)

III. Persecuted by the governors and satraps (vv. 3-15)

- A. Due to envy (Matt. 27:18; Mark 15:10; Acts 13:45)
- B. Not being able to find any fault in Daniel (Luke 23:4, 14; John 18:38; Rev. 14:5)
- C. Maliciously accusing Daniel (Matt. 26:59-66; Acts 6:11-15)
- D. Having Daniel thrown into the den of lions (Matt. 20:19; Mark 15:14; Luke 23:21-24; John 19:10-16)

IV. Saved by the living God from the lions’ mouth

- A. God sending His angel to shut the lions’ mouth (Ps. 35:17; 57:4; 58:6)
- B. Taken out of the lions’ den (Ps. 16:10; 86:13; Acts 2:31-33a)
- C. The persecutors and their families were thrown into the lions’ den

D. And Daniel prospered

V. King Darius' declaration (vv. 25-27)

Chapter Seven – The Vision of the Ancient of Days and the Son of Man and the Saints Possessing the Kingdom

I. The kingdoms of the world likened unto wild beasts

- A. A lion with wings of an eagle – Nebuchadnezzar and the Babylonian kingdom
- B. A bear raised up on one side – the Medo-Persian kingdom
- C. A leopard with four wings of a fowl and four heads – the Grecian kingdom
- D. A dreadful, terrifying, and strong beast (unnamed) with huge iron teeth
 - 1. With huge teeth of iron and claws of brass
 - 2. Having ten horns – ten kingdoms (2:41-42; Rev. 13:1; 12:3; 17:12-13)
 - a. Corresponding to the ten toes of the image in chapter two
 - b. The same as the ten horns of the beast and the dragon in Revelation

II. The unique little horn – “the beast”, the culmination of all the beasts (Rev. 13:1-10)

- A. Possessing all the qualities of the first 3 beasts
- B. Appearing at the same time as the ten nations
- C. With eyes like the eyes of a man
- D. With a mouth uttering great things – speaking out against the Most High (Rev. 13:5-6)
- E. Wearing out the saints – persecuting and making war against the saints and overcoming them (Rev. 13:7)
- F. Declaring himself as god (2 Thess. 2:3-4)
- G. Reigning only for 3-1/2 years [time, times, and half a time] - at the time of the great tribulation (7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5)

- H. Destroyed by the King of Kings and Lord of Lords
(2 Thess. 2:8; Rev. 19:11-21)

III. The vision of the Ancient of Days and the Son of Man

(7:9-10, 13-14)

- A. The Ancient of Days being the Almighty God on His heavenly throne (Rev. 4)
- B. The Son of Man being the victorious ascended Christ (Rev. 5; 7:9-12)
 - 1. Being the Lion of the tribe of Judah
 - 2. The Lamb with seven horns and seven eyes
 - 3. Worthy to take the book with the seven seals
 - 4. Worthy to receive power, riches, wisdom, might, honor, glory, blessing, and dominion forever and ever
- C. Destroying the beast and his armies
(vv. 11-12; Rev. 19:11-21)
- D. Setting up His everlasting kingdom
(2:44; 7:14; 1 Cor. 15:24)

IV. The saints inheriting the kingdom (7:18, 22, 26-27;

Ps. 2:8-9; 149:5-9; Luke 12:32; James 2:5; Heb. 12:28;
Rev. 2:27; 12:5; 5:10; 20:6; 22:5)

- A. Only the overcomers and the firstfruits will partake of the millennial kingdom
- B. All the saints will inherit the kingdom in the new heaven and the new earth eternally

Chapter Eight – The Vision of the Small (Insignificant) Horn

I. The vision of the ram and the shaggy goat

- A. A ram with two horns – the kingdom of Media and Persia
- B. A shaggy goat – the Kingdom of Greece
 - 1. The large horn – Alexander the Great
 - 2. The four notable horns – the four kingdoms after the death of Alexander (corresponding to the four heads of the third beast in chapter 7)
 - a. Cassander – Greece and Macedonia

- b. Lysimachus – Asia Minor
- c. Seleucus Nicator – Syria
- d. Ptolemy – Egypt

II. The small horn – a prefigure of the beast in Rev. 13

(vv. 9-14, 23-25)

- A. Antiochus IV Epiphanes of Syria (175-164 B.C.)
 - 1. Grew into a great power but not by his own power
 - 2. Fierce countenance (shameless and fearless)
 - 3. Understanding dark sentences – cunning, crafty, and deceitful
 - 4. Causing some of the hosts of heaven and stars to fall and to be trampled
 - 5. Magnifying himself to be equal with God – opposing the Prince of princes
 - 6. Casting down the truth to the ground
 - a. Removing regular sacrifices
 - b. Throwing down His sanctuary
 - c. Putting up the abomination of desolation
 - 7. Broken without human hands
- B. Trampling down the host of heaven, the stars, and the holy place for 2,300 days (vv.10-14)
 - 1. Beginning in year 171 B.C. (in the month of Sivan, year 142 of the Seleucids)
 - 2. Due to the transgressions of the Jews (v.12)
 - 3. Ending in year 164 B.C., the 15th day of the month Kislev

Chapter Nine – The Vision of the Seventy Weeks

I. The end of the seventy years of the captivity

(Jer. 25:1-13; 29:10; 2 Chron. 36:21; Lev.26:34-45)

- A. Reason for the captivity
- B. The length of the captivity –
 - 1. According to the number of Sabbath years which Israel never kept
 - 2. From the time of King Saul to captivity – 490 years = 70 Sabbath years

- C. End of captivity – the first year of the reign of King Cyrus (2 Chron. 36:20-23; Is. 44:28)

II. The prayer of Daniel (vv. 3-19)

- A. According to God’s will in His word
- B. With fasting, sackcloth, and ashes
- C. Making confessions and pleas for mercy
- D. For himself, God’s people, and the holy city, Jerusalem
- E. Receiving the answer from God
 - 1. By the angel Gabriel
 - 2. Being called “greatly beloved” by God

III. The revelation concerning the seventy weeks by Gabriel

- A. To accomplish the following (v. 24):
 - 1. To end the transgression
 - 2. To make an end (seal up) of sin
 - 3. To make atonement for iniquity
 - 4. To bring in everlasting righteousness
 - 5. To anoint the Most Holy (Messiah the King)
- B. The first coming of the Messiah – at the end of the 69 weeks (483 years)
 - 1. The start of the 69 weeks – the issuing of the decree to restore and rebuild Jerusalem by king Artaxerxes Longimanus to Nehemiah on the 5th of March, 444 B.C. (v. 25)
 - 2. 7 weeks (49 years) was the time needed for the rebuilding of the city
 - 3. 62 weeks (434 years) to the first coming of the Messiah, the Prince (Gal. 4:2, 4)
 - a. The first coming of the King prophesied by the Prophet Zechariah (Zech. 9:9)
 - b. The triumphant entry of Christ into Jerusalem (John 12:1-2, 12-15)
 - 4. After the 62 weeks – the prophecy concerning the Lord’s crucifixion and God’s judgment upon the Jews
 - a. The anointed King being cut off and have nothing – being rejected by the Jews to be their King and crucified

- b. In year 70 A.D., the 14th of April, during the Passover, Titus laid siege to Jerusalem with four legions destroying the city and the temple. There was war and desolation (Matt. 24:15; Mark 13:14; Luke 21:20-21).
 - Wiping the nation of Israel off the map (Luke 21:24)
 - The remaining Jews were scattered throughout all the nations
 - Jerusalem will be trodden down by the nations until the times of the nations are fulfilled
- C. Between the 69th week and the last week is a long period of the age of the New Covenant:
 1. The age of grace for the gospel of the kingdom to be preached to the entire world as a witness to all the nations. Then the end shall come (Matt. 24:14)
 2. The age of the preparation and the building up of the kingdom of the heavens by the Spirit of life in the church (Matt. 16:18-19)
- D. The second coming of the Messiah, the King – the end of the last week (7 years) – the end of this age
 1. The “he” in verse 27 is not the prince in verse 26
 2. He (the 7th king in Rev. 17:9-11) will make a firm covenant with many for one week (7 years)
 - a. The signing of the peace treaty
 - b. The beginning of the last 7 years
 3. He (the beast – the 8th king in Rev. 17) will appear
 - a. The beginning of the 3-1/2 year of the great tribulation (the middle of last week)
 - b. Causing the sacrifice and offering to cease
 - c. Replacing them with the abomination of desolation
 4. The end of the desolator by the second coming of Christ

Chapter Ten – The Revelation of the Glorious Son of God

I. Daniel’s mourning and prayer for his people and Jerusalem (vv. 2-3)

II. The vision of the glorious Son of God (vv. 4-9, 16-19)

III. The disclosure of the activities of principalities and powers by Gabriel (10:10-15, 20-21 to 11:1; 12:1a; John 12:31; 14:30; 16:11; 1 John 5:19; Eph. 2:1-3; 4:17-19; 6:10-20; 1 Cor. 6:2-3)

- A. The princes of Persia and Greece – the principalities and powers
- B. Archangel Michael – the great prince, who stands guard over God’s people
- C. Angels – ministering spirits (Heb. 1:14)

Chapter Eleven – The Writings in the Book of Truth (10:21; Rev. 5:1-8)

I. Details of historical events which had taken place in the Middle East

- A. Conflict between the Persian Empire and Greece (11:2-4)
 - 1. 3 more kings of Persia after King Cyrus plus a fourth (Cambyses from 530-522; Pseudo-Smerdis ruled 522; Darius the Great from 522-486; Xerxis the Great from 486-465)
 - 2. The rising of Alexander the Great and the division of his kingdom after his death
- B. The conflict between the kings of the North [Syria] and the kings of the South [Egypt] (11:5-35)
- C. The sufferings of God’s people, the Jews, in Palestine
- D. Description of Antiochus Epiphanes – a prefigure of “the beast” (11:21-35; see also ch. 8)
 - 1. Desecrating the temple (the 15th day of the month Kislev, year 167 B.C., 145th year of the Seleucidae)
 - 2. Doing away with the sacrifices
 - 3. Setting up the abomination of desolation
 - 4. Stirring up Maccabean uprising (revolt)

II. “The king” in vv. 36-39 refers to Herod the Great (ruled from ca. 37 B.C.)

- A. Another prefigure of “the beast”
(Dan. 7:25; 8:23-25; 2 Thess. 2:3-10)
 - 1. The 8th king (the beast) in Revelation 17:10-13
 - 2. The “man of sin” and the “son of perdition” in 2 Thess. 2:3-4
- B. Vv. 40-43 – insertion: conflict between the king of the South and the king of the North – the battle of Actium in year 31 B.C. (Cleopatra/Anthony of Egypt vs. Octavian (Augustus) of Rome)
- C. “The king” – destroying and annihilating many (vv. 44-45)
 - 1. Rumors from the East and from the North
 - 2. Pitching tents of his royal palaces between the seas and the beautiful holy mountain
 - 3. Herod’s end
- D. The preparation of the time of the first coming of the Messiah

Chapter Twelve – The Conclusion

I. The time of distress:

- A. The captivity into Babylon
- B. The time of Antiochus Epiphanes
- C. The time of Titus and his army
- D. The coming 3-1/2 years of great tribulation

II. The reward to the faithful believers, who are found written in the book (v.1b-3)

- A. Being rescued from the hour of trial (v. 1b; Rev. 3:10)
- B. Attaining to the best resurrection from the dead (v. 2; Matt. 25:1-30; John 5:28-29; Phil. 3:10-11; Rev. 12:1-2, 5-6)
- C. The present living ones –
 - 1. The wise and prudent ones (with insight) will shine like the brightness of the firmament
 - 2. Those who lead many to righteousness like stars forever and ever

III. The words of the visions will be concealed and sealed up (v. 4)

- A. Until the end of time
- B. Many will run to and fro (2 Chron. 16:9; Jer. 5:1; Amos 8:12; Zech. 4:10; Rev. 5:6)
- C. Knowledge will increase

IV. The length of time specified:

- A. Time, times, and half a time
(Dan. 7:25; Rev. 12:14, 6b, 11:2-3; 13:5)
 - 1. The time of the great tribulation, the reign of “the beast”
 - 2. When the purging of God’s people is completed
- B. 1,290 days to 1,335 days
 - 1. Referring to the days of Antiochus Epiphanes
 - 2. From the day he caused the daily sacrifice to cease to his death

V. Daniel – attaining to the best resurrection

(12:13; 2 Tim. 4:6-8)

Daniel 9:24-29

- 24 Seventy weeks¹ are determined² for your people and for your holy city, to finish³ the transgression, to make an end⁴ of sins, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint a Most Holy⁵.
- 25 Know therefore and understand, *that* from the going forth of the word to restore and build Jerusalem unto the Anointed One, the Prince, *There shall be* seven weeks¹ and sixty-two weeks¹. The street shall be built again, and the wall, even in times of distress.
- 26 And after the sixty-two weeks¹ the Anointed One shall be cut off, and shall have nothing. And the people of a prince who is to come shall destroy the city and the sanctuary. The end of it *shall be* with a flood. And to the end there shall be war, and desolations are determined.
- 27 And with might he shall confirm a covenant with many for one week¹; but in the middle of the week¹ he shall cause the sacrifice and offering to cease, and upon the holy place there shall be the abomination of desolation⁶, until the final destruction which is determined, is poured out on the desolater.

¹ o. seven

² o. cut out

³ o. shut up

⁴ o. seal up

⁵ o. Holy of Holies

⁶ s. LXX; Matt. 24:15