

The Book of Daniel eCourse Index

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The Book of Daniel Lessons

1. Introduction Lesson

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The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

The book of Daniel is special. Doubters have attacked it more than any book in the Bible, because it gives more details in predicting the future than any other book. They fear that if they admit that Daniel wrote the book in the sixth century B.C., then they must admit that there is a God who controls the universe and they owe Him obedience. So the attacks are most heated. Many aspects of Daniel have been questioned, but over the years most of the questions have been adequately answered. About the only point of doubt that remains is the historical identity of the king Darius.

The book of Daniel is written in Hebrew and Aramaic, the court language of Babylon. Most of the prophetic portions are in Hebrew, and most of the narrative portions are in Aramaic.

The book of Daniel falls into these two parts: narrative and prophetic. The narrative portions, relating to the experiences of Daniel, his three friends, and to some extent the Hebrew captives in Babylon, reveal wonderful principles on how to live a life of faith in a world antagonistic to faith in the God of the Bible. Some of these principles are to separate oneself from worldly customs of eating and drinking, maintain regular and fervent prayer, avoid even the suggestion of idolatry, seek the will of God and keep His commandments, and keep faith focused on the Messiah.

The prophetic portions of the book outline world events from the time of Daniel to the second coming of Christ. These events are situated within the framework of four empires: Babylon, Medo-Persia, Grecia, and Rome. History has proven Daniel's prediction to be correct. These four kingdoms are represented in the statue of various metals in Daniel 2 and in the beasts of Daniel 7. Babylon had passed by the time Daniel 8 gave the representations of the three last empires in the form of the he-goat, the ram, and the little horn. Daniel 11 describes these three last kingdoms in literal terms, beginning with Medo-Persia, following with Grecia, and then again ending with Rome.

Rome is the special focus of earthly empires, the one to be destroyed by the final intervention of God. It is divided into the first empire, the pagan one, and the second empire, the period of Papal Rome to extend as a persecuting power until the time of the end in 1798. The beginning of the 1260 years (Daniel 7:25) is found in what was essentially the death decree for Sabbath-keeping by Justinian, who recognized the Papacy in 533 and 538 A.D. The period extends to General Berthier's taking of the pope prisoner in 1798.

Daniel not only focuses on Rome, he focuses also on the work of the Messiah. Daniel 9 is the only passage in the Bible that describes in detail beforehand the date and the work of the Messiah. His work is to cleanse the sanctuary (Daniel 8:14) at the end of 2300 years. That time begins at the going forth of the decree to rebuild in 457 B.C., goes on to the rebuilding in 408 B.C., centers on the anointing of the Messiah in 27 A.D., his death in 31 A.D., the extension of the Gospel to the Gentiles in 34 A.D. and finally the work of heavenly Atonement beginning in 1844.

But the most amazing detail refers to the very end, when Michael or Christ shall stand up. Just as the 1260 years was initiated by persecution of Sabbath-keepers, so at the end of time there will be a time of trouble such as never seen (Daniel 12:1). It will be the time of the loud cry of warning to the world, lasting a literal three years and a part of a year (Daniel 12:7). During the last 30 days of those 1290 literal days, the seven last plagues will fall (Revelation 16). The 1290 days will begin with the persecution of Sabbath-keepers and a national and global Sunday law culminating in a death decree, similar to Justinian's activity at the beginning of the 1260 years. The 1335 days extend to the coming

of Christ, with 45 days intervening from the deliverance from the death decree. All of these exciting events are predicted in detail in the last verses of this amazing book. Now is the time to find out how to survive the coming crisis and be among those who meet Christ in joy in his glory.

Daniel 2:38 Head of gold: Babylon	Daniel 7:4 Winged lion: Babylon	(Babylon Ending)	(Babylon Disappeared)
Daniel 2:39 Breast of silver: Medo-Persia	Daniel 7:5 Bear: Medo- Persia	Daniel 8:3 Two-horned ram: Medo- Persia 8:20	Daniel 11:1-2 Medo-Persia
Daniel 2:39 Thighs of brass: Grecia	Daniel 7:6 Four- winged leopard: Grecia	Daniel 8:5-8 He-goat with a notable horn: Grecia 8:21	Daniel 11:3-13 Grecia
Daniel 2:40 Legs of iron: Rome	Daniel 7:7 A dreadful beast: pagan Rome	Daniel 8:9 A little horn: a fierce king 9:23	Daniel 11:14-23 Pagan Rome
Daniel 2:41 Feet of iron and clay: the divided empire under papal Rome	Daniel 7:8 A little horn: papal Rome	Daniel 8:11-12 Abomination of desolation: papal Rome	Daniel 11:24-45 Papal Rome
Daniel 2:44 Kingdom of God	Daniel 7:13 Eternal kingdom of the Son of man	Daniel 8:14 The cleansing of the sanctuary	Daniel 12:1 Michael shall stand up: the second coming of Christ

QUIZ

1. Why have doubters attacked the book of Daniel more than any other book of the Bible?

- It has the most detailed prophecies in the Bible
- It was written by a heathen king
- It was written partly in Aramaic and not entirely in Hebrew

2. What do we learn from the narrative portions of Daniel?

- How to interpret dreams
- How to make wine
- How to live a life of faith in a world antagonistic towards the God of the Bible
- How to end the captivity and return to Jerusalem

3. What are the most important things to remember while living in a sinful world?

- That our sins are atoned by Jesus' death on the cross
- That the New Testament does away with the old
- That the law is nailed to the cross
- To avoid worldly diet and drinking, idolatry, seek God's will by regular prayer, keep God's commandments and faith in Jesus

4. What four world empires are illustrated by the image of Daniel 2?

- Egypt, Assyria, China, India
- Babylon, Medo-Persia, Grecia, pagan and papal Rome
- France, England, the USA, Russia
- Germany, Italy, Japan, Spain

5. What comes after the last world empire?

- The second coming of Christ
- A thousand years of peace on earth
- Wars and rumors of wars
- A balm in Gilead

6. What four world empires are illustrated by the beasts of Daniel 7?

- Egypt, Assyria, China, India
- Babylon, Medo-Persia, Grecia, pagan and papal Rome
- France, England, the USA, Russia
- Germany, Italy, Japan, Spain

7. What three world empires are illustrated by the he-goat, ram, and little horn of Daniel 8?

- Assyria, China, India
- Medo-Persia, Grecia, pagan and papal Rome
- England, the USA, Russia
- Italy, Japan, Spain

8. What three world empires are described literally in Daniel 11

- Assyria, China, India
- Medo-Persia, Grecia, pagan and papal Rome
- England, the USA, Russia
- Italy, Japan, Spain

9. When does the time, times and half a time of Daniel 7:25 end?

- 1798
- 538
- 31 A.D.
- 27 A.D.

10. Who was the great persecutor of Sabbath-keepers in the sixth century?

- Nebuchadnezzar
- Emperor Justinian
- Alexander the Great
- Nero

11. What acts of the Messiah are mentioned in Daniel 8 and 9?

- The decree and rebuilding of the temple, his anointing, death, extension of the Gospel to the Gentiles, and intercessory atonement for sin in the heavenly sanctuary
- His act of creation
- His being in the form of God
- His blessing of the pope

12. When does the period of 2300 days begin and end?

- In the decade of 160s B.C. under Antiochus Epiphanes
- From 457 B.C. to 1844 A.D.
- From Adam to Noah
- From Tiberias to Diocletian

13. How will the beginning of the coming time of trouble be like the beginning of the 1260 years?

- There will be persecution of Sabbath-keepers
- There will be a better economy
- There will be a new world order with a benevolent government
- There will be no hope

14. What will happen during the last thirty days of the 1290 years?

- Christ will reign in glory on the earth
- The Mahdi will return and bring justice to the world
- The seven last plagues will fall on the world
- The pope will work miracles and relieve the suffering of humankind

15. What will happen at the end of the 1335 days?

- The pope will repeal the Sunday laws and keep the Sabbath
- The new world order will solve all economic problems
- The president of the USA will be a woman
- Jesus will come again in glory

16. What are the main themes of the book of Daniel

- Trust and obedience, the evils of the Papacy, the cleansing of the sanctuary, the second coming of Christ
- Faith, hope, and charity
- Dream interpretation, herbalism, out of the body experiences
- The apostles' creed

The Book of Daniel Lessons

2. Daniel Chapter 1 Lesson

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(Dan 1:1) In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

(Dan 1:2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Jeremiah 25:1 places the invasion in the fourth year of Jehoiakim. This does not mean that the Bible is wrong. Sieges take months, and the beginning of a siege is often in one year, and the end of it in another. The third and fourth years of Jehoiakim correspond to B.C.E. 606-605, and there is no such event known to historians. For this reason, some people say the book of Daniel is in error.

Liberal theory: Daniel 1:1-2 is really describing the siege of Jerusalem in 597 during the twelfth year of Jehoiakim and the first year of Jehoiachin, and this corresponds to 2Kings 24, Daniel 5:1-5, and 2Chronicles 36. Nebuchadnezzar was not yet king in 606, the third year of Jehoiakim, and the Egyptians still ruled. Jeremiah 36:9 refers to Jehoiakim in Jerusalem in his fifth year, two years later. Babylonian records show Judah to have become a vassal state in 603, while Jehoiakim is still king, but there is no record of a siege at the time.

By taking Daniel seriously as a historical source, none of this is a problem. It only becomes a problem when Daniel is doubted from the beginning as a source. Daniel reports a siege otherwise unknown in historical sources. That siege resulted in taking captives and some temple furnishings, but leaving the city, temple, and king intact. Nebuchadnezzar defeated Pharaoh Necho at the Battle of Carchemish, inheriting the throne from his father Nabonidus during the campaign. He would thus have had time to complete the siege in 605. A rebellion on the part of Jehoiakim in 601 would have led to the greater depredation in 597, the one known from other historical sources.

(Dan 1:3) And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

(Dan 1:4) Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

The meaning of the name Ashpenaz is uncertain. He was chief of the courtiers, as the word does not necessarily refer to eunuchs, despite being so translated. The language and ethnic group to which the word Chaldeans refers is also uncertain. Because the word is used in Daniel 2:2 to refer to astrologers, some people say this shows the book of Daniel to be wrong. They think the word Chaldean was not used in that way until long after the time of Nebuchadnezzar. But the word obviously means an ethnic group here.

(Dan 1:5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

According to Plato Persian boys were trained for the royal court starting at the age of 14. Xenophon notes that they were taken into the court to serve at the age of seventeen. So the three years of training are typical of the time and place.

(Dan 1:6) Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

(Dan 1:7) Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

The names of the Hebrew youths have meaning: Daniel means God will judge. Belteshazzar contains the name of the chief god of the Babylonians, Bel. Hananiah means the Lord is gracious. Mishael means who is what God is? Azariah means The Lord helps. His new name was Abednego, which means Servant of Nebo, the second-most revered god of Babylon. Part of their education was to separate them from their faith by changing their names.

(Dan 1:8) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

(Dan 1:9) Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

(Dan 1:10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

The defilement referred to here would appear to be that of the prohibited kinds of meat mentioned in Leviticus 11 and Deuteronomy 14, but the avoidance of wine suggests something more than that. Ellen White does not focus on the issue of kashrut or ritually clean meat at all in commenting on this text. Rather, she makes the claim that these young men had formerly enjoyed a meat-free and luxury-free diet. "As Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh-meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practises and indulgences that would in any way dishonor God." SDA Bible Commentary, vol. 4, page 1166-1167.

Vegetarianism or vegan diet is implied in only a few Bible texts, such as Genesis 1:29 and 3:18. These are pivotal texts, however, as they can be seen to represent the original ideal. Some later Jewish sects did have a vegetarian practice, among them the Essenes and the Therapeutae in Egypt. While these are several centuries later than Daniel, they demonstrate that such ideals did exist in Israel and Ellen White's remarks do not conflict with the witness of history.

The prohibition of wine refers to the nazirite vow, but also to the priestly service as well, as stated in Lev 10:9. "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." While a certain amount of wine was tolerated among the people of ancient times, drunkenness was punished with death. Under the new covenant, all are priests and kings, as as priests serving in the temple of the Holy Spirit, which the human body is, complete abstinence from wine is important. But Leviticus 10:9 also implies that those who follow Christ into the service of the Most Holy Place in

heaven, will also set aside intoxicating substances as being unfit for the sanctuary service in which we participate by our prayers.

(Dan 1:11) Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

(Dan 1:12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

The traditional staple of the area for centuries past has been lentils and barley bread, and the word pulse here probably refers to that primarily. We should nevertheless consider that a variety of vegetables both cooked and fresh is consistent with this expression. What is certain is that a meatless, alcohol-free diet is meant.

(Dan 1:13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

(Dan 1:14) So he consented to them in this matter, and proved them ten days.

(Dan 1:15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

(Dan 1:16) Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

(Dan 1:17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

(Dan 1:18) Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

(Dan 1:19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

(Dan 1:20) And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

(Dan 1:21) And Daniel continued even unto the first year of king Cyrus.

QUIZ

- 1. When did the events in the book of Daniel start according to Daniel 1:1?**
 - In B.C.E. 597
 - In the third year of king Jehoiakim
 - At the death of Jeremiah
 - At the birth of Daniel
- 2. When was the siege of Jerusalem accomplished according to Jeremiah 25:1?**
 - In B.C.E. 597
 - On the birthday of king Nebuchadnezzar
 - In the fourth year of king Jehoiakim
 - In B.C.E 4
- 3. What date was the fourth year of Jehoiakim?**
 - 1844
 - 1792
 - B.C.E. 605
 - B.C.E. 538
- 4. What king besieged Jerusalem in Daniel 1?**
 - Pharaoh Necho
 - Nebuchadnezzar
 - Nabodidus
 - Jehoiakim
- 5. What did the besieging king take away from Jerusalem in Daniel 1:2?**
 - All the king's wives
 - Tons of Jaffa oranges
 - Temple treasures
 - All of the king's horses
- 6. To what country did he take booty from Jerusalem?**
 - To Rome
 - To Egypt
 - To Syria
 - To Shinar
- 7. Where did he put the booty?**
 - In his palace
 - In the house of his god
 - In the state treasury
 - In the bank
- 8. Who was Ashpenaz?**
 - The chief functionary of Nebuchadnezzar
 - The son of Pharaoh
 - A eunuch of Jehoiakim
 - An Israelite
- 9. What was Ashpenaz commanded to do?**

- Prepare Nebuchadnezzar's meals
- Gather a group of healthy, intelligent captives from Judah for the king's service
- Join the army
- Write books in the Chaldean language.

10. What were the captives supposed to learn?

- The science and literature of the Chaldeans
- How to take care of the hanging gardens of Babylon
- How to regulate the Euphrates River that passed through Babylon
- How to interpret dreams

11. What did the Hebrew names of the youths indicate?

- That they were born in Judah
- That they worshipped the true God
- That their parents were wealthy
- That it was prophesied from their birth that they would be captives in Babylon

12. What does the name Daniel mean?

- God is judge
- The Lord will provide
- El is the father of Baal
- Green pastures

13. What does the name Hananiah mean?

- God is eternal
- The Lord is gracious
- Honey from the rock
- Horn of plenty

14. What does the name Mishael mean?

- My shawl
- Who is what God is?
- The sent of the Lord
- Running streams

15. What does the name Azariah mean?

- As a right man
- Cherry-eater
- A faithful father
- The Lord helps

16. What are the names of the two foremost gods of Babylon?

- Baal and Ashtoreth
- Molech and El
- Bel and Nebo
- Isis and Horus

17. What did Daniel purpose in his heart?

- That he would have the best time possible in the royal training school
- That he would eat plenty of rich foods, cake and wine with the other boys
- That he would not defile himself
- That he would learn the Chaldean language faster than anyone else

18. What defiling things were offered to the boys?

- Rich meats and wines
- Danish pastries
- Rice and kebab
- Pork pies

19. What did the prince of the eunuchs fear?

- That Daniel and his friends would run away
- That Daniel and his friends would not look as healthy as the others if they ate simple food
- That the king would find out he was selling pies on the black market
- That Daniel's diet would be too expensive

20. What was the original ideal diet according to Genesis 1 and 3?

- Kosher meat
- All moving things
- Everything as long as you give thanks
- Fresh fruits and vegetables

21. What is one reason we should follow Daniel's example and not drink alcohol?

- It tastes bad.
- Our bodies are the temple of the Holy Spirit.
- It is of some health benefit, but not much.
- It is not as good as the alcohol in Daniel's day.

22. Whom did the prince of the eunuchs set over Daniel, Hananiah, Mishael, and Azariah?

- Jochabed
- Melzar
- Jeremiah
- Rechab

23. How did Daniel express his determination not to defile himself?

- He asked for kosher wine at meals
- He told Melzar point blank that he would not eat or drink the king's provisions
- He begged Melzar to let them have a different diet
- He politely asked Melzar to give them a ten-day trial

24. What did Daniel ask for food and drink?

- Fruit juices and a variety of dishes
- Vegetables and water
- Non-alcoholic wine and textured vegetable protein
- Pizza and coke

25. What was the result of the test?

- It was too short to be significant
- Daniel and his friends seemed healthier than the other young men
- Daniel and his friends lost weight on such a simple diet
- God showed that He expects His followers to eat meat at least once in forty days

26. What did Melzar do after the test?

- He forced Daniel and his friends to eat the king's meat and drink wine
- He praised them for their new recipes
- He told the king about his discoveries
- He took away the royal provision and gave them vegetables

27. How did their diet affect their studies in the Babylonian court?

- God gave them knowledge and wisdom
- God punished them for their disrespectful behaviour and ingratitude to the king
- The other young men were much better, because alcohol is helpful to mental culture
- Red meat is necessary to successful study, so they failed.

28. What special capacity did God give Daniel?

- Excellence in mathematics
- The ability to interpret dreams
- New theories of how life evolved on earth

- Superhuman strength to defend himself against lions

29. How many of the students matched Daniel and his friends at the end of their course of study?

- All of them
- Most of them
- None of them
- The Arabs, because they too were descendants of Abraham

30. How did Daniel and his three friends do on their final examinations?

- They were twice as good as the others
- They were ten times better than the others
- They were worse than the others, because the language was foreign to them
- They were the same as the others

31. What is the most important lesson of this chapter?

- To collaborate with the invaders of your country to get a high position
- To be obedient to God in every circumstance, not even compromising in pure diet
- To study hard and get a degree
- To follow protocol when making applications to the government

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(Dan 2:1) And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

There is some confusion in dating here. Three years have already passed in chapter one, yet this is stated to be the second year of the reign. A similar problem arose in regard to the difference in dating between Daniel and Jeremiah earlier. The explanation here is that the Jewish count included the two years when Nebuchadnezzar reigned conjointly with his father, Nabopolassar. This verse gives the Chaldean reckoning as the second year, which is the fourth year by the Jewish reckoning.

(Dan 2:2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

(Dan 2:3) And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

The various functionaries are referred to by names revealing the means they used to divine secrets and the future. Astrologers predicted the future on the basis of observing the stars. The sorcerers probably indicate pretended consultation of the dead. But there were many occult sciences in Babylon.

(Dan 2:4) Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

(Dan 2:5) The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

(Dan 2:6) But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

(Dan 2:7) They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

(Dan 2:8) The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

(Dan 2:9) But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

(Dan 2:10) The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

(Dan 2:11) And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

(Dan 2:12) For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

(Dan 2:13) And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Just as today, the occult medium shrewdly tries to gain sufficient information about his subject in order to pretend secret knowledge. The king is rational enough to see through the claim: if their science can reveal the future, then surely it can reveal the contents of a dream in the recent past. His subjects vainly point out that the demand is unreasonable. It is no more unreasonable than their claims. However, the situation sets the stages for divine intervention.

(Dan 2:14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

(Dan 2:15) He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

(Dan 2:16) Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

(Dan 2:17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

(Dan 2:18) That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

After the failed attempt of the astrologers, Daniel and his friends try their hand. What is amazing is that so many people today rely on magic, consultation of the dead, and astrology, when these methods were proven false already so long ago.

(Dan 2:19) Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

(Dan 2:20) Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

(Dan 2:21) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

(Dan 2:22) He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

(Dan 2:23) I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

It is remarkable here that God uses the means of a night vision to give His message. The book of Daniel is fundamental in establishing the true faith. Before, the faith of Israel was attached to a particular political system. With the book of Daniel, the faith is established under the conditions of a world empire. Since that time, we have lived in a world of empires. So the book of Daniel is fundamentally paradigmatic, showing the basis of faith under the very conditions in which we live. One strand of true faith is the recognition of valid night visions. This became the hallmark of true faith beginning with Daniel and extending to the close of the events predicted in that book.

(Dan 2:24) Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Daniel begs the monarch for the lives of the dishonest imposters. True faith is non-violent, and does not make a distinction between righteous and wicked, but attempts to minimize despotic behaviour at every opportunity. The principle is absolute adherence to divine law, which permits co-operation and submission to established authority only to that extent. True faith is not to be aligned with imperial government. The theocratic system ended with the last king of Judah. After that, the faithful have a new paradigm of behaviour, the paradigm of Daniel.

(Dan 2:25) Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

(Dan 2:26) The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

(Dan 2:27) Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

(Dan 2:28) But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

(Dan 2:29) As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

(Dan 2:30) But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Here again is a contrast between imperial, court behaviour, in which everyone flatters himself to the sovereign, and the behaviour of true faith. Daniel does not pretend to have special abilities. His attitude is in strong contrast with all of the occult imposters. The same contrast should be found today in the behaviour of the faithful toward representatives of government. Ingratiating behaviour must be avoided, and absolute loyalty to the kingdom of God exhibited. Any contact with government is an opportunity to give God the glory that men normally take to themselves.

(Dan 2:31) Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

(Dan 2:32) This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

(Dan 2:33) His legs of iron, his feet part of iron and part of clay.

(Dan 2:34) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

(Dan 2:35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them

away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

(Dan 2:36) This is the dream; and we will tell the interpretation thereof before the king.

At this point the description of the dream ends, and the interpretation begins. The book of Daniel contains several visions, and each time the same format is found: vision first, interpretation second. This is important as we attempt to find the meaning of the visions and dreams. We must consult the interpretive section of the text before drawing conclusions.

(Dan 2:37) Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

(Dan 2:38) And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

(Dan 2:39) And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

(Dan 2:40) And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

(Dan 2:41) And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

(Dan 2:42) And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

(Dan 2:43) And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(Dan 2:44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

(Dan 2:45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Several important pieces of information arise from the interpretation of the dream. First of all, the sovereign is told that his power comes from God. He has no power of his own, but only that which God gives him. This is the basic piece of information that every believers must convey to those in power, if he comes in contact with them. Instead of flattering them, they must politely, and within protocol, be given to understand that the power they pretend to wield is mere pretense. God is in control.

The details of the dream are in an image made of metals of decreasing worth, representing four world empires, of which the first is Babylon. The other three are not identified at this point, but later visions and the course of history will identify them with precision. Not only are we given to understand that there are four world empires beginning with Babylon, but that each succeeding empire is to be

inferior in value to the preceding. History has fulfilled the prediction of this dream in the world empires of Babylon, Medo-Persia, Grecia, and pagan and papal Rome.

Most importantly, the fifth empire, the kingdom of God, is predicted to come and destroy all human empires, after which the unending kingdom of God will be set up on earth.

(Dan 2:46) Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

(Dan 2:47) The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Many people appeal to the argument that Jesus accepted worship as proof that he is God the Son, the second person of the Trinity. But this text shows that worship in the Bible does not always imply deity or divinity. Daniel accepted worship, that is bowing to him in prostration. He even accepted offerings and incense. But he did not for a moment imply to anyone that he was divine.

(Dan 2:48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. (Dan 2:49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Although Daniel two identifies only the first world empire, that of Babylon, history has shown the prediction to be correct, that three world empires would follow Babylon, and after that the world would be divided into kingdoms of iron and clay, weak and strong. These are the Medo-Persian empire (538 to 331 B.C.), the Grecian empire (331-168 B.C.), and the Roman empire (168 B.C. to 457 A.D.).

QUIZ

- 1. In what year of his reign did Nebuchadnezzar have his famous dream?**
 - In the first year.
 - In the second year.
 - In the fifth year.
 - In the sixth year.
- 2. The dream of Nebuchadnezzar**
 - gave him great joy
 - troubled him
 - made him sleep late
 - made him rich
- 3. What did Babylonian magicians, astrologers, sorcerers and Chaldeans do?**
 - They fasted and prayed for the king's health.
 - They kept guard over the palace.
 - They used occult means to tell the future and find out secrets.
 - They cooked the king's meals.
- 4. Astrologers**
 - falsely foretell the future by pretending to read the stars.
 - Tell the truth about the future by calculating the movements of the stars.
 - Have many stars in their crowns.
 - Help the Pope all they can.
- 5. A spirit medium**
 - functions as a holy servant of God
 - shrewdly pretends to have secret knowledge
 - can accurately foretell the future by communicating with the dead
 - is needed by every government
- 6. When the Chaldeans said that no man could reveal the secret the king demanded, they were**
 - Lying
 - pretending to know something they did not
 - telling the truth
 - in the pay of another king
- 7. When Nebuchadnezzar threatened to kill all the occult functionaries, he was being**
 - Unreasonable
 - Cruel
 - Traditional
 - Helpful
- 8. What made Daniel think he could interpret the king's dream?**
 - He was used to seeing secrets in dreams.
 - He was good at interpreting secrets.
 - He was a vegetarian.
 - He knew God could help him if he prayed to God for help.

9. How did Daniel's three friends help him?

- They polished his sword.
- They kept watch at the door and windows while he prayed.
- They joined him in prayer.
- They collected the money needed to have a mass.

10. Astrology has been proven since the time of the Babylonian empire to be

- false and unreliable
- helpful in some circumstances
- the most essential guide for governments
- scientifically sound

11. Daniel got the answer to the secret

- by searching Babylonian archives
- by a night vision from God
- by consulting with his friends
- by a drug-induced trance

12. God used the night vision to reveal messages to His prophets

- only in the case of Daniel
- in the case of all Biblical prophets up to and including John the Revelator
- especially in the first century
- throughout the history of His people living under the world empires, but especially as a sign to his people in the last days

13. Daniel began his prayer with the words

- blessed be the name of God for ever and ever
- dear Jesus
- In the name of the Father, and of the Son, and of the Holy Ghost
- our Father, which art in heaven

14. What is the most important message of this chapter?

- That human kingdoms succeed one another throughout history
- That Daniel had supernatural powers
- That the history of the world as well as its future is in God's hands and not men's
- That the second person of the Trinity is mentioned already in the Old Testament

15. What world empires came after the Babylonian empire?

- Egyptian, British, and French
- Russian, American, Islamic
- Medo-Persian, Grecian, Roman
- Indus Valley, Chinese, Japanese

The Book of Daniel Lessons

4. Daniel Chapter 3 Lesson

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(Dan 3:1) Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

The subject of Daniel three is the golden image. It is clear that Nebuchadnezzar considered the dream of chapter 2 a warning that required magical intervention. For him, the most important message of the dream was that his kingdom was coming to an end at some point and another empire was going to take its place. He was grateful to Daniel for giving him the information he needed to perform the proper magic to counteract the dream. Instead of an image of several metals representing a succession of empires, Nebuchadnezzar made an image to take its place, one made entirely of gold to represent the endless character of the Babylonian empire. Magical thought suggested that this would allay the effects of the dream and prevent the failure of the empire.

(Dan 3:2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

(Dan 3:3) Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Magic works best when you add something practical to it. Nebuchadnezzar knew his politics and his powers. He reinforced the authority of his kingdom by requiring all of the people who wielded power to reaffirm their submission to it. Empires fall not only from outside attack but from dissention within. The king did all he could to tighten internal loyalty and strengthen the empire.

(Dan 3:4) Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

(Dan 3:5) That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

(Dan 3:6) And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.

(Dan 3:7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Nebuchadnezzar did not leave the loyalty of his subordinates to chance. The power of music was well-known and highly developed in Babylon. Even as late as the Medieval Arabs, the specific use of different kinds of music and different intervals to make overpowering difference tones is well described in the literature of the period. In Western music it is known that a piercing tone can shatter a crystal glass. But even more powerful things can be done with music. The expression "symphonia" used in verse five is taken from Greek into Aramaic. It is the word from which our symphony also comes. But it means sounding together. By playing two specific tones together a much lower and

more powerful difference tone could be produced, which would force the crowd to fall down in prostration.

(Dan 3:8) Wherefore at that time certain Chaldeans came near, and accused the Jews.

(Dan 3:9) They spake and said to the king Nebuchadnezzar, O king, live for ever.

(Dan 3:10) Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

(Dan 3:11) And whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace.

(Dan 3:12) There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

The ability of Shadrach Meshach and Abednego to remain standing during the powerful blast of the difference tone was not short of miraculous. This should have been a sign to those around them of divine providence. But instead, they hardened their hearts and complained to the king.

(Dan 3:13) Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

(Dan 3:14) Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

(Dan 3:15) Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

It may seem strange that Nebuchadnezzar was not impressed with the fact that the three men were able to remain standing. The reason is no doubt that Nebuchadnezzar had gone to a great deal of trouble and expense to counteract the warning given in the dream of Daniel 2. The action of the three had spoiled the effect of the magic he was trying to work to save his empire. Given the importance of the situation, he was not predisposed to be impressed by anything. Furthermore, the rebellion against the gods of Babylon could instigate a political rebellion as well. So the matter was serious and had to be nipped in the bud.

(Dan 3:16) Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

(Dan 3:17) If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

(Dan 3:18) But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

God has already given the three evidence of divine intervention in providing them with the strength to remain standing in defiance of the command and before the blast of the difference tone. The response of the three faithful is courteous, but respectful. They do not recognize the authority of the king to command their worship. This is a principle of behavior valid today as well.

(Dan 3:19) Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

(Dan 3:20) And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

The predictable result of disobedience to imperial commands is to suffer the consequences. The fact that God has intervened on occasion is no guage that He will always do so. Many have lost their lives as martyrs, giving a faithful witness to their loyalty to God.

(Dan 3:21) Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

(Dan 3:22) Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

(Dan 3:23) And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

The death of the officers goes to emphasize the reality of the burning fire of the furnace and what its effect must normally be on human beings.

(Dan 3:24) Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

(Dan 3:25) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

This is the first text in the Bible to use the term Son of God. It is the only text in the Hebrew Scriptures to use it. It is not clear whether we should understand God to have inspired the king, despite his unbelief, to make this acknowledgement, or whether we should see it as an expression of heathen faith. Nevertheless, the term Son of God is used specifically in the New Testament to refer, as a technical term, to the Messiah.

(Dan 3:26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

(Dan 3:27) And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

The miraculous intervention of God was obvious to all, and all were forced to acknowledge it.

(Dan 3:28) Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

(Dan 3:29) Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces,

and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

(Dan 3:30) Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

Interestingly, the imperial reaction to God's miracle is merely to affirm imperial power. The king makes a law forcing the worship of God. Religion of force is not acceptable to God, especially in the context of imperial oppression. Yet the story shows how God's providence overcomes all human rebellion, even turning wicked actions finally to further the kingdom of God. God's sovereignty cannot in the end be overcome, and everything must in the end go to support it.

QUIZ

1. How did Nebuchadnezzar react to his dream in Daniel 2?

- He built an image just like the one he saw in his dream to commemorate it.
- He built an image all of gold, to represent an everlasting Babylon, which should never pass away.
- He started studying science.
- He became more superstitious than before.

2. Nebuchadnezzar's golden image was an act of

- faith and trust in God's prediction of the future
- an act of magic to attempt to overcome God's prediction of the future
- an act of humility, since he recognized God's power and wanted to commemorate it
- an act of pride, so that people would gather around him and show him reverence.

3. Why did Nebuchadnezzar summon the princes, governors, captains, judges, and other rulers?

- He wanted them to see what a nice image he had made.
- He wanted to consolidate the power of his empire.
- He wanted them to contribute to the expense of making the golden image.
- He wanted them to get exercise by bowing before the image.

4. The people fell down to worship the image because

- they believed in idols, especially when they were made of gold, which is indestructible
- they loved the king and wanted to obey him
- they were tired of standing and wanted to stretch themselves
- the blast of the music forced them to kneel down

5. The king acted because

- he noticed the three Hebrews did not worship the image;
- he planned beforehand to get at the Hebrews, and that's why he made the image in the first place;
- his mother told him to do something about the Hebrews;
- certain Chaldeans accused the Jews out of jealousy.

6. Why did the king not stop to think that God was intervening, when he realized that the three had miraculously resisted the command to fall in worship?

- Because he did not realize how powerful the music was.
- Because he had so much at stake to save the empire.
- Because his courtiers ridiculed the idea that God could do anything.
- Because it was spring and he was not quite himself.

7. Why did the three faithful not answer the king carefully?

- They had already decided to obey God no matter what.
- They were sure that God would save them.
- They thought they could serve the gods of Babylon in other ways.
- They thought the golden image was a good idea.

8. Because the king was so angry, he

- cancelled the ceremony;
- he went into hiding;
- he forgave Shadrach, Meshach, and Abednego;
- he had the furnace heated seven times hotter.

9. The three faithful were thrown into the furnace

- naked so they would burn faster
- shackled with chains on hands and feet
- one at a time, to see what would happen
- tied up, with all of their clothes on

10. The ones who threw them into the furnace

- were killed by the blaze;
- were protected with shields;
- wore asbestos suits;
- rebelled against the king and so were executed.

11. The three faithful

- caught fire immediately and burned to death;
- fell down bound in the flames;
- took a coffee-break;
- had a last meal before being executed.

12. What did the king see?

- Four men loose, walking about safely in the fire
- A crowd of angels
- The three men turned to birds
- The three men burned to death

13. What did the fourth man look like to the king?

- His brother
- The Jewish king
- The Son of God
- A foreigner

14. The one like the Son of God had the form of

- a dove;
- a man;
- a woman;
- a terrible beast with horns.

15. What did the king call the three faithful?

- Faithful servants of the king
- Servants of the most high God
- Jewish courtiers
- Titled landowners

16. What did the king tell the three men to do?

- Go home and have a rest.
- Go to the temple and worship the god Bel.
- Go and tell every one what happened to them.
- Come out of the furnace and stand before him.

17. Which of the following is NOT true?

- The fire had no power on their bodies.
- Their hair was not singed.
- Only their clothing was burned.
- There was no smell of fire on them.

18. What did the king say?

- Blessed be the God of Shadrach, Meshach, and Abednego.
- The gods of Babylon have failed me.
- I was wrong to try to work magic against God's prophecy.

- Babylon shall remain for ever.

19. Whom did the king say God had sent to save them?

- A foreign army he could not resist
- A still, small voice
- God's angel
- The king's dead father

20. How did the king change his laws?

- He stopped using force in regard to religion.
- He decreed that no one may speak against the God of Shadrach, Meshach, and Abednego.
- He decreed that the priests of all other gods should have their houses made a dunghill.
- He began to worship the true God only from then on.

21. What does this chapter teach us about the power of music?

- That music is neutral in itself and can be used for good or bad.
- That music is just a matter of taste
- That music is powerful and will lead into idolatry, if it is the sort of music to do so
- That only hymns should be sung or listened to

22. What is the most important lesson in this chapter?

- To avoid trouble by conforming to the predominant faith around us
- To ignore and avoid the heathen music and worship of the Babylonian-style churches around us
- To be careful of fire
- To stand up to the king

The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 4:1) Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

(Dan 4:2) I thought it good to shew the signs and wonders that the high God hath wrought toward me.

(Dan 4:3) How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Nebuchadnezzar expresses awareness of the everlasting kingdom of God, and that shows that he understood and accepted the lesson of chapter three, that his kingdom would end, and eventually there would be no kingdom on earth but that of God. The lesson of the fiery furnace was an impressive one, but men are likely to fail to take the lesson or to forget it quickly.

(Dan 4:4) I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

(Dan 4:5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

(Dan 4:6) Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

(Dan 4:7) Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

(Dan 4:8) But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

While Nebuchadnezzar recognizes the power of Daniel's God, he does not relinquish idolatry. He still attributes Daniel's skill to the "spirit of the holy gods." This global or ecumenical approach is typical of societies in which many peoples and cultures are gathered together. Babylon is an apt representative of the world today.

(Dan 4:9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

(Dan 4:10) Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

(Dan 4:11) The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

(Dan 4:12) The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

(Dan 4:13) I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

(Dan 4:14) He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

(Dan 4:15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

(Dan 4:16) Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

(Dan 4:17) This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

(Dan 4:18) This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

A whole system of symbolism was known to the Babylonian specialists. The reason they were unable to interpret the dream of Daniel 2 as well as the dream here, is simply because the symbolism differed from their system of interpretation. Their books of dream interpretation did not contain the relevant symbols. Reliance on dreams is a heathen practice. But God took advantage of this heathen practice to warn the king on these two occasions. At the same time God was glorified, and shown to be above the heathen art, which was unable to interpret the dream. The same thing happened to Joseph in Egypt. There is a difference between astrological and dream prediction and true prophecy. God uses dreams as well as visions to reveal His will to prophets. But that is a very different thing from the heathen practice of fearing ordinary dreams and engaging in the art of interpreting them.

(Dan 4:19) Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

(Dan 4:20) The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

(Dan 4:21) Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

(Dan 4:22) It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

(Dan 4:23) And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

Babylonian, but especially Persian, mythology was rife with complex degrees of angels of various kinds. Some have suggested that the Jewish concept of angels developed under that influence. That

may be true in regard to Jewish folklore, but where the Bible is concerned, the most we can say is that it may give more detailed precision in regard to celestial beings when the people were faced with Babylonian and Persian ideas. The figure of the watcher is found in non-canonical literature of the inter-testamental period, such as the books of Enoch and Jubilees.

(Dan 4:24) This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

(Dan 4:25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

(Dan 4:26) And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

(Dan 4:27) Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

Astrologers and interpreters of dreams generally flattered their patrons. Also, they considered that a favorable interpretation acted as a stimulus to produce success. An unfavorable interpretation could actually cause catastrophe. So Daniel's response to the king was extremely brave. He gave the message of God, rather than the message that culture and custom predicated. While most of us do not stand before kings, we stand before the world, either conforming to worldly expectations or bravely bearing the message of God.

(Dan 4:28) All this came upon the king Nebuchadnezzar.

(Dan 4:29) At the end of twelve months he walked in the palace of the kingdom of Babylon.

(Dan 4:30) The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

(Dan 4:31) While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

(Dan 4:32) And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

(Dan 4:33) The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Nebuchadnezzar did not keep in mind the lesson he had learned from the dream of the image and from his aborted attempt to make his kingdom eternal through use of magic in building the golden image. His heart is lifted up with pride, the very sin that inspired him to hope for an eternal kingdom. By so doing, he set himself up as a rival god, and God intervened to humble him.

(Dan 4:34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

(Dan 4:35) And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(Dan 4:36) At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

(Dan 4:37) Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

It is easy to criticize Nebuchadnezzar for not learning his lesson well the first time, and having to go through an even stronger trial. But most people never learn the lesson of faith and obedience.

QUIZ

1. Why did Nebuchadnezzar make a proclamation to all people?

- He wanted to get them to honor and obey him
- He wanted to tell them about the signs and wonders of God
- He wanted attention
- He hoped to become famous

2. Had Nebuchadnezzar forsaken polytheism and idolatry after his experience with the golden image?

- Yes, after that he only believed in the God of Israel
- No, after that he believed in both God and idols
- No, he just believed in idols
- Yes, he became an atheist

3. How did God communicate with Nebuchadnezzar?

- Through the things of nature
- Through a dream that his astrologers interpreted for him
- Through a dream that Daniel interpreted for him
- Through a dream that he understood for himself.

4. Who spoke to Nebuchadnezzar in his dream?

- God Himself
- Christ
- A watcher and holy one
- a prophet

5. What did Nebuchadnezzar see in his dream

- A great tree that was cut down
- An eagle flying high
- An open book
- Visions of the end of the world

6. What happened to the tree?

- It grew and flourished forever
- It bore twelve kinds of fruit
- It was cut down for the length of seven times
- It was struck by lightning

7. Whom did the tree represent?

- Daniel
- Belshazzar
- Jeremiah
- Nebuchadnezzar

8. What judgment did Daniel say would fall on Nebuchadnezzar?

- He would die
- He would be driven out to live with the wild beasts and eat grass for seven years
- He would lose his gold and jewels to invaders
- He would drown in the Euphrates River

9. How long elapsed before the judgment fell?

- Two months
- Eight months
- Ten months
- One year

10. What instigated the judgment?

- Nebuchadnezzar's worship of false gods
- Nebuchadnezzar's eating unclean meat
- Nebuchadnezzar's expressions of pride
- It came suddenly in God's own time

11. At the end of Nebuchadnezzar's crisis, he

- was still rebellious against God
- repented and lived ever after in true faith
- had a better understanding of the life of animals
- always longed to be with horses and cows

12. Nebuchadnezzar

- lost all his wealth permanently
- received his kingdom and wealth again when he got back his reason
- failed to give God the glory at the end of his life
- was a typical unbeliever

13. What is the most important lesson of this chapter?

- Everyone will believe when his right moment comes
- We should obey God lest a worse thing happen to us
- God will lead us in the path of faith and obedience if we trust in Him
- Grass is a good diet for up to seven years

The Book of Daniel Lessons

6. Daniel Chapter 5 Lesson

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The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 5:1) Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

(Dan 5:2) Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

(Dan 5:3) Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

(Dan 5:4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

The faith of Belshazzar and his lords is in stark contrast to that of Daniel. This is symbolized in the fact that Daniel refused to drink wine at his peril. Belshazzar defiled the temple vessels with wine. Wine has both good and bad symbolism in the Bible, but two symbols are especially relevant here: the wine of the false doctrine of Babylon (Jeremiah 51:7; Revelation 14:8), and the wine of the wrath of God (Revelation 16:19).

Belshazzar intended to make several statements by this action. First of all, he wanted to show that Babylon had conquered Jerusalem and the God of Jerusalem. Secondly, he wanted to defile and subject the God of Jerusalem. Finally, he wanted to incorporate the captive God of Jerusalem within the pantheon of the gods and goddesses of Babylonian worship, and so affirm his rule over that land. Belshazzar's actions were a public affront against the honor of the God of Israel.

(Dan 5:5) In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

(Dan 5:6) Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

(Dan 5:7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

(Dan 5:8) Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

God immediately responded to the affront of Belshazzar. He wrote out the judgement against the king for his blasphemy and defilement. The ways of God are varied and always appropriate to the situation. The silent apparition stopped the revelers in their tracks better than any peal of thunder. There are only two passages in the Old Testament in reference to God writing with His own hand. The first is the tables of stone upon which the ten commandments were written and the second is this remarkable passage.

(Dan 5:9) Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

(Dan 5:10) Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

(Dan 5:11) There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

(Dan 5:12) Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Beltshazzar: now let Daniel be called, and he will shew the interpretation.

The queen here is generally considered to be the queen mother, that is the daughter of Nebuchadnezzar. Belshazzar is the grandson of Nebuchadnezzar. The Bible often uses the term father for any male ancestor in the direct line.

(Dan 5:13) Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

(Dan 5:14) I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

(Dan 5:15) And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

(Dan 5:16) And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Daniel, knowing the arrival of the Persians to be at hand, was hardly attracted by the offers of honor. Such could only put him in a compromised position before the new rulers.

(Dan 5:17) Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

(Dan 5:18) O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

(Dan 5:19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

(Dan 5:20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

(Dan 5:21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

(Dan 5:22) And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

(Dan 5:23) But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

(Dan 5:24) Then was the part of the hand sent from him; and this writing was written.

(Dan 5:25) And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

The sin of Belshazzar was great. Nebuchadnezzar had placed the sacred vessels from Jerusalem in honored storage, not to be defiled. The act of Beshazzar in defiling them could only arouse the superstitious fears of the people, that the king was bringing the judgments of the God of Israel down upon them. In fact, their superstitious fears turned out to coincide with the real judgments of the true God. Belshazzar's blasphemy called forth the immediate response from God.

(Dan 5:26) This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

(Dan 5:27) TEKEL; Thou art weighed in the balances, and art found wanting.

(Dan 5:28) PERES; Thy kingdom is divided, and given to the Medes and Persians.

(Dan 5:29) Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

(Dan 5:30) In that night was Belshazzar the king of the Chaldeans slain.

(Dan 5:31) And Darius the Median took the kingdom, being about threescore and two years old.

The words were not unknown to the revelers. They could read them, but they could only tremble in fear before their ominous, ambiguous meaning. Daniel merely expanded upon them by inspiration. The cryptic mene or numbered, tekel or weighed, and Peres or Persians, was expanded into the message that God has numbered the kingdom and finished it, weighed the king in the balances and found him wanting, and divided the kingdom and given it to the Medes and Persians. The figure of the balance in judgment was widely known in ancient times, from Egypt in the southwest to Persia in the northeast of Babylon. This fact meant that Belshazzar and his courtiers could not doubt Daniel's interpretation.

QUIZ

1. Belshazzar offered his guests

- milk and honey
- unfermented grapejuice
- wine
- coca-cola

2. Belshazzar and his guests drank from

- new crystalware
- clay pots
- German beer mugs
- the golden vessels from the temple in Jerusalem

3. As Belshazzar and his guests drank

- they praised gods of gold, silver, brass, iron, wood, and stone
- they praised the true God of heaven
- they toasted the king
- they toasted Daniel for having lived so long

4. Belshazzar's action

- dishonored the false gods of Babylon
- honored the true God of heaven
- blasphemed the true God of heaven
- helped to convert many of his lords to the worship of the true God of heaven

5. Wine represents

- health and well-being
- riches and power
- happiness and joy
- the false doctrines of Babylon and the wrath of God

6. God

- immediately responded to Belshazzar's actions
- left Belshazzar to face his guilt on the day of judgment
- praised Belshazzar for using the temple vessels
- communicated His will through astrology

7. The writing on the wall made Belshazzar

- Happy
- ready to believe in God
- troubled and afraid
- get sober quickly from his drunk

8. The king's wise men

- could read most of the languages in the world
- were happy to interpret the writing on the wall
- performed scientific experiments to determine the nature of the writing
- could not understand what was written on the wall

9. What did the queen say to Belshazzar?

- That the writing was impossible to interpret
- Not to worry, because Daniel could read it and say what it meant
- That the words were Chinese ideograms
- That the writing was old-fashioned writing from the time of Nebuchadnezzar

10. After all his years in Babylon, Daniel

- had the spirit of heathen gods in him to help him interpret things
- still lived under the rule of the spirit of God
- had learned enough languages to read any message
- was a particular friend of the queen

11. Belshazzar thought Daniel could interpret the message because he believed that

- the God of Israel helped him
- the Canaanite and Philistine gods were more powerful than the gods of Babylon
- the Babylonian gods gave Daniel the spirit of understanding
- vegetarianism made his mind clearer

12. What reward did Belshazzar promise Daniel?

- That he should be the third ruler of the kingdom
- That he could marry the queen
- That he could return to Jerusalem
- That he would build a temple to God in Jerusalem

13. How did Daniel like the rewards Belshazzar promised?

- He was happy to accept them.
- He wanted them to share with his companions
- He loved the king all the more for his generosity
- He did not care about them and said the king could give them to someone else

14. What did Daniel remind Belshazzar of?

- The judgements that fell on Nebuchadnezzar
- How much greater the Persians were than the Babylonians
- That Jerusalem was still lying desolate
- That God would take care of His people

15. How did Nebuchadnezzar relate to God's judgment?

- He remained proud and haughty
- He humbled himself
- He sacrificed to false gods
- He gave the royal children a larger allowance

16. How had Belshazzar related to his father's experience?

- He wrote it down in a book
- He was proud of his father's accomplishments
- He forgot all about it
- He remembered what happened, but did not humble himself as his father had

17. Why did the message appear on the wall?

- Because Belshazzar defiled the temple vessels and did not acknowledge God
- Because God had prophesied it would happen at that time
- Because God wanted to honor Daniel
- Because Belshazzar was a good man and God wanted to speak to him

18. What did the message say?

- Thou art the head of gold
- Jerusalem will be rebuilt in your reign
- Mene, mene, tekel, upharsin
- Put your house in order, for you will soon enter heaven

19. What did the message mean?

- God has put an end to your kingdom, you are judged and found guilty, and the kingdom is divided among the Medes and Persians
- The kingdom of Babylon would continue to exist until the second coming of Christ
- That Belshazzar would live forever
- God is sovereign over all

20. What did Belshazzar do to Daniel?

- He put him in prison, and that saved his life
- He gave him the golden vessels from the temple
- He gave him a new house
- He gave him a scarlet robe, a gold necklace, and proclaimed him the third ruler of the kingdom

21. When did Belshazzar die?

- After three years
- He never died, but God took him alive to heaven
- That very night
- At a very great age

22. Who reigned in Belshazzar's stead?

- Darius the Median
- Cyrus the great
- Nebuchadnezzar
- Daniel

23. What is the most important lesson of this chapter?

- That faithful service to the king will be rewarded
- That God sets a limit on pride and blasphemy and will eventually intervene
- That feasting at night is bad for your health
- That hallucinations result from drinking wine

The Book of Daniel Lessons

7. Daniel Chapter 6 Lesson

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The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 6:1) It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

(Dan 6:2) And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

(Dan 6:3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

(Dan 6:4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

Cyrus the Great instituted a system of government with presidents and princes as reflected in the situation under Darius the Mede described in this chapter. There has been a great deal of discussion about the identity of Darius, and the lack of historical documents about him is the most important factor in doubt cast on the authenticity of the book of Daniel. But the description of this government system is so accurate, down to the detail of how one prince is played against another in a divide and rule policy, that in reality this passage rather proves than disproves the authenticity of the book of Daniel.

(Dan 6:5) Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

(Dan 6:6) Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

(Dan 6:7) All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

(Dan 6:8) Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

(Dan 6:9) Wherefore king Darius signed the writing and the decree.

Jealousy, conniving, manipulation and flattery are the natural results of the Medo-Persian ruling policy, but this all worked together to the benefit of the king, when he was wise enough to see through his courtiers. This time the king was deceived by the princes. From the point of view of Persian policy, his mistake was not to keep the princes divided against one another.

(Dan 6:10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

The practice of formal prayer in prostration was so important at that time that Daniel risked his life to continue it. The fact that the temple lay in ruins meant that most of the earlier ritual had to be abandoned. Formal prayer in prostration took its place, and that is doubtless why it was so important.

(Dan 6:11) Then these men assembled, and found Daniel praying and making supplication before his God.

(Dan 6:12) Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

(Dan 6:13) Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

(Dan 6:14) Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

The practice of praying three times a day is mentioned in Psalm 55:17. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." The verse seems to require that prayer be spoken aloud on those occasions. The practice of praying toward the temple is also known in Psalm 5:7. "But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple." This must have been especially precious, since it was all that was left when the youths were taken captive. They could no longer participate in the temple worship, but they could pray in the direction of the ruined temple three times a day. Those prayers for them were the temple. It is no wonder that they clung to them even at the threat on their very lives.

(Dan 6:15) Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

(Dan 6:16) Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

(Dan 6:17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

(Dan 6:18) Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

Daniel reveals the extent of the importance of music. It was not only used to enforce heathen worship, but also for its therapeutic effect. Entertainment music is rather a modern thing, and clouds for us the fact that music is a powerful tool for good or for evil.

(Dan 6:19) Then the king arose very early in the morning, and went in haste unto the den of lions.

(Dan 6:20) And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

(Dan 6:21) Then said Daniel unto the king, O king, live for ever.

(Dan 6:22) My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

(Dan 6:23) Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Daniel claimed that an angel had saved him. Doubtless his enemies scoffed at the idea and tried to say that he escaped by natural causes, either that he was adept at handling wild animals or that the lions were not hungry.

(Dan 6:24) And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

(Dan 6:25) Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

(Dan 6:26) I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

(Dan 6:27) He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

(Dan 6:28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The destruction of Daniel's enemies served to reinforce the fact that Daniel had been preserved miraculously. It was not merely an act of vindictiveness on Daniel's part or on the part of the king. It was God's plan to show His glory and power, and to strike down heathenism.

QUIZ

- 1. How many princes did Darius set over the kingdom?**
 - 50, one for each state
 - 120
 - 12 to represent the disciples of Christ
 - 22 elders
- 2. How many presidents did Darius set over the princes?**
 - 12 to represent the twelve tribes of Israel
 - 3
 - 2
 - 7
- 3. Whom did Darius set over the three presidents?**
 - Belshazzar, the former king
 - Nebuchadnezzar
 - Daniel
 - Abednego
- 4. Why was Daniel preferred?**
 - He was older than the others
 - He worshiped the God of Israel
 - He had three friends
 - There was an excellent spirit in him
- 5. Why could the presidents and princes find no fault with Daniel?**
 - He was faithful
 - He was Jewish
 - He had a Babylonian education
 - He was helpful
- 6. In what area did the princes and presidents hope to find something to accuse Daniel?**
 - In his faith and religion
 - In his knowledge of Medo-Persian law
 - In his honesty
 - In the way he treated his relatives
- 7. To whom did the princes and presidents go to speak?**
 - To the mother of the king
 - To the rival king of the Greeks
 - To Darius the king
 - To Pharaoh
- 8. What did the princes and presidents ask the king to sign**
 - Daniel's death sentence
 - The deed to Daniel's house
 - A letter of recommendation for each of them
 - A law that no one could worship anyone but the king for 30 days
- 9. In which direction did Daniel pray?**

- Towards Mecca
- Towards Jerusalem
- Towards the east
- Towards the great temple in Babylon

10. How many times a day did Daniel pray?

- 1
- 3
- 5
- 7

11. In what position did Daniel pray?

- He stood with his hands raised
- He sat in his pew
- He bowed with his face to the ground
- He knelt on his knees

12. What did the spies find Daniel doing?

- Eating pork
- Praying to God
- Obeying the king
- Sleeping on the job

13. What did the princes and presidents demand of the king?

- That he throw Daniel in a den of lions
- That he forgive Daniel for praying to God
- That he annul the law
- That he help them find other ways to destroy Daniel

14. How did Darius react to their demands?

- He was happy to follow the law of the land
- He ignored their demands
- He was disappointed in himself and tried to save Daniel
- He gave Daniel the right to defend himself

15. What did they do with Daniel?

- They gave him a scarlet robe and a chain of gold
- They threw him in the den of lions
- They gave him an award, a little golden image in honor of his service
- They gave him citizenship

16. What did the king say to Daniel?

- I'm sorry
- You should have obeyed the law
- The princes are right, because they are in the majority
- Your God will save you

17. Why did they put a stone over the den and seal it with the royal seal?

- So curious passers-by could not see Daniel
- So the lions could not get out
- So the king could not change his mind and take Daniel out of the den
- So invading armies could not rescue Daniel

18. How did the king pass the night?

- sleeplessly fasting
- sleeping in his own bed
- listening to music
- feasting and drinking

19. What did the king do early the next morning?

- He had a good breakfast
- He had an early morning ride on his favorite horse
- He forgot about Daniel
- He went to the lions' den quickly to see how Daniel was

20. What happened to Daniel and the lions?

- An angel came and protected him from the lions
- He was eaten up by the lions immediately
- He was a lion trainer and got them to obey him
- He made pets of the lions

21. What did the king do when he found Daniel alive?

- He had him executed
- He had him taken up out of the lions' den
- He immediately told his mother
- He invited Daniel for a day at the palace

22. What did the king do to the princes and their families who had tried to destroy Daniel?

- He thanked them for their service
- He removed them from office
- He gave each one a costly robe and a golden necklace
- He had them executed

23. What did the king decree?

- That people should not worship him any longer
- That everyone should recognize that the God of Israel is the true God
- That people should have freedom of religion
- That Islam is the religion of the Persian empire

24. What is the most important lesson of this chapter?

- That we should pray to God every day no matter what
- That we should follow the religion of the country in which we live
- That we should look up to government officials
- That we need a king to put things in order

The Book of Daniel Lessons

8. Daniel Chapter 7 Lesson

[Go to Lessons Index](#)

[Go To Quiz \(offline/online\)](#)

The King James Version (KJV) is mostly used in these lessons. [Click here to access the KJV online.](#)

(Dan 7:1) In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

The book of Daniel is divided into two parts, the narratives and the prophecies. The narratives are in chapters 1-6, and the prophecies are in chapters 7-12. The narratives are in chronological order, taking us from Daniel's youth to his old age. The prophecies beginning in chapter seven start a new time-schedule, beginning in the first year of Belshazzar's reign, that is, before the narrative of chapter five.

(Dan 7:2) Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

(Dan 7:3) And four great beasts came up from the sea, diverse one from another.

Scripture must be interpreted literally, except when the text warrants a symbolic interpretation. Verse 17 states this vision to be symbolic. The beast represent four kings, that is, the same four kingdoms of Nebuchadnezzar's image in chapter 2.

(Dan 7:4) The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Daniel is still living under the kingdom of Babylon, which was represented by the head of gold. It is clear that Babylon is the lion.

(Dan 7:5) And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Daniel 2 does not identify the second kingdom, the one to follow Babylon, but chapter 6 does. The bear represents the kingdom of Medo-Persia, which followed Babylon. Just as the arms of the image in chapter 2, and the two horns of the ram in chapter 8, represent the two divisions of the kingdom, the Medes and the Persians, the bear raising itself on one side represents the two sides of the kingdom. The ribs and the eating of flesh graphically refers to the fate of the provinces of Babylon, Lydia, and Egypt before the onslaught of the Persians. Babylon fell to the Medes and Persians in 538 B.C. and the kingdom of Medo-Persia continued to the battle of Arbela in 331 B.C.

(Dan 7:6) After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The rise of Alexander is represented by the leopard. It is identified with the rough goat or Grecia in Daniel 8:21. The swiftness of his conquest by the wings, and the four heads the division of Alexander's Grecian kingdom into four parts under Alexander's four generals Cassander, Ptolemy, Seleucus, and Lysimachus. The division of the kingdom was complete by 301 B.C.

(Dan 7:6) After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The first kingdom is identified in Daniel 2 as Babylon. The second and third kingdoms are identified in Daniel 8 as Medo-Persia and Grecia. That is how we know what these first three beasts are. The fourth kingdom, however, is not identified by name in the text of the book of Daniel. We have to identify it by its time, place, and characteristics.

(Dan 7:7) After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

This kingdom arises after the depredations of the Grecian kingdom. It corresponds to the legs of iron in the image of Daniel 2. The next world empire to rule the city of Jerusalem was the Roman empire, which came to have influence in Palestine from the year 161 A.D, after conquering Macedonia in the year 168.

(Dan 7:8) I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The correspondence between this beast and the legs of iron in Daniel two is also reflected in the ten toes of the one and the ten horns of the other. But here we have the additional information that another horn comes up to replace three of the horns. It is remarkable that the Papacy, that is, Papal Rome, plucked up the three kingdoms of the Heruli, the Ostrogoths, and the Vandals, in order to take its place of power on earth. The Papacy ruled uninterrupted, despite some weak moments and a flight or two from Rome, until 1798, when General Berthier took the Pope prisoner and put an end to papal rule until papal political power was restored by the Lateran Accords in 1929.

(Dan 7:9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

(Dan 7:10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Soon after the end of the long period of papal rule, the prophecies were fulfilled that referred to the beginning of the work of investigative judgment in the heavenly sanctuary. This work of judgment is graphically described in these verses.

(Dan 7:11) I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

(Dan 7:12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(Dan 7:13) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

(Dan 7:14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

(Dan 7:15) I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

More details are given here concerning the beast and its destruction, and the time when the kingdom of God will supplant all the kingdoms of men. But Daniel is still troubled. The following verses will show that he is troubled about the nature of the little horn and when these things will take place, and how long they will last.

(Dan 7:16) I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

(Dan 7:17) These great beasts, which are four, are four kings, which shall arise out of the earth.

(Dan 7:18) But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

When Daniel asks for an interpretation of the beasts, he is given to understand that the four beasts are four kings or kingdoms corresponding to those of the image in Daniel 2. In the same way, the four empires will eventually fall before the kingdom of God.

(Dan 7:19) Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

(Dan 7:20) And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

(Dan 7:21) I beheld, and the same horn made war with the saints, and prevailed against them;

(Dan 7:22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Daniel learns that the horn is a religious power, and in this way differs somewhat from the powers that preceded it. Furthermore, it is to be a persecuting power which will prevail against the saints for a time. However, after that a time will come with the judgment will be given to the saints and they will possess the kingdom. The time when the saints will judge the horn is described in Revelation 20, after they are taken up to Christ at his second appearing, and before the descent of the holy city described in Revelation 21, when wickedness will receive its eternal punishment.

(Dan 7:23) Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

(Dan 7:24) And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

(Dan 7:25) And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Two additional pieces of information are given here beyond the opposition to God and his saints. The horn will pretend to change times and laws, and it will prevail against the saints for a specific length of time: a time plus two times (the original word is a dual form, not a plural), and the dividing of time, that is, half a time. We say already in Daniel 5 that a time is a year. So the period of papal domination is predicted to be three and a half prophetic years, or 1260 prophetic days, that is, 1260 literal years. The date of the beginning of this period is established in Daniel 11.

The Papacy intended to change times and laws. It has removed the commandment against the worship of images from its catechisms, and divided the final commandment into two in order to preserve the number 10. So it has changed laws. It has replaced His calendar for finding His holy days, with her own calendar and her own holy days. Click [here](#) for more information on this point.

(Dan 7:26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

(Dan 7:27) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

(Dan 7:28) Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

The judgment begins with the investigative judgment in heaven as described above, and continues for a thousand years after the coming of Christ. At the end of the thousand years, the wicked are destroyed and the saints receive the reward of eternal life.

QUIZ

- 1. How is the vision of beasts in Daniel 7 similar to the dream of an image in Daniel 2?**
 - The parts of the image and the various beasts represent the same successive earthly kingdoms.
 - The same people are found in both chapters
 - The same person dreamed about the image as saw the beasts in vision
 - The dream and the vision took place in Syria
- 2. What kingdom is represented by the head of gold and the winged lion?**
 - Egypt
 - India
 - Babylon
 - Palestine
- 3. What kingdom is represented by the arms and breast of silver and the bear?**
 - Arabia
 - Medo-Persia
 - Thrace
 - Afganistan
- 4. What kingdom is represented by the thigh and belly of brass and the four-headed leopard?**
 - Crete
 - Jerusalem
 - Libya
 - Grecia
- 5. When did Babylon fall to the Medo-Persians?**
 - In 605 B.C.
 - In 538 B.C.
 - In 27 A.D.
 - In 1844
- 6. When did Medo-Persia fall to Alexander?**
 - At the battle of Arbela in 331 B.C.
 - In the same year that Daniel died
 - In 168 B.C.
 - In 34 A.D.
- 7. By what year had the division of Grecia into four kingdoms been accomplished?**
 - 356 B.C.
 - 301 B.C.
 - 27 A.D.
 - 31 A.D.
- 8. What world empire arose after Grecia?**
 - Ethiopia
 - Babylon
 - Rome

- France

9. What three kingdoms did Papal Rome pluck up?

- France, Italy, and Spain
- Egypt, Ethiopia, and Libya
- Turkey, Syria, and Iraq
- The Heruli, Ostrogoths, and Vandals

10. What happened in 1798?

- General Berthier took the pope prisoner, leading to the loss of the political power of the Papacy
- The Papacy became a world power
- Napoleon recognized the value of Roman Catholic doctrine
- The Papacy celebrated a thousand years of missions

11. What happened in 1929?

- The Papacy fell to Mussolini
- The Papacy became a kingdom again, by the Lateran Accords.
- Daniel's prophecy was fulfilled with the fall of the stock market in New York
- The true church of God was established on earth

12. What happened about the time the Papacy was losing its political power?

- They signed the Lateran Agreement out of weakness
- The investigative judgment began in the heavenly sanctuary
- The second coming of Christ took place in 1844, but it was spiritual
- The world entered the millennium, a thousand years of peace on earth

13. How long did the Papacy have dominion?

- 1260 days
- 1260 years
- 100 years
- 1000 years

14. How did the Papacy seek to change laws?

- It suppressed the second commandment forbidding images, and divided the tenth commandment forbidding covetousness
- It established the law of Christ, which is to love one's neighbour as oneself
- It reinstated the Old Testament sacrifices in the mass
- It brought Roman law into the church in 538 A.D.

15. How did the Papacy seek to change times?

- It moved the day of Christmas to December 25
- It supported the quartodeciman calculation of Easter
- It suppressed the Sabbath and set up Sunday worship in its place
- It adopted the rabbinical calendar of Hilel II

16. What is the most important lesson of Daniel 7?

- That the Papacy is the predicted ruler of this earth, and we should submit to it
- That the Papacy is a false system of faith, and we should look to God in heaven and obey His laws on earth
- That the Papacy represents God on earth
- That it doesn't matter what you believe or do, God will save you in the end

The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 8:1) In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

Chronologically speaking, this vision takes place after that reported in chapter 7, and both of them take place during the reign of Belshazzar, thus placing the chapter in time before Daniel 5.

(Dan 8:2) And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Shushan in the province of Elam may seem enigmatic. According to Isaiah 21:2, the province was allied to the Medes. But Jeremiah 49:39 shows that it had been taken over by Babylon, and it was linked to Babylon when this vision took place. Apparently Daniel was there on the king's business.

(Dan 8:3) Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

(Dan 8:4) I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

The ram is identified in verse 20 as the kingdoms of Media and Persia, thus associating it with the second beast of Daniel 7. By this time Babylon was so close to the end of its power that it is no longer mentioned in revelation. The two horns aptly represent the association of Media and Persia as one empire.

(Dan 8:5) And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

(Dan 8:6) And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

(Dan 8:7) And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

The rough goat is identified in verse 21 as Grecia. It thus corresponds to the four-headed leopard of chapter seven. The notable horn here is an apt representation of Alexander the great, and the prediction describes his conquest accurately.

(Dan 8:8) Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

At the death of Alexander, his brother Philip Aridaeus was declared king. Along with Alexanders infant sons, Alexander Aegus and Hercules, the empire continued for a time, but at length the boys were murdered. At that time, the four principle generals, who had dispersed into the four quarters of

the empire to serve as governors, each assumed the title of king. These were Cassander in Greece and its surroundings, Lysimachus in Asia Minor, Seleucus in Syria and Babylon, and Ptolemy in Egypt.

(Dan 8:9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

(Dan 8:10) And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

(Dan 8:11) Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

(Dan 8:12) And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

The greatest problem of interpreting Daniel lies in identifying the little horn. All other powers are identified by name: Babylon, Medo-Persia, and Greece. History shows that Rome is the great empire that came after Greece, and it would be natural to assume that the little horn of Daniel 8 corresponds to the legs of iron in Daniel 2 and the terrible beast in Daniel 7. The structural argument, that Rome fits the slot, is a strong one.

Near the end of the first century A.D. Josephus, a Jewish collaborator with the Roman empire, interpreted the little horn to be Antiochus Epiphanes, a minor Seleucid king who desecrated the temple in Jerusalem about 160 years before Christ. His motive was to deflect negative statements in the Scriptures from his friends the Romans. During the Protestant Reformation, when the reformers aimed heavy accusations against Rome relying on these and other passages, Josephus' interpretation again served to deflect accusations against Rome. These unworthy motivations underlie the present scholarly understanding that Antiochus is meant by the little horn.

Antiochus was simply the eighth of 26 Syrian kings. If the little horn is one of these kings, it should be the greatest, not one of the feeblest. The little horn was "exceeding great" that is greater than Persia, which was just great (Esther 1:1) and Grecia, which is called very great. The little horn was to stand up against the Prince of princes, an expression that must refer to the Messiah, who certainly did not live during the time of Antiochus, but later.

How did Rome come out of one of the four horns? In 168 B.C. Rome conquered Macedonia, and by the authority of having so done, it became connected with the Jews by the Jewish League in 161 B. C. The prophecy accurately indicates the path by which Rome was introduced into the area of Jerusalem. Rome waxed great toward the south, making Egypt a province in 30 B.C. It waxed great toward the east, making Syria a province in 65 B.C. Rome waxed great toward the pleasant land, that is Judea, and made it a province in 63 B. C. It eventually destroyed the city and the temple, and scattered the Jews throughout the earth.

(Dan 8:13) Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

(Dan 8:14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

These two verses are a different subject. The world empires are discussed in verses 1-12. These verses refer to the time of the cleansing of the sanctuary. Verse 13 speaks of the end of the earthly sanctuary, and verse 14 draws the attention to the heavenly sanctuary, at a time when the earthly sanctuary no longer exists. These verses become clear only in Daniel 9. But the explanation of verses 1-12 is found in the second half of Daniel 8, as follows.

(Dan 8:15) And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

(Dan 8:16) And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

(Dan 8:17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Daniel fell on his face in prostration out of fear. This is why the angel did not chide him, as the angel did twice in the book of Revelation, when John fell down in prostration of worship.

(Dan 8:18) Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

The deep sleep is mentioned several times in connection with revelation. This seems to correspond to the concept of a trance in modern language. Ellen White at times showed the same characteristics as Daniel.

(Dan 8:19) And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

(Dan 8:20) The ram which thou sawest having two horns are the kings of Media and Persia.

(Dan 8:21) And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

(Dan 8:22) Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

The interpretation in regard to Medo-Persia and Grecia is clear, even to the degree of power of the four kingdoms into which Alexander's empire split.

(Dan 8:23) And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

(Dan 8:24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

(Dan 8:25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The Roman power is predicted to attack the Messiah, the Prince of princes.

(Dan 8:26) And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

(Dan 8:27) And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The interpretation in regard to the cleansing of the sanctuary, that is, the end of the 2300 days, made Daniel ill. This was because of the extreme length of time involved. Looking forward to more than 2000 years was more than Daniel could take.

QUIZ

1. When did Daniel see the vision of Daniel 8?

- In the second year of Nebuchadnezzar
- In the fifth year of Darius
- In the third year of Belshazzar
- In the year Christ was born

2. Where was Daniel when he saw the vision of Daniel 8?

- In the palace of Babylon
- In Jerusalem
- In Egypt
- In the palace in Shushan in the province of Elam

3. What kingdom did the ram with two horns represent?

- Babylon
- Medo-Persia
- Grecia
- Rome

4. What kingdom did the he-goat with the notable horn represent?

- Babylon
- Medo-Persia
- Grecia
- Rome

5. Whom did the notable horn represent?

- Nebuchadnezzar
- Belshazzar
- Cyrus the Great
- Alexander

6. What did the four horns represent?

- The four kingdoms into which Alexander's empire split after the death of his two children
- The four winds of heaven
- The four corners of the earth
- The four Gospels

7. What did the little horn represent?

- Antiochus Epiphanes
- Pagan, then papal Rome
- Syria
- Egypt

8. How do we know that the little horn does not represent Antiochus?

- Because the little horn attacks the Messiah, who was born more than 160 years after Antiochus died
- Because Antiochus lived in Syria

- Because Antiochus was a great man, so he could not be represented by a little horn
- Because Antiochus loved the Jews

9. How did Rome move on the east?

- It conquered Macedonia in B.C. 168
- It built Hadrian's Wall
- It built aquaducts in an east-west direction
- It made Egypt a province in B.C. 30

10. How did Rome move on the south?

- It conquered Macedonia in B.C. 168
- It built Hadrian's Wall
- It built aquaducts in an east-west direction
- It made Egypt a province in B.C. 30

11. He 'by peace shall destroy many' refers to

- the Pax Romana
- Islam
- the rise of the United States
- the role of the United Nations

12. When would the sanctuary be cleansed?

- After 2300 prophetic days or literal years
- As soon as the temple was rebuilt
- At the death of Christ
- At the stoning of Stephen

13. How do we know that the 2300 evenings and mornings refer to a long time of many centuries?

- Because Daniel wrote a long time ago
- Because the Roman Catholic church says so
- Because all Protestant commentaries before the year 1800 said so
- Because Gabriel said so in Daniel 8:26

14. When did the cleansing of the sanctuary begin?

- In 1798
- In 168 B.C.
- In 1844
- In 1967

15. Why did Daniel faint and become sick?

- Because he ate the king's meat and drank his wine
- Because the end of the 2300 days was such a long time to wait
- Because he had a heatstroke during the vision
- Because it was overwhelming to see the angel Gabriel

16. How was Daniel's vision in this chapter like some of Ellen White's visions?

- He spoke with an angel in a trance
- He had the ability to fly
- He got his material by copying from other people's books
- He lived a long time ago

17. What is the most important lesson of Daniel 8?

- That the Grecian empire arose after the Persian
- That after the dominion of the Papacy, the cleansing of the sanctuary would begin in 1844
- That Antiochus Epiphanes was a bad man
- That prophets see angels in trances

The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 9:1) In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

(Dan 9:2) In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Daniel did not just wait for visions to tell him God's will. He studied the Scriptures carefully to know the times. This text is an affirmation of the fact that the Bible predicts future events in specific years, not just giving us spiritual instruction and generalities. Daniel knew when the time of desolation should end by reading the Bible. This experience of Daniel encourages us to do the same.

(Dan 9:3) And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

(Dan 9:4) And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

Daniel recognizes the duty of humankind as expressed in the Decalogue: we are to love God and keep His commandments. Revelation 14:12 expresses this in another way: to keep the commandments of God and have the faith of Jesus.

(Dan 9:5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

(Dan 9:6) Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

Sin is defined as rebellion that departs from keeping the commandments, and that refuses to listen to the prophets. Sin is not some nebulous, ambiguous spiritual state of mind, but rebellion expressed in these two specific actions.

(Dan 9:7) O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

(Dan 9:8) O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

Sin results in confusion, destruction and catastrophe.

(Dan 9:9) To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

(Dan 9:10) Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

(Dan 9:11) Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

(Dan 9:12) And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

(Dan 9:13) As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

Catastrophe is an opportunity to turn from sin and understand the truth. There is much catastrophe in the world today. It is an opportunity to turn from rebellion against God, obey His commandments, and understand the truth, that we are standing before the closing scenes of earth's history.

(Dan 9:14) Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

(Dan 9:15) And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

(Dan 9:16) O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

(Dan 9:17) Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Daniel prays for the people and the sanctuary. Everything to follow will be in answer to that prayer. From the book of Daniel we will find what is to happen to the people and the sanctuary, and when.

(Dan 9:18) O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

(Dan 9:19) O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

God forgives by His great mercy, and not for our righteousness. That is an eternal principle of the eternal Gospel. It is not something new discovered by Paul or Luther, but the way of salvation made known from the beginning of time. There is only one covenant, the eternal covenant of the mercy of God. By the same token, there is one abiding law of God that does not change. It is found in the Decalogue, the very law that the Papacy has tried to change and suppress.

(Dan 9:20) And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

(Dan 9:21) Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

(Dan 9:22) And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

(Dan 9:23) At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

The “man” Gabriel was the angel sent to explain the vision to Daniel. The vision that needed explaining was the vision of Daniel 8. There were two things mentioned in the vision that were unclear. The first was the identity of the little horn. The angel does not name the empire it represents, and so Daniel could not know it. It was in the future. The second thing was the timing of the restoration of the people and the cleansing of the sanctuary, the beginning and ending of the 2300 evenings and mornings in Daniel 8:14. Gabriel is about to explain these things to Daniel.

(Dan 9:24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Gabriel begins to explain the 2300 by referring to seventy weeks that are determined or cut off from the beginning of that period. Seventy weeks make up the first 490 days of the 2300. During that time the Jewish people will be given a time of grace, the city will stand, and during that time transgression and sin (offerings) will be brought to an end and reconciliation to bring in everlasting righteousness will be accomplished, and the sanctuary or most holy would be anointed.

In ancient times a prophetic day was nearly always interpreted as a year. This is true both in ancient Jewish and early Christian thought. But the proof is in the pudding: The fact is that the year for a day principle fits the fulfillment of prophecy throughout history, and therefore ought to be considered valid. While modern people may reject it and speculate on the future, the past history of the world is seen now to correspond to the years represented by the days and weeks of prophetic time.

(Dan 9:25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The seventy weeks or 490 days as well as the 2300 will begin from the going forth of the decree to restore and build Jerusalem. The going forth of the command to rebuild started with the decree of Cyrus in 536 (Ezra 1:1-4), was affirmed by Darius in 519 (Ezra 6:1-12), and became effective in the decree of Artaxerxes Longimanus to Ezra in 457 (Ezra 7). The year 457 is thus the point of departure for counting the seventy weeks and the 2300 days, that is the 490 years of the first segment of the 2300 years.

From 457 to Messiah the Prince there are seven weeks and sixty two weeks, that is, 69 weeks or 483 years. That brings us up to 27 A.D. which is the year of the anointing or baptizing of Jesus. The walls of Jerusalem were rebuilt during the seven weeks, that is, during the 49 years beginning from 457 B.C. Thus, in 408 B.C. the restoration of Jerusalem and the temple was completed. There is one week left over of the 70. It begins in 27 A.D. with the anointing of the Messiah and ends in 34 A.D.

(Dan 9:26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Gabriel here describes the things that should take place after 27 A.D. when the seven weeks and 62 weeks came to an end. After that time the Messiah would be cut off, and a prince would come to destroy the city and sanctuary. The king that cut off the Messiah in 31 A.D. and destroyed the city and sanctuary in 70 A.D. was the Roman emperor. But those dates are not yet mentioned.

(Dan 9:27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Here Gabriel describes the seventieth week, which begins in 27 A.D. The middle of the week is the year 31 A.D. That is the year in which the Messiah was cut off by Rome. By offering himself for sin, Jesus caused the sacrifice and oblation to come to an end. He thus prepared the temple for its destruction by removing from it the divinely appointed sacrificial system that pointed toward him as sin offering and priestly intercessor for humankind.

At the end of the week, the time of grace for the Jewish nation came to an end. The sanhedrin, the highest ruling institution in the Jewish nation, itself confirmed the rejection of Jesus by their sentencing of Stephen to death in 34 A.D.

Daniel 9 reports a vision that came soon upon the vision of chapter 8. It came to explain the long time period that worried Daniel so much that he fell ill. That was the 2300 prophetic days or literal years. Daniel 9 gives the date of the starting point of the 2300 days, which is 457 B.C. The end of the period is 1844, and that is when the cleansing of the sanctuary begins. There is a beautiful chain of promise in Daniel 8 and 9. The five great acts of salvation in the history of the earth are mentioned, giving precise dates for them. These are: the going forth of the command to rebuild the city and the temple in 457 B.C.; the rebuilding of the city and temple in 408 B.C.; the anointing of Messiah in 27 A.D.; the cutting off of Messiah in 31 A.D.; the Gospel extended to the Gentiles in 34 A.D.; and the cleansing of the heavenly sanctuary in 1844 A.D.

There is a gap in time here, before the vision of chapters ten and eleven. The reason for this is explained in the vision.

QUIZ

1. Why did Daniel pray so earnestly?

- He was sorry that the Jews were such great sinners
- He was ill to think that the cleansing of the sanctuary was so far in the future
- He was afraid he would never have another vision
- He always prayed earnestly

2. What is the duty of humankind?

- To build great empires to rule the earth
- To be obedient to their government
- To keep the commandments of God
- To fulfil each one his own potential

3. How does God forgive sin?

- By His grace and mercy
- By accepting human works
- By accepting animal and human sacrifices and burnt offerings
- By accepting pilgrimages and adoration of saintly relicts

4. What began at the going forth of the decree to rebuild Jerusalem?

- The start of a new era
- The reign of Cyrus the Great
- The power of the Persian empire to punish Ethiopian rebellion
- The 70 weeks and the 2300 days

5. In what year did the decree to rebuild go forth?

- In 457 B.C.
- In 408 B.C.
- In 27 A.D.
- In 31 A.D.

6. In what year were the walls and the temple rebuilt?

- In 457 B.C.
- In 408 B.C.
- In 27 A.D.
- In 31 A.D.

7. In what year was the Messiah anointed?

- In 457 B.C.
- In 408 B.C.
- In 27 A.D.
- In 31 A.D.

8. In what year was the Messiah cut off?

- In 457 B.C.
- In 408 B.C.
- In 27 A.D.
- In 31 A.D.

9. What can we learn from the fact that the major dates of the history of salvation are predicted so precisely in the book of Daniel?

- That astrology is accurate
- That there are still prophets today
- That we can trust God to carry out the plan of salvation
- That World War II fulfilled the prophecies of Daniel 9

10. Of what does Daniel give us a good example in this chapter?

- Of prayer of repentance
- Of good eating habits
- Not to use alcoholic drinks
- How to submit to earthly rulers

11. What is the most important lesson of Daniel 9?

- That God revealed the very year in which the temple would be rebuilt, the Messiah anointed and cut off, the Gospel expanded to include the Gentiles, and the beginning of the cleansing of the heavenly sanctuary, so God's time-table is accurate and trust-worthy
- That we can trust God to take vengeance on those who offend us
- That the Papacy is predicted in Scripture
- That Daniel was the greatest of prophets

The Book of Daniel Lessons
11. Daniel Chapter 10 Lesson

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The King James Version (KJV) is mostly used in these lessons. [Click here to access the KJV online.](#)

(Dan 10:1) In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

(Dan 10:2) In those days I Daniel was mourning three full weeks.

(Dan 10:3) I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

(Dan 10:4) And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

(Dan 10:5) Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

(Dan 10:6) His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

(Dan 10:7) And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

It is interesting that Daniel's vision here is similar to that of Paul on the Damascus road. Those standing by were afraid, but they did not see or hear the vision. God works in similar ways with many prophets.

(Dan 10:8) Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Ellen White also experienced the lack of strength on some occasions. On others, she was able to accomplish feats of strength she could not under normal circumstances.

(Dan 10:9) Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

(Dan 10:10) And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

(Dan 10:11) And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

(Dan 10:12) Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

(Dan 10:13) But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

The battle is a real one, set in real places among real individuals. It is not a spiritual battle in the sense that it takes place only in the mind as a figment of imagination. The text introduces the archangel Michael, that is, the head of the heavenly hosts. This figure is not an angel, but the person of the Word of God which became incarnate in Jesus as the Messiah.

(Dan 10:14) Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

(Dan 10:15) And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

Losing the capacity to speak is experienced by various prophets, including Zechariah the father of John and Ellen White.

(Dan 10:16) And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

(Dan 10:17) For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Ellen White was often in a state of vision where she did not breathe, just as Daniel.

(Dan 10:18) Then there came again and touched me one like the appearance of a man, and he strengthened me,

(Dan 10:19) And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

(Dan 10:20) Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

(Dan 10:21) But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

The Son of God or Word of God holds the secrets of heaven that angels may not know. Gabriel in this case shared that knowledge and brought it to Daniel. This experience prepared Daniel to receive the detailed, literal predictions of chapter 11.

The Book of Daniel Lessons
11. Daniel Chapter 10 Lesson

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QUIZ

1. How was the state of Daniel during vision in Daniel 10 like Ellen White's experience?

- They both lived a long time ago
- They both on occasion were not able to speak or breathe
- They both likes the songs of the angels
- They both wrote in Hebrew

2. Who helped Gabriel with the kings of Persia?

- Enoch
- Elijah
- Moses
- Michael

3. What does the word archangel mean?

- Head of the host of angels
- An angel who is more important than the others
- An angel for ordinary days rather than holidays
- An angel that wears a bigger crown than other angels

4. Who was Michael the archangel?

- The brother of Gabriel
- The highest angel in rank
- The incarnate Word of God
- A special friend of Daniel

5. What is the most important lesson of Daniel 10?

- That angels are sometimes delayed
- It introduces Michael the archangel, that is, the pre-incarnate Christ.
- That angels do not know everything
- That Michael and Gabriel have secrets

The Book of Daniel Lessons
12. Daniel Chapter 11 Lesson

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[Go To Quiz \(offline/online\)](#)

The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 11:1) Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

(Dan 11:2) And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

(Dan 11:3) And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

This chapter does not deal in symbols at all, but literal kings and their activities. The chapter should be read literally, chronologically, and with a view to the fact that the king of the north is always the one who rules the area north of Jerusalem, and the king of the south always the one who rules the area south of Jerusalem. The mighty king of Grecia that is predicted here is Alexander the Great. At the end of the chapter, however, the scene expands to take in a global vision.

(Dan 11:4) And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Alexander's brother reigned in his stead, but not long. Alexander's two sons were soon killed and the four governors of his empire took the title of kings.

(Dan 11:5) And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The king of the south is Ptolemy, who was Alexander's governor of Egypt.

(Dan 11:6) And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Ptolemy Philadelphus of Egypt made a treaty with Antiochus Theos of Syria, who represented the king of the north at that time. By the agreement, Antiochus divorced his wife Laodice and disown her two sons, and should marry the daughter of Ptolemy, Berenice, for an immense dowry. Antiochus recalled Laodice, who, having learned her lesson, poisoned her husband and managed to put her eldest son Seleucus Callinicus on the throne. "But she (Berenice) shall be given up." Laodice had Berenice and her son murdered.

(Dan 11:7) But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

The branch that came out of the same roots as Berenice was her brother Ptolemy Euergetes. In revenge for his sister, Ptolemy attacked the king of the north, then Seleucus Callinicus, who reigned with his mother Laodice in Syria. He conquered and plundered Syria before returning to Egypt.

(Dan 11:8) And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

(Dan 11:9) So the king of the south shall come into his kingdom, and shall return into his own land.

Ptolemy recovered the Egyptian images that Cambyses had taken from Egypt to Persia, thus gaining the title Euergetes or Benefactor. He also took forty thousand talents of silver and fine vessels as well as two thousand five hundred idols. Seleucus Callinicus died from a fall from his horse four or five years before the death of the older Ptolemy Euergetes.

(Dan 11:10) But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

The first son of Seleucus Callinicus was Seleucus Ceraunus. He and his brother zealously tried to avenge the defeat of their father on the Egyptians and recover his domain. His reign was brief, and his brother Antiochus Magnus reigned after him. Antiochus Magnus did recover his father's lands and defeated the Egyptian general Nicolas. He is the one to "overflow and pass through." Only a truce prevented him from invading Egypt itself.

(Dan 11:11) And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

The threat of Antiochus Magnus finally aroused Ptolemy Philopator to action. Both armies were massive, but Antiochus was defeated in the battle of Raphia. The prophecy is right in referring to a multitude. Nearly 14,000 of Antiochus's soldiers were killed and 4000 taken prisoner.

(Dan 11:12) And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.

After the battle of Raphia, the heart of Ptolemy Philopator was lifted up at least in his dealing with the Jews. He went to Jerusalem ostensibly to sacrifice, and was offended that the Jews prevented him from entering the Most Holy place of the temple. He responded by instigating a relentless persecution. He cast down many ten thousands in his own kingdom. The persecution of the Jews in Alexandria alone weakened his forces.

(Dan 11:13) For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

"After certain years" refers to the peace between Antiochus and Ptolemy for fourteen years. Ptolemy Philopator died of debauchery and his son Ptolemy Epiphanes began to reign at the age of five. Antiochus took advantage of the situation and attacked Egypt with a "great army" as Daniel predicts.

(Dan 11:14) And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

The young Ptolemy was faced with internal rebellion as well, including that of the prime minister Agathocles. Philip of Macedon joined forces with Antiochus to conquer and divide Egypt among themselves. The cryptic reference to the "robbers of thy people" probably refers to the early interference of Rome against Philip and Antiochus on behalf of the young Ptolemy in 200 B.C. "They shall fall" probably refers to the success of the Romans against Philip and Antiochus. The

Romans fulfill the vision as relating to them not only in this intervention but all of the preceding in Daniel 2,7,8, and 9.

(Dan 11:15) So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

While the Romans saved Egypt, their intervention in Palestine was a total loss, and Antiochus forced the army of Scopus out of the area.

(Dan 11:16) But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Despite the temporary defeat of the Romans, they are correctly predicted to succeed in the “glorious land.” They were aligned with the Jews in 161 B.C. and overthrew Antiochus Asiaticus in 63 A.D. and thus acquired Palestine for themselves.

(Dan 11:17) He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Rome had already taken Macedon and Thrace. Verse 16 refers to the Roman conquest of Palestine. This verse continues with the conquest of Egypt, describing exactly how Rome contrived to take over Egypt under Cleopatra, the “daughter of women.”

(Dan 11:18) After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

This verse refers to the departure of Julius Caesar from Egypt to deal with affairs in Syria and Asia Minor.

(Dan 11:19) Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Julius Caesar returned to Rome, was given power, but assassinated in 44 B.C.

(Dan 11:20) Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

At this point the prophecy joins the Gospel, where the raiser of taxes is mentioned as Caesar Augustus in Luke 2:1.

(Dan 11:21) And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

(Dan 11:22) And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

The central prediction of Daniel 11 is that of Tiberias, under whose reign the prince of the covenant, the Messiah, was “cut off”, as noted in Daniel 9, in 31 A.D.

(Dan 11:23) And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

The one described in this verse is the same that was introduced in verse 14 as the Roman power. The following verses may seem confusing in their detail, but they refer to the introduction of Christianity as the imperial faith of Rome, and consequently the intrusion of pagan practices into the church.

(Dan 11:24) He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

(Dan 11:25) And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

The king of the north at this period is basically the patriarchate of Syria, and the king of the south the patriarchate of Alexandria. The controversy begins with the Trinitarian-Arian debate, but continues with the debate between Trinitarians and Nestorians, and finally between diphysites and monophysites. The shift from the political to the religious realm does not mean that no blood flows.

(Dan 11:26) Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

(Dan 11:27) And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

The theological debate turns quite bloody as north and south compete for power.

(Dan 11:28) Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

The Egyptian ruler sided with Nicetas and Heraclius against the Emperor Phocas. This may be reflected in this verse of historical rather than prophetic importance to us today.

(Dan 11:29) At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

(Dan 11:30) For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The Christological battles resulted in depleting the forces of all sides and prepared the way for the Dark Ages under the domination of the Papacy up until the time of the end.

(Dan 11:31) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

(Dan 11:32) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

The establishing of the bishop of Rome as the highest see of Christianity took place in the sixth century. By 508 A.D. Rome had suppressed paganism, or taken away the daily. In 533 the emperor Justinian conceded the see of Rome to take precedence over Constantinople, in exchange for support against the Vandals, as he attempted to restore the ancient glory of the Roman empire. But it took five years to secure Rome from the power of the Ostrogoths. By 538, Rome stood as the central ecclesiastical power of Christianity.

(Dan 11:33) And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

This verse predicts the centuries of Roman persecution. While Constantine had already established Sunday laws in the fourth century, the Sabbath was still kept by the majority of Christians in the sixth century. The Sunday laws did not go into real effect until the abomination that makes desolate was set up in Rome. Justinian began by codifying all Roman law into one code, the Justinian Code, in 529. This included Constantine's Sunday law. Like Constantine and the Christian emperors after him, Justinian believed that the unity of the empire required unity of faith. This faith must be the Nicean Orthodox form. Therefore, Justinian suppressed all non-Christian religions and all Christian variants except the Monophysite, to which his wife adhered. The persecution focused centrally, among other things, on the Sabbath, and was virtually a death decree for Sabbath keeping, either through direct slaughter or loss of livelihood and property. The 30,000 people who were killed in the Hippodrom racetrack stadium in 531 were all Sabbath observers, though not all believers in Christ. But that was only a drop in the bucket. Procopius reports in chapter 7 of his Secret History that "more men had been murdered by this single man than in all previous history."

(Dan 11:34) Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

(Dan 11:35) And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

The Papacy was a persecuting power until the time of the end, that is, until the end of the time, times, and dividing of times mentioned in Daniel 7:25. Verse 32 gives us the starting date of the time appointed, as finally 538 A.D. From this we can count to the end of the 1260 years to 1798, when General Berthier took the Pope prisoner. Yet they were helped with a little help. The Reformation broke the power of the Papacy in many areas before the time of the end arrived, and this is predicted in verse 34.

(Dan 11:36) And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

(Dan 11:37) Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

(Dan 11:38) But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

(Dan 11:39) Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

These verses refer to the activities of the Papacy during the 1260 years, that is, before 1798. The verses that follow refer to events after that year.

(Dan 11:40) And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

(Dan 11:41) He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

(Dan 11:42) He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

(Dan 11:43) But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

(Dan 11:44) But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

(Dan 11:45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

There are three figures here: "he" or the Papacy, the king of the south, and the king of the north. The two kings were identified locally at the beginning of the chapter, but by the end, the significance of the prophecy becomes global. So we must look for two powers in relationship to the Papal activities during the time of the end, that is, generally speaking in our own times. Thoughtful analysts of current events have noticed the three contenders for world dominion in the twentieth century: the Papacy, the United States, and the atheistic, socialist systems that during the twentieth century found expression in communist regimes, but continue to be evident in internationalism. Atheistic Communism was the most serious foe of the Papacy during the time of the end, and this is represented by the king of the south. The United States, or the king of the north, has overcome the king of the south and thus come to the aid of the Papacy. Nevertheless, the Papacy has entered into the glorious land, the United States in today's world, to an alarming extent, all but controlling policy in that country. Verse 44 predicts the movements from the north and the east that will trouble the Papacy, exposing its goals and means to the world. We may look forward to the Papacy setting out with great fury to destroy, but according to verse 45 the Papacy will fall. The seas represent peoples, and the Papacy sets its tents between the peoples with the intention of preventing the last message of warning from God. Thus Daniel 11 covers the same territory as the visions before it, culminating with the destruction of the Roman empire, the last world empire as it continues to exist in Papal form.

The Book of Daniel Lessons
12. Daniel Chapter 11 Lesson

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QUIZ

1. What three world empires are described in this chapter?

- Medo-Persia, Grecia, pagan and papal Rome
- Libya, Ethiopia, Spain
- Portugal, Spain, Italy
- France, England, Germany

2. What is the subject of Daniel 11:1-2?

- The three last kings of Babylon
- The three last kings of Medo-Persia
- The four divisions of the Grecian empire
- Alexander's last stand

3. What is the subject of Daniel 11:3-13?

- The story of Babylon's politics
- The story of Cyrus and his successors
- The story of Alexander and his successors
- The wicked acts of the Romans

4. What is the subject of Daniel 11:14-22?

- The intervention of pagan Rome in Palestine and the Middle East
- The Italian attack on Ethiopia
- The conflict between north and south Korea
- The conflict between north and south Vietnam

5. What is the subject of Daniel 11:23-30?

- The rise of the United States
- The rise of the Soviet Union
- The rise of the British Empire
- The transformation of pagan Rome into papal Rome

6. What is the subject of Daniel 11:31-33?

- The establishment of the Papacy as the dominant persecuting power for 1260 years
- The conflict between Muslims and the Coptic Christians
- The conflict between the United States and the Soviet Union
- The future conflict in the last days

7. What is the subject of Daniel 11:34-35?

- The fall of Babylon to the Medo-Persians
- The rise of Protestantism and the temporary fall of the Papacy at the time of the end
- The coming of Christ
- The millennium

8. What is the subject of Daniel 11:36-39?

- The activities of the Papacy during the 1260 years
- The actions of the United States after 1798
- The actions of Russia down through history
- The kingdom of God

9. What is the subject of Daniel 11:40-45?

- The battles between Persia and Grecia
- The conflict between humanism and Evangelical Christianity
- The United States helping the Papacy against Communist regimes and then falling under its influence
- The fall of the Ottoman empire

10. What is the most important message of Daniel 11?

- That the persecuting power of Papal Rome is about to come to an end
- That Cleopatra was predicted centuries before her birth
- That Alexander's empire was divided into four
- That rulers can ignore God and still prosper

The Book of Daniel Lessons

13. Daniel Chapter 12 Lesson

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[Go To Quiz \(offline/online\)](#)

The King James Version (KJV) is mostly used in these lessons. Click here to access the KJV online.

(Dan 12:1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

(Dan 12:2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

(Dan 12:3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

(Dan 12:4) But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The blessed return of Christ is predicted in verse one. Christ or Michael will stand up. There will be a time of trouble from which the people of God will be delivered. The details of timing of this time of trouble and deliverance are found in the time prophecies below. At the end of that time, after the deliverance, the resurrection will take place. There will be the general resurrection of the righteous and the special resurrection of those who pierced Christ (see Revelation 1:7) as well as perhaps others whose wickedness warrants their need to see Christ coming in glory for their destruction. These predictions are sealed up until the time of the end, when they become clear as they are about to take place or in some cases only after they appear.

(Dan 12:5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

(Dan 12:6) And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

Michael or Christ is speaking with Gabriel, when Daniel asks Christ the burning question, How long?

(Dan 12:7) And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Christ gives Daniel the answer: a time (year), two times (years), and a part. The word here is ketsiy, which refers to a part, and is distinct from the expression in Daniel 7:25, pal'ag, which refers to a half. This is a different time period. Since it occurs at the end of time, it is a literal period. A year for a day cannot apply to this verse, because it occurs just before the coming of Christ. During this period of somewhat less than four years, the holy people will be scattered.

(Dan 12:8) And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

(Dan 12:9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

(Dan 12:10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

(Dan 12:11) And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

(Dan 12:12) Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

(Dan 12:13) But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Daniel did not understand Christ's words, so he asks for more detail. Christ answers him directly, giving precise periods. At the same time, Christ tells Daniel that the words will be understood only at the very end, so Daniel cannot himself understand them. We saw in Daniel 11:31 that the taking away of the daily and the setting up of abomination was centrally associated with persecution of Sabbath-keepers, whether Christian or not. Tens of thousands of Sabbath-keepers were executed by Justinian in the decades beginning in the 531. By the same token, the daily will again be taken away and abomination set up in a decree against Sabbath-keeping. National Sunday laws will be made by the United States controlled by the Papacy, and soon after there will be global Sunday laws, forcing people to break the Sabbath and keep Sunday. When these laws are legislated, the three years and a part will begin. These time periods relate to the events foretold in Daniel 12:1. From the beginning of the Sunday law there will be 1290 literal days, during the first 1260 days of which will be sent forth the loud cry of warning to the world, and during the last 30 of which the seven last plagues of Revelation will fall. At the beginning of the seventh plague God will declare to the saints the day and the hour of Jesus' coming, and rescue them from the death decree against those who keep the Sabbath. There will be 45 days from the rescue from the death decree to the second coming of Christ, making up 1335 days in all.

This understanding of Daniel could only take place once the earlier events, bringing us down to the time of the end, had taken place. Furthermore, only after the writing of the book of Revelation, do these events and their times become clear. The book of Daniel takes us down to the second coming of Christ with precision.

The Book of Daniel Lessons
13. Daniel Chapter 12 Lesson

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QUIZ

1. What does Daniel 12:1 predict?

- A thousand years of peace on earth
- The success of the Papacy in bringing love to all humankind
- The time of trouble, the deliverance of the saints, and the second coming of Christ
- The resurrection of Christ

2. Whom did Daniel hear speaking in Daniel 12:5,6?

- Shadrach, Meshach, and Abednego
- Mary and Joseph
- Constantine and Pope Sylvester
- Michael and Gabriel

3. What did Daniel ask?

- When would the second coming of Christ take place
- When would Nebuchadnezzar be resurrected
- When would the temple of Jerusalem be rebuilt
- When would the Soviet Union fall

4. What answer did Michael or Christ give Daniel to his question about the time of the second coming?

- A little less than four years from the beginning of the time of trouble
- In God's own time
- No man knows the day nor the hour
- Seven thousand years from the time of the creation

5. How did Daniel react to this answer?

- He was happy with that and thanked Michael or Christ for the information
- He went to his rest to stand in the last days
- He wanted more specific details of the time
- He started counting up the length of the reigns of the Persian kings

6. What specific length of time did Christ give instead of a year, two years, and part of a year?

- 1335 days
- Three and a half years exactly
- 2300 days
- 49 weeks

7. What will happen at the end of the 1290 days?

- A new pope would be crowned
- The saints would be delivered from the death decree and the time of trouble
- God will have mercy and not bring plagues on the earth after all
- The thousand years of peace will begin

8. What will happen at the end of the 1335 days?

- The thousand years of peace will begin

- Christ will enter the most holy place of the heavenly sanctuary
- The names of the popes will be blotted out of the book of life
- Christ will come the second time in power and glory

9. What will happen to you at the end of the 1335 days?

- I will be resurrected to immortal joy or else live to see Christ come to take me to himself
- I will be resurrected to shame and despair, to be killed by the brightness of his coming
- I will sleep in the grave, awaiting my resurrection to judgment, punishment and eternal death
- I will live for a thousand years of peace on the earth

10. What is the most important message of Daniel 12?

- That Michael is Christ
- That Daniel will stand in his lot on the last day
- That Jesus Christ is coming soon in glory
- That the book of Daniel was sealed until the time of the end