THE BOOK OF DANIEL

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In the Beginning was “The Word”... John 1:1a

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Introduction:

The Distinctiveness of the Book of Daniel:

- Daniel is to the Old Testament what Revelation is to the New Testament
- The Book of Daniel is the most comprehensive layout of God’s prophetic plans in all of the Old Testament
- The Book of Daniel links the Old Testament to the New Testament by prophetically revealing the events to take place in the 400 “silent years” between the two testaments.
- The Book of Daniel is much shorter than the other “Major” Prophets (Isaiah, Jeremiah, Lamentations, Ezekiel) – only 12 chapters

The Author Daniel:
Date of the Book: Probably completed around 530 B.C.

Attacks on the Book of Daniel:

The Arguments of the Critics:
1. The Prophetic Argument

2. The Linguistic Argument

3. The Historical Argument

Position in the Hebrew Bible:
Daniel was written in two languages:
Daniel 1:1-2:4a – Hebrew
Daniel 2:4b-7:28 – Aramaic
Daniel 8:1-12:13 - Hebrew

Purposes of the Book of Daniel:
1. The Book of Daniel focuses on what true dedication to God means

2. The Book of Daniel reminds believers today of God’s care for Israel

3. The Book of Daniel gives a message of comfort to the Jews

4. The Book of Daniel reveals the story of God’s plan for this world

5. The Book of Daniel emphasizes God’s sovereign authority over Gentile nations

The Theme:

Christ in Daniel:
- Christ is the Great Stone Who will crush the kingdoms of this world – 2:34-35, 44
- Christ is the Son of Man Who is given dominion by the Ancient of Days – 7:13-14
- The Vision of the seventy weeks pinpoints the coming of the Messiah – 9:25-26

Chronological Order:
Chapter 1
Chapter 2
Chapter 3
Chapter 4
Chapter 7
Chapter 8
Chapter 5
Chapter 9
Chapter 6
Chapters 10-12
Outline by Bruce Wilkinson and Kenneth Boa in *Talk Thru the Old Testament:*

*Parts of the outline in Italics are by Dennis Sherman*

**Part One: The Personal History of Daniel – 1:1-21**

I. The Deportation of Daniel to Babylon – 1:1-7
   1. Daniel Lived in Difficult Days – 1-2
2. Daniel Was Resistant to Brainwashing – 3-7
   (1) Isolation (from his family and homeland) - 3

   (2) Indoctrination – 4

   (3) Compromise – 5
Daniel means “God Is My Judge”

Beltshazzar means “Bel’s Prince” or “Bel Provides”

Hananiah means “The Lord Is Gracious:
Shadrach means “Illumined by the Sun God (Rach)”
    Or: “I am very fearful (of God)”
Mishael means “Who Is What the Lord Is?”

Meshach means “Who Is As Aku (Moon god)?”
    Or: “I Am of Little Account”
Azariah means “The Lord Is My Helper”
Abednego means “The Servant of Nebo”
    Nebo was a corruption of Nabur – god of education / wisdom

II. The Faithfulness of Daniel in Babylon – 1:8-16
III. The Reputation of Daniel in Babylon – 1:17-21

C.F. Keil: Daniel "needed to be deeply versed in the Chaldean wisdom, as formerly Moses was in the wisdom of Egypt (Acts 7:22), so as to be able to put to shame the wisdom of this world by the hidden wisdom of God"

Daniel, Shadrach, Meshach, Abednego had an influence on:

- Nebuchadnezzar
- Evil-merodach
- Neriglissar
- Labashi-marduck
- Nabonidus
- Beshazzar
- Cyrus the Great of Persia
May-June 605 B.C.  Babylonian victory over the Egyptians at Carchemish

June-August 605 B.C.  Surrender of Jerusalem to Nebuchadnezzar, and Daniel and companions taken captive

September 7, 605 B.C.  Nebuchadnezzar, the general of the army made king over Babylon after the death of his father, Nabopolassar

September 7, 605 B.C. to April 1 604 B.C.  Nebuchadnezzar's accession year as king, and first year of Daniel's training

April 2, 604 B.C. to March 21, 603 B.C.  First year of the reign of Nebuchadnezzar, second year of training of Daniel

March 22, 603 B.C. to April 9, 602 B.C.  Third year of training of Daniel, and the year of Nebuchadnezzar's dreams
2:2
Magicians

Enchanters

Sorcerers

Chaldeans
B. God Reveals the Dream – 2:14-23

C. Daniel Interprets the Dream – 2:24-45
   (1) The Interpretation Revealed to Daniel – 24-30
(2) *The Description of the Statue* – 31-33

(3) *The Destruction of Statue* – 34-35

(4) *The Dream Explained* – 36-45
   1. *Babylon* – 36-38
2. Medo-Persia – 39a

3. Greece – 39b

4. Rome – 40-43
5. The Kingdom of God – 44-45

The “Stone” is an important picture of Messiah in Scripture
- Genesis 49:24
- Psalm 118:22
- Isaiah 8:14
- Isaiah 28:16
- 1 Peter 2:4-8

6 reasons we believe the church is not the kingdom spoken of here:
* Stone will become a mountain suddenly, not gradually (church didn’t suddenly fill the whole earth)
* although Jesus came in the days of the Romans Empire He didn’t destroy it
* during Jesus’s time on earth, the Roman Empire didn’t have 10 kings at once
* although Jesus is now the chief cornerstone of the church (Eph 2:20) and a stone that causes unbelievers to stumble (1 Peter 2:8), He is not yet a smiting Stone as He will be when He comes again
* the Stone (Messiah) will crush and end all the kingdoms of the world. The church has not and will not conquer the world’s kingdoms
* the church is not a kingdom with a political reality but the future kingdom will be
A Babylonian document from time of Nebuchadnezzar warns not to harm the statue that had been set up: “Beside my statue as king...I wrote an inscription mentioning my name...I erected for posterity. May future kings respect the monument, remember the praise of the gods...He who respects...my royal name, who does not abrogate my statutes and not change my decrees, his throne shall be secure, his life last long, his dynasty shall continue.”
Satraps=chief administrators of the king
Prefects=military commanders
Governors=governors of civil governments
Counselors=chief arbitrators
Treasurers=oversaw the money
Justices=lawyers, guardians of the law
Magistrates=judges in a stricter sense of the term – they gave a just sentence

Instruments:
Horn=probably made of animal horn
Pipe=wind instrument – perhaps similar to a flute
Lyre=triangular harp – plucked with a “pick” instead of fingers (like guitar) – gives high tones
Trigon=also called a zither (small harp)
Harp=some translations: psaltery
=a harp with a sounding board – plucked with fingers – gives low tones (complement the lyre)
Bagpipe=hard to identify this Aramaic word exactly. There is good linguistic evidence for identifying it as a type of drum

B. Daniel’s Friends Refuse to Worship – 3:8-12
C. Daniel’s Friends Trust God – 3:13-18

D. Daniel’s Friends Are Protected in the Furnace – 3:19-25

E. Daniel’s Friends Are Promoted – 3:26-30
III. Nebuchadnezzar’s Vision of a Great Tree – 4:1-37

A. Nebuchadnezzar’s Proclamation – 4:1-3

B. Nebuchadnezzar’s Vision – 4:4-18
C. Daniel’s Interpretation of the Vision – 4:19-27
D. Nebuchadnezzar’s Humiliation – 4:28-33

E. Nebuchadnezzar’s Restoration – 4:34-37
The following is taken from Exploring the Book of Daniel by John Phillips:
Jeremiah 50-51 should be read alongside Daniel 5. From Jeremiah Daniel learned, in advance, exactly what would happen on the last fateful night of the doomed empire. Jeremiah foretold the following events:
1. Babylon would be attacked from the north (1:3, 9, 41) by “the kings of the Medes” (51:11, 28).
2. The city would be well provisioned (51:26).
3. The city would trust in its enormous walls, towers, and high gates (51:53, 58).
4. The city would be taken by a clever strategy; it would be “caught in a snare.”
5. The successful strategy would be linked to the city’s water supply. Specifically, God would “make her fountain dry” (51:36).
6. The scheme would be connected with the flow of the Euphrates through Babylon. The “fords” (ferries) would be taken by surprise and the marshes would be set on fire (51:32)
7. At the critical time, a feast would be in progress at which all of the nobles and notables would be in attendance.
8. The drunkenness of these people would lead to their slaughter (51:57).
A. Belshazzar Defiles the Temple Vessels – 5:1-4

B. Belshazzar Sees the Handwriting – 5:5-9

C. Daniel Interprets the Handwriting – 5:10-29
MENE means “to count”, “to number”

TEKEL means “to weigh” or “to be found light or wanting”

PERES=divided

D. Belshazzar Is Killed – 5:30-31
V. Darius’ Foolish Decree – 6:1-28

A. Daniel Is Promoted – 6:1-3

B. Darius Signs the Foolish Decree – 6:4-9
C. Daniel Prays Faithfully – 6:10-15

D. Daniel Is Saved in the Lions’ Den – 6:16-24

E. Darius’ Wise Decree – 6:25-28 in contrast to his foolish decree
VI. Daniel’s Vision of the Four Beasts – 7:1-28

A. The Revelation of the Vision – 7:1-14
   1. Four Beasts – 7:1-8

The Beast Like a Lion with Eagles’ Wings:

The Beast Like a Bear:
The Beast Like a Leopard with Four Wings of a Bird:

Four heads refers to Alexander’s Four Generals who each took a part of his empire:
- Cassander (Greece)
- Lysimachus (Turkey)
- Seleuccas (Syria)
- Ptolemy (Egypt, Israel, Arabia)

The Beast That Was Terrifying and Dreadful and Exceedingly Strong:
2. “Ancient of Days” – 7:9-14
B. The Interpretation of the Vision – 7:15-28
   1. Interpretation of the Four Beasts – 7:15-23

The interpreting angel very briefly points to 2 key ideas in vs. 17-18:
- These beasts represent human kings and their kingdoms
- Their dominion won’t last forever but will be replaced by God’s kingdom
2. Interpretation of the Fourth Beast – 7:24-28

“A time, times, and half a time” = $1 + 2 + 1/2 = 3 1/2$
also called 42 months (Rev 11:2; 13:5);
Also called 1,260 days (Rev 11:3; Dan 12:6)
Also called ½ “week” of 7 years – Daniel 9:27
I. Daniel’s Vision of the Ram and Male Goat – 8:1-27

A. The Revelation of the Vision – 8:1-12
   1. The Ram – 8:1-4
2. The Male Goat – 8:5-8

Alexander’s empire was divided among his 4 generals
  Cassander took the west (Macedonia & Greece)
  Lysimachus took the north (Thrace, Bithynia, Asia Minor – today: Turkey)
  Seleucus took the east (Syria, Babylon)
  Ptolemy took the south (Egypt, Israel, Arabia)
3. The Little Horn – 8:9-12

1 Maccabees 1:44-50 referring to Antiochus’ command to Israel to depart from what God had commanded in the law about worship: “And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land, to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane Sabbaths and feasts, to defile the sanctuary and the priests, to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, so that they should forget the law and change all the ordinances. And whoever does not obey the command of the king shall die.”
B. The Length of the Vision – 8:13-14

C. The Interpretation of the Vision – 8:15-27
   1. Interpretation of the Vision – 8:15-19
2. Interpretation of the Ram – 8:20

3. Interpretation of the Male Goat – 8:21-22

4. Interpretation of the Little Horn – 8:23-26
Antiochus Epiphanes “without warning destroyed many”
1 Mac 1:29-30 “He came to Jerusalem with an impressive force, and addressing them with what appeared to be peaceful words, he gained their confidence. Then suddenly falling he fell on the city dealing it a terrible blow, and destroying many of the people of Israel. He pillaged the city and set it on fire, tore down its houses and encircling wall, took the women and children captive and commandeered the cattle.”

5. Response of Daniel – 8:27
II. Daniel’s Vision of the Seventy Weeks – 9:1-27

A. The Understanding of Daniel – 9:1-2

Daniel was studying Scripture related to the timing of their release from Babylon: Jeremiah 25:10-14; 19:10-14
Isaiah 44:28; 45:1
B. The Intercession of Daniel – 9:3-19

1. Daniel’s Preparation – 3

2. Daniel’s Petition – 4-19
   a. God and His Character – 4-9
b. God and His Commandments – 10-14
c. *God and His Covenant – 15-17*

d. *God and His Compassion – 18-19*
C. The Intervention of Gabriel – 9:20-23

The elements of the evening sacrifice were a type of the future sacrifice of Messiah
Lamb -
Grain -
Oil -
Frankincense -
Salt -

Summary of the prophecy:
- The entire prophecy has to do with Daniel’s people & Daniel’s city – nation of Israel, city of Jerusalem
- Two different princes are mentioned: Messiah the Prince & the Prince That Shall Come (antichrist)
- The entire time is specified as 70 weeks – the 70 weeks are divided into 2 parts (69 weeks & 1 week)
D. The Revelation of the Seventy Weeks – 9:24-27

6 objectives of God’s plan for the 70 weeks
• Finish the transgression

• Put an end to sin

• To atone for iniquity

• Bring in everlasting righteousness

• Seal both vision and prophet

• To anoint a most holy place
9:25
When the Seventy “Sevens” Begin – 25a

The decree to begin the seventy “sevens” could be one of the following decrees:

- **Cyrus in 538 BC (Ezra 1:1-4; 2 Chronicles 36:22-23)** –
  - Darius Hystaspes 519 BC – Reaffirmation of the Cyrus decree and decreed that government stop hindering Jews but help them instead (decree said nothing directly about rebuilding walls, etc.) – Ezra 6:12
  - Artaxerxes commissioned Ezra to go to Jerusalem and proceed with the temple services – Ezra 7:11-26 – 458 BC
  - Artaxerxes Longimanus 444 BC – commissioned Nehemiah to go to Jerusalem and take whatever steps were necessary to renovate the city and rebuild the walls – Nehemiah 2:1-9

2 Best choices are decree of Cyrus in 538 BC & decree of Artaxerxes Longimanus in 444 BC

Reasons to choose decree of Cyrus:
- This is the decree emphasized in Scripture
  - In prophecy – Isaiah 44:28; 45:1, 13
  - In fulfillment – 2 Chronicles 36:22-23; Ezra 1:1-4; Ezra 6:1-5; Ezra 6:6-12
  - The decree did include the building of the city – Isaiah 44:28; 45:18
- It is clear that the Jews did rebuild the city before Nehemiah came to rebuild the wall
  - Haggai 1:2-4 – 70 years before Nehemiah arrives the Jews are already living in homes
  - Ezra 4:12 – city was being rebuilt
  - Its termination would be the birth of JC
- From the decree of Cyrus to the birth of JC will be 483 years

Reasons to choose Decree of Artaxerxes Longimanus 444 BC:
- Sir Robert Anderson calculated that from the date of the decree in 444 B.C. to the day of the Triumphal Entry of Jesus into Jerusalem is exactly the number of days in the 69 “weeks” (483 years)
- More recently Dr. Harold Hoehner refined and updated the calculations of Sir Robert Anderson, based on additional historical information.
- The dates extend from the first of Nisan (March 5) 444 B.C. to the tenth of Nisan (March 30) 33 A.D.
When the Sixty-Nine “Sevens” End – 25b

Between the 69th and 70th “Sevens” – 26a-26b

Their Rejection of Christ – 26a
9:26b
Their Destruction by the Romans – 26b

During the 70th “Seven” – 27

Their Treaty with Anti-Christ – 27
Testimony of Rabbi Leopold Cohn (founder of Chosen People Ministries):
He read the following statement in the Talmud: “The world is to stand six thousand years, vis, two thousand confusion and void, two thousand with the law, and two thousand the
time of Messiah.” He read Rashi’s comment: “Because after the second two thousand
years, the Messiah must have come and the wicked kingdom should have been destroyed.”
Rabbi Cohen tells his story:
“This greatly excited my attention. I was accustomed to sit on the ground almost every
Thursday night at twelve o’clock weeping, crying, and mourning for about an hour, over
the destruction of Jerusalem and repeating the 136th Psalm. I was very anxiously awaiting
the coming of our Messiah, and now I saw that his time was over two thousand years ago,
according to the Jewish reckoning. I was surprised, and asked myself, ‘Is it possible that
the time which God had fixed for the appearance of our Messiah had passed away without
the promise of our true and living God being fulfilled?’ I never had had any doubt of the
truthfulness of the Talmud; I believed every part of it to be holy, not now I looked upon
this passage as a simple legend. It was then that I decided to search the Prophets
concerning the time of the Messiah.”
His first thought was to study Daniel, but then he remembered that the Talmud curses
anyone who studies concerning the end of the age, especially those sections of Daniel that
refer to the coming of the Messiah, and to the end of times.
Rabbi Cohn continues: “I thought that the minute I began to read that part of Daniel, a
thunderbolt would come down from Heaven and strike me dead. But another thought
came, suggesting that those Talmudists who made such statements must themselves have
studied Daniel and the other Scriptures, concerning the coming of the Messiah, and if they
did it, so would I. With fear and trembling, I opened the book, glanced over it, dwelling
particularly on the ninth chapter. My research led me to blame myself for suspecting the
holy word of the wise men. While I could see only as through a glass, for I was totally
ignorant of Jesus (Yeshua) the Messiah, who was cut off not for Himself, and therefore
could not understand thoroughly that the Messiah must have died for our sins, yet I
realized dimly that the Messiah must have come about four hundred years after Daniel was
told by the angel about the seventy weeks. There was gladness in my heart to find it true
that the Messiah should have come about that time, according to Daniel 9:24. But it was a
joy mingled with sorrow.”

Rabbi Cohn went on the read the New Testament and trusted in Jesus (Yeshua).
III. Daniel’s Vision of Israel’s Future – 10:1-12:13
The Book of Daniel contains 5 significant prophetic revelations
- Nebuchadnezzar’s dream - chapter 2
- Daniel’s vision of the 4 beasts - chapter 7
- Daniel’s vision of the ram and the goat - chapter 8
- The “Seventy Weeks” Prophecy – chapter 9
- Daniel’s vision of Israel’s future chapters 10 -12

A. The Preparation of Daniel – 10:1-21

1. Time of the Vision – 10:1-4
2. Vision of the Heavenly Messenger – 10:5-9
3. Touch of the Heavenly Messenger – 10:10-17

4. Strengthening by the Heavenly Messenger – 10:18-21

1. The Rule of Persia – 11:1-2

Three kings that shall arise in Persia: history gives us their names:
   Cambyses (529-522 BC)
   Darius Hystapes (Pseudo-Smerids) (522-521 BC)
   Darius I (521-486 BC)
Fourth king was Xerxes I (called Ahasuerus in Esther) (486-465 BC)

2. The Rule of Greece – 11:3-35
   (a) Alexander the Great – 3
(b) Alexander’s Generals and Their Descendants – 4-20
(c) Antiochus Epiphanes – 21-35

1. His Rise to Power – 21-24
2. *His Aggression* – 25-35
C. The Revelation of the Seventieth Week – 11:36-12:3

1. Prophecy of the Willful King – 11:36-45
   a. His Character – 36-39
      (1) His Royal Pride - 36
(2) His Religious Policy – 11:37

b. His Battles – 39-45
2. Prophecy of the Great Time of Trouble – 12:1

D. The Conclusion of the Visions of Daniel – 12:4-13
   1. Sealing of the Book – 12:4

2. Questions Regarding the Great Time of Trouble – 12:5-13