

The Dreams & Visions of the Prophet Daniel



Nebuchadnezzar's Dream

Daniel 2:31–45

I. INTRODUCTION:

A. *Who Was Daniel And How Did He Come to Be in Babylon?*

1. A man of great faith (1:8; 6:10)
2. A prophet of God (2:30)
3. A son of the royal house of Judah (1:1–6)
4. A captive of the children of Judah in Babylon (Daniel 1:1, 21; 10:1; Jeremiah 25:11; 29:10)

B. *The Circumstances of this Particular Vision:*

1. Nebuchadnezzar had a dream (2:1).
2. He called for his diviners to tell and interpret its meaning and they could not (2:2–9).
3. The king decrees that all his “wise men” be put to death (2:10–13). This decree included Daniel.
4. Daniel asks for time to ask God the interpretation (2:14–23).
5. Daniel stands before Nebuchadnezzar and praises Jehovah for the revelation and proceeds to give it (2: 24–30).

C. *What Did Nebuchadnezzar Dream?*

1. A great image in the form of a man (2:31–35).
2. The image composed of four elements: gold, silver, brass, iron mixed with clay.
3. A stone cut out without hands which struck the image, broke it into pieces and grew until it filled the whole earth.

II. DISCUSSION:

A. *The Four Elements Represent Four Kingdoms in Succession—*

1. The head of gold is Nebuchadnezzar (2:38).

2. The breast and arms of silver are an inferior kingdom (2:39).
3. The belly and thighs of brass shall bear rule over all the earth (2:39).
4. The legs of iron with feet of iron and clay (2:40) is a fourth kingdom as strong as iron which shall break in pieces and bruise (2:40).

B. The Fourth Kingdom “Shall Be Divided”—

1. (**Note:** This is one time that either God or the Pre-millennialists missed the time of the fulfillment. For the kingdom of God was to be established during the time of the Roman Empire that succeeded in order the Babylonian, the Medo-Persian, and the Grecian. So, even if Rome should come back into power after so many years, as Pre-millennialists say it must, it would not be the Roman kingdom that the prophet spoke of. It was to succeed the Grecian Kingdom, which was to succeed the Medo-Persian Kingdom, which was to succeed the Babylonian; therefore, another Roman Kingdom would be the wrong time, and the wrong kingdom. If Rome must return then why must not Babylon, Medo-Persia, and Greece?)
2. Pre-millennialists take this phrase and contrive a ten nation confederacy which will constitute a revived Rome.
 - a. They assume the image has toes.
 - b. They assume the ten toes are the ten horns of Daniel 7:7, 8.
 - c. They assume the ten horns represent ten kingdoms that come out of ancient Rome.
 - d. Then they “literalize” the “prophecy” in order to conclude it has not been fulfilled.
 - e. There is a clever answer to this which puts the Pre-millennialist into a dilemma. Read chapter seven and note that the ten horns become eleven, but the eleventh roots up three (a net of 8). Ten toes cannot be reconciled with eight horns, or as they say, the stone strikes the image in the ten toe

phase breaks them all, then one arises, so we have one tow left over!!! Also note the text says the stone struck the image in the “feet” (2:34)

2. The division is that strength and weakness.
 - a. “strong” (2:40)
 - b. “strength” (2:41)
 - c. “partly strong and partly broken” (2:42)
 - d. “they shall mingle themselves with the seed of men; but shall not cleave one to another; *even as* iron is not mixed with clay” (2:43)
3. Observe that the division is symbolized by the “iron and clay” and not the toes.

C. The Stone Strikes the Image “in the Days of These Kings”.

1. Obviously, the fourth kingdom is meant (see: the pronouns in 2:40–44)
2. Jesus tells us who kings these were in Mark 1:14, 15.
 - a. “After that John was put in prison
 - b. “In the fifteenth year of Tiberius Caesar (Luke 3:1)
 - c. Thus, the kingdom was to be established in the days during which the Caesars reigned.
3. Reply to the postponement theory:
 - a. If the kingdom of Daniel 2 and 7 was prophesied to be in the 21st century it could not have been at hand in the 1st century.
 - b. Now you cannot postpone what was not to occur.
 - c. Pre-millennialism arrays the OT prophets against Christ.

D. The Stone that Strikes the Image Represents the Restored Davidic Kingdom.

1. The Davidic Covenant (2 Samuel 7:13; Psalm 89)
 - a. Consider the punishment clause.
 - b. God would not punish forever (1 Kings 11:29–39c; Amos 9:15).
2. The throne of David became extinct with Coniah (Jeremiah 22:29–30).

3. However, God promised to restore the Davidic reign, it is the reign Daniel expects (Hosea 3:5; cf. Ezekiel 37:24).
4. God restored this reign to heaven (Acts 2:29–36).
5. There are many other points to be made on David’s throne for which we do not have time in this lesson, but will develop in a study just on “David’s throne.”

III. CONCLUSION:

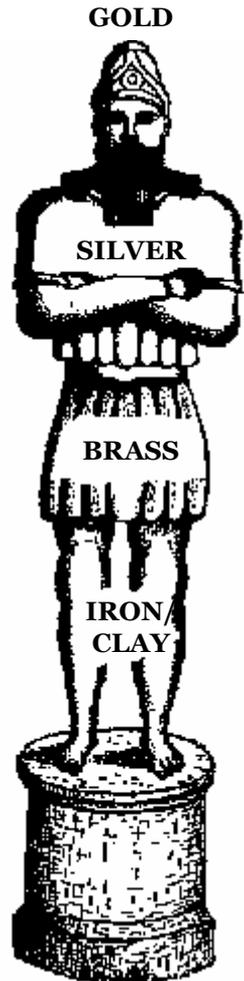
A. Recapitulation of the Main Interpretive Features of the Vision:

1. Four elements represent four kingdoms in succession
2. The division of the fourth kingdom was between strong and weak, a reference to socialization, not governmental entities .
3. The time of the kingdoms was fixed; postponement only causes contradiction
4. The kingdom was a restored Davidic kingdom in Christ established at Pentecost and reflected in the church.

B. Reject:

1. Assertions and assumptions
2. Demand statements of Scripture
3. Insist that harmony prevail in any interpretation.

Daniel's Dreams & Visions

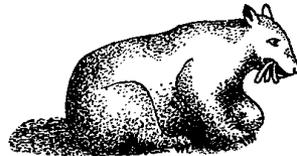


Daniel 2



Daniel 7:4; Jeremiah 4:7, 13;
Habakkuk 1:8; Ezekiel 17:3

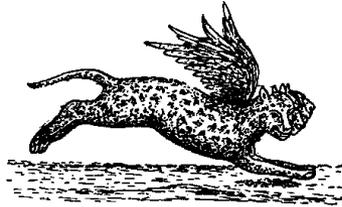
Daniel 5:28
Isaiah 13:17–19
Jeremiah 51:11



Daniel 7:5; 5:28; cf. 8:3



Daniel 8:3, 20; cf. 10:20; Esther 1:4



Daniel 7:6; cf. 8:8; 11:4



Daniel 8:4, 21–22; cf. 10:21; 11:3–4



Daniel 7:7–8; Revelation 13:1–2;
17:11–12; cf. Micah 4:13

The Latter Days
Daniel 10:14

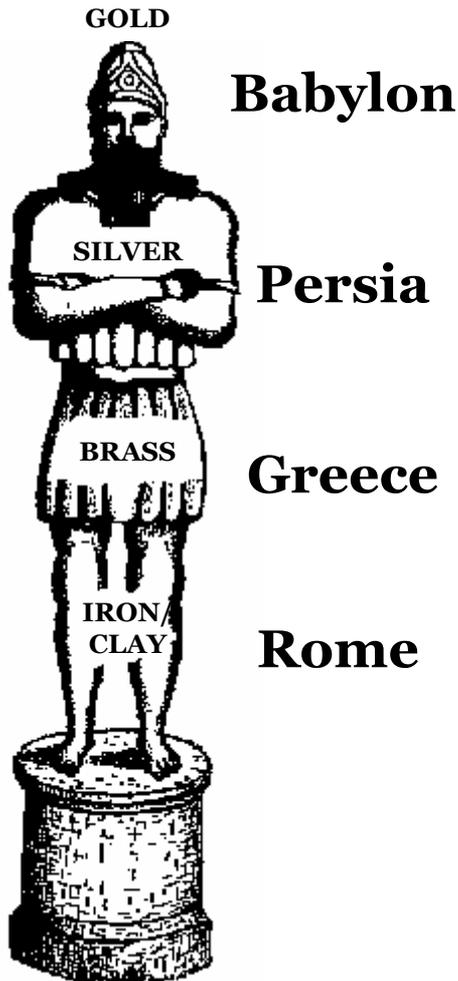
SOUTH/ Egypt
• Daniel 11:5–20

NORTH/ Syria
• Daniel 8:9–12
• Daniel 11:21
• Antiochus Epiphanes

The KING/ Rome
• Daniel 11:30–45
• Daniel 9:24–27
• Matthew 24:1–34
• Daniel 12:1–13



Daniel's Dreams & Visions



The Days of these Kings
Daniel 2:44

The Last Days
Isaiah 2:2; Micah 4:1

David's Days Fulfilled
2 Samuel 7:12-13

The Latter Days
Daniel 2:28; 10:14; Hosea 3:5

That Day
Isaiah 11:10-11

Time of the End
Daniel 12:4, 9

the 15th Year of Tiberius
Luke 3:1-3

Time Fulfilled
Mark. 1:15

David Dead & Buried
Acts 2:29

Spoken in Last Days
Hebrews 1:1-2

Receive One Another
Romans 15:7-12

Time of Desolation
Matthew 24:15; Luke 21:20

Daniel 2

The Great Tree Cut Down

Daniel 4:10–18

I. INTRODUCTION:

A. *The Circumstances of this Particular Vision:*

1. Daniel does not date this dream as he did the earlier dream (cf. Daniel 2:1).
 - a. However, it must have been in the latter part of Nebuchadnezzar's reign.
 - (1) It follows the narrative concerning Mishael, Hananiah and Azariah in the matter of Nebuchadnezzar's golden image (Daniel 3).
 - (2) The subsequent events indicate that it must have been after Nebuchadnezzar was stable in his kingdom and was well into the building phase of his administration (cf. 4:30).
 - (3) This dream probably occurred during the last decade of his reign between 572 and 562 B.C.
 - b. Of his reign Merrill Unger notes, "If we were to accept Nebuchadnezzar's own estimate of his life and work, we would conclude that he had little interest in his campaigns and that his real concern was the glory of Babylon and its gods. The chief concern of Nebuchadnezzar was for the great temple of Bel-Marduk at Babylon, known under the name E-sagila. This he rebuilt and greatly adorned and beautified. To the Nebo temple of E-zida at Borsippa he also gave unstinted means and time. Besides these two temples he carried on works of repair and construction in bewildering number and variety at Ur, Larsa, Sippar, Erech, and Kutha. The city of Babylon he also greatly beautified and strengthened. In it he built new streets and greatly strengthened its walls, so that the city was deemed impregnable. The worldwide glory of Babylon owed more to Nebuchadnezzar than to any other man (*New Unger's Bible Dictionary*, p. 911).

2. The account of this vision is given in the words of Nebuchadnezzar himself as it was recorded in an official letter to the people of the empire (4:1–3).
 - (a) This letter was written after the period of madness Nebuchadnezzar experienced in fulfillment of the dream (4:12, 16, 35).
 - (b) It was written as the fruit of repentance in praise of Jehovah, “the King of Heaven who is truth and righteousness and able to abase the proud” (Daniel 4:37).
3. Like the former dream, Nebuchadnezzar was terrified by what he saw in the night vision (4:5; cf. 2:1–3).
 - (a) Again, he sent for the magicians, astrologers, soothsayers and Chaldeans, all of whom were unable to tell the meaning of the dream (4:7).
 - (b) Finally, Daniel came before the king and was told the dream (4:8–10).
Once the interpretation came to Daniel, he was overwhelmed by it (cf. Daniel 3:24; 5:9; Jeremiah 2:12; Ezekiel 3:15). After encouragement from the king, Daniel gave the interpretation (4:19).

B. What Did Nebuchadnezzar Dream?

1. He saw a tree growing in the midst of the earth. This tree was strong and grew to a great height, even unto heaven. It was lush and filled with fruit giving shelter and providing food for fowl and beast. This beautiful tree was visible to the ends of the earth and all flesh resorted to it.
2. Then “a watcher,” that is, a Guardian came down from heaven and commanded that the tree be cut down, stripped of its branches and leaves with its fruit scattered and all the birds and beasts driven away from it. The only mercy shown the tree was that the stump was banded and left low to the ground.
3. The watcher decrees that the heart of the tree will be changed from that of a man to that of a beast until seven times have passed over it. He also states the

purpose for which this decree is made, “That the living may know that the Most High ruleth in the kingdom of men...” (4:17).

II. DISCUSSION:

A. *The Great Tree Is King Nebuchadnezzar—*

1. “It is thou, O King...” (4:22).
 - a. Nebuchadnezzar was grown strong (2:38a). His dominion reached to the end of the earth (cf. Isaiah 14:16, 17; Jeremiah 50:23; 51:7).
 - b. Babylon’s strength was a result of God’s decree concerning her (Habakkuk 1:5–11; Daniel 2:37; Jeremiah 28:14; 43:10; Ezekiel 29:19; 30:10, 24–25). It was His intent to give the nations to her and break all those that would not submit (Jeremiah 27:5–11; cf. 50:23).
 - c. Nebuchadnezzar was the head of gold, the nation Jehovah’s golden cup, and Babylon the golden city (Daniel 2:38b; Isaiah 14:4; Jeremiah 51:7). The kingdom of Babylon was a splendid one whose dominion stretched to the ends of the earth (4:22).
2. However, at the height of Nebuchadnezzar’s power, God said, “the kingdom is departed from thee” (4:13–16, 23, 31–32).

B. *The Great Tree Cut Down Represents the Kings “Dementia”—*

1. That the cutting down of the tree is to be equated with Nebuchadnezzar’s dementia is evident from the narrated facts in 4:31–33.
 - a. The tree cut down and left with his portion among the beasts (4:14–16, 23).
 - b. Another heart, changed from man to beast till seven times (4:16, 23–25).
 - c. Driven from men when another heart given (4:25, 32).
 - d. The kingdom departed when driven from men (4:31, 32).
2. Was Nebuchadnezzar “insane” or did he just appear to men to be so?
 - a. Nebuchadnezzar’s behavior was certainly abnormal and such that made ruling his kingdom impossible. However, we should not try and impose clinical definitions upon the workings of God.

- b. What do the Scriptures call his condition?
 - (1) “a *portion* with the beasts of the field” (a part, lot or apportionment)
 - (2) “let a beasts heart be given unto him”
 - (3) “*driven* from men” (to expel, to drive)
 - (4) “*understanding* returned to me” (reason, intelligence, consciousness)
 - (5) Daniel 5:21 explains his circumstances fully.
- c. That Nebuchadnezzar was not insane, that is, without rational capabilities, is evident from his own conclusion about the matter: “Now I 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” (Daniel 4:37).
 - (1) The Watcher decreed that Nebuchadnezzar should have this experience in order to learn a specific lesson, “Till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will” (4:25, 32).
 - (2) Therefore, we cannot attribute any behavior to Nebuchadnezzar that would suggest that he was not accountable before God during this event. Such is contrary to the intent of the vision and the record of the king. He was supposed to learn something, could learn something and did learn something—God rules in the kingdom of men.

C. The Banded Stump Represents Providence Preserving the Empire—

- 1. Daniel tells us what the band of iron and brass signifies: “Thy kingdom shall be sure unto thee” (4:26).
 - a. The lesson that Nebuchadnezzar was to learn was that “the Most High ruleth in the kingdom of men **AND** giveth it to whomsoever He will” (4:17, 25, 32; cf. 2:21; Psalm 83:18; Jeremiah 27:5; Acts 17:26).

- (1) Only God could preserve a kingdom to a man that wandered the fields like a wild beast eating grass and refusing to bathe (4:17; cf. 5:19, 22; 7:24).
 - (2) This explains Daniel's concern for the king when he understood the dream (4:19). It would have been better if the interpretation were for the king's enemies, then Nebuchadnezzar could use it as an opportunity against them.
2. Therefore, it was not God's intent to remove Nebuchadnezzar from the throne at this time but to teach him a lesson in humility (4:30–32; cf. Jeremiah 27:7).
- a. Nebuchadnezzar was a man lifted up by inordinate pride (cf. 5:20–21).
 - (1) "Great Babylon that **I have built...**"
 - (2) "By the might of **my hand...**"
 - (3) "For my majesty..."
 - (4) There is a wonderful comparison to be made between Nebuchadnezzar and Pharaoh (Exodus 5:1, 2; 9:13–17; Romans 9:17).
 - b. The truth was that Jehovah had built Babylon and exalted Nebuchadnezzar (see texts referenced above).
 - (1) Nebuchadnezzar knew this (Daniel 2:38).
 - (2) However, admiring the beauty of the accomplishments God had made possible, Nebuchadnezzar lost sight of the Almighty's influence, power and majesty failing to honor Him.
 - (3) What better demonstration of the truth of God's eternal greatness and dominion in heaven and earth than to preserve the most glorious kingdom on earth to a madman who wandered the fields with the asses and grazed like oxen (Daniel 5:21, 22).
3. Nebuchadnezzar could have avoided the imposed humiliation if he would humble himself under the hand of God (4:27; Jeremiah 18:7–10; 51:9; Jonah 3:10; 4:11).

D. The Length of the Seven Times Not Revealed—

1. Seven is a figurative number among the Hebrews signifying completion or totality—a full term.
 - a. Consider these texts as examples of this fact: Genesis 4:15, 24; 2 Chronicles 36:21; Isaiah 30:26; Daniel 3:19; Pro 6:31; Matthew 18:21.
 - b. A complete treatment of this idea is presented in the lesson on *The Seventy Weeks*.
2. Concerning the word “time” or “times,” the particular Hebrew word so translated only occurs in the book of Daniel. It means a set period or set time; however, it does not mean any specific measure of time.
 - a. Some argue that Nebuchadnezzar was “mad” for seven years. However, that cannot be proven from the use Daniel makes of the word (see: Daniel 2:9, 21; 3:5, 15; 7:12, 25).
 - b. It may be a year, a day, an hour or an appointed time (notice 3:5, 15 in particular).
3. How long was Nebuchadnezzar “mad”? He was “mad” until he learned that God rules in the Kingdom of men (4:16, 26, 34).

E. Response to the Watchtower Application of this Text—

1. “This is the interpretation...” (4:24)
 - a. There is no reason to conclude that the tree represents anything or anyone other than what Daniel describes.
 - b. What biblical principle or rule of hermeneutics would allow a conclusion other than “It is thou”?
 - c. To make the vision apply to anything other than Nebuchadnezzar’s dementia is pure speculation and borders on unbelief.
1. Jehovah’s Witnesses incorrectly make an application of this text to themselves and the Watchtower Organization:
 - a. “Seven times” meant seven literal years in the case of Nebuchadnezzar, deprived of his throne. The seven years were equal to 84 months or,

scripturally allowing 30 days for each month, 2,520 days. At Revelation 12:6, 14, there are 1,260 days mentioned and described as a “time, and times, and half a time,” or 3 ½ times. Seven times would be twice 1,260 days, or 2,520 days. By his faithful prophet Ezekiel Jehovah said: “I have appointed thee each day for a year” (Ezekiel 4:6). By applying this divine rule the 2,520 days mean 2,520 years. Therefore, since God’s typical kingdom with its capital at Jerusalem ceased to exist in the autumn of 607 B.C., then, by counting the appointed times from that date, the 2,520 years extend to the autumn of A.D. 1914” (*Let God Be True*, pp 251–252).

- b. “Expiration of the ‘seven times’ marks the time for the symbolic tree stump to be released from its bands. The time for reinstating Jehovah’s Theocracy was meant. What did result was a new sprout from the stump, namely, the Kingdom under Christ Jesus. It is a new theocratic government toward our earth, the New Jerusalem which comes down out of heaven from God (*ibid.*, pp. 252–253).
 - c. “When Jesus was on earth it was not his Father’s due time to set up the Kingdom, although Jesus then qualified as King. After his death on the torture stake and his resurrection from the dead, Jesus was exalted to heaven, there to await the ending of the ‘seven times’ before his installation as King. At the end of this period of waiting, in 1914, the prophecy became due: ‘Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies’” (*ibid.* p. 253).
2. Inherent weaknesses in this position:
- a. The fact that “one day” equals “one year” in Ezekiel does not establish that as a “scriptural principle” for interpreting all prophecy. Why not use the “one day” equals “a thousand years” principle of 2 Peter 3:8? The reason that interpretation is valid in Ezekiel is that God told Ezekiel to use that method in revealing His plans through the object lessons presented

(Ezekiel 4:1–6). However, it matters not since we have already shown there is no reason to accept the word “time” as having any specific unit of measure inherent in it. A “time” may be year, a month, a week or an hour. In Daniel four it was however long it took the king to learn God rules in the kingdom of men (see notes above).

- b. On what basis may we conclude that the banded stump is anything other than Nebuchadnezzar’s kingdom as it awaits him through the seven times? Daniel said, “It is thou, O King” (4:22). Daniel said the removal of the tree was “the decree of the Most High” (4:24). **Let the Watchtower Bible & Tract Society explain why God would cut down His own Kingdom!**
- c. Furthermore, the Watchtower rewrites ancient history in order to fit their theory that the Kingdom Theocracy was re-established in 1914. Nebuchadnezzar wasn’t even king of Babylon in 607 B.C. Zedekiah wouldn’t be on the throne until 597 B.C and the destruction of Jerusalem waited another 11 years after that. Jeremiah did not prophecy the end of the earthly reign of Davidic monarchs until the year that Zedekiah came to the throne (Jeremiah 22:28–30).
- d. This theory is one that has absolutely no basis in Scripture, history or hermeneutical studies. It is a complete fabrication which constitutes the wresting of the Holy Scriptures to one’s own destruction (2 Peter 3:16).

III. CONCLUSION:

A. Another Look at the Vision of the Great Tree Cut Down—

1. The “Great Tree” is Nebuchadnezzar (4:22).
2. It’s hewing down is God’s decree to afflict Nebuchadnezzar with “madness” until he learns “God rules in the kingdom of men” (4:25, 32).
3. The “banded stump” represents God’s providential preservation of Nebuchadnezzar’s kingdom unto him until the “seven times” pass (4:26).

4. The “seven times” are not specified as any particular amount of time, rather they represent the complete time it took for Nebuchadnezzar to learn the lesson that God rules in the kingdom of men.

B. *What Should We Learn from the Vision—*

1. The message is the same for us as well (4:17).
 - a. The vision was not just to Nebuchadnezzar.
 - b. It was intended for all to know what God taught him (4:17; cf. 5:17–23).
2. We live in times when men are secure in their economies and armies.
 - a. No nation arises or falls that it is not according to the appointment of the Almighty (Acts 17:26).
 - b. Pride in the accomplishments of any society which does not acknowledge the help of God is signaling the approach of a great fall (Proverbs 16:18; Psalm 9:17; Deuteronomy 8:11–20).
3. May we learn from Nebuchadnezzar and praise the God Most High Who is King of the Heavens and abases those that walk in pride (4:37).

The Handwriting on the Wall

Daniel 5:5, 24–29

I. INTRODUCTION:

A. *The Circumstances of this Particular Vision:*

1. “Whatever Nabonidus’ motivation, he was not in Babylon at a time of increasing need. His son Belshazzar became the effectual, but not an effective, ruler of the empire.
2. “Already in his sixties when Nebuchadnezzar died, Daniel lived through the years of increasing tension and, in the first year of Belshazzar’s co-regency, had a dream that greatly bothered him (Daniel 7). Two years later another dream agitated him even more (Daniel 8) as God revealed to Daniel that the Babylonian Empire was about to be destroyed by the Medes and the Persians. Daniel would have been well aware of these countries to the east, especially of the Persians, who had already expanded beyond their borders. Daniel might have wondered what the rise of Persia meant for Babylonia, but through God’s revelations he knew it meant the end of the empire he had served for almost fifty years. He was about to see his second “homeland” overthrown.
3. “As the years went on, Belshazzar continued on the throne in place of his absent father. The Persians under Cyrus encroached more and more on territories outside their homeland, and Persian banners were flown over Media, northern Mesopotamia, Armenia, India, and Asia Minor as far as the Halys River. After another campaign, Persian control extended all the way to the Aegean, where Sardis was made the new empire’s western capitol.
4. “The Babylonian Empire shrank as Persian power grew. By 546 the Persians were in control of southern Babylonia, and by 539 little more than the city of Babylon and its environs were left of the old empire. By this time Nabonidus

had returned from Tema, but his response to the empire's collapse was to gather various god statues into Babylon for their collective powers of protection.

5. "While the armies of Cyrus were on the outskirts of Babylon, Belshazzar held his famous banquet. With some justification Belshazzar believed that Babylon could never fall. The city occupied hundreds of acres; its outer wall was over seventy feet wide, so broad that chariots could pass each other along its top; it had towers and wide, wet moats. The inner city was protected by three sets of defensive walls, moats, and towers and a fortress with massive walls beside the palace.
6. "The palace was comprised of hundreds of rooms and several open courts—ample space for the throng Belshazzar invited to his banquet. Belshazzar's throne room, just off the central court, would be where the undecipherable handwriting suddenly appeared. Belshazzar became alarmed—especially when none of his diviners could deal with this inscription. This was outside the realm of their omen volumes. Then the queen came into the hail, and from the conversations that followed, it becomes clear that Daniel had been only a minor official since Nebuchadnezzar's death. Daniel came into Belshazzar's presence for the first time. Daniel was in his eighties when he explained the handwriting to Belshazzar. Belshazzar had promised that anyone who could read and interpret the inscription would be made 'third ruler in the kingdom' (Daniel 5:7–12). Although Daniel predicted doom for the king and the country, Belshazzar proved true to his word (Daniel 5:29). Shortly thereafter, Belshazzar was dead and the last of the Babylonian Empire fell.
7. "As Cyrus the Persian marched through southern Mesopotamia, most of the cities greeted him as a liberator. They were tired of Belshazzar and his negligent father, and they had heard positive reports of the way Cyrus respected people in his new territories. Cyrus was a master of propaganda; he

cast himself as a just man to those he ruled, as a ruler with happy subjects, as a benefactor to the needy, and as a king over kings. Cyrus also promoted himself as properly religious, and he wanted the Babylonians to believe that their god Marduk had elected him to rule.

8. "According to Herodotus, the Persians gained entry into Babylon by diverting the Euphrates and coming in through its riverbed. They met little resistance. The Bible says that Belshazzar was slain; Babylonian records report that Nabonidus was spared and treated as a harmless person who should be humored. Soon, Cyrus made a triumphal entry" [Alfred Hoerth, *Archaeology and the Old Testament*, pp. 380–385].

B. Who Was Belshazzar?

1. "The Babylonian records indicate that Belshazzar became co-regent in the third year of Nabonidus's reign (553 B.C.) and continued in that capacity until the fall of Babylon (539 B.C.). The Nabunaid Chronicle states that in the seventh, ninth, tenth, and eleventh years 'the king was in the city of Tema. The son of the king, the princes and the troops were in the land of Akkad (Babylonia).' During Nabonidus' absence in Tema, the Nabunaid Chronicle explicitly indicates that the New Year's Festival was not celebrated but that it was observed in the seventeenth year upon the king's return home. Accordingly, it is evident that Belshazzar actually exercised the co-regency in Babylon and that the Babylonian records in a remarkable manner supplement the biblical notices (Daniel 5; 7:1; 8:1)" [*New Unger's Bible Dictionary*, p. 155].
2. "**Nabonidus** (nab-o-ni'dus). The last ruler of the Neo-Babylonian Empire (556-539 B.C.), he is called Nabunaid in the cuneiform records. His son Belshazzar, who figures prominently in Daniel 5, was associated with him legally from his third regnal year to the capture of Babylon by Cyrus the Great, founder of the Persian Empire (539 B.C.)...No Babylonian document actually affirms that Nabunaid's son Belshazzar was present at the fall of Babylon, yet there is no

positive evidence against his participation in these events. Indeed, “of all known Babylonian records dealing with the situation at the close of the Neo-Babylonian Empire, the fifth chapter of Daniel ranks next to cuneiform literature in accuracy so far as outstanding events are concerned” (R. P. Dougherty, *Nabonidus and Belshazzar* [1929], p. 200). Joseph Free (*Archaeology and Bible History* [1950], p. 235) says: “The matter concerning Belshazzar, far from being an error in the Scriptures, is one of the many striking confirmations of the Word of God which have been demonstrated by archaeology” [*New Unger's Bible Dictionary*, p. 899].

3. “**Belshazzar**, Neo-Babylonian BEL-SHAR-USUR, Greek BALTASAR, or BALTHASAR (d. c. 539 BC), coregent of Babylon who was killed at the capture of the city by the Persians. Belshazzar had been known only from the biblical Book of Daniel (chapters 5, 7-8) and from Xenophon’s *Cyropaedis* until 1854, when references to him were found in Babylonian cuneiform inscriptions. Though he is referred to in the Book of Daniel as the son of Nebuchadnezzar, the Babylonian inscriptions indicate that he was in fact the eldest son of Nabonidus, who was king of Babylon from 555 to 539, and of Nitocris, who was perhaps a daughter of Nebuchadnezzar. When Nabonidus went into exile (550), he entrusted Belshazzar with the throne and the major part of his army. During his co-regency Belshazzar administered the government, his own estates, and those of his father, though, according to the Book of Daniel, famine and economic setbacks occurred late in his rule. According to the accounts in the Bible and Xenophon, Belshazzar held a last great feast at which he saw a band writing on a wall the following words in Aramaic: “mene, mene, tekel, upharsin.” The prophet Daniel, interpreting the handwriting on the wall as God’s judgment on the king, foretold the imminent destruction of the city. Belshazzar died after Babylon fell to the Persian general Gobyras without resistance on Oct. 12, 539, and probably before the Persian king Cyrus II

entered the city 17 days later" [www.omtaatoreta.com/encyclopedia/articlesB/BELSHAZZAR.htm].

4. "The Greek historian Herodotus, writing only about 90 years after the fall of Babylon, never mentioned Belshazzar and explicitly said the last king was Nabonidus. Until the 20th century, that was the final word on the subject apart from the Bible. This would be one of the things Christians would have to accept that there would be an explanation someday, without knowing the explanation. However, in the 20th century archaeologists have found a cuneiform table, called the "Persian Verse Account of Nabonidus". Belshazzar was the firstborn son of Nabonidus, and after his first three years of rule (553 B.C.), Nabonidus went into voluntary exile for ten years in Tema in Arabia, and Nabonidus appointed Belshazzar as the ruler. Significantly, when the Persians conquered Babylon, Nabonidus was not even there; he was in Tema in the northern part of Saudi Arabia. *When Critics Ask* p. 209 concludes on this, "Since Belshazzar was the subordinate of Nabonidus, his name was forgotten, because the ancient Babylonian and Greek historians were primarily interested in the reigns of the official kings. Daniel's record has proven to be amazingly accurate." *Encyclopedia of Bible Difficulties* p. 286 mentions an "inscription of Nabonidus" uncovered at Ur. This is likely the same as the "Persian Verse Account of Nabonidus". *Encyclopedia of Bible Difficulties* p. 286 also adds that other cuneiform documents say how Belshazzar presented sheep and oxen offerings at the temples of Sippar as "an offering of the king." Now Herodotus is considered generally to be very accurate. If Belshazzar's co-regency (under Nabonidus) was so insignificant that Herodotus, writing 90 years later, overlooked it, how could anyone expect the book of Daniel to naturally get this correct, unless Daniel were written at this time. Since Daniel knew more about this than Herodotus, it is simply amazing that some liberal scholars in the late Twentieth century still considered Daniel as a second century book. See 735

Baffling Bible Questions Answered p. 193 for more on this. See also: *Bible Difficulties and Seeming Contradictions* p. 65–66, *New Geneva Study Bible* pp. 1339-1340, and *Wycliffe Bible Dictionary* pp. 1170–1171 for more info” [www.BibleQuery.org].

C. What Did Belshazzar See?

1. The drunken feast—
 - a. A thousand princes, their wives and concubines are present in Babylon attending a feast appointed by Belshazzar (5:1, 2).
 - b. During the revelry, Belshazzar sends for the golden vessels taken from the Temple of Jehovah in Jerusalem (5:3). Upon being distributed to the guests the drinking continues with toasts being made to the gods of Babylon while drinking from these sacred vessels (5:4).
2. The apparition, “fingers of a man’s hand” —
 - a. In a place conspicuous and well lighted where all could see the fingers wrote on the wall of the palace: “MENE, MENE TEKEL UPHARSIN” (5:25).
 - b. Having completed the sentence, the hand disappears with the writing left for all present to contemplate.
 - c. The king saw all of this (5:5). He did not attribute the vision to drunkenness. As a matter of fact, it seems to have had quite a sobering effect upon him (5:6).
3. “Read this writing and show me the interpretation thereof” —
 - a. The king is terrified by what he has seen and desperate to know what it means. As his grandfather before him, he sends for the astrologers and the soothsayers.
 - b. They are impotent to reveal the meaning of the writing (5:7–9). (Is it any wonder? See Ezekiel 21:21.)
 - c. Finally, “the queen,” probably the king’s mother (Nebuchadnezzar’s daughter), reminds him about Daniel (5:10–12).

4. The prophet arrives and reads the message—
 - a. The king examines Daniel and offers him the third place in the kingdom (5:13–16)
 - b. Daniel refuses the king’s rewards, but promises to grant his request (5:17).
 - c. However, before revealing the interpretation, Daniel reproves Belshazzar for his arrogance and pride (5:18–23).
 - (1) It is helpful to realize the timing involved in this appearance to Belshazzar and the other visions which Daniel saw during his reign (Daniel 7–8).
 - (2) The handwriting appeared on the wall in 539 B.C. (the night of the demise of Babylon).
 - (3) However, the visions of the four beasts, the Ancient of Days & the Son of Man, and the He-goat and Ram were received in the first and third years of Belshazzar’s co-regency with Nabonidus (ca. 553 and 551 B.C., see: Daniel 7:1 and 8:1).
 - (4) Daniel is fully versed at this point on the impending fall of Babylon. The handwriting on the wall is intended to complete the revelations and make an announcement of judgment to Belshazzar.

II. DISCUSSION:

A. MENE, MENE, God Hath Numbered Thy Kingdom and Finished It—

1. The word “mene” means “numbered” and “completed” or “finished”.
 - a. “{men-aw'} to count, appoint:--number, ordain, set” (*Strong’s Concordance*).
 - b. “Mene', which, however it is pointed, must be taken from the verb menah, is said to have indicated that God had numbered (the days of) Belshazzar's kingdom and finished it (or delivered it up). Both of these meanings can be shown to be proper to the menah” (*International Standard Bible Encyclopedia*).
 - c. “In all the three words there lies a double sense, which is brought out in the interpretation. [MENE] for the sake of the impression, or perhaps only of

the parallelism, is twice given, so as to maintain two members of the verse, each of two words. In the numbering lies the determination and the completion, or the conclusion of a manner, a space of time. Daniel accordingly interprets [MENE] thus: God has numbered thy kingdom, i. e., its duration or its days, and has finished it, i. e., its duration is so counted out that it is full, that it now comes to an end (*Keil & Delitzsch*).

2. From foundation of the world God had determined the limits of the Babylonian empire and the duration of its days.
 - a. This is true of all the nations (*Acts 17:26*)
 - b. That Babylon would have a limited existence was prophesied by God's prophets (*Habakkuk 1:5-2:8; Isaiah 46:1-47:15; Jeremiah 27:4-7*).
 - c. The rise and fall of the nations was the subject of all of Daniel's prophecies during this period—500 years of human history revealed in advance.
3. The time on God's schedule had arrived for Belshazzar and Babylon to go.

B. TEKEL, Thou Art Weighed in the Balances and Art Found Wanting—

1. The word "tekel" means "
 - a. "{tek-al}" to balance: be weighed" (*Strong's Concordance*).
 - b. "Teqel, on the contrary, is interpreted as coming from two roots: the first, teqal, 'to weigh,' and the second, 'to be light or wanting'" (*ISBE*).
 - c. "In [TEKEL] there lies the double sense to weigh...to be light, to be found light ...The interpretation presents this double meaning: Thou art weighed in the balances and art found too light, wanting in necessary weight, i. e., deficient in moral worth. As to the figure of the balance (cf. *Job 31:6, Psalms 62:10*" (*Keil & Delitzsch*).
2. The figure comes from the ancient practice of weighing money.
 - a. In ancient times all currency was specie or "hard," that is, made of some metal that was regarded as precious: gold, silver or copper. There was no paper money.

- b. Dishonest men would shave the edges of metal coins with a knife, trimming just a little weight from each one eventually to garner enough for casting their own ingots, coins or jewelry (Genesis 24:22; Joshua 7:21; Judges 8:26). Thus arose the practice of weighing money in the balance in order to determine if it was “light” or “wanting” (Genesis 23:16; 43:21; 1 Chronicles 20:2; Ezra 8:25-29; Isaiah 46:6; Jeremiah 32:10; Zechariah 11:10).
- c. The figure comes from the reality that all men must be judged or measured to see if they are what they appear and profess to be (Ecclesiastes 3:17; Psalms 7:11). God is the great assayer of men and nations, weighing them in His balances of righteousness (1 Samuel 2:3; Job 31:6; Isaiah 26:7; Exodus 16:4; 20:20; Deuteronomy 8:2; Psalms 26:2).

C. PERES, Thy Kingdom Is Divided & Given to the Medes and Persians—

1. The word “peres” means “divided” or “broken up” and may refer to Persia.
 - a. “{per-as'} to split up:--divide” (*Strong’s Concordance*).
 - b. “Perec (or parcin) also is interpreted as coming from two roots: first, perac, ‘to divide’ (Hebrew paras or parash; Babylonian parasu), and the second as denoting the proper name Parac, ‘Persia.’ Thus interpreted, the whole story hangs together, makes good sense, and is fully justified by the context and by the language employed” (*ISBE*).
 - c. “Daniel uses in the interpretation the singular...which, after the analogy of [TEKEL], may be regarded as participial, and he interprets it accordingly, so that he brings out, along with the meaning lying in the word, also the allusion to the Persians: thy kingdom is divided, or broken into pieces, and given to the Medes and Persians. The meaning is not that the kingdom was to be divided into two equal parts, and the one part given to the Medes and the other to the Persians; but [PERES] is to divide into pieces, to destroy, to dissolve the kingdom. This shall be effected by the Medes and Persians, and was so brought about when the Persian Cyrus with the

united power of the Medes and Persians destroyed Babylon, and thus put an end to the Chaldean kingdom, whereby the kingdom was transferred first to the Median Darius (Daniel 6:1 5:31), and after him to the Persian Cyrus (*Keil & Delitzsch*).

2. God had purposed that Babylon would be destroyed by the Medo-Persian Alliance.
 - a. Isaiah first announced Babylon's fall to the neighboring Medes in his burden against them (Isaiah 13:17; 21:2).
 - b. After him, was Jeremiah (51:11, 27-29).
 - b. Finally, Daniel gradually revealed the identity of the "Silver Kingdom" (2:39) like a bear (7:5) which was "inferior" to Babylon (2:39) to be the "ram" of Media and Persia (8:20).
 - c. As noted above Cyrus' armies under the leadership of Darius the Mede advanced against Babylon that night and entered the city with little resistance. Belshazzar was slain before the day dawned (5:30).

III. CONCLUSION:

A. MENE, MENE, TEKEL, UPHARSIN—

1. Belshazzar had opportunity to know the character and expectations of the Holy God (5:18-22).
 - a. He was lifted up with pride and glorified Him not as God (5:23).
 - b. For this he was accountable, judged and found wanting.
 - c. his punishment was swift, certain and irrevocable (5:30).
2. What have you done with your opportunities to know God?
 - a. He is not far from any one of us (Act 17:27).
 - b. However, He has commanded all men to repent (Acts 17:30).
 - c. As He came in judgment of Belshazzar, so will He come in judgment of us all (1 Thessalonians 5:2-5; 2 Peter 3:9-12; cf. Matthew 24:43; Luke 12:39).

B. Will the Kingdom Be Taken From You? (Daniel 5:26, 28, 31)

The Four Beasts & the Ancient of Days

Daniel 7:1–28

I. INTRODUCTION:

A. *The Circumstances of this Particular Vision:*

1. “The first year of Belshazzar...” (Daniel 7:1).
 - a. Belshazzar was the Son of Nabonidus and grandson of Nebuchadnezzar.
 - b. He became co-regent with his father in 553 B.C. and continued in office until the fall of Babylon in 539 B.C. (*Unger’s Bible Dictionary*, p. 155).
 - c. These facts accord with the history recorded by Daniel (see: 5:1; 7:1; 8:1).
2. Therefore, this vision occurred in approximately 553 B.C. The events of Daniel five must have occurred in 539 B.C.

B. *What Did Daniel Dream?*

1. The four beasts arising out of the Mediterranean.
2. The vision of the Ancient of Days, that is, Jehovah.
3. The interpretation by one who stood by.

II. DISCUSSION:

A. *The Four Beasts Represent the Four Kingdoms In Nebuchadnezzar’s Dream—*

1. The lion with wings that stood like a man and was given a man’s heart (7:4) is Babylon.
 - a. The humiliation of the first beast revealed by the plucking of the wings , the giving of a man’s heart and being made to stand on two legs (7:4).
 - b. Nebuchadnezzar was humiliated by being made to go on all fours and graze (Daniel 4:16, 25, 28–33, 37).
 - c. The humiliation pictured in the vision is that revealed by Daniel to Belshazzar (Daniel 5:1ff).

2. The bear raised on one side with three ribs in his mouth is Medo–Persia (Daniel 2:39; 5:18–28; 8:20).
3. The leopard with four heads and four wings is Greece (Daniel 2:39; 8:21)
4. The diverse beast with iron teeth and brass nails is the fourth kingdom, the Roman Empire (Daniel 2:40–45; 7:23)
 - a. The prophecy: In the days of the 4th World Kingdom God will set up His kingdom. (v. 40. 44)
 - (1) The *first* was the Babylonian (v. 36–38).
 - (2) The *second* was the Medo–Persian.
 - (3) The *third* was the Grecian Kingdom of Alexander.
 - (4) The *fourth* world kingdom was the Roman.
 - b. *Fulfillment*: The Roman Empire, in the days of “*these*” kings shall God set up a kingdom (v. 44).
 - (1) Luke 2:1, In the days of the Caesars of the Roman Empire.
 - (2) Matthew 3:1–2, John preached, “the Kingdom of heaven is *at hand*.”
 - (3) Matthew 10:5–7, The Twelve preached, “the kingdom of heaven is *at hand*.”
 - (4) Luke 10:9, “the 70 preached, “the kingdom of God is *come nigh* unto you.”
 - c. In Mark 1:14–15 the time for the kingdom is fulfilled. If the kingdom was not fulfilled, then it was not fulfilled when the time for it was fulfilled; it was not fulfilled at the time God said it would be fulfilled. (**Note:** This is one time that either God, or the Pre–millennialists missed the time of the fulfillment. For the Kingdom of God was to be established during the time of the Roman Empire that succeeded in order the Babylonian, the Medo-Persian, and the Grecian. So, even if Rome should come back into power after so many years, as Pre–millennialists say it must, it would not be the Roman kingdom that the prophet spoke of. It was to succeed the

Grecian Kingdom, which was to succeed the Medo–Persian Kingdom, which was to succeed the Babylonian, therefore, another Roman Kingdom would be the wrong time, and the wrong kingdom. If Rome must return, then why should not Babylon, Medo–Persia and Greece?

B. The Ten Horns of the Fourth Beast Are Ten Kings—

1. That is what the one who stood by said (7:24).
2. That is what we must conclude from Daniel 2:44 which is parallel to Daniel 7:23–25.
3. **Objection:** “Yes, but a horn may represent a ‘Kingdom’ as in Daniel 8:8–9, 20–23.”
 - a. True, however, where does Daniel 7 say they are kingdoms?
 - b. Luke set the time by kings (Lk. 3:1, 2).
 - c. We are not at liberty to assign a meaning to them other than what the inspired interpreter gave (7:16).
4. **Objection:** “Literal history does not fit the Roman Caesars.”
 - a. I would point out first that Pre–millennialism does not fit Daniel 7.
 - (1) Ten toes equal ten horns equal a ten nation confederacy under one king.
 - (2) Arbitrary to jump from kingdom to king when Daniel writes “another little horn” and “whose look was more stout than his fellows.”
 - (3) If a horn is a kingdom then the millenarians have got all the problems they can handle (scenario of stone vs. their scenario).
 - b. The facts in the main fit this interpretation very well.
 - (1) The first ten emperors were: Augustus Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian and Titus.
 - (2) The eleventh emperor was Domitian, and he was a great persecutor of the saints (cf. 7:8, 20, 21, 23).

(3) Furthermore, Domitian was the most demanding of all the Caesars in his claims for deity (cf. 7:25; 2:20, 21).

(4) Summary:

(a) Domitian was a king of the Roman Kingdom.

(b) Domitian was a persecutor of God's people.

(c) Domitian was a king who claimed divinity.

C. *The Saints Possession of the Kingdom Is Certain Because Jehovah Judges His Enemies—*

1. Daniel is troubled by what he sees in the vision.

a. Obviously the devouring, breaking and stomping (7:7) of the fourth beast is directed toward the saints (7:21).

b. Not only did he "make war" with them, but he prevailed over them. This caused Daniel great dismay. He is concerned about the survival of the kingdom.

c. Daniel was troubled by the persecution. Like some today, he wondered if the kingdom truly existed if wicked men had the power to persecute it and ravish it unmercifully.

d. The message of the vision is that while it may not look like the righteous are victorious they are—theirs is the kingdom forever and ever. It will not be taken away from them or left to another people (2:44, 45; 7:14, 18).

2. This vision was fulfilled specifically in the first century church:

a. The kingdom is spoken of in the NT as being in existence during the days of the Roman kings (Acts 14:22; 19:8; 20:25; 28:23, 31; Rom. 14:17; 1 Cor. 4:20; 1 Cor. 6:9, 10; 1 Cor. 15:24, 50; Gal. 5:21; Col. 1:13; Col. 4:11; 1 Thess. 2:12; 2 Thess 1:5; Heb. 1:8; Heb. 12:28; Rev. 1:9).

b. This kingdom is the church (John 3:5; Mt. 16:18; Mk. 9:1; Acts 1:8; 2:1–4).

c. Rome opposed and persecuted Christianity (the Revelation of John is proof of that proposition).

(1) They were the willing hands of Satan against Christ (Acts 2:23; 4:27).

(2) They continued to do his work against the church (Acts 8:1; 9:1; 12:1; 16:19–24; et. al.).

(3) The persecution increased under Nero and again under Domitian.

d. However, Rome could not destroy the Kingdom, but God did destroy Rome (Rev. 14:8). The church exists, it continues to grow and prosper, but where is Rome?

3. Objection: “Daniel 7:22 says that the saints possessed the kingdom when God judged, that is not Acts 2 or even Domitian.”

a. Every time a Pre-millennialist sees “coming” he reads “second” before it.

b. God comes in His judgments (Isa. 19:1; Rev. 2:5, 16; 3:3; Mt. 24:30, 34).

c. The references to the saints possession of the kingdom is to the public manifestation of God’s sovereignty (cf. Lk. 21:31; Mk. 13:29).

d. This passage, however, does deal with Pentecost.

1. Daniel 7:13, 14 reveal the Son of Man coming *to* the Ancient of Days *with* the clouds of heaven.

2. **Fulfillment:**

a. Points of the prophecy:

1. Son of man (Christ) came *to* (not “from”) the Ancient of Days (God) “with” the clouds of heaven.

2. There was given to Him:

a. Dominion

b. Glory...honor

c. Rule

d. The dominion was everlasting and the kingdom was that which shall not be destroyed.

b. Scripture evidence:

1. Christ ascended *to* God, the Father, *with* the clouds of heaven (Acts 1:9; Acts 2:32–33; Heb. 1:3).

2. At this time there was given Him:
 - a. Dominion (Eph. 1:18–23; 1 Pet. 5:11; Jude 25)
 - b. Glory (1 Pet. 1:21; Luke 24:24–27; Eph. 1:18–23; Eph. 3:21; 1 Tim. 3:16; Heb. 2:9–12).
 - c. Rule (Acts 2:30, 36; Eph. 1:22; Jno. 3:3; Heb. 1:3, 8; Col. 1:13).
 - d. These were of everlasting duration (1 Pet. 5:11; Jude 25; Rev. 1:5; 2 Pet. 1:11; Rev. 1:8).
3. Pre-millennialism does not fit the passage.

D. The Kingdom Daniel Saw Was an Eternal Kingdom & Not One of Only One Thousand Years Duration—

1. Notice how Daniel describes the kings and the earth (7:12, 25–26).
2. Daniel saw no kingdom of a mere thousand years existence but an *eternal* kingdom (cf. Heb. 12:28; 1 Cor. 15:28).

III. CONCLUSION:

A. Review the Main Points of the Vision in Daniel Seven:

1. The four beasts are the four kingdoms of Nebuchadnezzar’s dream.
2. The ten horns are ten kings not nations in a confederacy— the eleventh is Domitian.
3. The saints’ possession of the kingdom is certain because Jehovah judges his enemies.
4. The kingdom Daniel saw was an eternal kingdom.

B. Having Received this Kingdom...

1. We look for Christ to return for His saints and judge the wicked.
2. While we wait, we confidently endure through faith knowing that He ever lives and rules in righteousness.

The Ram & the He-Goat

Daniel 8

I. INTRODUCTION:

A. *The Circumstances of this Vision:*

1. The third year (550 B.C.) of the reign of king Belshazzar (cf. 7:1 and 5:1 ff.; see notes from lesson 2).
2. "A vision appeared," unlike before Daniel has a vision which he differentiates from a dream (cf. 7:1, 2; 2:19). Before Daniel had been asleep, this time he was by the river Ulai in Elam (3:2).
3. "After that which came to me at the first," seems to be a reference to the vision of chapter seven (7:1) but could refer back to Nebuchadnezzar's dream (2:19).

B. *What Did Daniel See in the Vision?*

1. A ram with two horns, one higher than the other pushing westward, northward and southward (8:3, 4). This ram became great.
2. An he-goat from the West with one great horn between his eyes coning so fast that his hooves touched not the ground.
3. The he-goat butted the ram and broke his horns and stamped him with his feet and none could deliver the ram.
4. After this the he-goat waxed great for a while, but his horn was broken and four horns came up in its place one to the north, south, east and west.
5. A little horn came up and great against the south and the east and the glorious land. His greatness was such that he caused the sacrifice to be taken away and the sanctuary to be cast down.
6. Two saints talking reveal the oppression of the sanctuary lasts 2,300 days.
7. Then Gabriel came and explained the vision and how it related to "the time of the end."

II. DISCUSSION:

A. *The Ram with Two Horns Is Medo–Persia (8:20)*—

1. The Medes and the Persians were east of Babylon (before the River Ulai).
When their expansion began it was West to Babylon, then north up the Euphrates River, then south through the Fertile Crescent into Egypt (8:4).
2. The Persian influence was greater in the latter days of the empire (8:3, cf. 7:5; 5:31; 10:1, 13, 20; 11:2; Isaiah 13:17; 21:2; Esther 1:19).
3. This establishes the identity of the second kingdom, the silver (2:32) kingdom, the bear raised up on one side.

B. *The He–Goat with One Horn, then Four Horns Is Greece (8:21)*—

1. The Greeks were West of the Persian Empire and under the leadership of Alexander flew against Persia dominating Asia to the Indus River between 335 and 323 B.C. (8:5–7, 21).
2. Upon Alexander’s death there are 13 contenders for his empire. The result was a four way division (8:8, 22).
3. These four kingdoms were: Macedonia, Thrace, Egypt and Syria (The Seleucid Empire)

C. *The Little Horn Is a Persecuting King Which Comes Against the People of God in the Days of the Kingdom of Greece (8:23)*—

1. The Seleucid Empire emerges as the dominant force in the world after Alexander’s death.
 - a. Seleucus Nicator I (312 B.C.)
 - b. Seleucid Antiochus II Theos
 - c. Seleucus II Callinicus
 - d. Seleucus III Soter
 - e. Antiochus II Great (Greatest king)
 - f. Antiochus III
 - g. Seleucus IV
 - h. Antiochus IV Epiphanes (persecutor of the Jews)

2. The major rival force in the world at this time is Egypt under the reign of the Ptolemy's.
 - a. Egypt and Syria war with one another for 200 odd years.
 - b. Palestine is in the center of this conflict under the influence first of Egypt then of Syria.
 - c. Palestine comes under the influence of Syria after Antiochus II and III defeat Egypt in 198 B.C (Daniel 8:9)
 - d. It is not until 164 B.C. that Israel is free of the defiling influence of the Seleucid kings.
3. Thus, we understand the little horn to represent Antiochus IV Epiphanes who persecuted Jews in Palestine from 170–164 B.C. (Daniel 8:24–26).
 - a. “The latter time of their kingdom,” shortly after this the Seleucid Empire slides and falls
 - b. “The transgressors are come to the full,” these are likely those Jews who were willing to be Hellenized.
 - c. “The daily sacrifice” (8:11) , there were offerings ordained for the Temple Worship to take place morning and every evening (Numbers 28:3, 4; 29:6; Exodus 29:38, 39).
 - d. “The sanctuary” is first the tabernacle (Exodus 25:8, 9), then the temple (1 Chronicles 22:19).
 - e. “Magnified himself even to the prince of the host of heaven,” also “the Prince of princes” which is Jehovah.
4. This defiler of holy things and persecutor of the saints would be broken “without hand” (cf. Daniel 2:34, 44).

D. “The End” Spoken of in these Verses Is the Time Appointed by God for the Events of the Vision to Occur & not the End of Time (8:17, 19)—

1. This phrase occurs several times in this book (8:17, 19; 11:13, 27; 12:4)
2. The passage that helps us understand is Habakkuk 2:2, 3.

3. Therefore, the vision would be fulfilled in its time. That time is specified as the "latter time of their kingdom" (8:23; cf. 8:21).

III. CONCLUSION:

A. *What Have We Learned?*

1. The identity of the second and third kingdoms.
2. A possible identity for the little horn, but a sure knowledge of his activity and coming judgment.
3. The time frame of these events the days of the third kingdom.
4. Not to look for the fulfillment of these things in current events.

B. *An Important Point to make for the Pre-millennialist—*

1. Daniel is told in 8:26, "Shut thou up the vision."
2. John, in Revelation 22:10, is given the opposite command.
3. The reason for the command is that "it belongeth to many days to come."
 - a. The vision was received in 550 B.C.
 - b. It was complete in 164 B.C. (8:14, 25).
 - c. That's less than 400 years, but the Lord says that is many days."
 - d. John was given the opposite command for the opposite reason, "For the time is at hand."
4. Compare Daniel 8:26, Revelation 1:1, 3 and 22:6, 10 and ask yourself if it is possible for John to have written about things 2,000 years in the future.

The Seventy Weeks

Daniel 9:20-27

I. INTRODUCTION:

A. *The Circumstances of This Vision:*

1. The first year of Darius the son of Ahasuerus of the Medes, king of the Chaldeans.
 - a. Babylon fell in about 539 B.C. (see: Daniel 5:1 ff.)
 - b. This Darius came to rule as a result of this fall (5:31). His identity is unknown outside the Bible.
 - c. I am of the belief that the first year of Darius and the first year of Cyrus (2 Chronicles 36:20–23; Ezra 1:1–4) are the same year.
 - (1) This is so because Daniel understood the fulfillment of Jeremiah's prophecy (Daniel 9:2) in that year and Cyrus' first year was the year of the decree to build the temple (Isaiah. 44:28; Ezra 1:1-4, etc.).
 - (2) Chapter ten follows chronologically after chapter nine; it is the third year of Cyrus. If Cyrus' third year and Darius first year are the same (as McGuiggan argues), then Daniel did not understand Jeremiah's prophecy until two years after Cyrus gave the decree (Daniel 10:1; Ezra 1:1; 2 Chronicles 36:23–24)—a conclusion which is impossible to accept.
 - (3) Daniel 6:28 can be understood easily as a concurrent reign with Darius being a governor of Chaldea (9:1) under the imperial rule of Cyrus (10:1).
 - (4) Chapter 11:1 does not date the vision which Daniel sees but is a statement of fact made by Gabriel concerning the events of Daniel chapter five.
2. Daniel understood the prophecy of Jeremiah.

- a. Jeremiah 25:11, 12
 - b. Jeremiah 29:10–14
 - c. Isaiah 44:28
 - d. Isaiah 45:1–3, 13
3. Daniel began to pray for forgiveness of sins and the restoration of Israel to Palestine (9:3–10).
- a. Daniel 9:11, 13
 - b. Deuteronomy 30:1–10
 - c. Leviticus 26:14–45

B. What Did Daniel See in the Vision?

1. He saw Gabriel (Daniel 8:16; 7:16; 2:16).
 - a. Gabriel came to give Daniel understanding of the vision.
 - b. Gabriel also gives Daniel assurance that God heard his supplication (9:23).
 - c. Do angels have wings? They have some means of flying (Daniel 9:21). The Cherubim of Ezekiel 1 and the Seraphim of Isaiah 6 certainly do have wings.
2. The vision of seventy weeks, in which Daniel saw:
 - a. “Thy people and the holy city...”
 - b. The rebuilding of the temple and Jerusalem.
 - c. The Messiah.
 - d. The Messiah cut off.
 - e. The temple and Jerusalem destroyed.
3. Unlike previous visions, Daniel does not see anything concerning the four empires. Daniel’s vision is related to his prayer for Israel’s restoration and the future of the nation.

II. DISCUSSION:

A. How Shall We Reckon The Seventy Weeks?

1. The non-millennial chronological view:

- a. Views each day as one year. Therefore, the 70 “weeks of years” total 490 years.
 - (1) This is based upon an arbitrary application of the figures established in Numbers 14:34 and Ezekiel 4:4–6 to this text.
 - (2) Halley states, “As if the angel were saying, ‘The captivity has been 70 years; the period between the captivity and the coming of Messiah will be seven times that long’” (*Handbook*, p. 349).
- b. Reckons the date from which the weeks are to be counted from the decree of Artaxerxes in Ezra 7:1 ff. that was given in 458 B.C.
 - (1) There are four decrees to rebuild the temple and Jerusalem generally considered in this matter: **Cyrus** (536 B.C., 2 Chronicles 36:23–24; Ezra 1:1–4; **Darius** (520 B.C., Ezra 4:24); **Artaxerxes** (458 B.C., Ezra 7:1 ff); **Artaxerxes** (444 B.C., Nehemiah 2:1–8).
 - (2) Of these, only the first is the subject of prophecy (Isaiah 44:28; 45:13).
 - (3) No scheme of reckoning is based on the decree of Darius in 520 B.C.
- c. Makes no application of the seven weeks in Daniel 9:25.
 - (1) Halley writes, “It is difficult to see the application of the ‘seven weeks;’ but the 69 weeks (including the seven) equal 483 days, that is, on the year/day [scheme of] Ezekiel 4:6, which is the commonly accepted interpretation, 483 years” (*Handbook*, p. 349).
 - (2) However, the vision of Daniel allows seven weeks for the building of the temple and Jerusalem.
 - (a) Daniel says, “From the going forth of the commandment...unto Messiah...shall be seven weeks and threescore and two weeks.”
 - (b) The prophet anchors the division of the weeks upon three specific events: the decree, the re-building of the temple and Jerusalem, and the coming of Messiah.
- d. Thus, this view assigns the following significance to the “weeks:”

- (1) The 69 weeks brings us to 26 A.D. the approximate time of Jesus' baptism and initiation of His ministry.
 - (a) 458 B.C. plus 483 years brings us to about 25–26 A.D.
 - (b) Here's the math: 483yrs. – 458 yrs. = 25 yrs.
 - (2) Messiah is cut-off in the middle of the 70th week, or after 3 ½ years. This is the approximate length of Jesus' ministry.
- e. The inherent weaknesses of this position:
- (1) There is no proof whatever that the day/year theory is applicable.
 - (a) It is applicable in Numbers 14:34 and Ezekiel 4:4–6 because we are told it is.
 - (b) This is not a rule of interpreting Biblical prophecy (e.g., Genesis 15:13; Jeremiah 25:11; Isaiah 7:8).
 - (c) Why couldn't I say that "the day equals one thousand years theory" applies based on 2 Peter 3:8?
 - (2) The vision requires the seven weeks be devoted to the completion of the city and the temple (9:25).
 - (a) Halley would have no problem seeing this but it will not fit his theory.
 - (b) Forty-nine years from 458 B.C. is 409 B.C. which, as a date, corresponds to nothing as far as known historical events are concerned.
 - (c) The city of Jerusalem was rebuilt in about 444 B.C. (Nehemiah 6:15; cf. 2:1; 5:14; 14:6).
 - (3) There is no reason to begin the reckoning from the decree given by Artaxerxes in Ezra 7:1 ff.
 - (a) Daniel learned about the seventy years from the books (9:2) this is obviously Jeremiah and others.

(b) Isaiah mentions by name the Persian king who would rebuild Jerusalem and the temple (Isaiah 44:28; 45:13).

[1] A literal chronological view will not fit with these facts. Cyrus issued his decree in 536 B.C. 483 years from that would place the events of this prophecy $\frac{1}{2}$ century before the birth of Jesus.

[2] Remember this when we consider the non-chronological view.

(c) Prophecy does not mention Artaxerxes as the one who makes the decree.

(d) When the decree was questioned later in 458 B.C. it was on the basis of Cyrus' decree that the work on the temple was allowed to proceed (Ezra 6:1–12) and be completed in 516 B.C. (6:15).

(4) The chronological view does not embrace the second destruction of the Temple which occurred in 70 A.D.

(a) From 458 B.C. to the destruction of Jerusalem is 528 years.

(b) The 70 weeks in the day/year theory includes only 490 years. It just will not fit.

2. The millennial chronological view:

a. Takes the position that one day equals one year, or that there are 70 "weeks of years" totaling 490 years.

(1) It is based upon the obvious fact that it could not be literal seven day weeks and that the Jews did recognize "heptads" of years (Leviticus 25:8).

(2) Dwight Pentecost argues this in his book, *Things to Come* (pp. 242–243).

b. It reckons the date from which the "weeks" are to be counted from the decree of Artaxerxes in 445 B.C. (Nehemiah 2:1).

(1) From 445 B.C. 483 years brings one to 38 A.D. by ordinary reckoning. Obviously, five years too far. 458 B.C. puts the literal view at 26 .A.D. which is too short for their purposes.

- (2) However, millennialists reckon years on the basis of 360 days/year (*Things to Come*, p. 243). Therefore, the calculation of 483 years is 173,880 days, or 476 actual years, which they manage to fit right up to the triumphal entry. (This will be significant later.)
- c. It makes no application of the seven weeks in Daniel 9:25.
- (1) As we have shown this applies to the temple being rebuilt.
 - (2) However, the decree of 445 B.C. comes after the temple was already rebuilt having been completed in 516 B.C. (Ezra 6:5).
 - (3) To be so certain about the 69 weeks, it is amazing that pre-millennialists do not have a clue about these seven weeks.
- d. This view assigns the following significance to the “weeks”.
- (1) The 69 weeks or 483 “prophetic years” brings them to the triumphal entry of Christ into Jerusalem.
 - (2) After the 69 weeks there is a parenthesis of time which is the “church age” and an Old Testament “mystery.” Pentecost (and other millennialists) do not include the cutting off of Messiah and the destruction of the temple in the 70th “week,” but “after” the sixty-ninth week in their parenthesis. (**See on page 45 of these notes:** “The Seventy Sevens of Daniel 9:24–27” from *The Prophecy Knowledge Handbook*, p. 249 by John Walvoord.)
 - (3) The 70th week, after the church age parenthesis, consists of two periods of 3 ½ years, which millennialists call the Tribulation.
- e. Inherent weaknesses of this view:
- (1) There is no proof that the day/year theory is applicable.
 - (a) There is nothing in the context that suggests it.
 - (b) To follow this method results in a prophetic dilemma.
 - [1] The cutting off of the Messiah cannot be reached following this interpretation.

[2] Pentecost's view that "after" (9:26) indicates the beginning of the parenthesis has the death of Christ within the period of the "mystery" which is supposed to be unrevealed in the Old Testament.

[3] Placing these events in the 69th week is chronologically too early and in the 70th week destroys the theory.

- (2) The elaborate math in order to substantiate an exact and literal interpretation is fraught with difficulties and inaccuracies.
- (a) By what rule will we establish and accept the "prophetic year" theory. While Revelation 11:2, 3 may suggest a 360 day year in that context, what demands it in Daniel 9?
- (b) By what calendar will we determine the date upon which the decree was issued. Nehemiah is silent on that matter. And, by what means will you establish the terminus of the 483 years?
- (3) The dispensational approach reduces the crucifixion of Christ to a footnote and the destruction of Jerusalem to non-consideration. The climax of the prophecy for them is Jesus' entry into Jerusalem to the acclaim of its citizens which was insincere and short-lived.
- (4) It introduces a serious problem for the millennialist concerning his whole scheme for determining "prophetic time-keeping."

[1] Oswald Allis summarizes this problem well, "Dispensationalists are fond of the illustration of a clock. The ticking clock, they tell us, represents 'Jewish' time. The mystery parenthesis is 'time out.' God only counts time in dealing with Israel, when the people are in the land. Some add to this the further specification, when 'they are governed by God.' Neither of these requirements is met by the interval which they find here in the prophecy of the Seventy Weeks. Consequently, the clock ceased to tick at the

time of the triumphal entry. It will not tick again until that moment, still future, when God resumes His direct dealings with Israel. This will be when the people are once more in their own land. It will follow the rapture and be marked by the appearance of the Roman prince. There are at least two serious objections to this view."

[2] Allis continues, "If it is claimed that it is necessary for Israel to be restored to and in their land in order for the clock to resume ticking, it is to be remembered that Israel was still in the land for nearly 40 years (to A. D. 70) after the clock stopped ticking, quite as much in the land as during the entire earthly life of Jesus preceding the triumphal entry and for several centuries before it. *So it must be admitted that Israel could still be in the land after the clock stopped ticking.*"

[3] "On the other hand, if the clock could only tick when Israel was 'governed by God,' was this condition really fulfilled at any time during the period of the 69 weeks? The last theocratic king of the House of David had lost his throne a full 50 years before the edict of Cyrus and nearly 150 years before the decree of Artaxerxes. 'The times of the Gentiles' are regarded by Dispensationalists as beginning with Nebuchadnezzar's destruction of Jerusalem. Hence this entire period was distinctly not a period when Israel was 'governed by God.' If the clock represents 'Jewish' time, with Israel in the land and governed by God, how then could it tick at all during the entire period from 445 B. C. to A. D. 70? If they are logical, Dispensationalists must admit that the parenthesis which they discover between the 69th and 70th weeks is really a parenthesis (the Church age, broadly speaking) within

a parenthesis (the times of the Gentiles). And what we maintain is, that on Dispensational principles the one parenthesis is no more entitled to be called Jewish time than is the other. If the clock could tick during part of the times of the Gentiles, it could tick during the whole of it. If it stops at A.D. 30 instead of at A.D. 70, it does so quite arbitrarily. For Israel continued to be in the land and under foreign rulers during these forty years, quite as much as from 445 or 538 B.C. to A.D. 30. *In short, the clock does not run on Jewish time or on Gentile time. It stops at the triumphal entry and resumes ticking at the rapture simply because the exigencies of the Dispensational theory require it, because room must be found for the entire Church age, which began at Pentecost, between the 69th and 70th weeks of a prophecy regarding which we are told that it covers only 70 weeks*" (*Prophecy and the Church*, pp. 118–119).

3. The non-chronological view:

- a. The book of Daniel abounds in figures; therefore, what possible reason is there for making the numbers found in it literal? Therefore, we understand the "seventy weeks" to be a figurative representation of the time in which God would complete His plan for the nation Israel in bringing Messiah into the world.

(1) The number seven is significant in Jewish literature. It and its associated multiples signify completeness, perfection and totality.

(2) Here are some examples of the number seven used to signify completeness and totality:

- (a) In Genesis 4:15 and 24 seven is used to indicate a full and utter vengeance, especially note that it is combined with seven and ten (that is, 70x7).

- (b) In 2 Chronicles 36:21 the seventy years of the captivity are said to symbolize a complete rest of the land for the Sabbaths which Israel had not kept (cf. Leviticus 26:43).
 - (c) Isaiah 30:26 speaks of a sevenfold brightness of the sun to designate the complete righteousness of those redeemed by Jehovah.
 - (d) Daniel 3:19 says that the fiery furnace was heated seven times hotter indicating maximum capacity.
 - (e) The passing of “seven times” indicates the length of the king’s madness which was completed when he acknowledged that Jehovah alone rules in the kingdoms of men (Daniel 4:23, 25, 32).
 - (f) Proverbs 6:31 indicates that a sevenfold or full restitution is expected from the thief.
 - (g) Jesus commanded that we be full of mercy and compassion in forgiving those that trespass against us seventy times seven times (Matthew 18:21).
- b. There are “seventy weeks” (9:24) which, as already stated, indicate the total and complete time in which God’s plan for Israel will be effected. These weeks are broken into three groups: “seven weeks,” “sixty–two weeks” and “one week.” These correspond to the significant facts of the prophecy:
- (1) The “seven weeks” for the time from the decree in Ezra 1:1–4 to the completion of the Temple and the walls in Nehemiah 6:15.
 - (2) The “sixty–two weeks” represent the intervening span between the Old and New Testaments after which the Messiah comes to complete God’s redemptive plan (Daniel 9:24).
 - (3) The “one week,” that is, the seventieth week includes the ministry and passion of the Messiah, as well as, the final destruction of Jerusalem in A.D. 70 by Titus and the Roman Legions (9:26, 27; cf. Matthew 24; Mark 13; Luke 21:5–36).

The Millennial View of Daniel 9:24–27

Babylonian Captivity 605–444 B.C.	Decree to Build Jerusalem 444 B.C. Nehemiah 1:5–8		Messiah Cut Off Daniel 9:26 	Church Age Pentecost to the Rapture	Rapture 1 Thss. 4:13–18	Period of Preparation 10 Nation Kingdom (Toes of the Image of Daniel 2)	Seven Year Covenant Signed w/ the Anti-Christ 70 th Heptad (7 years) Daniel 9:27		Second Coming Tribulation Saints Raised Revelation 20:1–6 Millennium Revelation 19:11–20 Judgment of Unbelievers	New Heaven New Earth New Jerusalem Revelation 21–22 Judgment of the Great White Throne
	49 Years 7 Heptads Daniel 9:25	434 Years 62 Heptads Daniel 9:25	“After” 62 Heptads	Jerusalem Destroyed A.D. 70	Three different views Pre, Mid and Post		3 ½ Years of Peace	3 ½ Years of Tribulation Covenant Broken World Gov't. Armageddon Rev. 16:16		
“The Mystery”										

The Chronological View of Daniel 9:24–27

<p>Babylonian Captivity 605–457 B.C.</p>	<p>Decree to Build Jerusalem 457 B.C. Ezra 7:1</p>	<p>Messiah the Prince “3 ½ days” The Personal Ministry of Christ</p>	<p>Messiah Cut-off in the middle of the week The Crucifixion (Matthew 27:29–50)</p>	<p>Last half of the 70th Heptad “3 ½ days” “Abomination, consummation and desolation” Daniel 9:26, 27</p>	<p>The Church Age</p>	<p>Judgment and Eternity in Heaven or Hell</p>
	<p>483 Years 7 Heptads & 62 Heptads Daniel 9:24–25 (no application made of the 7 Heptads)</p>	<p>The 70th Heptad (A.D. 26) Triumphal Entry into Jerusalem Matthew 21:1–11</p>	<div style="text-align: center;">  </div> <p>Daniel 9:26 Sacrifice & Oblation cease Transgression finished End of sins made Reconciliation made Everlasting Righteousness Vision & Prophecy sealed up Most Holy anointed</p>	<p>(At this point many of the Non-millennial Chronologists take a non-chronological approach regarding the last half of the 70th Heptad making it figurative knowing Jerusalem was destroyed in A.D. 70 by Titus (Daniel 9:26; Matthew 24:15; Luke 21:20-24). This is an implied admission that the chronological approach fails to explain the text in Daniel.)</p>		

The Symbolic View of Daniel 9:24–27

Babylonian Captivity 605–536 B.C.	Decree to Build Jerusalem 536 B.C. Daniel 9:24, 25 Isaiah 44:26 2 Chronicles 36:22, 23 Ezra 1:1–4		The 70 th Heptad Arrival of Messiah, the Prince “3 ½ days”	Messiah Cut-off in the middle of the week The Crucifixion (Matthew 27:29–50) 	Last half of the 70 th Heptad “3 ½ days” “Abomination, consummation and desolation” Daniel 9:26, 27 Jerusalem Destroyed	The Church Age	Judgment and Eternity in Heaven or Hell Matthew 24:36–51 Mark 13:32–35
	7 Heptads in which Jerusalem and the Temple are rebuilt • Temple is completed in 615 B.C. (Ezra 6:15) • Wall is completed in 445 B.C. (Neh. 6:15)	62 Heptads Daniel 9:25 (The time until the arrival of Messiah)	The life and ministry of Jesus in fulfillment of Old Testament prophecy (Luke 24:44)	Daniel 9:26 Sacrifice & Oblation cease Transgression finished End of sins made Reconciliation made Everlasting Righteousness Vision & Prophecy sealed up Most Holy anointed	Matthew 24:1–35 Mark 13:1–31 Luke 21:5–33		

- c. Daniel says that there are six things which must be accomplished within these 70 weeks (9:24). These are:
- (1) "Finish the transgression"—At the time Daniel received this prophecy God's plan was nowhere near complete. However, He knew how things would end. One thing was certain, Israel would indeed reject their Messiah. In this act they would "finish transgression," that is, they would finally fill up the cup of their iniquity and God would be done with them (cf. Genesis 15:16, Matthew 23:32–39).
 - (2) "Make an end of sins"—With the coming of Messiah the law would be fulfilled in all its types and shadows (Matthew 5:17). With the death of Jesus on the cross there would no longer be the need to remember sins any more (Hebrews 10:12; 8:12).
 - (3) "Make reconciliation for iniquity"—The death of Jesus would effect reconciliation between all men and God (Rom 5:6–10; 2 Corinthians 5:17; Hebrews 2:17; Ephesians 2:11–22). While God had passed over sin in previous ages, He could not do so justifiably without the ensuing death of His Son (Hebrews 9:11–15; Acts 17:30, 31).
 - (4) "Bring in everlasting righteousness"—This is another way of saying "justification by grace through faith." It is not God's or the Messiah's personal righteousness, rather, it is the means or the system of making men righteous (Romans 10:4; 3:21–31; 2 Corinthians 5:21). Under the law one could be righteous only by perfect obedience (Galatians 3:12). In Christ, righteousness is by faith (Romans 5:1–4).
 - (5) "Seal up vision and prophecy"—With the coming of Christ God's revelation to man would be completed and men would understand the will of God (Hebrews 1:1, 2; John 16:13; Jude 3).
 - (6) "Anoint the Most Holy"—The kingdom of Heaven under the Messiah would become a reality for all men (Hebrews 1:8, 9; Acts 2:25–36).

- d. The vision concludes with the destruction of Jerusalem (9:27). We need not speculate about this verse because Jesus gave us the interpretation.
- (1) In Matthew 24:15 Jesus identifies the “abomination of desolation” as Emperor Titus and the invading Roman armies (cf. Mark 13:14; Luke 21:20; 19:41–44).
 - (2) Titus destroyed Jerusalem in A.D. 70, just as Jesus and Daniel prophesied (see: Josephus, *The Wars of the Jews*, Book 5; cf. Matthew 24, Mark 13, Luke 21). In destroying the Temple he caused the sacrifice and oblation to cease.
 - (3) A question arises about the “he” of 9:27, is it “Messiah, the Prince” (9:25) or “the prince that shall come” (9:26)?
 - [1] Notice that the emphasis in 9:26 is not on “the prince,” but upon “the people of the prince.”
 - [2] Thus, Titus does not make a covenant with the people of Jerusalem, but the Messiah.
 - [3] The covenant is confirmed “for one the week” which must be the 70th week and corresponds to the ministry of Christ to “the lost sheep of the house of Israel” (Matthew 15:24; 4:17) and the initial preaching of the Gospel by the apostles to the Jews (Romans 1:16, 17; Acts 13:46).

III. CONCLUSION:

A. The Non–chronological Symbolic Method Best Defines the 70 Weeks—

1. The Chronological approach must abandon its method in explaining the destruction of Jerusalem in A.D. 70.
2. The Millennial approach must include the crucifixion in the 69th Week, which is just wrong, or give up the “parenthesis” before the 70th Week, both of which destroy the theory.

3. The Seventy Weeks is a symbol of the time in which God would complete His plan for the Jews, Jerusalem and Jesus.

B. Daniel 9:24–27 in Review—

1. God intended to complete His plan and His revelation in the 70 weeks.
2. These weeks began with the decree of Cyrus in the first year of his reign and ended with the destruction of Jerusalem in A.D. 70.
3. In the final stage of God's plan, the Messiah would come and reveal the New Covenant of prophecy, but He would be rejected and killed, not for Himself but for the sins of the whole world.
4. However, many would believe and be saved from among His nation, but the unbelieving would suffer the final and complete overthrow of their nation, including the destruction of Jerusalem and the razing of the Temple. This occurred in A.D. 70 when Emperor Titus came against the Jews. This is the "abomination of desolation of which Jesus spoke in Matthew 24.

The Time of the End

Daniel 10–12

I. INTRODUCTION:

A. *Circumstances of This Vision (Daniel 10:1–21)*—

1. It is the third year of Cyrus (10:1; cf. 9:1; 11:1).
2. Daniel fasting and praying three weeks (10:2–3) at which time he sees a vision of warfare.
3. Daniel sees a man brilliant in appearance (10:4–6).
4. Daniel “fainted” (10:7–9).
5. Daniel is touched and stands upright (10:10–12).

B. *What the Angel Revealed about Current Events in the Unseen World*—

1. The man had come immediately, but was hindered.
 - a. He tells Daniel he is loved.
 - b. He tells Daniel his prayer is heard.
 - c. He tells Daniel the Prince of Persia withstood him for 21 days.
2. The man said Michael the Great Prince of the Jews came to help (10:13, 21; 12).
 - a. Implies demonic beings and righteous angels in conflict in matters of the world.
 - b. The how and why are unknown.
 - c. This “man” had come to reveal what would happen to the Jews in the future (10:13, cf. Genesis 49:1; Deuteronomy 4:30; 31:29; Numbers 24:14).
3. What the angel revealed to Daniel:
 - a. These things concerned his people (10:14). Perhaps a continuation of Daniel 9:24–27.
 - b. The things seen refer to the kings of Persia and of Greece.
 - c. **NOTE:** What the angel reveals is a broadening of the vision of Daniel 8.

II. DISCUSSION:

A. *The Angel Reveals What Would Happen In Persia (11:1–4)*—

1. The Four Kings that followed Cyrus were:
 - a. Cambyses
 - b. Smerdis
 - c. Darius Hystaspis (Darius the Great)
 - d. Xerxes (Ahasuerus in Esther)
2. The Fourth King will enter into conflict with Greece.
 - a. This was Xerxes or Ahasuerus (Esther 1:3–4).
 - b. History reveals Xerxes' running conflict with the Greeks.
 - c. A king of Greece would stand up against Persia (Daniel 8:5–21).
3. Alexander the Great conquered Persia (cf. 7:6; 8:5; 2:39).
 - a. See: Josephus, *Antiquities of the Jews*, Book 11, Chapter 8, ¶ 337.
 - b. *ibid.*, Book 12, Chapter 1, ¶ 1–3.

B. *The Angel Reveals What Would Happen In Greece (11:4–20)*—

1. The Empire is divided into four kingdoms.
 - a. This was revealed in Daniel 8:21–22.
 - b. The four kingdoms were:
 - (1) The Seleucid Kings in Syria
 - (2) The Ptolemies in Egypt
 - (3) Cassander in Macedonia
 - (4) Lysimachus in Thrace
2. Two kingdoms emerge as dominant and affecting the Jews (11:5–29).
 - a. The king of the South (Egypt)
 - b. The King of the North (Syria)
3. The events of this section are to be understood in light of Daniel 8:23–25.
 - a. Daniel 11:5–20 deals with the wars and intrigues of these two kingdoms in order to establish one or the other's dominance.

- b. The Northern King is somewhat successful against the Southern King.
- c. In these wars and intrigues the land of the Jews is ravaged and the people plundered.

C. The Rise of the Little Horn (11:21–25)—

1. The Vile Person of (11:21) is the little horn of Daniel 8:12, 23–25.
2. He takes control of the Jews and deposes the high priest (Antiochus Epiphanes).
3. War again with the South, but this is not the time of the end, but the time will come.
4. Rome now enters the picture and Antiochus goes home humiliated only to increase his persecution of the Jews (Maccabees I).

D. The Beginning of the Fourth Worldwide Empire (11:36–45)—

1. The king is Rome (11:36).
 - a. vs. 35 Looks to the time of the end, the time appointed which is the end of the Greek Empire (11:24, 27, 29, 35; cf. 8:19, 23, 25).
 - b. vs. 40 has both the king of the South and the king of the North against him.
 - c. The description fits (vs. 36–39).
2. He shall destroy Greece after the Little Horn (Daniel 2, 7, 8).
3. He will enter in to Palestine (11:41) but he will be destroyed also (Daniel 2, 7).

E. The Phrase “At That Time” Refers to the Establishment of Roman Power over the Jews—

1. Rome comes into the picture in 11:30.
 - a. The ships of Chittim (11:30).
 - (1) “CHITTIM, from an unused name denoting Cyprus (only in the plural); a Kittite or Cypriote; hence, an islander in general, i.e. the Greeks or Romans on the shores opposite Palestine:--Chittim, Kittim” (*Strong’s Concordance*).
 - (2) “KIT'TIM, CHIT'TIM (kit'im). A general name (such as our Levant) applied to the islands and coasts of the Mediterranean in a loose way

without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood. According to Josephus (Ant. 1.6.1) it is an ancestral name. 'Chethimus possessed the island Chethima; it is now called Cyprus.' By the Greeks the name was retained for the city Citium, a Phoenician colony of unknown antiquity on the southern coast, while 'by the Hebrews all islands and most of the seacoasts are called Chethim.' Modern scholars hold that the name was extended first from Citium to all Cyprus and afterward to the coasts and islands, especially of Greece, though sometimes it was carried as far as Italy. In Maccabees, Chittim is Macedonia. (*New Unger's Bible Dictionary*, p. 745).

- b. "The King shall do according to his will...(11:30).
 - c. "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" (11:40).
 - d. "He shall enter also into the glorious land" (11:41).
 - e. "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' (11:37).
 - f. 11:36, 38
2. They are still in the picture in 11:45.

F. During the Days of the Roman Kings There will Be a Time of Trouble for Jewish Saints—

- 1. "Such as never was since there was a nation" (12:1).
 - a. Jesus tells' us when that was (Matthew 24:2, 21–22; Mark 13:19–20).
 - b. We have already learned that Jesus tied the destruction of Jerusalem to Daniel's prophecies (Matthew 24:15; Mark 13:14; Luke 21:20–22).
 - c. Therefore, the period in view is during the first century.
- 2. "At that time thy people shall be delivered."
 - a. Jesus said the same (Matthew 24:22).

- b. These are Jewish Christians (Matthew 24:16, 20; Mark 13:14; Hebrews 10:29–39).
- c. “Written in the book” (Luke 10:20; Hebrews 12:23; Revelation 13:8).

F. *The Resurrection of Which Daniel Speaks Is Not the Final Resurrection, But the Resurrection of Israel—*

1. This is not a spiritual resurrection like in John 5:28–29 or Romans 6:1–6 (they are written in the book Jesus calls them elect in Mt. 24, obviously Hebrew Christians).
2. This is the triumph of the Davidic kingdom over the nations which hate God (cf. Luke 21:24–28; Hebrews 12:18–29; Matthew 24:29–31).
 - a. Resurrection is used as a figure in the Old Testament of the expectations of the Jews (Ezekiel 37; Isaiah 26:11–21).
 - b. The Messiah’s reign is universal (Psalm 2:7–9).
3. However, some will be lost (Matthew 24:9–13, 23–24).

G. *Time of the End Is when the Vision Is Complete, the Time, Times & Half Time, 1290 Days” & “1335 Days” (Daniel 12:7, 11–12)—*

1. There are three popular views for reckoning the 1,290 days and 1,335 days:
 - a. Antiochus Epiphanes is the point of reckoning (11:31; 8:11).
 - (1) Thus from Antiochus Epiphanes to destruction of Jerusalem 1,290 days.
 - (2) The additional forty–five days to the overthrow of Rome.
 - (3) This a blessing because the kingdom seen established and those that endure are among the faithful (Revelation 2:10).
 - b. Anti–Christ the reckoning point:
 - (1) All arguments against millennial theory.
 - (2) 12:7 is against it —Jews scattered.
 - (3) Time is the “last days” and there is no proof that these extend to the present.
 - c. Reckoning from the Roman power:

- (1) Daily sacrifice taken away when Rome crucified Christ (Acts 2:23; Jno. 19:6-22; cf. Daniel 9:27).
 - (2) Their power continued from then until the destruction of Jerusalem (Luke 21:24; Matthew 24:29).
 - (3) The additional “forty-five days” is until the destruction of Rome (9:27; 11:45; cf. Rev. 2:10, 26; 3:5; 3:12, 21).
4. Of these three views, I prefer the first since Daniel 12:7 clearly applies to the destruction of the Jewish nation. Daniel is concerned about the remnant and the Kingdom of Heaven. The 1,290 days and 1,335 days set the limits of Satan’s power and shows that many will endure to the end (cf. Daniel 2:44, 45).

III. CONCLUSION:

A. *The Bulk of Chapters 10–12 Is Concerned with a Further Treatment of the Vision of Chapter 8—*

1. We learn the outcome of the Persian and Greek conflict.
2. We see in detail the course of events in Greece after Alexander.
3. We are introduced to the persecution of the righteous remnant in the inter-testamental period.

B. *The Simple Message of These Chapters to Daniel—*

1. God will preserve his people to the time of the coming Messianic Kingdom.
2. The enemy will seek to destroy it and those who would serve in it. However, the Kingdom is an eternal Kingdom and the dominion an everlasting dominion.
3. While it sometimes appears that Heaven and righteousness are not victorious, we need to remember that God is in control. We do not know what He knows or see what He sees. Furthermore, we cannot begin to question why He allows things to continue as they sometimes do. We only know that the blessing belongs to those that endure—therefore, we stand!