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## A Biographical Study of Daniel

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# *Daniel*

## CHRONOLOGICAL SUMMARY

- I. A divine diet
  - A. Daniel's resolution (Dan. 1:1-8)—(All references here are to Daniel except where specified otherwise.)
    1. Daniel and his three friends, Shadrach, Meshach, and Abednego, along with other Hebrew youths, were selected by Nebuchadnezzar to prepare themselves for a life of political service.
    2. He determined not to defile himself with the king's food, probably because it was forbidden by Mosaic Law and it might have been sacrificed to idols.
  - B. His recommendation (1:9-14)—He proposed a test, suggesting a ten-day diet of only vegetables and water. At the end of this short time his superintendent could compare Daniel and his friends with the others who ate the king's rich food. The terms of this test were granted.
  - A. His rewards (1:15-20)
    1. At the hand of God
      - a. They were many times stronger at the end of the 10-day test.
      - b. They were 10 times smarter at the end of the three-year training period.
    2. At the hand of Nebuchadnezzar—Daniel was appointed to a political career.
- II. A statue and a stone
  - A. The Babylonians' frustration (2:1-13)
    1. Nebuchadnezzar had a terrifying nightmare and called his entire cabinet to relate and interpret his dream.
    2. Unable to do this, they were all condemned to death.
  - B. God revelation (2:14-30)—God revealed Nebuchadnezzar's dream to Daniel (who apparently was not present at the original demand of the king).
  - C. Daniel's interpretation
    1. A chronology of the dream—What did the king see? (2:31-35)
      - a. He saw a huge and powerful statue of a man. It was made up of various materials.
        - (1) Its head was gold.
        - (2) Its breast and arms were silver.
        - (3) Its belly and thighs were brass.
        - (4) Its legs were iron, and its feet part iron and part clay.
      - b. This statue was then utterly pulverized into small powder by a special rock, supernaturally cut from a mountainside, which fell upon it.
      - c. The rock then grew until it filled the entire earth (2:30-35).
    2. A theology of the dream—What did this all mean? (2:36-45)
      - a. The statue represented four Gentile world powers:
        - (1) The golden head was Babylon.
        - (2) The silver chest and arms were Persia.

- (3) The brass belly and thighs were Greece.
    - (4) The iron legs and iron and clay feet were Rome.
  - b. The final Gentile power (Rome) will be revived during the tribulation and will consist of 10 nations. This is implied, for the great prophecies concerning the fourth power were not fulfilled in the history of ancient Rome.
  - c. In the days of the final world power the God of heaven would shatter all earthly kingdoms through his rock (the Lord Jesus Christ) and set up an eternal kingdom (2:44-45).
- B. Nebuchadnezzar's adoration (2:46-49)
  - 1. The king bowed down to Daniel and commanded his people to offer sacrifices and burn sweet incense before him (2:46).
  - 2. He acknowledged the God of Daniel as "God of gods" (2:47).
  - 3. He elevated Daniel to the highest office in Babylon, as chief magistrate in the king's court (2:48).
  - 4. Daniel then appointed Shadrach, Meshach, and Abednego to high offices (2:49).
- I. A fiery furnace
  - A. The king's command (3:1-17)
    - 1. Nebuchadnezzar constructed a golden statue 90 feet high and nine feet wide. This was set up in the plain of Dura near Babylon.
    - 2. On dedication day at a given musical signal all his officials were to bow down and worship the image. Failure to do so would result in a fiery death. "Whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" (3:6).
  - B. The Hebrews' stand (3:8-23)
    - 1. Jealous Babylonians informed Nebuchadnezzar that Shadrach, Meshach, and Abednego refused to bow.
    - 2. Nebuchadnezzar offered them another chance.
    - 3. Upon their second refusal they were bound and cast into a fiery furnace, heated seven times hotter than usual.
  - C. The Lord's own man (3:24-30)
    - 1. Peering into the furnace, an amazed king saw a fourth figure.
    - 2. The three friends then walked out of the furnace unharmed with not even the smell of smoke upon them.
    - 3. Nebuchadnezzar issued a decree, ordering the death penalty to anyone who blasphemed the God of Israel.
- II. A tree in turmoil
  - A. The tree—Nebuchadnezzar corrupted through vanity (4:1-27)
    - 1. Nebuchadnezzar related another dream he had to Daniel (4:8-18).
      - a. He saw a large and leafy tree increasing in size until it reached the heavens and was viewed by all. The wild animals and birds were shaded and sheltered by

its leafy branches, and the entire world was fed from its generous fruit supply (4:10-12).

- b. Suddenly a heavenly figure appeared and ordered the tree cut down and its fruit scattered. Only the stump was to be left, banded with a chain of iron and brass. This felled tree represented a man who would be given the mind of an animal and remain in this pitiful condition for seven years (4:13-16).
- c. This all was to be done so the entire world might know that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (4:17).

2. Daniel revealed the dream to Nebuchadnezzar (4:19-27).

- a. The interpretation was so frightful that Daniel observed an hour of shocked silence (4:19).
- b. He then revealed the details:
  - (1) The tree indeed stood for a man, and that man was Nebuchadnezzar.
  - (2) The king would suffer a seven-year period of insanity for his pride. During this time he would act and think like a wild animal.
  - (3) This affliction would end only when he realized that the powers that be are ordained of God.
  - (4) Daniel then begged the proud monarch to “break off thy sins,” but all to no avail.

B. The tree—Nebuchadnezzar corrected through insanity (4:28-37)

- 1. Nebuchadnezzar’s pride (4:28-30)—Twelve months after the dream, while the king was strolling on the roof of the royal palace in Babylon, he made an arrogant boast. “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (4:30)
- 2. Nebuchadnezzar’s punishment (4:31-33)
  - a. Even while the king spoke his proud words, God’s judgment fell from heaven and he was driven from the palace (4:31).
  - b. The sad results of his vanity: “He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle’s feathers, and his nails like birds’ claws” (4:33).
- 3. Nebuchadnezzar’s praise (4:34-37)—Upon restoration his pride turned to praise.

III. A heavenly hand

- A. The ball (5:1)—Belshazzar the king staged a huge dinner and drinking party and invited his top 1,000 officers to attend.
- B. The gall (5:2-4)—He ordered the gold and silver cups taken by his grandfather Nebuchadnezzar from the Jerusalem temple to be brought to this feast that he might drink wine from them and praise the Babylonian gods.
- C. The wall (5:5-6)—Suddenly he saw the fingers of a man’s hand writing a mysterious message on the wall next to his table.
- D. The call (5:7-29)

1. A terrified king turned to his astrologers for help and interpretation, but they could not interpret the message.
2. At the suggestion of the queen, he called for Daniel, offering to make the great prophet third ruler in the kingdom if he could interpret the message.
3. Daniel refused the offer but interpreted the message anyway.
  - a. *Mene*: “God hath numbered thy kingdom, and finished it” (5:26).
  - b. *Tekel*: “Thou art weighed in the balances and art found wanting” (5:27)
  - c. *Peres*: “Thy kingdom is divided, and given to the Medes and Persians” (5:28).
- E. The fall (5:30-31)—Belshazzar was slain that very night, and the city was ruled by a 62-year-old Mede named Darius.

#### IV. The lions and the lion-hearted

##### A. An evil plan (6:1-9)

1. The organization—Darius, the Mede, immediately set about to reorganize and consolidate this fantastic new kingdom called Babylon that he now ruled. He divided the kingdom into 129 provinces, each under a prince. These princes were accountable to three presidents, with Daniel being one of the three. Daniel, now over 80, was still blessed with so much skill and ability that Darius was considering elevating him over the other two presidents (6:1-3).
2. The orchestration
  - a. This so infuriated both the presidents and the princes that they plotted against Daniel’s life (6:4).
  - b. Being unable to see the slightest flaw in his secular life, they determined to trap him in his religious life (6:5).
  - c. Darius was tricked into signing a 30-day decree which said that all prayers during that time were to be directed to the king himself (6:6-9).

##### B. A kneeling man (6:10-20)

1. The fearless prophet—Daniel learned of this and doubtless immediately saw through its clumsy effort to trip him. But the old warrior continued worshipping God as before (6:10).
  - a. He kept his windows opened.
  - b. He continued praying three times a day.
  - c. He knelt down.
  - d. He faced Jerusalem.
2. The heartless plotters—Those vicious hunters who had set their trap now saw the prey inside and gleefully rushed to Darius to deliver the death blow. Darius realized he had been had and desperately sought to find a loophole in the immutable law of the Medes and Persians, but all to no avail (6:11-15). Daniel was arrested and thrown into a den of hungry man-eating lions.
3. The sleepless potentate
  - a. After sealing the mouth of the den with his own signet ring, Darius returned and spent a sleepless and miserable night in the royal palace (6:17-18).

- b. At daybreak the next morning he rushed to the den, ordered the capstone removed, and called out in anguish: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (6:20).

C. A heavenly ban

1. Daniel's response—Out of the blackness of that den of doom there came a cheerful and clear voice: "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt" (6:21-22).
2. Darius' reaction—The king's reaction to all this was twofold; he was both glad and mad.
  - a. He rejoiced at Daniel's salvation and issued a decree ordering all the citizens of his kingdom to consider this almighty Judean God (6:23, 25-27).
  - b. He took immediate vengeance upon those who had tricked him in the first place and ordered them along with all their families thrown into this same den. Their bodies were instantly torn apart by the lions (6:24).

V. Godless kingdoms and the kingdom of God

A. Nebuchadnezzar, the Babylonian lion (7:1-4)

1. Daniel, in a vision, saw a great storm on a mighty ocean with four winds blowing from every direction and four beasts emerging from the water.
2. The first beast symbolized Nebuchadnezzar and Babylon.
  - a. It was like a lion.
  - b. It had eagle's wings.
  - c. Those wings were plucked. (See Dan. 4:33 and 5:31.)

B. Cyrus, the Persian bear (7:5)

1. This bear raised itself up on one side, probably referring to the stronger Persian part of the dual Medes and Persians alliance.
2. It had three ribs in its mouth, a reference to Babylon, Egypt, and Lydia, three nations Persia had just conquered.
3. It would devour much flesh. The Persian King Xerxes led a force of over one and a half million men and 300 ships into Greece alone.

C. Alexander, the Grecian leopard (7:6)

1. It was like a leopard but had four wings. Alexander traveled faster and conquered more land than any other man in recorded history.
2. It had four heads. After his untimely death at 32, his kingdom fell to four of his generals.

D. The Roman monster and the little horn (7:7-28)

1. This monster "retired" to its den in A.D. 476 for a while to hibernate.
2. It will be awakened in the form of 10 nations during the tribulation by the little horn, who is none other than the Antichrist.

3. The Antichrist will defeat three of these 20 kingdoms (horns) in his rise to power (7:8).
4. He will have universal rule during the final three and a half years of the tribulation (7:25).
5. He will shed blood upon this earth in an unprecedented manner (7:7, 19).
6. He will wear out the saints of God (Israel) (7:25).
7. He will attempt to change seasons and laws (7:25).
8. He will blaspheme God (7:25).
9. He will be defeated at Christ's coming and his body given over to the flames of hell (7:11).

E. Jesus Christ, the King of kings (7:13-14)

1. He will come in the clouds to claim his rightful earthly inheritance. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him" (7:13).
2. He will be given his universal and eternal throne by his Father, the Ancient of Days (7:9, 13-14). "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (7:9-10).

VI. The horns of the heathen

- A. A two-headed ram—Persia, as represented by the example of Darius III (8:1-4; see also 8:20).
1. In this vision Daniel saw himself in the fortress of Shushan (or Susa), a city some 230 miles east of Babylon and 120 miles north of the Persian Gulf (8:2).
  2. He saw a victorious ram coming from the east and pushing its way westward, northward, and to the south. This represented the Persian conquests (8:3-4).
- B. A one-horned goat—Greece, as represented by Alexander the Great (8:5-8, 21)
1. Daniel then saw a goat from the west that rushed the ram, smashed it to the ground, and stomped it to pieces.
  2. Daniel then saw this powerful horn suddenly broken and its might divided into four parts. Alexander died in Babylon during a drunken orgy at the age of 32, in 323 B.C. His kingdom was then divided among his four leading generals.
- C. Two little-horned kings—Syria and the revived Roman Empire as represented by Antiochus Epiphanes and the Antichrist (8:9-27). The archangel Gabriel interpreted all this to Daniel. This is the first mention of him in the Bible (8:16).
1. The historical little horn—Antiochus Epiphanes
    - a. He was a Syrian.
    - b. He came to the throne in 175 B.C. and ruled until 164 B.C.

- c. He was anti-Semitic to the core. He assaulted Jerusalem, murdering over 40,000 in three days, and selling an equal number into cruel slavery. It is thought that he began his evil actions on September 6, 171 B.C and ended them on December 25, 165 B.C. This would account for the 2,300 days of 8:14.
  - d. Daniel became physically ill upon seeing this terrible prophetic vision (8:27). "I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it" (8:27).
2. The prophetic little horn—the Antichrist: The future enemy of Israel will do all his forerunner did and much more. The following comparisons can be seen between the two:
- a. Both would conquer much (Dan. 8:9; Rev. 13:4).
  - b. Both would magnify themselves (Dan. 8:11; Rev. 13:15).
  - c. Both would be masters of deceit (Dan. 8:25; 2 Thess. 2:10).
  - d. Both would offer a false peace program (Dan. 8:25; 1 Thess. 5:2-3).
  - e. Both would hate and persecute Israel (Dan. 8:25; Rev. 12:13).
  - f. Both would profane the temple (Dan. 8:11; Matt. 24:15).
  - g. Both would be energized by Satan (Dan. 8:24; Rev. 13:2).
  - h. Both would be active in the Middle East for about seven years (Dan. 8:14; 9:27).
  - i. Both would speak against the Lord God (Dan. 8:25).
  - j. Both would be utterly destroyed by God (Dan. 8:25; Rev. 19:19-20). "He shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:25).

## VII. The secret of the 70 seven's

### A. Daniel—the prayer of a prophet (9:1-19)

1. Reading God's message—This is one of the greatest chapters in all the Bible. It has a double theme, that of prayer and prophecy. At this time Daniel was about 85. He was reading from the book of Jeremiah (Daniel had probably become the official custodian of various Old Testament books after the destruction of the temple) and was reminded that God had determined Jerusalem must lie desolate for 70 years (see Jer. 25:11; 29:10).
2. Pleading God's mercy—He then began an intense and prolonged prayer to God concerning both his personal sins and those national sins of Israel which had caused her captivity in the first place. His prayer was accompanied by fasting, sackcloth, and ashes (9:1-3).
  - a. He reminded God of his covenants (9:4).
  - b. He contrasted God's grace and goodness with Israel's immorality and idolatry (9:5-11).
    - (1) Israel's immorality and idolatry—"We have . . . committed iniquity . . . and have rebelled" (9:5). "Yea, all Israel have transgressed thy law" (9:11).

- (2) God's grace and goodness—"O Lord, righteousness belongeth unto thee" (9:7). "To the Lord our God belong mercies and forgiveness" (9:9).
  - c. He mentioned Judah's kings (9:8). Two of them had been carried off into the Babylonian Captivity along with the Jewish people.
  - d. He fully agreed that Judah had gotten just what she deserved and that God meant just what he said when he warned them about disobedience and punishment (9:12-14). He ended his prayer by throwing both himself and his people completely upon the manifold grace of God (9:18).
- B. Gabriel—the prophecy of an angel (9:20-27): Even while Daniel was praying, God sent Gabriel the archangel to both minister to him and explain the most important, the most amazing, and the most profound single prophecy in the entire Word of God! "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and the anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (9:24-27). We shall consider this prophecy by asking and attempting to answer six key questions:
1. To whom does this prophecy refer? It refers to Israel, "Thy people" (9:24).
  2. What is meant by the term "seventy weeks"? The Hebrew word refers to 70 seven's of years, or a total of 490 years.
  3. When was the 70-week period to begin? It was to begin with the command to rebuild Jerusalem's walls (9:25).
  4. What are the distinct time periods mentioned within the 70-week prophecy and what was to happen during each period?
    - a. First period—A period of seven weeks (49 years), from 445 B.C. to 396 B.C. The key events during this time were the building of the streets and walls of Jerusalem "even in troublous times" (9:25).
    - b. Second period—A period of 62 weeks (434 years), from 396 B.C. to A.D. 30. (These don't add up to 434 years, and the same period mentioned below gives different years that also do not add up.) At the end of this second period the Messiah was to be crucified.

- c. Third period—A period of one week (seven years) from the Rapture to the Millennium.
- 5. Do the 70 weeks run continuously? This is to say, is there a gap somewhere between these 490 years, or do they run without pause until they are completed? Dispensational theology teaches that these “weeks” do not run continuously but that there has been a gap or parenthesis of nearly 2,000 years between the sixty-ninth and seventieth week. This is known as the Age of the Church.
- 6. Does the Bible offer any other examples of time gaps divine programs? It does. At three instances come to mind in which gaps of many centuries can be found in a single short paragraph (Isa. 9:6-7; 61:1-2; Zech. 9:9-10). Here is a final brief review of the 70 weeks:
  - a. The six main accomplishments of the 70 weeks:
    - (1) To bring to an end all human transgressions and sins, especially those of the nation Israel
    - (2) To make reconciliation for iniquity
    - (3) To vindicate by fulfillment all true prophets and their prophecies
    - (4) To prove the inability of the devil to rightfully rule this world
    - (5) To destroy him and his chief henchman, the Antichrist
    - (6) To usher in the Millennium
  - b. The three main time periods of the 70 weeks (490 years)
    - (1) First period—49 years, or seven weeks from 445 B.C. to 396 B.C.
    - (2) Second period—434 years, or 62 weeks from 396 B.C. to A.D. 32
    - (3) A time-out period—which has already lasted almost 20 centuries
    - (4) Third period—seven years, or one week from the Rapture until the Millennium
  - c. The two main individuals of the 70 weeks:
    - (1) Messiah—the Lord Jesus Christ
    - (2) “The prince that shall come” (9:26)—the Antichrist

#### VIII. The conflict above the clouds

- A. A man in mourning (10:1-4)—Daniel had set aside a period of three weeks to be alone with God. During that time, he refrained from eating food, drinking wine, and anointing himself.
- B. An angel in attendance (10:5-21)
  - 1. His description (10:5-9)—“I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in colour to polished brass, and the voice of his words like the voice of a multitude” (10:5-6).
    - a. Daniel immediately grew pale and weak with fright at such a dazzling sight.
    - b. The men with Daniel were also filled with terror, although they did not actually see the vision as did Daniel (10:7).

2. His declaration (10:10-19)
  - a. He had been hindered by the prince of Persia (10:13). Who was this prince?
    - (1) The prince was powerful—He singlehandedly blocked one of heaven’s mightiest angels for 2 days.
    - (2) The prince was perverted—He withstood God’s divinely appointed messenger. Thus he must have been a high-ranking demon assigned by Satan to Persia to control the demonic activities in that kingdom.
  - b. He had been helped by the archangel Michael (10:13). This is the other archangel mentioned in the Bible. This angel then proceeded to comfort, reassure, strengthen, and instruct Daniel concerning the end times.
3. His determination (10:20-21)—As he returned to God, the angel was aware that not only would he once again be confronted by the Persian demon, but also by the demon of Greece. Apparently Satan was throwing in new support by sending into battle his future appointee over the Grecian empire. But the angel was confident, knowing he could again count on the help of Michael.

IX. A chronology of Christless kings

- A. Alexander the Great (11:1-20) including his predecessors and successors
  1. Four Persian kings would rule after Cyrus (who was ruling when Daniel wrote this) and the fourth would be the richest of all. This happened (11:2).
  2. After this, a mighty king would rule (11:3). This was Alexander the Great (336-323 B.C.).
  3. This king would suddenly die in his prime. His kingdom would not be given to his posterity, but would be divided up by outsiders into four sections (11:4). This is what happened. Shortly after Alexander’s death, Philip, his half-brother; Alexander II, his legitimate son; and Hercules, his illegitimate son, were murdered. Alexander’s four generals took over.
- B. Antiochus Epiphanes (11:21-25)
  1. He was the youngest son of Antiochus the Great and is immediately classified as a vile (or contemptible) person by the Word of God (11:21).
  2. He was nicknamed “Epimanes,” meaning “madman,” by those who knew him best.
  3. He practiced deceit and pretended to be a second-century B.C. Robin Hood (1 Macc. 3:29-31).
  4. Antiochus had hoped to capture Egypt but was stopped cold by the mighty Romans (11:30).
  5. He took out his insane rage on the city of Jerusalem (11:28-35).
- C. Antichrist (11:36-45)
  1. He shall do everything according to his own selfish will (11:36).
  2. He shall magnify himself and malign God (11:36). The words “marvelous things” here in this verse means literally “astonishing, unbelievable.” The Antichrist will

scream out unbelievable blasphemies against God—insults no one else could ever think of, or would dare say if they could.

3. He will be allowed by God to prosper (given full rope) during the tribulation (the “indignation”) (11:36).
4. He will not regard “the God of his fathers” (11: 37).
5. He will not have the desire for (or of) women (11:37).
6. His god will be the god of fortresses (11:38). The Antichrist will spend all of his resources on military programs.
7. In the latter days of the Tribulation, he shall be attacked by the king of the south (Egypt) and the king of the north (Russia) (11:40).
8. After the defeat of Russia, the Antichrist will occupy Palestine. Edom and Moab will not be occupied by him (11:41).
9. Upon establishing control in Palestine the Antichrist will march into Egypt and control that land (11:42-43).
10. While he is in Egypt, he will hear alarming rumors from the east and the north (11:44). The exact nature of these rumors is uncertain.
11. He will quickly return and in great fury destroy many (11:44). Here again the identity of those who are destroyed cannot be dogmatically stated.
12. He will apparently successfully deal with the threat and establish his worldwide headquarters on Mt. Zion. Here he will remain until his total destruction by the King of kings at the end of the tribulation (11:45).

#### X. Closing conditions

- A. The ministry of Michael (12:1)
  1. Michael is Israel’s guardian angel.
  2. He will help deliver Israel through the worst period of human history since the creation of the world.
- B. The two resurrections—“Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (12:2-3).
  1. The resurrection of those to eternal life—This will occur at the beginning of the Millennium and will include all Old Testament and martyred tribulation saints. (See Job 19:25-26; Psa. 49:15; Isa. 25:8; 26:19; Hos. 13:14; Heb. 11:35; Rev. 20:4, 6.) The reward of all righteous soul winners is mentioned in Daniel 12:3.
  2. The resurrection of those to shame and everlasting contempt—This will transpire after the Millennium and will include all unsaved people who have ever lived (Rev. 20:5). Our Lord summarized these two resurrections in John 5:28-29.
- C. The two last day prophecies (12:4)
  1. An increase of knowledge
  2. An increase of speed
- D. The three time periods (12:5-13)

1. Daniel saw two other angels who had been listening to this private prophecy conference the mighty angel was conducting for the old statesman. One of the two suddenly asked how long this terrible tribulation period would last (12:6). Neither of these two angels had apparently overheard the details of the 70-week vision in 9:24-27. The mighty angel informed them that the duration of this final horrible half of the tribulation will last as long as it takes for the pride and power of the Jews to be broken, or three and a half years (12:7).
  2. The 1,290 days (12:11)—This period refers to the same as mentioned above, but includes an additional 30 days. Although we cannot be dogmatic, it would seem reasonable to conclude that an additional month will be needed here to carry out the sheep and goat judgment mentioned in Matthew 25:31-46.
  3. The 1,335 days (12:12)—Here again a period of time is added: 45 days. What will be the need of these 45 days? It may be the time necessary for setting up the government machinery for carrying on the rule of Christ.
- E. The four final conclusions
1. The mighty angel raised both hands to heaven as he attested to the veracity of all this (12:7).
  2. Many shall be cleansed (saved) during the tribulation (12:1). This includes both Jews and Gentiles (Rev. 7:1-17).
  3. The wicked, however, will continue after evil ways (Dan. 12:10; Rev. 9:20-21; 11:9-10).
  4. Daniel was to carefully preserve his writings (12:4), but all their meaning would not be revealed to him until that glorious day when he stood alongside the righteous awaiting his inheritance lot (12:9, 13).

## THEOLOGICAL SUMMARY

- I. Daniel's example—He was referred to along with Noah and Job by Ezekiel to illustrate two godly virtues.
  - A. The virtue of righteousness (Ezek. 14:14, 20)
  - B. The virtue of wisdom (Ezek. 28:3)
- II. Daniel's background
  - A. Daniel was born in Israel from the tribe of Judah, of a royal family (Dan. 1:3).
  - B. He was carried off by Nebuchadnezzar to Babylon during the first siege of Jerusalem in 606 B.C. (Dan. 1:1-2).
  - C. He was described as being handsome, without physical defect, quick to understand, well-informed, and showing great learning potential (Dan. 1:4).
  - D. He possessed the divine gift of prophecy and of dream interpretation (Dan. 2:29; 4:20).
- III. When in captivity, without the slightest compromise, he faithfully served under the administration of three kings.
  - A. Nebuchadnezzar (Dan. 1-4)
  - B. Belshazzar (Dan. 5, 7-8)

- C. Darius (Dan. 6, 9-12)
- IV. He himself was ministered to by both of heaven's archangels.
  - A. Gabriel (Dan. 8:16-17; 9:21)
  - B. Michael (Dan. 10:13, 12:1)
- V. The preincarnate Christ appeared to Daniel on two occasions.
  - A. In the lion's den (Dan. 6:22)
  - B. By the Tigris River (Dan. 10:4-9, 16-17)
- VI. The abomination of desolation—Jesus referred to the historical “abomination of desolation” as spoken of by Daniel, and tied it in with a prophetic event (Dan. 11:31; Matt. 24:15). “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)” (Matt. 24:15).
  - A. The historical abomination of desolation (Dan. 11:31)
    1. The actor involved—Antiochus Epiphanes, a Syrian king who hated Jews
    2. The action involved—He defiled the holy of holies in the second temple by slaughtering a pig.
  - B. The prophetic abomination of desolation (2 Thess. 2:4; Rev. 13:6 14-18)
    1. The actor involved—The Antichrist
    2. The action involved—He will pollute the holy of holies in the tribulational temple of placing there a statue of himself.
- VII. The book of Daniel—The unusual feature of Daniel's book is that he wrote the central portion (2:4—7:28) in the Aramaic language.

## STATISTICS

*First mention:* Ezekiel 14:14

*Final mention:* Mark 13:14

*Meaning of his name:* “God is Judge”

*Frequency of his name:* Referred to 87 times

*Biblical books mentioning him:* Four books (Ezekiel, Daniel, Matthew, Mark)

*Occupation:* Political leader and prophet (Dan. 2:48, 49; 5:10-12)

*Place of birth:* Judah (Dan. 1:1-6)

*Place of death:* Babylon

*Important fact about his life:* He served as prime minister in Babylon under Nebuchadnezzar and Darius (Dan. 2:48; 6:1-3).