

HEARING THE WORD



NIGEL BARGE

Daniel 7 - 12
Leader's Guide

Hearing the Word Daniel 7 - 12 Leader's Guide

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Nigel Barge, January 2014

Scripture Quotations taken from

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Resources

The *New Bible Dictionary* 3rd edition, published by Inter Varsity Press
The *New Bible Commentary* 21st century edition. A commentary on every Bible book, IVP

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Hearing the Word: A Tool for Bible reading



LOOK – What does it *say*?

- 1) The Text
 - a) What questions does it raise -
Who, What, When, Where, Why, How?
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text
 - b) the Book of the Bible
 - c) the whole Bible
 - d) the place in the Bible Story



LEARN – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



LISTEN – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



LIVE – How should we *respond*?

- 1) What does it show about God, (Father, Son, Holy Spirit) :
 - a) His nature and character?
 - b) His grace*
 - c) Jesus / his salvation**
- 2) What should I do?

* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

** The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27)

Reading Apocalyptic literature

Apocalyptic literature (from the Greek *apokalupsis*, literally, *uncovering*) describes what God has *revealed* to people about the end times. Eschatology (from the Greek *eschatos* meaning *last*) is the part of theology that studies death, judgment and the final destiny of the soul and humankind. English now tends to use 'The Apocalypse' to mean the final, calamitous *destruction* of the world, but the 'end times' has a wider meaning than that.

Apocalyptic literature (in the Bible, e.g. Daniel 7-12 and Revelation) has several distinct features:

- a) It looks beyond the 'here and now' to the end of time.
- b) The focus is on the reality behind earthly people and events. This exposes the struggle between good and evil in which good will inevitably triumph.
- c) It deploys imagery of animals to depict its message.
- d) Numbers have symbolic rather than arithmetic meanings, e.g.
 - 3 is the number of the divine revelation to man
 - 4 is the number of the earth,
 - 7 is the perfect divine number,
 - 10 is a large but unspecified number symbolising completeness.
 - 12 is the number that describes God's people

Apocalyptic literature is a type of prophecy. To read prophecy we need a tri-focal lens! A text may be referring to

- a) the immediate time frame,
- b) the coming of Jesus made flesh among us or
- c) his coming as judge at the end of time.

The difficulty for us is in reading prophecy is that these may all be included but they are mixed up- apparently randomly!

Nowadays, we are not used to reading apocalyptic literature. However, if we take it slowly, use our imaginations and interpret the signs given as the writer intended, we need not be daunted!

Reading Daniel

The context of the book

God's plan was to bless the world. He chose Abraham and his descendants to be his tools to bring this about (Genesis 12:1-3). He committed himself to them in an everlasting 'covenant' (Genesis 17:1-27).

He gave them a land of their own – Canaan. Abraham's grandson, Jacob, also known as Israel, had 12 sons, whose families grew to become known as the 12 tribes of Israel. God warned Israel there would be consequences if they failed to be faithful to their side of the covenant. Such failure would ultimately result in exile from their land. (Deuteronomy 28:15,36).

After the reigns of David & Solomon, the Kingdom divided into two unequal parts. The ten northern tribes were still called Israel; the south was known as Judah. The Lord continued to warn them through his prophets but they took no heed. This led to the exile first of the northern Kingdom, Israel, to Assyria in 721 BC. In 605 BC, however, the Babylonians overran Assyria, captured Jerusalem and started to take the southerners, Judah, including Daniel, to Babylon.

In exile, the 10 northern tribes of Israel were dispersed through the Assyrian empire and remained 'lost'. The Jews of Judah, however, kept their identity during their 70 years' in Babylon. When a Persian King, Cyrus, conquered the Babylonian Empire in 539BC, he allowed the Jews to return to Jerusalem, and rebuild the Temple (2 Chronicles 36:15-23; Ezra; Nehemiah).

Historical background to Daniel

Babylon, a city on the river Euphrates (80km south of modern Baghdad) became the capital of Babylonia (modern South Iraq) and the empire and civilisation based on it. Babylon is first mentioned in the Bible in Genesis 11, where it is called Babel.

By 625BC, Babylonia broke free from Assyria. In 605BC, Babylon's crown prince, Nebuchadnezzar, sacked Carchemish, at that time run by Egypt, and annihilated the Egyptian army. *Jehoiakim*, king of Judah, submitted to him; he carried off hostages (including Daniel) and some articles from the Temple. While he was in Palestine, Nebuchadnezzar's father died and he became king.

In December 598BC he besieged Jerusalem. Read about the fall of the city (16 March 597BC), the capture of king *Jehoiachin* and the start of the exile for Judah, in 2 Kings 24:10-17 and 2 Chronicles 36:8-10.

Jerusalem was totally destroyed in 587BC. There was further deportation in 581BC (2 Kings 25:8-21). Nebuchadnezzar died in 562BC.

Nabonidus was king of Babylon 556-539BC. His son Belshazzar ruled as co-regent in Babylon while his father campaigned in Arabia. Belshazzar was killed in 539BC when Darius the Mede captured Babylon. 'Darius the Mede' and 'Cyrus the Persian' are likely to be the same person.

Date and Authorship of Daniel

In the book of Daniel, the narrative starts in 605BC when Nebuchadnezzar deported Daniel and his friends to Babylon (1:1-3). The last recorded date in the book is 536BC (10:1) when Cyrus is in the third year of his reign.

The visions (chs7-12) look forward to the 'abomination that causes desolation', the desecration of the Temple during the rule of Antiochus IV (Epiphanes)(167 -164 BC) some 360 years later.

Most commentators agree with the historical accuracy of the events described until (11:35) which is set during the occupation of the Temple. Some therefore hold that it was written during that time with the events of 11:36ff being future speculation.

(If that is so, the question is - Why did they not wait and write definitively what happened when the Temple was reconsecrated in 164 BC? Is not history always written by the victors?!)

The Word of God says that 'the Sovereign Lord does nothing without revealing it to His servants the prophets.' (Amos 3:7). Therefore we believe it is reasonable to say that it was written by Daniel himself: chapters 7-12 are in the first person. (Jesus said that 'the abomination that causes desolation' (Dan 9:27; 11:31; 12:11) was 'spoken of through the prophet Daniel' (Matt 24:15).

Chapters 1-2:4a and 8-12:13 are written in *Hebrew* (like the rest of the OT) while chapters 2:4b-7:28 are written in *Aramaic*, a more widely spoken language. The reason is not known; one suggestion is that chapters 2-7 are the parts of most interest to non-Jewish readers.

This study looks at chapters 7 to 12 - Daniel's visions of how in the latter days the God of heaven will erect a kingdom that will never be destroyed. (A separate Hearing the Word study, *Daniel 1-6*, looks at the historical section.)

The Message of Daniel

‘Daniel’ means ‘God is my judge’.

Daniel, one of the Jewish nobility, is carried into exile in Babylon. During his long life in exile he remains true and faithful to the God of Israel. (chs1-6)

Toward the end of his life he is given visions (ch 7-12) of a day of the desecration of the Temple and a seeming triumph of evil. His eyes are then raised (11:36ff) and he sees God’s rule, the day of judgement and the eternal inheritance of the wise / the faithful..

Daniel acknowledges that, even in the exile of his people, the Lord is sovereign giving kingdoms to those he wishes (4:25; 5:21; 7:14)- the Lord is indeed ‘judge of all’!

Dates in Daniel

All dates are BC – Before Christ. Neb’ stands for Nebuchadnezzar

Chapter Year Topic

Historical narrative, chapters 1-6

1	605	Neb took Jews into exile inc. Daniel and royal youth.
2	604	Nebuchadnezzar’s 1 st dream
3	?	Image of gold and the fiery furnace
4	587?	Neb’s 2 nd dream - (? the year of Jerusalem’s fall)
5	539	Neb died 562 BC, son (Nabonidus) away fighting (?) so Neb’s grandson, Belshazzar, in charge.
6	c539	Darius (Cyrus) and the lions’ den

Apocalyptic literature, chapters 7-12

7	552	Belshazzar’s 1 st year, <i>before</i> Daniel 5:1. D’s 1 st vision
8	550/49	Belshazzar’s third year. Daniel’s 2 nd vision
9	539	Cyrus’s first year. Daniel’s prayer
10	536	Cyrus’s third year. Intro to Daniel’s 3 rd vision. . .
11		. . . which includes Kings of the South and North,
12		and The End times

Empires in Daniel

For scholars who take the book of Daniel as written in the second century, it would therefore be 'history' with some contemporary comment. (The four Kingdoms in Daniel 2:31-43; 7:47 referring to Babylon, Media, Persia and Greece.)

For others who believe it was written in the 6th Century, predominantly by Daniel as *a prophetic book.*, the four kingdoms mentioned are taken as referring forward to Babylonia, Persia, Greece and Rome.

There is a third view. Given that apocalyptic literature does not adhere to a linear timescale and that it uses the number four to represent the earth, the beasts may not be specific (they do not correspond with the named empires of 8:3-5, 21,22) Instead, they represent all the kingdoms of man with the little horn (7:8), the devil, being the most powerful on earth. cf Jn12;31;14:30; 16:11

The kingdom that will never be destroyed in Daniel (2:44 ; 7:14) is the reign of Jesus Christ, the kingdom of God.

Assyria *All dates are BC – Before Christ*

- 721BC 10 Northern tribes of Israel dispersed among the Assyrian Empire
621BC Nineveh, capital of Assyria, falls to the Babylonians

Babylon

- 605 Babylon defeats Egypt at Carchemish, Nebuchadnezzar, Emperor of Babylon, annexes Judah, carries off some Temple vessels and youth of nobility (including **Daniel**)
597 Jehoiakim, King of Judah, rebels. Succeeded by son Jehoiachin for 3 months. Nebuchadnezzar returns and crushes the revolt, removing the leaders and the professional classes.
Zedekiah placed as a puppet King
587 Zedekiah rebels, Jerusalem crushed and destroyed. Mass deportation of population to Babylon. See 2 Kings 25.1-12.
539 Darius the Mede captures Babylon

Persia

- 539 Cyrus allows the Jews to return to Jerusalem
486 Xerxes 1 (known as Ahasuerus in the book of Esther)
331 Darius III

Greece

- 334/33 Alexander the Great of Greece conquers Persian Empire. Dies 323.

- 323 Four of his generals fight each other for parts of the empire: Ptolemy takes Egypt ('the Kings of the South', Daniel 11) the first of 14 kings of that name, all Macedonian Greeks, ruling Egypt till 30BC. Seleucus takes from Syria eastwards ('the Kings of the North'). The Seleucid dynasty named their kings Seleucus or Antiochus. At first the Ptolemies hold the Holy Land, but the Seleucids capture it.
- 175-164 Antiochus IV Epiphanes (a Seleucid King)
- 167 The Abomination of Desolation – ie Antiochus tries to impose Greek culture and religion on Jerusalem; even raises an altar to the Greek god, Zeus, in the Jewish Temple; provokes huge revolt!
- 165-164 Victories of Judas Maccabeus and the cleansing of the Temple.

Rome

64BC – 395AD

Questions by the Jewish people

Faced with exile from the promised land, God's people must have asked many questions. Some are expressed below. Acutely aware of these, Daniel seeks to address the dilemma that they present, for example:

The supremacy of God

Where is the Lord who brought judgment on the gods of Egypt? (see Exodus 12:12)

The covenant of God.

What has happened to the promise to Moses and David that God's love would never be taken away from them? (see 2 Samuel 7:5)

The land of Israel

What has happened to the promise to give this land to His people? (see Deuteronomy 1:8)

The centre of God's promise

What has become of Jerusalem, 'Mt Zion, the city of the great King'? (see Psalm 48:2)

The fate of Jerusalem

Why is she like a widow who once was great among the nations? (see Lamentations 1:1)

The fate of the people

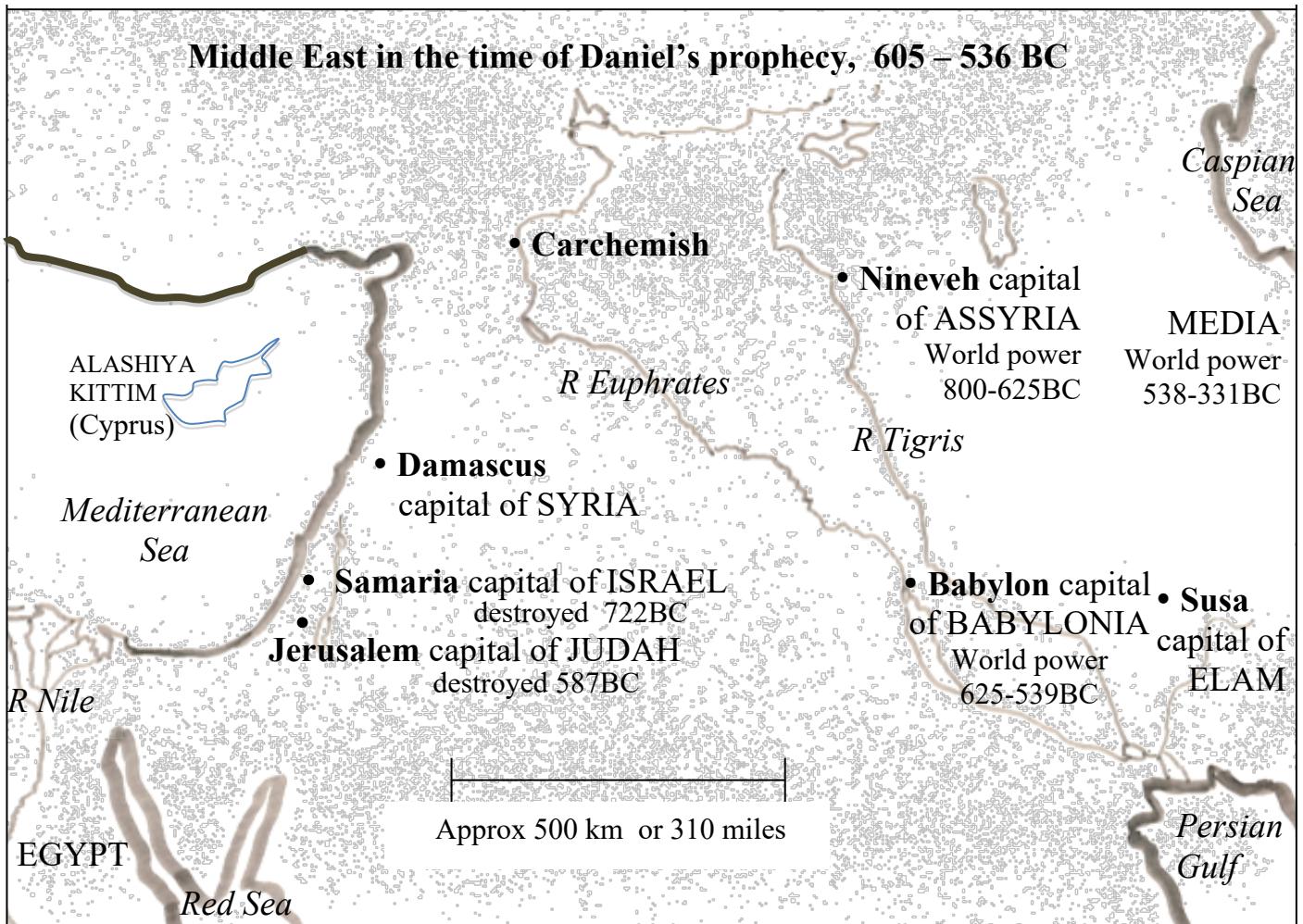
How can we sing the songs of the Lord in a foreign land? (see Psalm 137:4)

See **Study 5** for more historical detail that may link with **Daniel 11:1 – 12:3**

The purpose of the book of Daniel

To teach that when God deals with human kingdoms, He is *sovereign*

Map



Daniel's Dream of Four Beasts

Background information

Chapter 7 opens the second part of the book, with clear links to what has gone before. It is still in Aramaic; so its language continues the narrative of 2:2 – 6:28, though jumping back in time to before chapter 5.

In subject matter as well, it has much in common with an earlier chapter (2:36-45), which also refers to four kingdoms; *see* page 4 of this guide.

Daniel 7 gives us a kind of overview of history.

Daniel would have known of Ezekiel's visions, e.g. Ezekiel 1, 10, 17, 37, etc

Word List

2	<i>had a dream...</i>	the Aramaic says 'saw a dream, even visions of his head' ie this was no ordinary dream
	<i>the great sea</i>	old name for Mediterranean Sea. (Joshua 1:4)
5	<i>bear</i>	Syrian brown bear may weigh up to 250 kilos and has a voracious appetite.
7	<i>horns</i>	represent an animal's strength in self-defence or attack
9	<i>Ancient of Days</i>	or 'elderly'
12	<i>period of time</i>	or a season and a time, i.e. implying a limited future
13	<i>one like a son of man</i>	idiomatic for 'a man', i.e. laying stress on this person's humanity

Bible connections

2	<i>churning deep</i>	source of evil Job 41:31; Ps 74:12-14; Rev 13:1
4	<i>lion and eagle</i>	Nebuchadnezzar in Jeremiah 49:19-22
7	<i>horns</i>	<i>see also</i> Zechariah 1:18-21
9-10	<i>Ancient of Days on throne</i>	<i>see also</i> Ezekiel 1:4-29
	<i>fire</i>	<i>see also</i> Exodus 3:3; Malachi 4:1; Psalm 50:3; 97:3
	<i>God's books</i>	<i>see also</i> Exodus 32:32; Psalm 56:8; Malachi 3:16
9-13	<i>judgment</i>	Paul refers to this judgment in Acts 17:31
11	<i>the beast</i>	destroyed Revelation 19:20
13	<i>clouds of heaven</i>	<i>see also</i> Exodus 16:10, 19:9
	<i>son of man</i>	used by Jesus of his sufferings/death or coming kingdom <i>see</i> Mark 13:26; 14:62; Matthew 19:28 <i>see also</i> Revelation 1:13; 14:14
14	<i>given dominion...</i>	c.f. Genesis 1:26

LOOK

1) The Text

What questions does the passage raise?

- 1 *What is significant about the time?*
- 2 *Why were the winds of heaven stirring the great sea?*
- 3 *Why were they different?*
- 8 *What do the horns represent?*
- 9 *What does the vision convey – white, fire. thousands attending?*
- 10 *Why were the books opened?*
- 11 *When is this destruction happening?*
- 18 *When would the saints receive the kingdom?*
- 19,28 *Why was he ‘deeply troubled’.*
- 21 *Who / what is the horn waging war against the saints?*
- 22 *When did the ancient of days come?*
- 28 *Why did he keep the matter to himself?*

What surprises or confuses you?

- 22 *the ease with which the ancient of days defeated the horn*

2) The Context

- a) surrounding passages,
- 7 *fourth kingdom – iron (2:40)*
- b) individual book,
- 14 *God is in charge. (4:34; 6:26)*
The Kingdom is everlasting. (2:44-45)
- 15 *c.f. Neb. troubled by his dream (2:1)*
- c) whole Bible,
- 2 *four winds of heaven (c.f. Genesis 1:2)*
- 6 *authority – belongs to Jesus (Matthew 28:18)*
- 7 *terrifying unless you see the bigger picture (2 Kings 6:17; 1 John 4:4)*
- 8 *a kingdom divided against itself cannot stand (Matthew 12:25,26)*

- Boastful – unlike Jesus (Matthew 11:29; Philippians 2:6-8)*
The man of lawlessness (2 Thessalonians 2)
- 9 *a vision of God (Revelation 1:14)*
Thrones (pl.? – Genesis 1:26)
- 11 *beast destroyed (Revelation 19:20)*
- 13 *the unseen splendour of heaven (2 Corinthians 4:18)*
high and lifted up (Isaiah 6:1) Watching over His Word (Jeremiah 1:12)
the throne and its dynamic power (Ezekiel 1:15-17,26)
- 13 *coming in clouds (Matthew 24:30; 26:64)*
- 14 *all authority given to the Son of Man (Matthew 28:18; Philippians 2:5-11)*
- 15 *troubled by the vision (Ezekiel 3:15; Jeremiah 4:19)*
- 17 *The four beasts are the composite beast. (Rev 13)*
- 21 *The whole word is in the power of the evil one. (1 John 5:19)*
Defeating the saints – down but not out (Micah 7:8; 2 Corinthians 1:8,9)
- 22 *The gates of hell will not prevail. (Matthew 16:18)*
- 25 *The times belong to God. (Daniel 2:21; Acts 1:7)*
- 28 *tribulation – Fear not I have overcome the world. (John 16:33)*
It is dreadful thing to fall into the hands of the living God. (Hebrews 10:31)
too hard to share? (2 Corinthians 12:2-4)

d) Bible story

Mankind has been separated from God by their sin.

God had given them his requirements in the Law.

Following continuous disobedience, however, they have been exiled from the land
God had given them.

Daniel is taken to Babylon in the first wave of exiles. The destruction of
Jerusalem happens a few years later.

For the people in exile there is a warning of hardship but with the triumph of
good in the end.

LEARN

- 1) How do you answer the questions that the passage raises?
 - 1 *Belshazzar, Neb's grandson is King – Kings arose that knew not Daniel.*
(c.f. Exodus 1:8)
 - 2 *Winds of heaven – God is in charge.*
 - 3 *Different – different forces of evil manifest in different ways.*
 - 8 *Horns represent human power.*
 - 9 *The vision conveys God is on the throne!*
 - 10 *The books opened because it was time for judgement.*
 - 11 *This destruction happens at the end of time.*
 - 18 *The saints receive the kingdom at the end of time.*
 - 19,28 *He was 'deeply troubled' by the anticipated pain before the end. (c.f. 25)*
 - 21 *The horn waging war against the saints is the Devil.*
 - 22 *The ancient of days comes at the end of time. (c.f. 13,14)*
 - 28 *He kept the matter to himself because it was tribulation followed by triumph.*

- 2) How do you resolve issues that surprised or confused you?

*The little horn is defeated 'with ease' because **ALL** authority belongs to God.*

- 3) Give an overall 'picture' of the passage in a few sentences.

Though the kingdoms of this world are set against the Kingdom of God. This will involve tribulation for His people. However, ultimately and inevitably God has ordained that His kingdom will be an everlasting kingdom and all rulers will worship Him.

LISTEN

- 1) What is the lesson or the main point?

Earthly Kingdoms rise and fall but God's kingdom will last forever

- 2) Which verse best sums up the passage's message? **v 14b**

His dominion is an everlasting dominion that will not pass away, and His Kingdom will never be destroyed.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

1 *God is on the throne even when the church seems sidelined.*

8 *The Devil is boastful; Jesus is humble.*

9,10 *God is the (thousands) righteous (white) judge (fire).*

11 *God is in complete control.*

14 *God's Kingdom is eternal and supreme*

22 *God pronounces judgment.*

26 *His power is moved by a court decision.*

b) His grace?

16 *God speaks to us.*

18 *The saints receive his kingdom.*

c) Jesus / His salvation?

13 *One like the son of man is Jesus (13)*

14 *All authority belongs to Jesus. (Matthew 28:18)*

Now underline the application of the Main Point.

2) How did God want people *then* to respond?

To see that the Lord reigns and he will prevail.

To trust Him (and hold on!)

3) What should I do?

4-6 *The Kingdoms of men are temporary.*

7 *The devil is terrifying if you can only see him.*

11 *Boasting is the way of the devil.*

14 *Build your life in God's eternal, supreme Kingdom*

15 *It is troubling to be given God's Spiritual insight.*

19 *A thirst for spiritual insight is not wrong, but beware!*

28 *True spiritual insight of God may be too powerful to share.*

Now underline the application of the Main Point.

Study 2

Daniel 8:1-27

Daniel's vision of a ram and a goat

Background information

The scope of chapter 8 is narrower than ch 7, with only two animals in the vision. It is set in Susa, the ancient capital of Elam, (see Map, p6) about to become one of the great cities of the Persian empire (Nehemiah 1:1)

The writer this time identifies the symbols: the ram is the kingdom of the Medes and Persians and the he-goat is the Greek empire. Alexander the Great died in 323BC, only 10 years after the collapse of the Persian empire, and the power struggle which followed resulted in his kingdom being divided between four of his generals Ptolemy, Philip, Antiochus and Seleucia. In Seleucid empire, centred in Syria, Antiochus IV began to reign in 175BC. In 169BC he first entered the Temple in Jerusalem and desecrated it (*more detail on pp 4 and 32*).

Word List

1	<i>Susa</i>	a strongly fortified city, 220 miles east of Babylon, 150 miles north of the Persian Gulf (in today's SW Iran).
	<i>Elam</i>	Susa was in the province of Elam, and was occupied almost continuously from pre-history till abandoned by the Seleucids.
	<i>canal</i>	water way near the city
9	<i>Beautiful Land</i>	Palestine
10	<i>host of the heavens</i>	the stars
11	<i>Prince of the host</i>	their Creator, God
	<i>daily sacrifice</i>	prescribed by God in Exodus 29:38-42
14	<i>2,300 evenings and mornings</i>	a relatively short period of time, fixed by God.
16	<i>Gabriel</i>	means 'man of God' or 'strength of God', one of only two angels in the Bible identified by names.

Bible connections

- 3-4 *Ram representing aggressive rulers* see also Ezekiel 34:17; 39:18
cf Jeremiah 51:40; Zechariah 10:3
- 9 *Beautiful Land* see also 11:41; Jeremiah 3:19; Ezekiel 20:6,15
- 10 *Stars, sometimes worshipped by Jews, against God's command*
see Deuteronomy 17:3; Jeremiah 8:2; Zephaniah 1:5
- 14 *2,300 evenings and mornings* mean God's timing is perfect cf Rev 9:13-15
- 16 *Gabriel* see also Dan 9:21; Luke 1:11-20, 26-38; Revelation 8:2
- 25 *Prince of princes* c.f. Daniel 10:20; 12:1
- 27 *Daniel after 2nd vision* c.f. 7:28 after 1st vision.

LOOK

1) The Text

What questions does the passage raise? 0

- 1 *Why the third year?*
- 2 *Why was the vision set in Susa, in Elam, beside the Ulai Canal?*
- 3 *Why did one horn grow?*
- 5 *Why ‘without touching the ground’?*
- 7 *What did the shattering of his two horns mean?*
- 8 *Why towards the 4 winds of heaven?*
- 13 *Why this exchange between ‘holy ones’?*
- 14 *What is the time?*
- 15 *What does ‘like a man’ imply about Gabriel?*
- 16 *Who has authority to instruct Gabriel and what from the canal?*
- 17 *What is the time of the end?*
- 18 *How did he hear if he was in a deep sleep?!*
- 19 *Why is it called, ‘the time of wrath’?*
- 25 *How will he be destroyed if not by human power?*
- 26 *When is the ‘distant future’?*
- 27 *Why was Daniel so ill?*

What surprises or confuses you?

25b *There is so little on the destruction of the stern-faced king (23)*

2) The Context

- a) surrounding passages,
- 3ff *the two beasts (7:2ff)*
- 9 *the little horn (7:8)*
- 15 *did not have to ask (c.f. 7:15)*

b) individual book,

- 13 *The abomination that causes desolation (9:27; 11:31; 12:11)*
- 25 *human power / hand (5:5,24)*

- c) whole Bible,
- 2 *beside the canal (Ezekiel 1:1-3)*
- 4 *became great – of God (1 Samuel 12:24; Psalm 126:3). Of mockers / enemies (Psalms 35:26; 55:12)*
- 9 *the little horn c.f. Jesus the horn of God's salvation (Luke 1:69)*
- 10 *threw some of the starry host down (c.f. Revelation 12:4)*
- 13 *How long (Psalm 74:10)*
The abomination that causes desolation. (Matthew 24:15; 2 Thess. 2:4)
- 14 *3 years / days when the Lord seemed defeated (c.f. Luke 24:7)*
- 16 *a voice from the canal/water (John 7:38)*
- 18 *a deep sleep (Genesis 15:12)*
- 19 *the wrath of God (c.f. Zechariah 1:12)*
- 23f *God postpones judgement. (Genesis 15:16)*
- 23 *stern-faced cf the adulteress (Proverbs 7:13)*
- 24 *not by his own power (c.f. by the Dragons power (Revelation 13:2) or God's (17:12-17)*
- 25 *not by human hand (power c.f. (Acts 12:3) but by the hand of God (Revelation 11:15-18)*
God defeats His enemies through the Cross. (Colossians 2:15)
defeated by the Lord's Spirit (Zechariah 4:6)
- 27 *appalling vision – so wouldn't go astray (John 16:1f)*
preparation for times to come (c.f. John 14:25-29; 16:1-4)
prophecy not about idle speculation but doing (Mark 13:33-35)

d) Bible story

Mankind has been separated from God by their sin.

God had given them his requirements in the Law.

Following continuous disobedience, however, they have been exiled from the land God had given them.

Daniel is taken to Babylon in the first wave of exiles. The destruction of Jerusalem happens a few years later.

For the people in exile there is a warning of hardship but with the triumph of good in the end.

LEARN

- 1) How do you answer the questions that the passage raises?
 - 1 *3 – the number of Divine revelation to man?*
 - 2 *Susa, the centre /capital of the Persia State which would take over after Belshazzar's demise (ch5), the water way (transport) – message was for export?*
 - 3 *One became more powerful – the Persians rather than the Medes?*
 - 5 *'Without touching the ground' implies great speed.*
 - 7 *Shattering of his two horns implies complete defeat.*
 - 8 *Growth to the 4 winds of heaven implies they challenged heaven / assumed greatness.*
 - 13 *This exchange between 'holy ones' meant it was a decree of heaven (not earthly response).*
 - 14 *The time is approximately 3 years.*
 - 15 *'Like a man' implies Gabriel.*
 - 16 *God speaks from the canal / the water.*
 - 17 *The time of the end' seems to refer to vss 13 question of 'How long? and be referring to the desecration of the Sanctuary.*
 - 18 *The deep sleep was God induced (not boredom).*
 - 19 *'The time of wrath' is God's anger against sin and rebellion.*
 - 25 *He will be destroyed by the Word of God.*
 - 26 *The 'distant future' to Daniel was c 400 years.*
 - 27 *Daniel was so 'ill' because it is a fearsome thing to fall into God's hand (Hebrews 10:31)*

- 2) What surprises or confuses you?

25b God's word is unchallenged; he just speaks.

- 3) Give an overall 'picture' of the passage in a few sentences.

God shows Daniel that in the course of history that all earthly powers that set themselves up against God / his people, will be summarily dealt with in his time.

LISTEN

- 1) What is the lesson or the main point?

Be assured amidst apparent humiliating defeat, that God will inevitably destroy those who oppose Him / His people.

- 2) Which verse best sums up the passage's message? **v 25 b**

‘.. he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed but not by human power’.

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

3 *God (3rd year) is in control.*

11 *God permits rebellion – for a time.*

14 *God speaks and it is / will be.*

b) His grace?

25 *God's enemies are defeated but not by human power.*

c) Jesus / His salvation?

14 *The Lord will win / defeat death in 3 days.*

25 *God defeats His enemies(through the cross).*

Now underline the application of the Main Point.

- 2) How did God want people *then* to respond?

To recognise God time scale - a day is as a 1000 yrs (2 Pet 3:8)

To trust that God is in charge / wins when he chooses

2) What should I do?

5,15 Think!

8 'Alexander the great' – half a verse – *It is not worldly greatness but our treatment of God's people that is noted.*

13 Note: *Success and ease is not in itself a sign of the Lord's approval.*

15 Note: *There is a heavenly dimension to perplexing earthly events.*

25 Trust in God's power to defeat the enemy

27b *Let awareness of things to come be active in the present situation.*

Now underline the application of the Main Point.

Daniel's Prayer

Background information

In 539 BC Daniel is aware that the seventy years of exile prophesied by Jeremiah is almost over. By fasting, he prepares for a period of specific prayer on behalf of all Israel, scattered as they were in many different lands. They had deserved God's judgment on them and he confesses their sins. Yet they are the Lord's covenant people; relying on that, Daniel asks for mercy in accordance with the known character of God. His prayer contains many quotations from Deuteronomy and Jeremiah.

God's messenger Gabriel assures him his prayer has been heard but then gives him a message hard for him – and us – to understand: the 'seventy sevens'.

Word List

1	<i>Darius</i>	King who ousts Belshazzar – see 5:31; 6:1
	<i>Xerxes</i>	<i>Ahasuerus</i> in Hebrew. May be a royal title
2	<i>Scriptures</i>	first mention in Bible of 'Scriptures' ie canonical writings
	<i>LORD</i>	ie Yahweh the covenant name for God
	<i>Jeremiah</i>	Prophet in Jerusalem who, over a 40 year period prophesied its downfall, which happened in 587BC
	<i>Jerusalem</i>	capital of Judah, site of the Temple
3	<i>sackcloth</i>	coarse cloth, usually made of goat's hair; to wear 'sack-cloth and ashes' was a sign of mourning or repentance
11	<i>Law of Moses</i>	the Law God gave to Moses on Mt Sinai
21	<i>time of the evening sacrifice</i>	ie mid-afternoon: Daniel still observed the regular times of Jewish worship
24	<i>seal</i>	(legal) authenticate with one's seal and signature
25	<i>Anointed One, ruler</i>	Hebrew <i>Messiah</i> , means leader

Bible connections

- | | | |
|--|--|---|
| 2 | <i>seventy years</i> , as fixed term of divine indignation <i>see</i> Zechariah 1:12; 2 Chronicles 36:21 | 2 |
| 6 | <i>your servants the prophets</i> - <i>see also</i> Jeremiah 26:5; 25:4; Ezra 9:11; Zech1:6 | |
| 24 | <i>seventy sevens</i> (or weeks) <i>see</i> Leviticus 25:8; 26:18,34 | |
| (Other Bible prayers of repentance and a plea for mercy <i>see</i> Psalm 51; Jonah 2; Ezra 9:5-15; Habakkuk 3) | | |

LOOK

1) The Text

What questions does the passage raise?

- 1 Who 'made' Darius ruler?
- 2 What Scriptures?
- 3 Why did he 'plead ... in sackcloth and ashes'?
- 4 'The covenant of love' is marriage (?)
- 5 Why does Daniel say 'we' have sinned? (5,10,13)
- 7 What has 'our unfaithfulness' to God been?
- 9 How is He merciful / forgiving if they are in exile?
- 11 'All' Israel....?
What 'curses and sworn judgements'
- 12 Nothing has been done under Heaven as to Jerusalem?
- 16 In keeping with His righteous acts (cf 14?)
- 17 Why for the Lord's sake.... ?
- 21 Why did he mention that he was still in prayer ?
Why about the evening sacrifice?
- 22 How is understanding a response to his prayer?
- 23 Which message and vision?
- 24 Why 'seventy sevens'?
When does this refer to?
- 25 Who is the anointed one?
- 26 When was the anointed one 'cut off'?
- 27 When was there an end to sacrifice / offering?
When is the abomination?
What is the covenant that is confirmed?
What is 'a wing' of the Temple?

What surprises or confuses you?

Why doesn't God appear to answer his prayer?

2) The Context

a) surrounding passage

b) individual book

1 *Darius (5:31; 6:11)*

God makes kings and rulers (4:25)

c) whole Bible

2 *70 year exile (Jeremiah 25:8-14; 29:10-14; 2 Chronicles 36:21)*

uncertainty exactly when 70 years ends (Haggai 1:2,3; Zechariah 1:12,13)

3 *sackcloth and ashes (Esther 4:1,3; Jeremiah 6:26; Matt. 11:21; Isaiah 6:5)*

4 *covenant of love / marriage (Ezekiel 16:8)*

5 *'We have sinned' – repentance for Israel. c.f. Baptism of Jesus (Matthew 3:13ff)*

7 *The work of God is to believe in Him (John 6:29)*

9 *God is merciful. (Deuteronomy 4:31; Luke 6:36)*

God is forgiving (Exodus 34:7; Numbers 14:18)

God disciplines those he loves (Heb 12:5ff)

11 *All Israel has sinned. (Romans 3:10,23)*

The wages of sin is death. (Rom 6:23)

curses and judgements (Leviticus 26:14ff)

Conviction of sin is the work of the Holy Spirit. (John 16:8)

19 *for your Names sake (Ps23:3)*

21 *in the Spirit (Revelation 1:10)*

the evening sacrifice (c.f. Ezra 9:4,5)

d) Bible story

Mankind has been separated from God by their sin.

God had given them his requirements in the Law.

*Following continuous disobedience, however, they have been exiled from the land
God had given them.*

Daniel is taken to Babylon in the first wave of exiles.

*For the people in exile there is a warning of hardship but with the triumph of
good in the end.*

LEARN

1) How do you answer the questions that the passage raises?

1 God 'made' Darius ruler?

2 Daniel acknowledges Jeremiah Scriptures. c.f. Moses.

3 This represent awareness of impending doom and seeking God's intervention

4 What is 'his covenant of love'?

5 Daniel say 'we' for he fully identifies with the penalty it merits.

7 'Our unfaithfulness' has been an unwillingness to believe Him.

9 He is merciful / forgiving as exile is discipline of His people.

11 'All' Israel are the 12 tribes.

'Curses and sworn judgements' are warned of in Leviticus 26.

12 Nothing – so far!

16 Whatever God does is righteous.

17 'The Lord's sake' is always right.

21 'In prayer' means he was still listening to God.

About the evening sacrifice meant that he had been seeking God all day / the disciplines of Jerusalem had lasted 70 years!

22 It is an answer because he is thinking only of the city whereas the Lord reveals to him the bigger picture.

23 Not the earlier vision (21) but that that was to be revealed. (24ff)

24 'Seventy sevens' is the perfect number a perfect number of times.

End to sin, atonement and everlasting righteousness is after final judgement.

25 'The anointed one' is Messiah.

26 The anointed one was 'cut off' at the crucifixion

27 God will put an end to sacrifice / offering after the crucifixion or judgement.

What is the covenant that is confirmed?

'A wing' of the Temple is part of it

The abomination (Daniel 5:2); 2nd C BC, **AND** Roman destruction of Jerusalem (Matthew 24:15) 70 AD .

2) How do you resolve issues that surprised or confused you?

He replies by lifting his horizons beyond the bricks and mortar of the contemporary Jerusalem to give a wider perspective on Gods victory over evil.

3) Give an overall ‘picture’ of the passage in a few sentences.

During the exile, Daniel is inspired to pray for the restoration of Jerusalem. He is given the understanding by the Angel Gabriel that though there will be ‘an abomination that causes desolation’ (27c) there will ultimately be ‘an end to sin’ and ‘everlasting righteousness’. (24)

LISTEN

1) What is the lesson or the main point?

The humble prayers of a contrite heart may be used by God in His wider purposes.

2) Which verse best sums up the passage’s message? **v 20-22**

While I was confessing my sin and the sin of my people...Gabriel ..said to me ‘Daniel I have now come to give you insight and understanding’.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

4 *God keeps His promises.*

12 *God is faithful to His Word.*

14 *God will discipline His people.*

21 *God may meet with us in prayer.*

24 *God decrees and it is.*

b) His grace?

1 *God makes rulers rule.*

16 *The Lord turns from His righteous wrath because of **HIS** righteous acts.*

22 *Insight and understanding into Gods purposes is a gift of God.*

c) Jesus / His salvation?

25 ‘The Anointed One’ is Jesus.

2) How did God want people ***then*** to respond?

To mould Daniels prayers to His future purposes.

2) What should I do?

2 *Accept the Scriptures as the Word of the Lord.*

Pray on the basis of Scripture humbly and with repentance.

3 *Let an understanding of God’s intention move you to prayer.*

5 *Note - sin is corporate.*

11 *Note - All Israel has sinned.*

17-19 *Note - Prayer is centred on God**your** sake,**your** desolate sanctuary,**your** desolate city,..... **your** mercy,..... **your** name.*

21 *Retain the disciplines of God (70 years!)*

22 *Note - Our prime need is for insight and understanding.*

23 *Note - Prayer is part of the activation of Gods plan.*

Let your prayers be moulded by God.

Study 4

Daniel 10:1-11:2a

Daniel's Vision of a Man

Background information

Chapters 10-12 are all *one* vision, with ch 10 as a long introduction. It came to Daniel about 536BC. Daniel may have been disturbed by the reports of the unrelenting opposition to the exiles who had returned to Judah in 537BC (*see* 2 Chron 36:22-33; Ezra 1:1-5; 3:12; 4:1-5,24); this is what drove him to prayer and fasting. He is by now in his mid-eighties; no wonder the appearance of this messenger flattened him, physically and psychologically!

Word List

1	<i>Belteshazzar</i>	Name given to Daniel by Nebuchadnezzar
3	<i>lotions</i>	ie anointing himself (a sign of rejoicing <i>see</i> Psalm 45:7)
4	<i>24th day of 1st month</i>	Passover = 1 st month. Days 10-17
	<i>River Tigris</i>	Rises in Armenian Mountains and runs 1,400km SE before joining R Euphrates. Wide in Babylonia
5	<i>man</i>	an unnamed angelic figure <i>see also</i> Ezekiel 1:22-28; Revelation 1:9-19
	<i>linen</i>	bleached white, worn by priests (Lev 16:4)
6	<i>chrysolite</i>	translucent precious stone
11	<i>highly esteemed</i>	greatly beloved/one in whom God takes delight
13, 20	<i>Prince of Persia, Greece</i>	evil angelic powers
14	<i>in the future</i>	refers to future historical events, not the end of time
21	<i>Michael</i>	Israel's angelic counterpart/warrior-advocate

Bible connections

1	<i>2 years after Cyrus' decree to return</i>	2 Chron.36:22-33; Ezra 1:1-5
	<i>Problems in rebuilding Temple</i>	Ezra 3:12; 4:4-5, 24
12	<i>'Do not be afraid'</i>	<i>see also</i> John 14:1; Colossians 3:15; Philippians 4:4-7
13,20	<i>imagery of warfare</i>	<i>see also</i> Ephesians 6:12; Revelation 12:7
21	<i>Book of Truth, God's control and knowledge of past, present and future</i>	<i>see also</i> Psalm 139:16; Malachi 3:16

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why give his Babylonian name?*
- 2 *Why was Daniel mourning?*
- 3 *Why for three weeks?*
What is the significance of that day?
- 4 *Why was he standing on the bank of the river?*
Why 24th day of first month?
- 5 *Who was the man?*
- 7 *Why was Daniel the only one who saw it?*
- 9 *Why did he fall asleep?*
- 11 *What does 'being sent to you' imply?*
- 11.19 *How did he stand up / become strong?*
- 13 *Why 21 days / 3 weeks as time he was resisted?*
- 15 *Why did he bow as he was saying this?*
- 17 *Why had his strength gone?*
- 18/19 *Why did he need strength to hear him?*
- 21 *What is the book of Truth?*

What surprises or confuses you?

- 5 *Who is the man dressed in linen...?*

2) The Context

- a) surrounding passages,
- 11 *highly esteemed (9:23)*
- 12 *as soon as you began to pray (9:23)*
- b) individual book,
- 3 *no choice food or wine (1:8)*
- 4 *first month 24th day – a week after end of Passover week (day 10-17)*
- 5 *the 4th one in the fiery furnace (3:25,28)*

- 9 *a deep sleep (8:18)*
- 11 *'given' by the ancient of days (7:14)*
- c) whole Bible,
- 2 *spiritual warfare (Ephesians 6:1-20)*
Blessed are those who hunger and thirst after righteousness. (Matt 5:6)
- 5 *angel of God's presence (Isaiah 63:9)*
angels as ministering spirits (Hebrews 1:7,14)
angel of God protecting the people (Exodus 14:19-20)
- 6 *linen (Lev 16:4) voice like sound of multitude / many waters (Rev 1:15)*
- 7 *Paul saw the vision and his companions didn't. (Acts 9:7)*
It's an awful thing to fall into the hands of the living God. (Hebrews 11:31)
- 10 *significance of touch (Mathew 8:1-3)*
While we were yet sinners Christ died for us (Rom 5:6-8)
Fear not (John 14:1)
Let the peace of Christ rule in your heart (Col 3:18)
Peace will guard over your heart and mind (Phil 4:4-7)
- 11 *lifter of my head (Ps 3:3)*
- 12 *Expect the Lord to be attentive. (Nehemiah 1:6,11)*
prayer for God to heal land (2 Chronicles 7:12-15)
- 13 *Michael and his angels – fighting the devil victoriously (Rev. 12:7-12)*
- 14 *Trust God for the future (Romans 11:33-36; Hebrews 11:6)*
- 15 *God's reply not always fulsome – we can't cope (John 16:12)*
Overawed / incapable of speech before God (Jer. 1:4-8; Ex 3:10-11; 4:10f)
- 16 *God touched his lips. (Isaiah 6:1-5) Don't worry about what you will say. (Luke 12:11&12)*
- 18 *strengthened (1 Kings 19:5-8) all things through Christ who strengthens me (Philippians 4:13)*
- 19 *Words of God's encouragement c.f. (Joshua 1:1-6)*
awareness of heavenly troops (2 Kings 6:11-23)
- 21 *Books were opened (Revelation 20:1; Psalm 139:16)*
God's angels – mighty ones who do His bidding (Ps 103:20)

Legions of angels are in support. (2 Kings 6:17; Matthew 26:53)

d) Bible story

Mankind has been separated from God by their sin.

God had given them his requirements in the Law.

Following continuous disobedience, however, they have been exiled from the land God had given them.

Daniel is taken to Babylon in the first wave of exiles. The destruction of Jerusalem happens a few years later.

LEARN

1) How do you answer the questions that the passage raises?

- 1 *His Babylonian name showed Daniel was above the nations that currently ruled(?)*
- 2 *Daniel ‘mourned’ for he identified with the great war /conflict.*
- 3 *3 weeks corresponded with 21 days of conflict with the Persian Prince.(13) The day at the end of three weeks was the end of detention by the prince?*
- 4 *The bank of the river corresponded to God’s perspective.*
- 5 *24 = 3x 7 + 3(?)*
- 5 *The man was an angel / the Son of God, Himself (?)*
- 7 *Daniel was the only one who saw it because it was for him.*
- 9 *He ‘fell asleep’ – he was motionless.*
- 11 *‘Being sent to you’ implies that he was not in charge.*
- 11,19 *His Word was effectual in that it made him stand up and be strong.*
- 13 *3 is the divine revelation , 7 is the perfect number – God reveals he is perfectly in control.*
- 15 *He bowed acknowledging God was speaking.*
- 17 *He had been overcome by the vision.*
- 18 *He needed strength to hear him as he was awe-struck.*
- 21 *The book of Truth is God’s perspective in history.*

2) How do you resolve issues that surprised or confused you?

The man dressed in linen was the Son of God? (cf Dan 7:13; John 1:1ff; Acts 9:5)

3) Give an overall 'picture' of the passage in a few sentences.

Daniel sought the Lord and was met by him in a vision. He fortifies Daniel and gives him insight into the heavenly struggle explaining what would happen to his people in future. A strengthened Daniel is then told of God's plans for the next dynasties of earthly rulers.

LISTEN

1) What is the lesson or the main point?

As we seek Him, God involves us in the spiritual battle

2) Which verse best sums up the passage's message? **v 12**

Since the first day that you set up your mind to gain understanding and to humble yourself before your God, your words were heard and I have come in response to them.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

3 *God's timing is perfect.*

12 *God responds to a humble heart.*

13 *God permits opposition for a limited time.*

16 *God enables(permits) man to speak for Him/to Him .*

b) His grace?

18 *The Lord gives us strength / enables us to hear.*

c) Jesus / His salvation?

10 *God touches us in Jesus.*

Now underline the application of the Main Point.

2) How did God want people *then* to respond?

Daniel - to trust that God will enable him to understand the vision / the future

3) What should I do?

1 Note: *We are in the world but not of it.*

2 *Hunger and thirst for righteousness.*

5 *Look up and see the Lord!*

7/8 Note: *It is an awful thing to fall into the hands of the living God. (Hebrews 10:31)*

9 When God speaks, be silent before Him. (c.f. 15)

12 Humble yourself before God.

17 Note: 'talk with you' meant mostly listening to Him!

21 Note: *the future is in God's hands / is written in His book.*

Now underline the application of the Main Point.

The Kings of the South and the North

Background information

11:2-20 (536 – 175 BC) describes the human power struggle around Israel. The Persian empire is succeeded by the Kingdom of Greece(2). A mighty king (Alexander the Great) rules briefly for about ten years 334 -323 BC (3) His empire is then divided amongst his four generals.

Israel becomes the buffer zone between the two dynasties - the Kings of the South (5) / Egypt (the Ptolemies) and the kings of the North (6) / Syria , (the Seleucids).

The correlation of kings and events (5-20) are generally agreed by all commentators though God does not receive a mention!

11:21-32 (175 -163) describes the reign of Antiochus Epiphanes which culminated in the ‘abomination that causes desolation’ (31) of the Temple (167 -163 BC). In it, the greek god Zeus was worshipped and a pig sacrificed. (The Temple was re-consecrated after the revolt led by Judas Maccabeus(163BC)

11:33-35 The fate of those who resist Antiochus is described

11:36-45 A brief comment on Antiochus (?) gives way (40) to a prophetic passage of the ruler (the prince of this world? (John 12:31; 14:30; 16:11), the scourge of God’s people.

12:1-4 The vision ends with a heavenly view of the final judgement at the end of time

This passage is central to the meaning of the Book of Daniel. It indicates that it is written with anticipation of the events surrounding Antiochus Epiphanes’ ‘abomination that causes desolation’ but, as with all Scripture, it has a wider meaning and application. The tri focal application of all prophetic scripture applies giving it a relevance to the contemporary time, the time of the first coming of Jesus and the time of the second coming and final judgement.

(See footnotes for more dates and details of vvs 11:2 -12:4 on p

Word List

- 16,41 *Beautiful Land* Israel/Palestine
28,30 *holy covenant* people of Israel/Palestine ie the Jews
22 *a prince of the covenant* the High Priest Onias111
30 *coastlands* Hebrew *Kittim*, the ancient name of Cyprus used generally for islands and coastlands west of Palestine
31 *daily sacrifice* requirement laid down in Numbers 28:2-8
abomination that causes desolation Hebrew circumlocution to avoid writing the despicable name of false God, Baal.
12:4 *the book* i.e. the living c.f. Psalm 69:28

Bible connections

- 30 *Kittim, referring to Baalam's prophecy* see Numbers 24:24
31 *abomination that causes desolation* see also Jeremiah 19:4; Daniel 8:11-13; 9:27; Matthew 24:15; Mark 13:14
35 *God's 'refining' of His people* see Psalm 23:4-5; 78:38; Isaiah 48:10
36 *of the morning star who wanted to make himself like the Most High* (Is14:12-15)
12:2 *Multitudes who sleep...will awake. i.e. general resurrection before judgement* c.f. Matthew 25:46; John 5:28-29

LOOK

1) The Text

What questions does the passage raise?

2 *Why does he ‘tell you the truth’ now?!*

2-20 *Why is there no mention of God in 370 years?!*

21-35 *Why all the time spent on this king?*

29 *Who appointed it?*

32 *Who are the people who know their God?*

35 *When was this book written?*

36 *Who is the ‘king’?*

40 *When is the end of time?*

Who is this king against whom the Kings of the North and south will fight?

45 *When will the end be of this king?*

12:1 *Why the focus on Michael?*

3 *What does it mean to be wise?*

What surprises or confuses you?

Why the history for (2-20)?

2) The Context

a) surrounding passages,

2 *The purpose is to explain what will happen in the future. (10:14)*

b) individual book,

2ff *The sovereign Lord gives the kingdoms to those He wishes. (4:17, 25, 32)*

4 *The break up on the empire (Alexander’s) into four (8:8)*

31 *Abomination that causes desolation (8:11; 9:27)*

33 *the wise (35; 12:3;10) c.f. Daniel and friends (1:4,17; 2:21)*

35 *latter days and the time of the end (2:28; 8:17)*

45 *The king (beast) will meet his end. (7:11)*

- c) whole Bible
- 2 *I tell you the truth. c.f. Matthew 5:26ff ‘Amen/truly I say to you’ (n.b. not same word in Septuagint, gk translation of OT)*
- 31 *Abomination that causes desolation (Matt 24:15; Lk 21:20)*
- 32 *corrupting those who violate the covenant – even the elect? (Matt 24:24)*
Those who know God / have not bowed the knee. (1 Kings 19:18)
- 33 *the sword, burned capture or plundered (Heb 11:35b-37; 2 Tim 3:10,11)*
persecution of the faithful (John 15:20)
- 35 *refined (1 Peter 1:7)*
- 36 *one of the antichrists(?) (1 John 2:18; 2 Thessalonians 2:1-9)*
- 12:1 *Michael (Jude 9; Rev 12:7ff)*
that time (2 Peter 3:8-13; Revelation 21:1-4; 22:1-5)
the Lambs book of life (Rev 21:27)
- 2 *The resurrection of all for judgement (John 5:28,29)*
c.f. Psalm 16:11; 17:5)
The Book of Life (21:27)
- 3 *The fear of the Lord is the beginning of wisdom. (Proverbs 9:10)*
shine (Matthew 5:14-16; Philippians 2:14-16)
The crown of righteousness (2 Timothy 4:6-8)
- 4 *The scroll (Revelation 5:2-9)*

- a) Bible story

Mankind has been separated from God by their sin.

God had given them his requirements in the Law.

*Following continuous disobedience, however, they have been exiled from the land
 God had given them.*

*Daniel is taken to Babylon in the first wave of exiles. The destruction of
 Jerusalem happens a few years later.*

LEARN

1) How do you answer the questions that the passage raises?

2 'I tell you the truth' means 'this is the point of the prophecy ...!'

2-20 Kingdoms rise and fall – God rules.

21-35 Antiochus Epiphanes is the subject / focus of the book of Daniel.

29 God appointed it!!!

32 The people who know their God are those who trust him?

36 From 21-35 it might appear to be Antiochus Epiphanes but from 40 it could not be him / a king of the North.

40 The end of time would seem to be the defeat of evil / the day of Judgement.

This king is the antichrist / the devil(?)

45 The end of this king will be the day of judgement.

12:1 The focus on Michael shows that the real battle is in the heavenly places.

3 The wise are those who believe in / trust in God.

2) How do you resolve issues that surprised or confused you?

The history shows that God is in charge even when unseen (2-20)

The 'inaccuracies' after vs 35 might suggest that it was written before the end of Antiochus Epiphanes before 163 BC. However histories are written by the conquerors! So, Daniel would be expected to be accurate about his downfall!

3) Give an overall 'picture' of the passage in a few sentences.

Daniel describes a general and accurate history from the return from exile till the take over of the Temple in 167 by the Seleucid King Antiochus IV (Epiphanes).

(2-20) He then gives a detail description of his reign (21-32a). People resist him at great personal cost before his appointed end. (32b-35). (Behind the scenes) the prince of this world is portrayed as he meets his end. (36-45). After a time of heavenly battle will come the end of the world and judgement day. (12:1-4)

LISTEN

1) What is the lesson or the main point?

Though God may be unseen, those who trust him will be vindicated and see the Devil defeated.

- 2) Which verse best sums up the passage's message? **v 32b**
... *the people who know their God will firmly resist him.*

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?
a) His nature and character?

2 The Word of God is the Truth.

2-31 Though unseen and unnoticed God is in charge / reigning.

32 God empowers His people to resist / overcome evil.

12:1 God delivers **all his people.**

2 God will judge the whole world.

- b) His grace?

35 God is refining his people

- a) Jesus / His salvation?

12:1c It is the Lamb's book of life (Rev 13:8; 21:27)

Now underline the application of the Main Point.

- 2) How did God want people **then** to respond?

To trust in God even when you don't see Him

To believe that He will triumph in the end

- 3) What should I do?

30 Note there is a 'fury' against the purposes / people of God

32 Beware of 'smooth talkers' deflecting from God's concerns

Resist the evil one

33 Reckon that the wise /righteous may be persecuted

45 Be assured - the devil will meet his end.

3 Not: The wise / (faithful) will live

Now underline the application of the Main Point.

Enduring to the end

Background information

We might expect the question 'When will all this happen?' (as in Matt 24:3) but the heavenly messenger puts it: 'How long shall it be to the end?' (cf 8:13) Daniel wants to know what the outcome will be, but the full significance is hidden, even from him (12:4)

The 'abomination that causes desolation' the first time, lasted from 168 BC to the re-consecration of the Temple in 165 BC (approx 3.5 years?)

The symbolic numbers would seem to indicate the need to persevere a bit longer – see also Jesus' teaching on endurance to the end in Mark 13:13; Matthew 24:45-51 and Hebrews 10:36.

Daniel too must go on, even though he is already an old man. He will eventually die but will then experience resurrection life *cf* Matthew 28:20

Word List

6	<i>man clothed in linen</i>	see 10:5
7	<i>time, times and half a time</i>	or 'a year, two years and half a year'
11,12	<i>1,290 / 1,335 days</i>	enigmatic symbolism!

Bible connections

7	<i>oath taking, generally raising one hand</i>	see Genesis 14:22; Exodus 6:8; Ezekiel 20:15
	<i>'him who lives for ever'</i>	<i>cf</i> 4:34, reminiscent of Deuteronomy 32:40
	<i>'shattering of power of the holy people'</i> <i>cf</i> 12:1	
11	<i>1,290 days</i>	<i>cf</i> 9:24-27
12	<i>1,335 days</i>	<i>ditto</i>
	<i>Jesus' teaching on the signs of the end of the age</i>	see Matthew 24; Mark 13; Luke 21:5-36;

LOOK

1) The Text

What questions does the passage raise?

- 5 *Why did he have to put his name, ‘Daniel’, in there?*
Why one on both banks?
- 6 *Who was the man clothed in linen?*
Why was he clothed in linen?
Why was he ‘above the waters’?
What are ‘these astonishing things’ that will be fulfilled?
- 7 *What does lifting up both hands towards heaven mean?*
Why did he ‘swear’?
What did the time – time, times and half a time’ mean?
Who were the ‘holy people’?
What things will be completed?
- 8 *What did he not understand?*
Why did he not understand it?
What does the title ‘my Lord’ mean?
- 9 *What is the time of the end?*
- 10 *What will the wicked not/the wise will understand?*
- 11 *Where does 1,290 days take us to?*
- 12 *Why is there a further 45 days to then end (1335)?*
- 13 *What is his allotted inheritance?*

What surprises or confuses you?

Daniel didn’t understand and the words were ‘closed up till the time of the end’
(5)

2) The Context

- a) surrounding passages,
- 9&13 ‘Go your way....’
- 10 *The wise (11:33;35; 12:3)*

- b) individual book,
- 5 *'I, Daniel'* (7:15; 8:15,27; 9:2; 10:2,7)
standing of the banks of the Tigris (10:4)
- 6 *clothed in linen* (10:5;)
How long? A question also asked by a holy one (8:13)
- 7 *time, times and half a time* (7:25)
- 11 *the abomination that causes desolation* (9:27; 11:31; 12:11)
- c) whole Bible,
- 6 *clothed in linen* (Ezekiel 9:2,3; 10:2)
the knowledge of the times – only the Father (Matthew 24:36)
Even angels long to look on these things. (1 Peter 1:12)
hovering over the waters (Genesis 1:2)
- 7 *one hand* (Genesis 14:22; Exodus 6:8; Ezekiel 20:5)
lifted his hands (Exodus 17:11; Luke 24:50)
swear by Himself (Hebrews 6:13)
God alone lives forever. (Revelation 4:9,10)
The Spirit intercedes for us. (Romans 8:26,27)
Holy people (Deuteronomy 7:6; 14:2; 1 Peter 2:5)
the people of God – broken (Mark 13:20) *distressed* (Ex 3:7; Is 63:9)
Apart from me you can do nothing. (John 15:5)
- 8 *hearing but not understanding* (Luke 18:34; 2 Corinthians 4:4-6)
sealed (Revelation 5:1)
- 9 *Lean not on your own understanding.* (Proverbs 3:5,6)
- 11 *The abomination that causes desolation.* (Matthew 24:15; Mark 13:14)
- 12 *perseveres to end / bears fruit* (Luke 8:8)
- 13 *rest in death* (Isaiah 57:2)
God's people are not lost. (John 6:39)
Inherit eternal life (Matthew 19:29)

a) Bible story

Mankind has been separated from God by their sin.

God had given them his requirements in the Law.

Following continuous disobedience, however, they have been exiled from the land God had given them.

Daniel is taken to Babylon in the first wave of exiles. The destruction of Jerusalem happens a few years later.

LEARN

- 1) How do you answer the questions that the passage raises?
 - 5 *He put his name in to emphasise personal experience.*
On both banks shows a view from all sides – for all men(?)
 - 6 *In linen indicates priestly (Leviticus 16:4)*
‘Above the waters’ points to the divine (c.f. the Holy Spirit)
‘These things’ will be fulfilled at the end of time.
 - 7 *Lifting both hands meant divine ‘blessing’.*
He ‘swore’ by Himself – God. (Hebrews 6:13)
Time – time, times and half a time’ means 3.5 years(?)
The ‘holy people’ are God’s people / those who trusted in Him.
‘These things’ will be completed at the end of time.
 - 8 *He didn’t understand what the outcome would be.*
He did not understand it because the Lord had not revealed it
‘My Lord’ implies divine (Isaiah 21:8) or of man. (Jeremiah 37:20)
 - 9 *The time of the end is the day of judgement.*
 - 10 *The issue for understanding is that God (Jesus) is Lord(?)*
 - 11 *3.5 years approx take us to the end of the abomination that causes desolation’.*
 - 12 *The further 45 days to then end (1335) represents....?*
 - 13 *His allotted inheritance is to shine like the stars (12:3)*
- 2) How do you resolve issues that surprised or confused you?
Understanding is the gift of The Spirit
- 3) Give an overall ‘picture’ of the passage in a few sentences.

Man does not understand the outworking of God's purpose in History. The wise believe and are purified; the wicked are not. The one who goes 'the extra mile' and trust in Him, will inherit eternal life.

LISTEN

- 1) What is the lesson or the main point?

Our calling is to be 'wise' / trust the Lord to the end, waiting expectantly for the gift of our inheritance.

- 2) Which verse best sums up the passage's message?

'As for you, go your way till the end'. (13)

LIVE

- 1) What does it show about God?

- a) His nature and character?

5 God engages with us personally.

7 God acts when we know / acknowledge that that we are powerless before Him.

- b) His grace?

13 God gives the wise receive an inheritance (not a reward.)

- c) Jesus / His salvation?

7 The Lord lifts up His hands to heaven on our behalf.

Now underline the application of the Main Point.

- 2) How did God want people ***then*** to respond?

Persevere in 'captivity' expecting, at the end, your inheritance from God.

- 3) What should I do?

6 Note: The prime question of the believer is 'how long'?

7 We are helpless to effect the things of God.

8 Note: We cannot understand the things of God.

9 Go your way / accept your lot before God in faith.

- 10 Be expectant - the wise (faithful) are given understanding.
- 12 Persists faithfully in adversity waiting for God to be revealed.
- 13 Persevere, faithfully to the end expecting your allotted inheritance.

Now underline the application of the Main Point.

Footnote: More historical detail that may link to **Daniel 11:1 – 12:3**

11:1-4

- | | |
|----------------------------------|-----------|
| v2 Persia, Fourth King = Xerxes | 485-465BC |
| v3-4 Greece, Alexander the great | 334-323BC |

11:5-20 kings of the North and South 323-175BC

- v5 King of South (= Egypt): Ptolemy Soter (➔ Ptolemaic dynasty)
King of North (=Syria) : Seleucus I (➔ Seluecid dynasty)
- 5-12 The Ptolemies of Egypt predominate
- 6a Ptolemy II (Philadelphus) c250BC gives his daughter, Berenice, to Antiochus II (Syria) in marriage on condition their son is heir to Seleucid kingdom; he dies c248BC. But Antiochus divorces Berenice, reinstates his earlier wife, Laodice, who then poisons Antiochus and has Berenice and her son liquidated so that Laodice's son Seleucus II (Callinicus) reigns over the north.
- 7-8 Ptolemy III (Berenice's brother) attacks the North, kills Laodice
Seleucus II has unsuccessful foray south against Egypt c242BC
- 10 Seleucus II's sons keep assaulting Kings of South
- 11b Ptolemy IV (Philopater, 221-204BC) king of the South defeats the Seluecid king, Antiochus III, at Raphia 217BC
- 13-17 the North makes a comeback through Antiochus III, c214BC
- 13 He attacks Egyptians in Phoenicia and Palestine, driving them into Sidon where . . .
- ?15 . . . they surrender, in 198BC.
- 16 Palestine passes into Seleucid control
- 17 Antiochus III gives his daughter Cleopatra as wife to Ptolemy IV, hoping for influence; but she becomes decidedly pro-Egyptian
- 18 Antiochus III invades Greece; Romans defeat him at Thermopylae 191BC, then Magnesia 190BC, and exact tribute
- 19 Antiochus III loots temple in Elymas 187BC and a mob of Zeus zealots killed him
- 20a Seleucus IV sends Heliodorus to seize funds from Jerusalem Temple treasury
- 20b Heliodorus poisons Seleucus IV in 175BC

11:21-35 **Antiochus IV (Epiphanes) 175-163BC**

- 21a The ‘contemptible person’ could refer to this man. Once released from Rome in a hostage exchange he seizes the Seleucid throne
- 22-24 synopsis of Antiochus IV’s reign
- 25-31 object of Antiochus IV’s hostility
- 25-27 the king of the South
- 28-31 the covenant people
 - 29 unsuccessful foray against Egypt c168BC
 - 30 so he takes it out on Israel c167BC
- 32-35 cost of Antiochus IV’s savagery,
the great price Israel pays as they resist his programme

11:36-45 **‘The King who does as he pleases’**

- 36a who is the ‘king who does as he pleases’? A Seleucid yet he fights against the kings of the North (40)
- 36-37 his religious pretensions
- 40-44 his military dominance
 - 45 his final end – at Jerusalem

NB this does not fit with what secular history tells us about Antiochus IV (eg he died in Persia not Israel)

The pattern in 11:21 – 35 is repeated in 11:36 – 12:3

- | | | | | |
|----|-----------------------------|------------|-----|------------|
| A. | rise and success | 11:21 – 24 | and | 11:36 – 39 |
| B. | conflict and oppression | 11:25 – 31 | and | 11:40 – 45 |
| C. | suffering and steadfastness | 11:32 – 35 | and | 12: 1 – 3 |

i.e. The final scourge will be like Antiochus IV - only worse!

See The Message of Daniel ‘The Bible speaks today’ by Dale Ralph Davis

