

Introduction to the Book of Daniel

General Summary

- The Book of Daniel contains the history and prophecies of a Jewish captive in Babylon
- It lays out a prophetic timeline and descriptions of coming world empires and the end times

The Author - Daniel

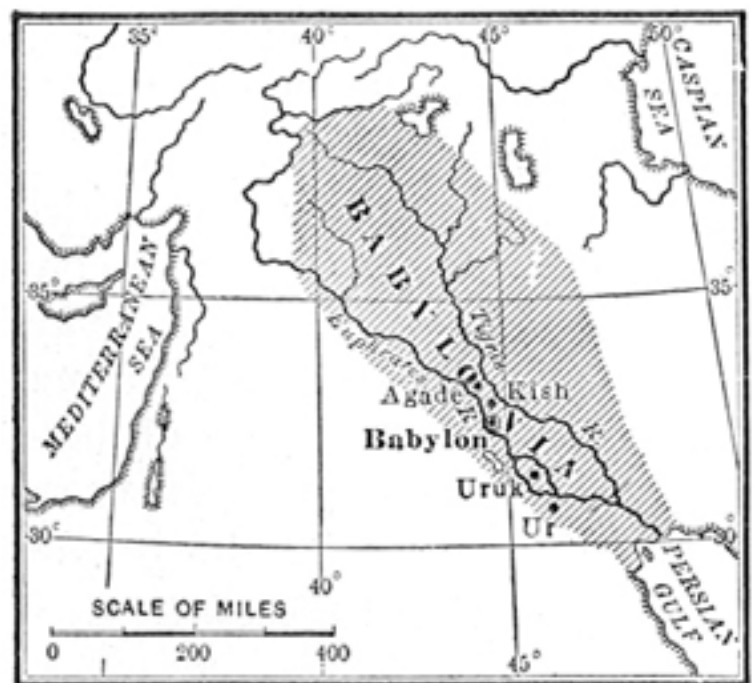
- Was taken captive as a teenager during Nebuchadnezzar's 1st siege of Jerusalem in 605 B.C.
- These captives, royal and talented, were to be trained and integrated into Babylonian society and government
- Daniel means "God is Judge"
- Ezekiel, a contemporary of Daniel, refers to him twice - Ezekiel 14:14, 28:3
- Christ quotes from Daniel - Matthew 24:15

The Battle over Daniel

- The Book of Daniel may be the most hotly debated book in the Bible
- Modern "scholars" deny its authenticity and say it was written in the 1st or 2nd century B.C. as Jewish propaganda
- Many skeptics in the past have tried to find historical inaccuracies in the book, but archaeology has proven them wrong

Outline of Daniel

- Historical - Chapters 1-6
 - Daniel and Friends Tested - Chapter 1
 - The Great Image - Chapter 2
 - The Fiery Furnace - Chapter 3
 - The Humbling of Nebuchadnezzar - Chapter 4
 - The Handwriting on the Wall - Chapter 5
 - The Lion's Den - Chapter 6
- Prophetic - Chapters 7-12
 - The Four Beasts - Chapter 7
 - The Ram and the He-Goat - Chapter 8
 - The Seventy Weeks - Chapter 9
 - Daniel's Prayer - Chapter 10
 - The Little Horn - Chapter 11
 - The End Times - Chapter 12



The Babylonian Empire

- According to Genesis it was founded by Nimrod - Genesis 10:8-10
- Most ancient sources give varying dates between 2231 and 2286 B.C.
- Historical Divisions
 - Old Babylonian Period
 - Established by an Amorite chieftain named Sumu-Abum in 1894 B.C.
 - Hammurabi
 - Ruled from 1792-1750 B.C.
 - Codified the laws of Babylon into the "Code of Hammurabi"
 - Conquered at times by the Hittites, Kassites, Elamites, and Assyrians.
 - Assyrian Period
 - Controlled by the Assyrians from 911 to 608 B.C.
 - Revolted many times before the city is destroyed by the Assyrians in 689
 - Gained independence under Nabopolassar in 612
 - Neo-Babylonian Chaldean Empire (612-539 B.C.)
 - Daniel opens in this period
 - Key Rulers
 - Nabopolassar
 - Nebuchadnezzar
 - Son of Nabopolassar
 - Led in building the city, possibly including the Hanging Gardens
 - Nabonidus
 - Belshazzar
 - Son and regent of Belshazzar
 - Persian Period
 - Cyrus the Great of Persia conquers Babylon in 539 B.C.
 - City became the administrative center of the Persian empire
 - Some attempts at revolt were made but failed
 - Greek Period
 - Darius III is defeated by Alexander the Great in 331 B.C.
 - Alexander died in Nebuchadnezzar Palace in 323 B.C.
 - The city fell into desolation as it was caught in the middle of warring factions after Alexander
- The province of Babylon continued on for centuries under Persia and Arabs

Babylon and Israel

- Israel was caught in the middle between Assyria, Egypt, and Babylon
 - Babylon started to conquer Assyria, Egypt moved in to aid Assyria
 - Josiah led Israel to defeat against Egypt's army as it moved north to Assyria in 609 B.C.
 - II Chronicles 35:20-24
 - Egypt and Assyria were beaten by Babylon, who moved into the Holy Land
 - Nebuchadnezzar pushed Egypt back to its home but could not defeat them in 601 B.C.
 - Under King Jehoiachin, Jerusalem falls to Babylon in 598 B.C.
 - Several thousand nobles are deported to Babylon - Jeremiah 29:2. Esther 2:6
 - Under Zedekiah, Judah rebels against Babylon in 589 and were quickly defeated
 - Jerusalem falls in 587 and a second deportation takes place
 - Jeremiah writes Lamentations after Jerusalem is conquered
- II Kings 24-25, II Chronicles 36
- The Jews would be captive to Babylon/Persia for 70 years
- Much of Jeremiah's ministry involves the Babylonian conquest and captivity

Chapter 1

“Daniel Takes A Stand”

Summary

- Daniel and his friends are taken captive by Babylon
- They take a stand and God blesses them

Outline

- I. Into Captivity
 - A. Nebuchadnezzar conquers Judea - vs. 1-2
 - B. Plan for training captives - vs. 3-5
 - C. The Faithful Four - vs. 6-7
- II. Daniel's Stand
 - A. Daniel's stance - vs. 8
 - B. Petitioning - vs. 9-10
 - C. The ten-day test - vs. 11-14
 - D. The results of the test - vs. 15-16
 - E. God's blessing on the four - vs. 17
- III. Standing Before Kings
 - A. Proven before the king - vs. 18-19
 - B. Proven against their peers - vs. 20
 - C. Proven against time - vs. 21

Misc. Notes

- vs. 1 - see II Kings 24:1
- vs. 2 - they took non-vital valuables from the Temple
- vs. 3 - “children” mean young people. Daniel is estimated to be in his teens.
- vs. 5 - note the course of study was three years
- vs. 10 - not refusing the request, but not exactly granting it
- vs. 11 - pulse = beans, peas, lentils, etc.
- vs. 12 - The diet requested is probably more lowly than these royal Jews were accustomed to.
- vs. 14 - Daniel's status remained unchanged through the end of his life (see 10:1)

Why Would Daniel Not Eat The King's Food?

- Possible reasons:
 - It was from animals deemed unclean by the Law
 - The meat was prepared with the blood
 - The meat or animals were offered to false gods
 - To resist losing his Jewish (and Godly) identity

What's in a Name?

- Nebuchadnezzar - "Nabu (a god), defend my firstborn son"
- Daniel - "God is my judge"
- Belteshazzar - "Favored by Bel" (*Bel* means "lord", probably Marduk the sun god)
- Hananiah - "God who is gracious"
- Shadrach - "Commanded by Aku [moon god]"
- Mishael - "Who is like God?"
- Meshach - "Who is what Aku [moon god] is?"
- Azariah - "God has helped"
- Abednego - "Servant of Nabu [god of wisdom and writing]"
- Melzar - "steward"

The Chaldeans

- Originally a separate Semitic people that allied with Babylon
- Eventually were completely assimilated into Babylon
- By the fall of Babylon "Chaldean" described a class with no ethnic meaning at all
- Spoke and wrote (in cuneiform) the Akkadian language
- Were very advanced in knowledge
 - Astronomy
 - Very accurately calculated length of year (within minutes!)
 - First to identify planets as separate from stars
 - Mathematics
 - Used a sexagesimal (based on 60) system
 - basis for our having 60 minutes in an hour and 360 degrees in a circle
 - Could use square roots and possibly the Pythagorean theorem
 - Clay tablets with algebra and geometry have been found
 - Calculated π was 3 or 3.125

Note's on Daniel's Stand

- Daniel's stand was of conviction and not stubbornness
- Daniel's stand was private and not public
- Daniel's stand was not an ultimatum as he humbly asked for the favor
- Daniel's stand had the faith to allow it to be tested
- Daniel's stand was humble in its request
- Daniel's stand did not affect his other duties
- Daniel's stand was not a quick fix as it lasted his entire life
- Daniel's stand was possible because of the relationships he had built

Chapter 2

“The Great Image”

Summary

- Daniel interprets Nebuchadnezzar’s forgotten dream
- The dream contains a prophecy of four kingdoms

Outline

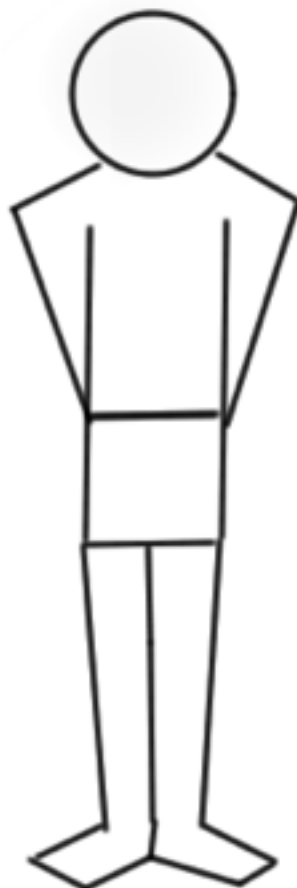
- I. The King’s Dream
 - A. Nebuchadnezzar dreams a dream - vs. 1
 - B. The impossible appeal - vs. 2-8
 - C. The fury against the wise men - vs. 9-12
- II. Daniel’s Action
 - A. Daniel approaches the problem - vs. 13-16
 - B. The prayer meeting - vs. 17-18
 - C. The dream revealed - vs. 19
 - D. Daniel’s praise - vs. 20-23
 - E. Daniel goes to the king - vs. 24-26
- III. Daniel’s Answer
 - A. The hopelessness of the case - vs. 27
 - B. The source of the answer - vs. 28-30
 - C. The dream - vs. 31-36
 - D. The interpretation - vs. 37-45
 1. Babylon - vs. 37-38
 2. Persia - vs. 39
 3. Greece - vs. 39
 4. Rome - vs. 40-43
 5. God’s Kingdom - vs. 44
- IV. The King’s Reaction
 - A. Honoring Daniel - vs. 46-47
 - B. Daniel’s promotion - vs. 48
 - C. Promoting his friends - vs. 49

Misc. Notes

- vs. 1 - 2nd year of Nebuchadnezzar’s sole reign and end of Daniel’s training - 603-602 B.C.
- vs. 8 - gain time - delay to make up something or hope king forgets about it.
- vs. 10-11 - They were right that no man could do it, but God could!
- vs. 14 - *Arioch* means “long, great, tall”. *Guard* = executioner, literally butcher
- vs. 30 - note Daniel’s humility
- vs. 47 - Nebuchadnezzar exalted God, but not exclusively. Many do the same today, but lifted up Christ’s name does not equal salvation.
- vs. 49 - Daniel does not forget his friends, whose prayers helped bring the answer
- vs. 49 - Daniel stayed at the Palace and let his friends handle day-to-day affairs

The Kingdoms of the Statue

- Babylon
 - Head of gold
 - 605-539 B.C.
- Persia
 - Chest of silver
 - 539-331 B.C.
- Greece
 - Thighs of brass
 - 331-168 B.C.
- Rome
 - Legs of iron
 - Roman Empire
 - 168 B.C. - 476 A.D.
 - Feet of Iron and Clay
 - Remnants of Roman Empire
 - 476 A.D. - END TIMES
- God's Kingdom
 - Stone not made with hands



Babylon	Head - Gold
Persia	Chest / Arms - Silver
Greece	Stomach / Thighs - Brass
Rome	Legs / Feet - Iron - Iron / Clay

Notes on the Statue

- There is a degradation in the kingdoms
 - Quality of material, position, divisions, etc.
- There is quite a bit of detail regarding the descriptions, placement, etc. that some find to describe these kingdoms
- This outline of kingdoms is centered around their control over Israel
- We will revisit this outline of kingdoms in Chapter 7

Rome and the End Times

- The Scripture is clear that a form of the Roman Empire plays a part in end times prophecy
- The coming Kingdom of Christ will destroy it
- It is marked by division (two legs, two feet, ten toes) - 2:41
- It is marked by strength and weakness (clay and iron) - 2:42
- It is clearly described as the final empire - 2:44
- Ten toes and ten kings - 2:42-44, 7:24, Revelation 17:12

Chapter 3

“The Fiery Furnace”

Summary

- Nebuchadnezzar builds a great statue and demands all to worship it
- The three Hebrews who refuse are delivered from the king's wrath

Outline

- I. The Golden Image
 - A. The image erected - vs. 1
 - B. The gathering of the leaders - vs. 2-3
 - C. The command to worship - vs. 4-6
 - D. Worshipping the image - vs. 7
- II. The Faithful Few
 - A. The accusation - vs. 8-12
 - B. The king gives a second chance - vs. 13-16
 - C. The offer refused - vs. 17-18
- III. The Fiery Furnace
 - A. Into the furnace - vs. 19-23
 - B. The Fourth Man - vs. 24-25
 - C. Delivered from the flame - vs. 26-27
- IV. The Outcome
 - A. The king's proclamation - vs. 28-29
 - B. The promotion - vs. 30

Notes

- No time frame is given for this chapter. Some suppose it is up to 20 years after Chapter 2
- vs. 1 - the statue was 90 feet tall and 9 feet wide. Probably was gold-plated.
- vs. 5 - some scholars believe that the statue is not an idol, *per se*, but the act of worshipping that was commanded was more of proclaiming loyalty to the empire. It was more political than religious.
- vs. 14 - Note that Nebuchadnezzar seems to separate religion (“serve my gods”) from worshipping the image.
- vs. 18 - compare to Job 13:15
- vs. 19 - the only thing hotter than the furnace was Nebuchadnezzar!
- vs. 21 - normally men were stripped naked before execution in ancient times

Death by Furnace

- Execution by fire is not uncommon in history
- There is historical evidence for it:
 - The Code of Hammurabi has execution by burning twice
 - An ancient rival of Babylon named Rim-Sin was executed by burning
 - It is not unheard of throughout history
- Furnaces in Babylon
 - Used to refine metal or make bricks and glass
 - Could reach over 2000 degrees
 - Cremation - 1400 to 1800 degrees
 - May have looked something like the wonderfully accurate and expertly drawn image shown here.



Where's Daniel???

- We know that if he was around he would have been with his friends in the furnace
- Away on business?
- Exempt from the command to worship based on his position?
- His high office made accusations against him useless?

History... or Prophecy?

- While the story is primarily historical, some see a prophetic interpretation
- Even in times of Gentile domination, God still takes care of His chosen people
- Though Israel went without a homeland for 1900 years, God still was with his people
- Do we see a glimpse of a faithful remnant in the tribulation? (Rev. 7:3-8)

Chapter 4

“The Humbling of Nebuchadnezzar”

Summary

- A proclamation of Nebuchadnezzar
- Contains the tale of how Nebuchadnezzar was humbled by God

Outline

- I. Prologue - vs. 1-3
- II. The troubling dream - vs. 4-7
- III. Daniel is brought to interpret the dream - vs. 8-9
- IV. The vision of the Great Tree - vs. 10-16
- V. Daniel interprets the dream - vs. 17-27
- VI. The fulfillment of the dream - vs. 28-33
- VII. The restoration of Nebuchadnezzar - vs. 34-37

Notes

- vs. 7-8 - Nebuchadnezzar exhausts every resource before calling on Daniel
- vs. 9 - “master of the magicians” is used to denote Daniel’s excellence over the other learned men in the kingdom
- vs. 13 - watcher = angel
- vs. 19 - the terrible interpretation (and probably delivering it to its target) makes Daniel silent
- vs. 19 - “to them that hate thee”, etc. - the interpretation is bad
- vs. 27 - Daniel is calling on Nebuchadnezzar to repent before judgment comes
- vs. 29 - 12 months later all is fulfilled. God’s justice is not always swift, but it is sure.
- vs. 30 - Nebuchadnezzar’s downfall was pride - Proverbs 16:18
- vs. 30 - looking around from his great palace, Nebuchadnezzar could see many building projects completed under his command, possibly including the Hanging Gardens.
- vs. 33 - it is theorized by some that while in this state Nebuchadnezzar was hidden away and protected while his advisers controlled the empire.

Interpreting the Dream

- The tree represents Nebuchadnezzar and his kingdom, great and powerful, covering so much of the ancient world - vs. 22
- The tree is cut down, leaving the stump. The kingdom is removed, but not the king’s life.
- The stump of the king’s life, a reminder of his former glory, is bound by insanity
- The king would live as a wild beast - vs. 25
- “till seven times pass over” - not sure seven years, months etc.
- The king is restored, the purpose in leaving the in stump to grow again - vs. 36

Nebuchadnezzar's Spiritual Progression

- 1:19-20 - appreciating God's servants
- 2:47 - "God is a God of gods", "Lord of kings", revealer of secrets
- 3:25 - sees the "Son of God" in the furnace
- 3:28 - blesses the God who delivered from the furnace
- 3:29 - acknowledges the power of God
- 4:2 - "high God"
- 4:3 - acknowledging God's greatness and sovereignty
- 4:34-35 - "most High", acknowledging God's greatness and sovereignty
- 4:37 - "King of heaven"
- Though he definitely grew in knowledge of and respect for God, there are many theologians who do not believe he was saved.

How Strange Was Nebuchadnezzar's Insanity?

- Not to take away from God's working, but there could be a psychological diagnosis for Nebuchadnezzar's actions.
- Clinical Lycanthropy
- Wikipedia - "a rare psychiatric syndrome that involves a delusion that the affected person can transform into, has transformed into, or is a non-human animal."
- Technically, it would be *boanthropy* or *zoanthropy*.
- Raymond Harrison in *Introduction to the Old Testament*, pp. 1116-17:
 - A great many doctors spend an entire, busy professional career without once encountering an instance of the kind of monomania described in the book of Daniel. The present writer, therefore, considers himself particularly fortunate to have actually observed a clinical case of boanthropy in a British mental institution in 1946. The patient was in his early 20's, who reportedly had been hospitalized for about five years. His symptoms were well-developed on admission, and diagnosis was immediate and conclusive. He was of average height and weight with good physique, and was in excellent bodily health. His mental symptoms included pronounced anti-social tendencies, and because of this he spent the entire day from dawn to dusk outdoors, in the grounds of the institution ... His daily routine consisted of wandering around the magnificent lawns with which the otherwise dingy hospital situation was graced, and it was his custom to pluck up and eat handfuls of the grass as he went along. On observation he was seen to discriminate carefully between grass and weeds, and on inquiry from the attendant the writer was told the diet of this patient consisted exclusively of grass from hospital lawns. He never ate institutional food with the other inmates, and his only drink was water... The writer was able to examine him cursorily, and the only physical abnormality noted consisted of a lengthening of the hair and a coarse, thickened condition of the finger-nails. Without institutional care, the patient would have manifested precisely the same physical conditions as those mentioned in Daniel 4:33... From the foregoing it seems evident that the author of the fourth chapter of Daniel was describing accurately an attestable, if rather rare, mental affliction.

Chapter 5

“The Hand Writing On The Wall”

Summary

- Daniel interprets the message on the wall for Belshazzar
- The city and empire of Babylon fall to the Medes and Persians

Outline

- I. The Great Feast
 - A. The party - vs. 1
 - B. Desecrating the vessels from the Temple - vs. 2-4
- II. The Writing on the Wall
 - A. The message on the wall - vs. 5
 - B. The king's reaction - vs. 6-7
 - C. No help in sight - vs. 8-9
 - D. The queen's advice - vs. 10-12
 - E. Daniel is brought in - vs. 13-16
- III. Daniel Interprets the Writing
 - A. Refusing the reward - vs. 17
 - B. Nebuchadnezzar's rise and fall - vs. 18-21
 - C. The pride of Belshazzar - vs. 22-23
 - D. The message - vs. 24-28
- IV. Epilogue
 - A. Daniel is rewarded anyway - vs. 29
 - B. The fall of Babylon - vs. 30-31

Notes

- Takes place in October, 542 B.C. Over 20 years since chapter 4.
- vs. 1 - this appears to be a religious festival celebrated while the city is besieged
- vs. 2 - see 1:3
- vs. 2 - “father” can mean “father”, “grandfather”, or maybe even any predecessor.
- vs. 5 - Archeologists found that the throne room in Nebuchadnezzar's palace had white plaster on the walls.
- vs. 7 - “third ruler” - since Belshazzar was second to Nabonidas it was the best he could offer.
- vs. 10 - the queen was probably Belshazzar's mother
- vs. 22 - “son” can mean “son”, “grandson”, or maybe even any descendant
- vs. 30 - the Golden Head (Babylon) of chapter 2 has fallen
- vs. 31 - the Silver Breast and Arms (Persia) of chapter 2 has risen
- vs. 31 - We'll talk about Darius the Mede next time.

Who is Belshazzar???

- Only in recent times has archaeological evidence showed the name Belshazzar
- Still a lot of debate and confusion about him.
- He was the ruler of the city and region of Babylon beginning around 553 B.C.
 - Nabonidas, his father, was the ruler of the empire but lived at Teima
- Some conjecture that he is a son of Nebuchadnezzar whose mother was married by Nabonidas on his ascension to power...
- ...or maybe his mother was Nebuchadnezzar's daughter who was married by Nabonidas...
- DOES IT REALLY MATTER?!?!?!?!?

The Message on the Wall

- Probably written in Hebrew/Aramaic - מנא, מנא, תקל, ופרסין
- All of these words are in the past tense
- Mene
 - means "numbered, counted"
 - The days of Babylon and Belshazzar are over.
- Tekel
 - means "weighed, balanced"
 - Babylon and Belshazzar had been found wanting on God's scale
- Upharsin, Peres
 - "Pharsin" is the plural form of Peres, and "U" means "and"
 - means "divided"
 - The Babylonian Empire is conquered by the Medes and the Persians

The Fall of Babylon

- There are a few different ancient accounts that vary in detail
- The Medes and Persians expanded in power and made progress against Babylon
- Nabonidas and the Babylonians were defeated in the Battle of Opis in 540 B.C.
- By 542 B.C. the city of Babylon is under siege by the Medes and Persians
- In October, 542 B.C., Babylon falls without a battle.
 - Greek historian Herodotus says the Persian army diverted the Euphrates River that ran under the walls of the city and entered through the river bed.
 - This also appears to have been in the middle of a religious festival in the city
- Babylon and its territories are absorbed into the kingdom of the Medes and the Persians, ruled by Cyrus the Great.
- Prophecies about Babylon's fall:
 - Isaiah 13:17-22, 21:1-10
 - Jeremiah 51:33-58

Chapter 6

“Daniel and the Lion’s Den”

Summary

- An elderly Daniel is now serving in the court of the Persian empire.
- A plot against Daniel succeeds in him thrown to the lions, but not in killing him

Outline

- I. The New Government
 - A. The organization - vs. 1-2
 - B. Daniel’s status - vs. 3
- II. The Plot
 - A. Daniel’s only weakness - vs. 4-5
 - B. The petition before the king - vs. 6-8
 - C. The trap is set - vs. 9
 - D. Daniel caught praying - vs. 10-11
 - E. Accused before the king - vs. 12-15
- III. The Lion’s Den
 - A. Cast to the lions - vs. 16-17
 - B. The troubled king - vs. 18-20
 - C. Daniel is alive - vs. 21-23
- IV. The Fallout
 - A. The fate of Daniel’s enemies - vs. 24
 - B. Darius’ decree - vs. 25-27
 - C. Daniel’s status- vs. 28

Notes

- Daniel is probably in his 80’s in this chapter
- vs. 2-3 - note Daniel’s continued prominence even in a new government
- vs. 7 - the plot is advanced by appealing to the king’s pride and vanity
- vs. 10 - God’s law is greater than man’s law. When they (rarely) contradict, God’s law is to be followed.
- vs. 14 - Darius realized he was tricked and found no way around his predicament
- vs. 16 - Darius is not expressing faith in God, but stating that only a supernatural act can save Daniel
- vs. 20 - I’m not sure Darius was expecting an answer

Damnatio ad bestias

- Form of capital punishment where condemned are killed by animals
- As old as at least 6th century B.C.
- Outlawed in Rome in 681 A.D.
- It appears the “den” in Daniel is some sort of pit or cavern where the lions were kept
- The food or victims were thrown from an opening above the lions

The Persian Empire

- The second great empire prophesied by Daniel - 2:38-39
- Historically known as the Achaemenid Empire - 550-330 B.C.
- Original territory in modern Iran, capitals in Persepolis and Pasargadae
- Began with alliances of various tribes, including the Medes and Persians
- Rises to empire status under Cyrus the Great (ruled 559-530 B.C.)
- Conquers Babylon in 540 B.C. and conquered by Alexander the Great in 330 B.C.
- Is the major power in the end of the Old Testament
- Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi written in this period.



Who is Darius the Mede???

- According to Daniel
 - He reigned over Babylon after its defeat by the Persians - 5:31
 - Son of Ahasuerus, a Mede, ruled over the Chaldeans - 9:1
- Modern Theories
 - He didn't exist. Daniel made him up. The Bible is wrong.
 - "Darius" is another name for Cyrus the Great
 - Darius is a general named Gubaru
 - An uncle of Cyrus
- My "Kind-of-almost-a" Theory
 - Darius the Mede was a provincial ruler that was given control of Babylon
 - A provincial ruler is likely to be lost to history and overshadowed by Cyrus
 - After Darius the territory of Babylon was taken over directly by Cyrus

Chapter 7

“The Four Beasts”

Summary

- Daniel has a prophetic vision about a series of world powers
- Revisits and expands upon the themes of Chapter 2

Outline

- I. Introduction - vs. 1
- II. The Vision
 - A. The setting - vs. 2-3
 - B. The four beasts - vs. 4-8
 - C. The Second Coming - vs. 9-14
- III. Explaining the Vision
 - A. Daniel asks for help - vs. 15-16
 - B. Explaining the four beasts - vs. 17-18
 - C. Explaining the fourth beast - vs. 19-27
- IV. Conclusion - vs. 28

Misc. Notes

- vs. 1- “first year of Belshazzar” - about 553 B.C., 14 years before Babylon’s fall
- vs. 16 - Daniel is probably speaking to an angel here

Interpreting the Vision

- vs. 2 - winds = God’s actions, something beyond man’s power moving unseen
- vs. 2 - sea = people, earth, population of earth (see Matthew 13:47, Revelation 13:1)
- vs. 2 - beasts = kings and kingdoms (see vs. 17)

The First Beast - BABYLON - vs. 4

- Pictured as a lion with wings = regal, powerful, swift. Statues like these have been found in Babylon
- Corresponds to the golden head of chapter 2
- “wings plucked”, etc. = refers to the humbling of Nebuchadnezzar in chapter 4

The Second Beast - MEDO-PERSIA - vs. 5

- Pictured as a bear = powerful, ferocious, not as majestic as a lion
- Corresponds to the silver chest and arms of chapter 2
- “raised... on one side” = lopsided alliance between Medes and Persians
- “three ribs” = not sure, possibly represents conquered kingdoms
- “Arise, devour much flesh” = further conquests, greater territory than predecessor

The Third Beast - GREECE - vs. 6

- Pictured as a leopard = quick, fearsome, agile (Alexander’s conquests)
- Corresponds to the brass stomach of chapter 2
- four heads and wings = four-fold division of Alexander’s kingdom after his death

The Fourth Beast - ROME - vs. 7-8

- Pictured as unknown “monster” = terrible, fearsome, unlike anything seen before
- Corresponds to the iron legs of chapter 2
- The other kingdoms conquered, Rome crushed
- Not only pictures the Roman Empire of old, but the Empire of the Last Days
 - “ten horns” = ten kings - Revelation 13:1
 - “little horn” - the Antichrist (not the same as the little horn in chapter 8)
 - See II Thessalonians 2:3-4 and Revelation 13:3-6
 - vs. 21 - makes war against the saints - Revelation 13:7
 - vs. 24 - defeats three of the ten kings
 - vs. 25 - “speak great words against the most High” - Revelation 13:5-6
 - vs. 25 - time, times, dividing of times = last 3 1/2 years of Tribulation
 - vs. 26 - defeated - Revelation 19:11-21

The Fifth Kingdom - THE KINGDOM OF GOD - vs. 9-14

- Ancient of Days = GOD THE FATHER (compare to vs. 9 to vs. 13)
- fire - pictures glory and judgment - Psalm 97:2-3
- vs. 10 - this setting of judgment is God’s judgment during the Tribulation, and not the Great White Throne. Compare to Revelation 5:11-14.
- vs. 11-12 are about the Tribulation - Revelation 19:20
- vs. 13 - the Second Coming - see Mark 14:61-62
- vs. 14, 22, 27 - the Millennial Kingdom and after

Introduction to Prophecy

Summary

- Prophecy means to foretell future events
- At times God has chosen to reveal some details of future events
- The study of end times prophecy is called *eschatology*

Interpreting Prophecy

- There is little question as to what was revealed to the prophets, only what the prophecies mean.
- Interpreting through Allegory
 - Treats the literal text as a vehicle for a spiritual secondary meaning
 - Basically treats the Bible like it is Aesop's Fables
 - Ignores every principle of Bible interpretation and give the interpreter unguarded liberty to give any meaning to any scripture.
- Literal Interpretation
 - Interprets the text by allowing each word and phrase the same basic meaning it would have in everyday language with attention paid to history, grammar, and context.
 - Allows for recognition of figures of speech, types, etc. that are rooted in the literal interpretation of the text.
 - When New Testament authors point out fulfilled Old Testament prophecy they interpret the it literally.

J. Dwight Pentecost's Rules for Interpreting Prophecy from *Things to Come*

- Interpret literally
- Interpret according to the harmony of prophecy
- Observe the time relationships - "Mountain Peaks of Prophecy"
 - "It is important to observe that the prophet may view widely separated events as continuous, or future things as either past or present"
- Interpret prophecy Christologically
 - It is all about Him!
- Interpret historically
- Interpret grammatically
- Interpret according to the law of double reference
 - Some prophecies can have more than one fulfillment, or fulfillment in multiple events.
- Interpret consistently

Chapter 7 continued...

“The Four Beasts”

Summary

- Daniel has a prophetic vision about a series of world powers
- Revisits and expands upon the themes of Chapter 2

Outline

- I. Explaining the Vision
 - A. Daniel asks for help - vs. 15-16
 - B. Explaining the four beasts - vs. 17-18
 - C. Explaining the fourth beast - vs. 19-27
- II. Conclusion - vs. 28

The Fourth Beast - ROME - vs. 7-8

- Pictured as unknown “monster” = terrible, fearsome, unlike anything seen before
- Corresponds to the iron legs of chapter 2
- The other kingdoms conquered, Rome crushed
- Not only pictures the Roman Empire of old, but the Empire of the Last Days
 - “ten horns” = ten kings - Revelation 13:1
 - “little horn” - the Antichrist (not the same as the little horn in chapter 8)
 - See II Thessalonians 2:3-4 and Revelation 13:3-6
 - vs. 21 - makes war against the saints - Revelation 13:7
 - vs. 24 - defeats three of the ten kings
 - vs. 25 - “speak great words against the most High” - Revelation 13:5-6
 - vs. 25 - time, times, dividing of times = last 3 1/2 years of Tribulation
 - vs. 26 - defeated - Revelation 19:11-21

The Fifth Kingdom - THE KINGDOM OF GOD - vs. 9-14

- Ancient of Days = GOD THE FATHER (compare to vs. 9 to vs. 13)
- fire - pictures glory and judgment - Psalm 97:2-3
- vs. 10 - this setting of judgment is God’s judgment during the Tribulation, and not the Great White Throne. Compare to Revelation 5:11-14.
- vs. 11-12 are about the Tribulation - Revelation 19:20
- vs. 13 - the Second Coming - see Mark 14:61-62
- vs. 14, 22, 27 - the Millennial Kingdom and after

Chapter 8

“The Ram, the He-Goat, and the Little Horn”

Summary

- Prophecies about Persia and Greece and Antiochus Epiphanes
- Around 551 B.C., two years after Chapter 7 and about eleven before Chapter 5

Outline

- I. Setting for the vision - vs. 1-2
- II. The Ram and He-Goat - vs. 3-8
- III. The Little Horn - vs. 9-14
- IV. Interpreting the vision - vs. 15-28
 - A. Introduction to Gabriel - vs. 16-18
 - B. Gabriel's message - vs. 19-26
- V. Daniel's reaction - vs. 27

Notes

- The events that Daniel prophesies of in this chapter are 200-400 years in the future
- vs. 7 - *choler* means “great anger”
- vs. 13-14 - the *saints* here are probably angels
- vs. 15-15 - first appearance of the angel Gabriel
- vs. 16 - the “man” speaking is thought by some to be Christ.

The Ram - Medo-Persia

- Described in vs. 3-4, 6-7, 20
- vs. 3, 20 - two horns represent the alliance of the Medes and Persians
- vs. 3 - the bigger horn represent that the Persians became the strongest in the alliance
- vs. 4 - the power and territorial gains of the Persians
- vs. 6-7 - Persia is defeated after an epic struggle against Greece

The He-Goat - Greece

- Described in vs. 5-8, 22
- vs. 5, 21 - the “notable horn” is Alexander the Great
- vs. 5 - “touched not the ground” - the swiftness of Alexander's campaigns
- vs. 6-7 - Alexander conquers Persia in 331 B.C.
- vs. 8 - Alexander dies suddenly in 323 B.C. at age 32
- vs. 8, 22 - his empire is split between his four generals: Cassander in Greece, Lysimachus in Asia Minor, Seleucus in Syria, and Ptolemy in Egypt
- vs. 22 - “not in his power” - their power was inherited by Alexander

The Little Horn - Antiochus Epiphanes

- Described in vs. 9-14, 23-25
- vs. 9, 23 - most conservative scholars agree that the Little Horn is historically fulfilled in the Seleucid king Antiochus IV
 - Ruled from 175-164 B.C.
 - Took the name *Epiphanes* meaning “god made manifest”
 - Tried to force the Jews to abandon their religion and accept Greek culture
 - “For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: And pollute the sanctuary and holy people: Set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts: That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: To the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die.” - I Maccabees 1:44-50
 - The Maccabees revolted against him and his policies
- vs. 10 - probably refers to Antiochus’ making himself as a god
- vs. 11. 25 - “prince of the host” and “Prince of princes” is God
- vs. 11 - in 167 B.C., when he sacked Jerusalem and tried to stop Judaism
 - “Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.” - II Maccabees 6:1-2
 - “...they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;” - II Maccabees 6:54
- vs. 12 - Antiochus seems to win, for a time...
- vs. 13-14 - Antiochus would dominate for 2,300 days. If taken as literal days this is 6.39 years. The slaying of the last legitimate High Priest, Onias III, took place in 171 B.C., about seven years before Antiochus’ death.
- vs. 24 - “not by his own power” - he inherited his power, or possibly Satanic power
- vs. 24 - “broken without hand” - Antiochus died suddenly of disease in 164 B.C.

The Little Horn - The Antichrist???

- Although historically we see the Little Horn as Antiochus Epiphanes, there are many parallels to the Antichrist
- Both are referred to as “Little Horns” - Daniel 7:8, 8:9
- Both persecute and seek to annihilate God’s people - Daniel 7:21, 8:25
- Both blaspheme and claim deity - Daniel 7:8, 8:25, Revelation 13:6
- Both use peace as a weapon - Daniel 8:25, 9:27
- Both desecrate the Temple - Daniel 8:13, Matthew 24:15
- Both are not defeated by man - Daniel 8:25, Revelation 19:11-21
- Both have dominion over Israel for seven years
- Both heavily persecuted God’s people for about 3 1/2 years

Chapter 9

“The Seventy Weeks”

Summary

- Daniel’s prayer for his people is answered with the revelation of a timeline
- Takes place in between Chapters 5 and 6, in about 542 B.C.

Outline

- I. Introduction - vs. 1-2
- II. Daniel’s Prayer - vs. 3-19
 - A. Confession of sin - vs. 3-15
 - B. Prayer for Jerusalem - vs. 16-19
- III. Daniel’s Prayer Answered - vs. 20-27
 - A. Gabriel’s appearance - vs. 20-23
 - B. The Seventy Weeks - vs. 24-27

Notes

- PLEASE NOTE - There are a lot of dates in this lesson. It is extremely difficult, if not impossible, to be exact with ancient dates. Don’t even get me started...
- vs. 2 - Daniel was reading Jeremiah 25:8-12. Jeremiah wrote this about a year after Daniel was taken captive (compare Jeremiah 25:1 to Daniel 1:1).
- vs. 2 - The seventy years prophesied by Jeremiah are close to fulfilled
- vs. 7 and 8 - “confusion of face” means shame.
- vs. 11 and 13 - the reference to the law of Moses is likely Deuteronomy 28:63-65
- vs. 21 - “time of the evening oblation [or *offering*]” - about 3 p.m.
- vs. 23 - Daniel is called “greatly beloved” three times - 9:23, 10:11, 10:19

Notes on Daniel’s Prayer

- J. Vernon McGee draws this “prescription of prayer” from here:
 - Purposeful Planning - real and heartfelt
 - Painful Performance - in sackcloth and ashes
 - Perfect Plainness - candid and straightforward
 - Powerful Petition - the prayer is answered
 - Personal and Private - no for show or public consumption
 - Plenary (full) Penetration - straight to the throne of God
- Deeply Personal - uses personal pronouns (I, we, etc.) forty-one times
- Deeply Humble - “we have sinned” not “they have sinned”
- Acknowledges the sinfulness of men and the righteousness of God
- Bases his petition on the promises of God
- Constantly appeals to the *mercy* of God
- vs. 21 and 23 - Note the swiftness of God’s answer. A.C. Gaebelien said it takes three minutes to read the prayer in Hebrew.

Notes on the Seventy Weeks

- “Week” literally means a group of seven.
- I believe, as do many others, that “week” refers to a group of seven years.
- The Seventy Weeks, or Seventy Sevens, would equal 490 years.
- vs. 24 - Note that the Seventy Weeks revolve around Jerusalem and the Jews
- vs. 24 - The purpose of the Seventy Weeks concerning Israel:
 - “finish the transgression” - end Israel’s history of apostasy
 - “make an end of sins” - no more will Israel turn from God
 - “make reconciliation for iniquity” - only attainable through the Cross
 - “bring in everlasting righteousness” - establishment of Messiah’s reign
 - “seal up the vision and prophecy” - all is fulfilled, prophecy is vindicated
 - “anoint the most Holy” - Could refer to Christ or the Temple in His Kingdom
- vs. 25 - “commandment to restore and to build Jerusalem” - Could be:
 - Cyrus in Ezra 1:1-4
 - Darius in Ezra 6:1-12
 - Artaxerxes in Ezra 7:11-26
 - Artaxerxes in Nehemiah 2:1-8 <- MOST LIKELY
 - Issued during the Jewish month Nisan in 445 B.C.
- vs. 25 - “unto the Messiah” - 7 weeks + 62 weeks = 69 weeks or 483 years
- vs. 26 - “shall Messiah be cut off” - Christ’s death on the cross.
- vs. 26 - “prince” - the Antichrist, his people are the Romans.
- vs. 27 - “he” - the Antichrist
- vs. 27 - Note the separation the 70th Week from the previous 69. The 70th Week of Daniel is the seven-year Tribulation of Revelation. There is a gap between the 69th and 70th week, and we are in it.
- vs. 27 - “midst of the week” - the Antichrist offers the abomination of desolation (Matthew 24:15-16) at the midpoint of the Tribulation (Daniel 7:25, Revelation 12:6, 14)
- vs. 27 - “consummation” - Satan’s defeat at Armageddon and the establishment of Christ’s Kingdom.

Notes on Sir Robert Anderson’s *The Coming Prince*

- Published in 1894 and probably still has the best analysis of the 70 Weeks
- Years are calculated with the Jewish calendar of 360 days
- 69 Weeks = 483 years = 173,880 days
- From Nisan 1, 445 B.C., to Nisan 10, 32 A.D., is 173,880 days or 483 years.
- A few disagreements I do have with his work include:
 - I think Christ was crucified probably in 30 A.D., Anderson says 32 A.D.
 - I think Christ was crucified on a Wednesday, Anderson says Friday
- Though I have a few disagreements with Anderson’s work, I highly respect his opinion and the thoroughness of his work. His work is a testament to the accuracy of the Seventy Weeks.
- *The Coming Prince* is now public domain and can be found online.

Daniel's Seventy Weeks

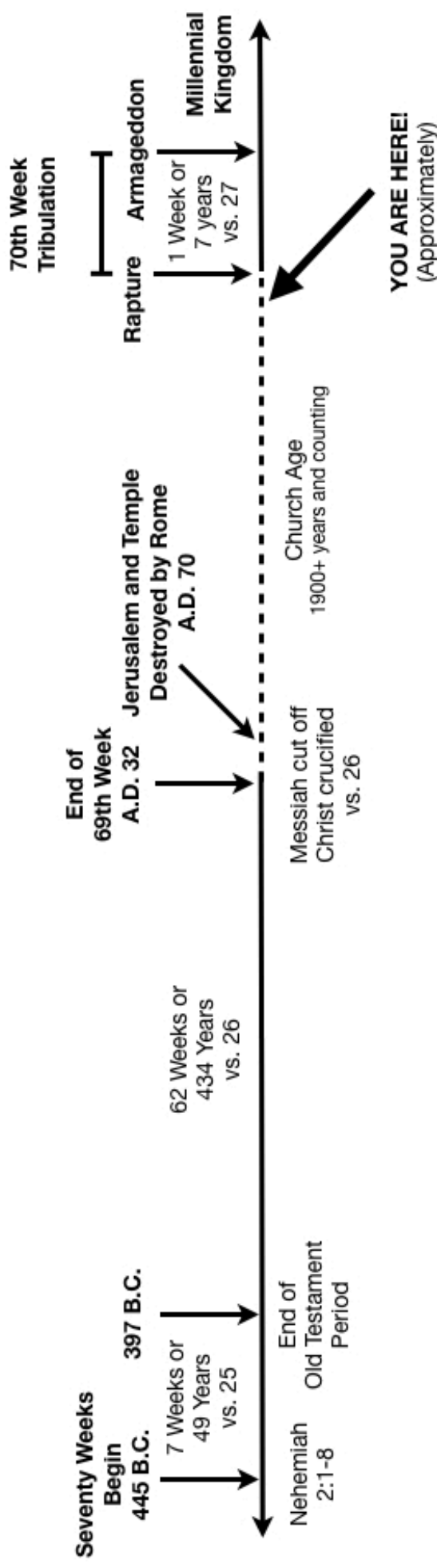
Daniel 9:24-27

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

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

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

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



References: J. Vernon McGee's *Thru the Bible* and Sir Robert Anderson's *The Coming Prince*

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Chapter 10

“Daniel’s Preparation”

Summary

- Chapters 10, 11, and 12 are part of one vision
- Chapter 10 is preparation for what follows in Chapters 11 and 12
- The overall subject of the vision fills in details of Persia, Greece, and end times events.

Outline

- I. Setting - vs. 1-4
- II. Vision of Christ - vs. 5-9
- III. The Delayed Angel - vs. 10-14
- IV. Daniel’s Reaction - vs. 15-19
- V. The Angel’s Mission - vs. 20-21

Notes

- vs. 1 - “third year of Cyrus” = 534 B.C. Daniel is about 90 years old.
- vs. 2 - The cause for Daniel’s mourning is not given. J. Vernon McGee speculates that it is because the Jews are now free to return to Israel, but few are choosing to do so. Nehemiah and Ezra have yet to return to Israel.
- vs. 4 - The time is April. Hiddekel is another name for the Tigris River.
- vs. 5-6 - compare the description to Revelation 1:12-16
- vs. 7 - the reaction is similar to Paul on the Damascus Road - Acts 9:7-8
- vs. 8 - compare Daniel’s reaction to Isaiah 6:5-8
- vs. 12 - God answered Daniel’s prayer immediately, the delivery was delayed
- vs. 14 - Three characteristics about the upcoming vision:
 - “thy people” - it revolves around Israel
 - “latter days” - part of it concerns the End Times
 - “for many days” - much time before it is fulfilled

Spiritual Warfare

- One of the striking features of this chapter is the small glimpse we see into the spiritual realm of angels, mostly in vs. 12-13.
- Paul knew our greatest battles were not physical, but spiritual - Ephesians 6:11-12
- The Christian life can be described as a spiritual war - II Corinthians 10:3-5

Chapter 11:1-35

“A Tale of Two Dynasties”

Summary

- Chapters 11 and 12 contain the vision Daniel was prepared for in Chapter 10
- 11:1-35 contains prophecy that for us has been fulfilled
 - These prophecies were fulfilled in between the Old and New Testaments
- 11:35 - 12:13 contains prophecy that has yet to be fulfilled

Outline

- I. The angel begins the message - vs. 1
- II. The prophetic message
 - A. Four rulers of Persia - vs. 2
 - B. Alexander the Great - vs. 3-4
 - C. Intrigues of the Ptolemies and the Seleucids - vs. 5-10
 - D. Wars of the Ptolemies and the Seleucids - vs. 11-20
 - E. The career of Antiochus Epiphanes - vs. 21-35

Notes

- Daniel is given these visions in about 534 B.C. (10:1)
- vs. 5 - “king of the south” - the Ptolemies in Egypt
- vs. 6 - “king of the north” - the Seleucids in Syria
- vs. 5-6 - Only one ruler from either line is skipped over entirely - Antiochus I Soter.
- vs. 30 - “Chittim” is an ancient name for Cyprus. The reference here is meant to be west of Chittim, or Rome.

Fulfilled Prophecy in Chapter 11

- NOTE - Dates given are for the rulers reign, not life span, and are all B.C.
- vs. 2 - Four kings of Persia (following the current Cyrus)
 - Cambyses (529-522)
 - Pseudo-Smerdis (522-521)
 - Darius I Hystaspes (521-486) - Ezra 5 and 6
 - Xerxes I (486-465) - “Ahasuerus” in Esther
- vs. 3 - mighty king = Alexander the Great (336–323)
- vs. 4 - four way split of Alexander’s kingdom
- vs. 5 - Ptolemy I Soter (323-283) and Seleucus I Nicator (312-281) took the titles of king of Egypt and king of Syria respectively in 306 B.C. They formed an alliance against Antigonus of Babylon, whose defeat led to great gains by Seleucus.
- vs. 6 - Ptolemy II Philadelphus (285-246) gave his daughter Berenice to marry Antiochus II Theos (261-246) in about 252 B.C. Ptolemy soon died and Antiochus took back his former wife Laodice. Berenice in revenge murdered Antiochus, Laodice, and their infant son.
- vs. 7-8 - Berenice’s brother Ptolemy III Euergetes (246-222) defeated Seleucus Callinicus (225-223) and captured Syria. He took over 4,000 talents of gold, 40,000 talents of silver, and 2,500 idols back to Egypt with him.
- vs. 9 - Seleucus Callinicus is the subject of this verse. He later mounted an attack against Egypt, but returned home in defeat.

- vs. 10 - Antiochus III the Great (223–187) led campaigns against Egypt and was able to take territory as far south as Gaza.
- vs. 11-12 - Ptolemy IV Philopater (221-205) defeated Antiochus III at Raphia. Antiochus lost an army reported to be 70,000 strong and barely escaped. Ptolemy didn't pursue his advantage, and an uneasy peace ensued.
- vs. 13 - Antiochus III grew strong again, conquered more territory toward the east and north, but turned again toward Egypt.
- vs. 14 - Israel is caught in the middle. The “robbers” are those Jews who rebelled against the Ptolemies, who evidently treated Israel well, and sided with Syria. This sets the stage for the reign of Antiochus Epiphanes.
- vs. 15 - Antiochus III defeats the Egyptian forces, forcing them to surrender at Sidon. The Seleucids now have control over Israel.
- vs. 16 - the character of Antiochus III's reign over Israel
- vs. 17 - Rome helped to force an uneasy truce between Egypt and Syria. Antiochus III gave his daughter Cleopatra (not *that* Cleopatra) to marry the seven-year-old Ptolemy V Epiphanes (204-181). Antiochus may have expected her to work against the Ptolemies, but she sided with her husband against her father.
- vs. 18-19 - Antiochus III turned his forces toward Greece with little success. The “prince” refers to the Romans, specifically perhaps to Lucius Scipio Asiaticus (d. 183) who helped defeat Antiochus in Greece. Antiochus returned home in defeat.
- vs. 20 - Seleucus IV Philopater (187-175) taxed his subjects, especially the Jews, in order to pay an annual tribute to Rome.
- vs. 21 - Enter the “little horn” of Chapter 8, Antiochus IV Epiphanes (175–164)
- vs. 22 - Antiochus Epiphanes led many successful military campaigns, including those against the Jews. The “prince of the covenant” is believed by many to be High Priest Onias III, whom Antiochus had murdered.
- vs. 23 - An example of Antiochus' meddling in foreign affairs is his backing of Ptolemy VI Philometor (180-145) against Ptolemy Euergetes for control of Egypt.
- vs. 24 - Antiochus used his riches, not to enrich himself, but to buy support
- vs. 25-26 - Antiochus renewed the old Ptolemy vs. Seleucid wars.
- vs. 27-28 - After forging a treaty neither Egypt or Syria meant to keep, Antiochus Epiphanes turns his attention toward Israel.
- vs. 29-30 - Antiochus Epiphanes was not as successful in his later expeditions against Egypt. While in Egypt in 168 B.C., he is confronted by the Roman consul Gaius Popillius Laenas who warns him to leave or face the wrath of Rome. Antiochus leaves Egypt, basically forfeiting the area to the Romans.
- vs. 31 - as prophesied in 8:23-25
- vs. 32-35 - Pictures the campaign of Antiochus Epiphanes to eradicate the Jewish faith and those that stayed faithful and true. Those faithful Jews were led by the Maccabees, who eventually led in reestablishing a semi-independent Jewish state.



Daniel 11:36-12:13

“The End Times”

Summary

- Chapters 11 and 12 contain the vision Daniel was prepared for in Chapter 10
- 11:1-35 contains prophecy that for us has been fulfilled
- 11:36-12:13 contains prophecy that has yet to be fulfilled

Outline

- I. The Antichrist - 11:36-45
- II. The Final Victory - 12:1-3
- III. The Final Message to Daniel - 12:4-13

Notes on Chapter 11:36-45

- The first part of Chapter 11 is remarkably precise in historic fulfillment
- vs. 36-45 have no definite historic fulfillment, leading basically three conclusions:
 - This passage was fulfilled historically in Antiochus Epiphanes
 - This passage was wishful thinking of the writer and not true prophecy
 - This passage is unfulfilled prophecy
- I think this passage transitions from talking about Antiochus Epiphanes to describing the reign of the Antichrist
 - We have already noted the striking similarities between Antiochus Epiphanes and the Antichrist in Chapter 8, so a transition from one to the other here seems natural.
 - Chapter 12 begins with End Times events, which would be quite a jump if the all of Chapter 11 were already fulfilled

Unfulfilled Prophecy in Chapter 11 and 12

- The Character of the Antichrist - 11:36-39
 - “do according to his will” - ruling through absolute power
 - “magnify himself above every god” - claim deity
 - “speak marvelous things against the God of gods” - blaspheme God
 - “neither... regard the God of his fathers” - turns his back on his heritage
 - “nor the desire of women” - probably refers to the Jewish mother’s hope to be the mother of the Messiah
 - “nor any god” - because he claims to be greater than all gods
 - “honor the God of forces” - literally ‘forces’ = ‘fortresses’, perhaps meaning this god is human military might.
 - “he shall acknowledge and in crease with glory” - rewarding his supporters
- The Final War over Israel - 11:40-45
 - “time of the end” - obviously referring to End Times
 - John Walvoord sees this conflict as a multi-front rebellion against the Antichrist
 - The timing of these events is most likely the mid-point of the Tribulation

- “king of the south” - Egypt possibly?
- “king of the north” - Russia possibly?
- “he shall enter” - here and following describes the Antichrist’s response to these attacks
- “enter also into glorious land” - Antichrist invades Israel
- “these shall escape...” - he spares the Palestinians?
- “land of Egypt shall not escape” in retaliation for the rebellion the Antichrist conquers Egypt.
- “but tidings... shall trouble him” - he has to turn his attentions away from Egypt as he is counter attacked, possibly by a regrouped army of the North. See Revelation 9:13-21 and 16:12.
- “between the seas in the glorious holy mountain” - Jerusalem becomes his headquarters
- “he shall come to his end” - at Armageddon
- Israel delivered through the Tribulations - 12:1
- The righteous and unrighteous dead resurrected and receive their reward - 12:2-3
- Characteristics of the End Times - 12:4
 - “run to and fro” - increased travel, or perhaps searching
 - “knowledge shall be increased” - knowledge in general, or the object of the searching
- The length of the troublous times of the Tribulation, 3 1/2 years - 12:7
- Two timelines - 12:11,12
 - 1,290 days from the abomination of desolation - 12:11
 - 1,335 days until the blessing - vs. 12:12
 - Using the prophetic calendar of 360 day years, 3 1/2 years is 1,260 days
 - This extra time from defeat of Antichrist to formal beginning of Christ’s reign may account for:
 - Judgment of nations - Matthew 25:31-46
 - Judgment of Israel - Ezekiel 20:34-38
 - Cleansing the Temple
 - took Hezekiah 16 days - 2 Chronicles 29:17
 - Practical necessities for transition to the new order