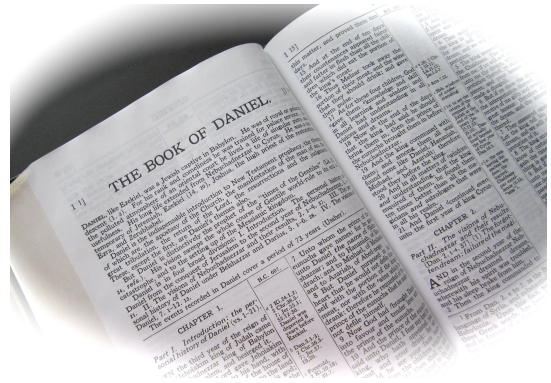


Books of The Bible

A Survey of the Prophecy of Daniel - Part 4

Introduction

The prophecy of Daniel is among the most profound books in all the Scriptures. A casual reading will show a similarity of truths between it and the book of the Revelation in that they both deal with prophecy. In both books God is manifested as supreme and sovereign over all the nations. Isaiah wrote of this truth concerning the nations, stating that they were as a “drop of a bucket” (Isa. 40:15). It is irrelevant whether it was the mighty Babylon or the nations that are yet to come, God is in complete control.



Of course there are other messages throughout the book, such as, the truth of divine revelation by God (ch. 2:28), or when Daniel revealed to Belshazzar the meaning of the writing on the wall (ch. 5:24-28). There is also contained in this the warnings of those who disobey God (ch. 4:27) and the ultimate results of disobedience (ch. 4:32-33).

Daniel the Prophet

We do not know what age Daniel was when he was brought into Babylon. All suggestions are conjecture. Evidently he was not a little child, and since we have the beginning and the ending of his last prophecies, it is generally taken that he was a young man.

Daniel is intriguing in the following ways:

1) Daniel The Man

- a) He is the only recorded individual who was ministered to by the two archangels, Gabriel and Michael (ch. 9:21; 10:13).
- b) Ezekiel refers to his righteousness linking him up with Noah and Job (Ezek. 14:14).
- c) The Bible speaks of the wisdom of Daniel (Ezek. 28:3).
- d) He is one of three men who make great confessional prayers because of the sins of Jerusalem: Ezra (Ezra 9:5–15); Nehemiah (Neh. 1:4–11); and Daniel (Dan. 9:3–19).
- e) Despite living in a pagan country and with great hostility, Daniel lived a saintly life to the extent that only his spirituality can be counted against him (ch. 6:4-5). It was a very difficult path for him because he belonged to a captive race and yet never swerved in his devotion to God. From the experience of Daniel and his three associates it is evident that the cry to compromise to get ahead in life has been a suggestion from Satan. It did not start with these men but in the garden of Eden when Eve was tempted. Today, in 2015, the suggestion is no different, yet what is true greatness? God informs us, it is to “Know Me”. If it is God’s purpose for an individual to have a high position, He will be given it without submitting to the Satanic suggestion of “compromise”. Daniel rose to the highest position in the state and exercised a powerful political ministry in the three kingdoms of Babylon, Media, and Persia, for that was God’s purposes for him.

2) Daniel and / or His Associates

- a) Daniel and his associates are some of the greatest examples of God's preservation in extreme circumstances. For instance, God preserved the three Hebrew servants when they were cast into the fiery furnace (ch. 3:24-27) and when Daniel was cast into the den of lions (ch. 6:21-23).

3) The Prophecy

- a) The Historical Section:
 - i) It is only in this prophecy that we read in detail of the four great Gentile kingdoms and the establishment of Christ's glorious kingdom (chapters 2, 7).

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- ii) Two important statues are told of in the book of Daniel. The first was that which Nebuchadnezzar saw in a dream and it was a dream given by God (ch. 2:29-33). The second was the image that he built in the Valley of Dura and Satan was behind that (ch. 3:1-7).
 - iii) He tells of the second great Satanic attempt to unify the world through a false religious system. They are: the Tower of Babel (Gen. 11:1-9); the golden statue which Nebuchadnezzar had built (Dan. 3:1-7); and the antichrist statue (Rev. 13:14-15).
- b) The Prophetical Section:
- i) The Lord quoted Daniel during the Olivet discourse (Matt. 24:15).
 - ii) Daniel alone tells of the famous battle of Arbela (also called Gaugamela 331 B.C.) between the Greeks and the Persians and its outcome. This prophecy was given approximately 225 years before the battle took place (ch. 8:1-8).
 - iii) It is one of the most profound Old Testament prophecies concerning God's timetable for Israel and their rejection of the Messiah (ch. 9:24-27).
 - iv) It is the only prophecy that tells of the number of days between the taking away of the daily sacrifice and the beginning of the millennium (ch. 12:11-12).
 - v) It has the greatest number of fulfilled prophecies found in a single chapter because Daniel 11 contains over 100 predictions concerning historical events which have already passed.
 - vi) It contains the only Old Testament description of God as the "Ancient of days" (ch. 7:9, 13, 22).
 - vii) Daniel provides us with more information on the antichrist and his kingdom than can be found in any other Old Testament book (ch. 2:41-43; 7:24-27; 8:23-25; 9:26; 11:36-45).
 - viii) Daniel tells of one of the two major Old Testament foreshadowing's of the antichrist: Haman (Esther 3:1); and Antioch Epiphanes (Dan. 8:9-14; 11:21-35).
 - ix) It is the only biblical book in which there is mention made of both Gabriel and Michael (ch. 9:21; 10:13; 12:1).
 - x) It is one of the few times in Scripture where there is an explanation of why our prayers are being hindered in their answer (ch. 10:10-13).

Avenues By Which to Consider The Prophecy of Daniel

Normally Daniel is viewed as either a series of fascinating stories for little children, for instance, "Daniel in the lions den"; or a ponderous book of prophecies which intrigue the deepest minds. However, there are several other ways to meditate on these writings. It can be considered:

1) Interrogatively

- a) How can Belshazzar be called the son of Nebuchadnezzar when there was a generation between them? (gained from history) The kings of Babylon were: Nabopolassar (625-605 B.C.); Nebuchadnezzar (605-562 B.C.); Evil Merodach (562-560 B.C.); Nergal-Sharezer (560-556 B.C.); Labasi-Marduk who only reigned for 9 months (556 B.C.); Nabonidus (556-539 B.C.); and Belshazzar his son who reigned with him as co-regent for the last 10 years of his reign (549-539 B.C.) Thus, between the death of Nebuchadnezzar and the joint reign of Belshazzar with his father, there was only 23 years. Note that Nabopolassar, Evil Merodach, Nergal-Sharezer and Labasi-Marduk are not mentioned in the Scriptures but in Babylonian history.

2) Thematically

- a) What is the similarity of thoughts between chapters two and seven, or, God's judgment on a repentant king and Israel (chs. 3 and 9).

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3) Evangelistically

- a) God spoke to Nebuchadnezzar in a dream and Belshazzar when awake. One was spoken to in an unconscious state and the other when fully aware of all that was happening. God spoke to Nebuchadnezzar and gave him time and clear thinking to repent, but neither to Belshazzar!
- b) What did Nebuchadnezzar learn before he was converted to God? How did God use the three Hebrews to bring a man to acknowledge the true God? (ch. 3:28-29)
- c) Are there any precedents for today in these narratives?

4) Theologically

- a) Daniel gives one of the greatest manifestations of God in all the scriptures for He is manifested as the sovereign God whose purposes are unswayed by the decision and proposals of monarchs (ch. 3:1). This is shown despite the collective manipulating of political figures in high places (ch. 6:4-8); the greatest world powers the world has ever known or will know determining to do what they want, discounting God (ch. 2:31-43); their powers are weak, even if all the powers of darkness is empowering them (Rev. 13:4). God shows His sufficiency to care for His own irrespective if they are cast into the fire (ch. 3:19-27) or a den of lions (ch. 6:16-22). He is the all sufficient, omnipotent, omnipresent God.

5) Prophetically

- a) Daniel contains not only prophecies concerning the world powers (Babylon, Media-Persia, Greece, Rome and the confederation of nations, chs. 2, 7); the Lord (ch. 9:26); the establishment of His kingdom and its duration (ch. 2:44; 7:27); the greatest sin of Israel in the cutting of their Messiah (ch. 9:26) and individuals (ch. 5:27-30); Alexander the great seen as the “Goat with the notable horn” (ch. 8:5-8 and multiple individuals, their alliances, marriages (see Notes in Daniel 11 at the end of this paper).

6) Christologically

- a) It is easy to get caught up in either the happenings recorded in Daniel, or the prophecies, and miss seeing Christ in the book. In this way it is similar to Revelation for we can get involved with the seals etc., and fail to see the book is, “The revelation of Jesus Christ”. If we fail to see Him then we have missed the reason the book was given. For a deeper musing of Christ in Daniel see the paper “Christ in all the Scriptures - Daniel”.
- b) Sufficient to say here that the persons and prophecies of the prophecy foreshadow the Lord in the following ways.

Feature	Reference in Daniel	The Lord
Beloved	Called “beloved” three times Ch. 9:23; 10:11, 19	Called “Beloved”
Another tried to deliver Him	Ch. 6:14	Jn. 19:12
Prayer	Ch. 2:18; 6:10	Lk. 5:16; 9:29; 22:32
A man who God communicated with	Ch. 2:18; 6:10	In prayer and in reception of communication from God, Jn. 14:19
Messiah (The Greek translation is “Christ”)	Ch. 9:25, 26	Matt. 16:16.
Prince	Ch. 9:25	Acts 5:31; Rev. 1:5

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Feature	Reference in Daniel	The Lord
Faithful in the face of death	Ch. 3:16-18	Jn. 12:23-27; 18:37
Seeking to find fault in him	Ch. 6:4	Mk. 12:13
The Stone	Representing the Lord's Kingdom, ch. 2:35, 45	Representing Christ personally Matt. 21:42; Acts 4:11
Son of Man	Ch. 8:17; (of Christ in ch. 7:13)	Matt. 8:20; 9:6
Associated with Gabriel	Ch. 8:16; 9:21	Lk. 1:19, 26

7) The activities of Satan and accomplices

- a) Paul will speak of his desire to visit the saints at Thessalonica but Satan hindered him (1 Thess. 2:8). But there is a truth often missed and it is that Satan is the head of a government (Eph. 6:12) and they also seek to hinder the servant of God in either activities or in having prayers answered (Dan. 10:13).

8) Angelology

- a) There are those who teach there are seven archangels, namely Gabriel, Michael, Uriel, Remiel, Raphael, Remiel, and Saraquel; but the false Dionysius gives them as Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel, and Zadkiel. NOTE: The scriptures mention only two, and whither there were others we do not know. There is no hint of them in the scriptures. Daniel is the only writer who speaks of them. Gabriel (Dan. 8:16; 9:21 and Lk. 1:19, 26); and Michael (Dan. 10:13, 21; 12:1; and Jude 9; Rev. 12:7).

Outlines

The following is an outline I found many years ago, I have no idea where it came from. It is included here to help in the memorization of the structure and key elements of the book.

Chapter	Outlines	Chapter	Outline
1	<ul style="list-style-type: none"> • The deportment of Judah • The diet decreed • The dedication of Daniel and the Hebrews • The development of Daniel 	7	<ul style="list-style-type: none"> • The Introduction to the vision • The innovation of the little horn • The intervention of heaven • The inquiry of Daniel • The interpretation of Daniel • The interrogation of the 4th beast • The interpretation concluded
2	<ul style="list-style-type: none"> • The dream of Nebuchadnezzar • The decree of Nebuchadnezzar • The decision of Daniel • The disavowal of Daniel • The disclosure of Daniel • The details of the dream • The declaration to Nebuchadnezzar • The deterioration of civilization 	8	<ul style="list-style-type: none"> • The ministry of prophetic revelation • The miracle of prophetic fulfillment • The messengers of prophetic illumination • The method of prophetic interpretation • The manifestation of prophetic consumption

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Chapter	Outlines	Chapter	Outline
3	<ul style="list-style-type: none"> • The description of the image • The dedication of the image • The demands of dedicated service • The defiance of the faithful three • The defense of the faithful three • The decree of Nebuchadnezzar • The details of prophecy 	9	<ul style="list-style-type: none"> • The promptings of prayer • The pursuit of prayer • The penitence of prayer • The particulars of prayer • The petition of prayer • The power of prayer • The meaning of the prophecy • The mathematics of prophecy • The message of prophecy • The man of sin in the prophecy • The Messiah in the prophecy
4	<ul style="list-style-type: none"> • The regenerated King speaks • The relating of the dream • The reason for the dream • The revelation of the dream • The reaction of Daniel • The rebellion of Nebuchadnezzar • The restoration of Nebuchadnezzar • The relation of the tree to prophecy 	10	<ul style="list-style-type: none"> • The concern of Daniel • The coming of that certain man • The communication of the angel • The conflict in the spirit world • The cause of the angels coming
5	<ul style="list-style-type: none"> • The fame of Babylon • The feast of Belshazzar • The folly of else has or • The finger of God • The fear of Belshazzar • The fame of Daniel • The fall of Babylon • The fore-view of the future 	11	<ul style="list-style-type: none"> • From Ahasuerus to Antiochus • From Antioch to the anticipation of antichrist • From antichrist to Armageddon
6	<ul style="list-style-type: none"> • The priorities of Daniel • The plot against Daniel • The prayer life of Daniel • The powerlessness of the king • The power of God • The proclamation of the king • The prosperity of Daniel • The prophetic preview 	12	<ul style="list-style-type: none"> • The tribulation • The triumph • The teachers • The time • The terminus

Notes on Daniel's 70 weeks (Dan. 9:24-27)

There is a vast amount of material available on this portion of the scriptures so I am not dealing with it. I will however give a summary of the prophecies of chapter eleven which are much more complicated and ponderous to pursue. One thing I will point out is that while I am aware that it is taught that in the midst of the week (Dan. 9:27) the covenant is broken, however, that which I read is that sacrifice and oblation will cease. I cannot see where this intimates anything of a covenant being broken. It appears that the sacrifice and oblation cease when Satan is cast out of Heaven and the great tribulation begins. That dreadful time will last for 1260 days, and after 1335 days (Dan. 12:12) the millennium will begin. This is not the normal tribulation which is a part of the believer's life, rather it is distinct by at least eleven features:

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- 1) It is made specific by a definite article:
 - a) “These are they which came out of great tribulation”, the Great one (Lit. Translation) (Rev. 7:14)
 - b) “I also will keep thee from the hour of temptation”, it is a definite (Rev. 3:10)
 - i) No other tribulation is so designated
- 2) It is made distinct by its descriptions in the scriptures being called:
 - a) “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble” (Jer. 30:7)
 - b) The “hour of temptation” (Rev. 3:10)
 - c) “I will make thee know what shall be in the last end of the indignation” (Dan. 8:19; 11:36)
 - d) “For then shall be great tribulation” (Matt. 24:21)
 - e) “The tribulation the Great One”(Lit. Translation) (Rev. 7:14)
 - f) “I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth” (Isa. 28:22)
- 3) It is made specific by its descriptions:
 - a) The great one (Rev. 7:14)
 - b) The time on Jacob’s trouble (Jer. 30:7)
 - c) “Such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21)
- 4) It is made specific by its severity:
 - a) “There shall be a time of trouble, such as never was since there was a nation” (Dan. 12:1)
 - b) “The great tribulation, such as was not since the beginning of the world . . . nor ever shall be” (Matt. 24:21)
- 5) It is made specific by when it takes place:
 - a) “Then shall be great tribulation” (Matt. 24:21).
- 6) It is made specific by being focused against particular people:
 - a) “The time of Jacob’s trouble” (Jer. 30:7)
- 7) It is made specific by being focused on a precise place
 - a) “Let them which be in Judea flee” (Matt. 24:16)
- 8) It is made specific by its extent:
 - a) “The hour of temptation, which shall come upon all the world” (Rev. 3:10)
- 9) It is made specific concerning who it is against:
 - a) “To try them that dwell upon the earth” (Rev. 3:10)
- 10) It is made specific because of its purpose:
 - a) For the restoration of Israel and that they will be ready to recognize their Messiah (Dan. 9:24, the first three clauses)
 - b) For the sin of rejection of all that is from God and acceptance of that which is from Satan (Rev. 13:2-9)
- 11) It is made specific by the length of its duration:
 - a) “Time, times, and the dividing of time” (Dan. 7:25; 12:7)
 - b) “Forty and two months” (Rev. 13:5)
 - c) “1260 days” (Rev. 12:6)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia