

CLASS NOTES on DANIEL

A COMPARISON.

The (*political*) "**Times of the Gentiles**"
Luke 21:24
Gentiles"

The "**Dispensation of the Grace of God**"
Spiritual "Times of the

1. Introduced by the ministry of **Daniel**.
 - * He was made a eunuch by Nebuchadnezzar (Dan. 13; 2 Kings 20:18).
 - * Received revelation concerning the character, history, & dosing events of the Times of the Gentiles.
 - * He had a great burden for Israel (Dan. 9:2 - 19).
 - * He prophesied to both Israel & Gentiles.

them. (He prophesied

12; 11:12,
15 - 29; etc.).

- * He was persecuted by political enemies (Daniel nine).

2. It is a time when Israel's leadership politically was replaced by Gentile leadership (Jer. 27:6 - 8; 28:14; Rom. 13:1 - 7).

Jew and

3. Brought about because of unbelief and wickedness of political leaders (2 Kings 17:21 - 23; 2 Chron. 32:25, 26; Jer. 15:4).

4. There is to be a remnant -- but they are to be under Gentile authority.
to a

5. This age had been prophesied (Deut. 28:64 - 68).
16:25; Eph. 3:9).

1. Introduced by the ministry of **Paul**.
 - * He was a "eunuch" by choice (1 Cor. 7:7; Matt. 19:10 - 12).
 - * Received revelation concerning the character, program, history & dosing of the Age of Grace.
 - * He had a great burden for Israel (Rom. 9:1 - 5; 10:1 - 3).
 - * He prophesied to both Israel & Gentiles -- and preached to

about Israel in Rom. 2:8 -

- * He was persecuted by religious enemies (His whole history).

2. A time when Israel's leadership spiritually is replaced by Gentile leadership (Rom. 11:17, 19. Note: Paul was a Jew, but a Roman citizen; Timothy was half

half Gentile; Titus was a Gentile).

3. Brought about by unbelief & wickedness of spiritual leaders (Acts 7:51 - 53; Rom. 11:11, 15, 19, 20, 25; 1 Thess. 2:14 - 16).

4. There is to be a remnant -- but those converted during this period are joined

largely Gentile Body.

5. This age had not been prophesied -- it was a mystery, a secret (Rom.

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| <p>6. This period goes by a time schedule</p> <p>7. An age of judgment to be followed by an age of glory on earth (the Millennium)</p> <p>8. Gentiledom fails in responsibility (<u>political</u>) given to it. The "right to rule" is given back to Israel under Christ as Rev. King (Dan. 2:44; 7:18, 22, 27)</p> <p>9. Age closes with the coming in glory (Rev. 11:17, 18; 19:11 - 16). 3:20, 21;</p> <p>10. There is a "transition" at its beginning: from the beginning of the "servitude" until the beginning of the "desolations" -- a period of 16 to 18 years. Yokes of wood exchanged for yokes of <u>iron</u> (Jer. 28:13 and context).</p> <p>11. After 70 years they returned and rebuilt the temple. God visited them in <u>grace</u>. This was prophesied by Jeremiah. See the following notes</p> | <p>6. <u>No time schedule</u>.</p> <p>7. An age of grace to be followed by judgment on earth (the Great Tribulation).</p> <p>8. Gentiledom fails in responsibility given to it. Privilege of speaking for God is returned to Israel (Rom. 11:23, 24; 2:9; 3:9; 7:1 - 8; 11:3 - 12).</p> <p>9. Age closes with the Rapture of the Body of Christ (1 Cor. 15:51, 52; Phil. 1 Thess. 4:13 - 18).</p> <p>10. A transition between the casting away of Israel, as <u>a nation</u> (Acts 7 -- 9), and the turning away from a favored status of Jews as <u>individuals</u> (Acts 28).</p> <p>11. In 70 ad. Israel's temple was destroyed and they were scattered. God visited them in <u>judgment</u> (1 Thess. 2:16). It was prophesied in Dan. 9:26; Matt. 24:2; Mark 13:2; Luke 21:6.</p> |
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THE "SERVITUDE," the "DESOLATIONS," and the "CAPTIVITY."

1. The "Servitude."
 - A. It began with Jehoiakim's submission to Nebuchadnezzar (606 bc.) Jer. 27:6 - 17; 28:14.
 - B. It ended with the proclamation of Cyrus (536 bc.) freeing the Jews to return to their own land. Jer. 29:10, 11; Ezra 1:1 - 4.
2. The "Desolations."
 - A. They began when Jerusalem was surrounded by the enemy -- Nebuchadnezzar's army (Jer. 25:11, 12; Dan. 9:2).
 - B. They ended with the laying of the foundation for the temple (Hag. 2:10, 15, 18) during the reign of Darius. See Ezra 4:24; 5:1, 2, 5.
 - C. The end of this period is noted by Haggai (1:2; 2:15 - 19). See "Explore the Book" by J. Sidlow Baxter, vol. 4, pages 229, 230 and "The Coming Prince" by Sir Robert Anderson, pages 55, 56.
3. The "Captivity." In 606 bc. the Servitude began. It closed 70 years later with Cyrus's

decree allowing the captives to return to Jerusalem. But for 16 of that 70 years they had been more or less secure in their own land. Another two years they were in Jerusalem, but under siege. After 18 years of the 70 had passed they were finally taken to Babylon. There they remained as captives for only **52 years** -- until Cyrus allowed them to return home.

A TIME CHART. (Hand work must be inserted here -- see the printout of this page)

	590 bc		
520 bc.			"Desolations" -- 70 years
	18 years	588 bc.	
	Transition		Captivity -- 52 years
			2 years siege
			"Servitude" -- 70 years
606 bc.			
536 bc.			

MISCELLANEOUS NOTES:

The MAN Daniel.

Daniel compares with Joseph in that nothing but good is recorded about him. Also both of them were Prime Ministers of Gentile governments.

Like the Apostle John, he was "greatly beloved" (1:9; 9:23; 10:11, 19).

He compares in some ways with Paul. The comparisons at the beginning of this study will document this.

Concerning the character of Daniel, see Ezek. 14:14 & context & Ezek. 28:3. His natural traits are indicated in Dan. 1:4; his spiritual traits are revealed in 1:8. In addition to these see 1:7. What a king Daniel would have made for Judah if they had not rebelled against the Lord and been taken into captivity! He was of the royal seed (Dan. 1:3). According to the ancient historian, Josephus, Daniel and his three friends were all of the family of Zedekiah ("Antiquities of the Jews" x: x: 1).

The historical event that took Daniel to Babylon is indicated in Dan. 1:1, 2. Daniel was part of a small band of captives taken by the young conqueror, Nebuchadnezzar, eight years before Ezekiel was taken into captivity, and about nineteen years before the fall of Jerusalem.

The BOOK of Daniel

2:4. In the Hebrew Bible there is a change from the Hebrew language to Aramaic at Daniel 2:4. The record returns to Hebrew at the close of chapter seven. Daniel is writing at the beginning of the political Times of the Gentiles. The leadership of the nation is firmly in the hands of Gentiles who now speak commands to Israel in other tongues (Gentile languages). See Isa. 28:11, 12. At the beginning of the spiritual Times of the Gentiles (the Age of Grace) the leadership of Israel again went to Gentiles (spiritual leadership this time), and revelations are made to Israel in other tongues (Gentile languages). See 1 Cor. 14:21, 22 and the list of languages used in Acts 2:9 - 11 (though this "Times of the Gentiles" did not begin at Acts two -- it began with Paul's ministry).

When Israel was set aside politically, proclamations and decrees were sent out by Nebuchadnezzar to his whole empire. All of Daniel chapter four was such a decree. Israel, from the beginning, was to be God's testimony to the world concerning the true God (Isa. 43:10 - 12). When they rebelled they were set aside politically and the testimony went forth, in spite of their disobedience and unbelief, through a Gentile. This is an amazing parallel with what happened when they rebelled again, in Acts seven, and were set aside spiritually. Then, too, the message was entrusted largely to Gentiles.

The Times of the Gentiles, introduced in Daniel, is a Gentile period enclosed between Jewish ages. Similarly the portion of the book of Daniel which particularly sets forth the details of this age is an Aramaic section (2:4 -- 7:28) enclosed between two Hebrew sections (1:1 -- 2:4-a and chapters 8 through 12). This is made clear in the following partial structure of the book.

A PARTIAL STRUCTURE of DANIEL -- (WPH).

- A. 1:1 -- 2:4-a. Written in Hebrew.
- B. 2:4-b -- 7:28. Written in Aramaic.
- C. 2:4-b - 49. History of the Times of the Gentiles -- from man's viewpoint.
- D. Chapter 3. God's deliverance of the remnant through the Times of the Gentiles (typified).
- E. Chapter 4. God sovereign as Ruler -- gives kingdom to whom He chooses.
- E'. Chapter 5. God sovereign as Judge -- takes away kingdom when He chooses.
- D'. Chapter 6. God's deliverance of individual Jews during the Times of the Gentiles (typified).
- C'. Chapter 7. History of the Times of the Gentiles -- from God's perspective.
- A'. Chapters 8 -- 12. Written in Hebrew again.

The book of Daniel introduces a parenthetical period in Israel's political history. This period is set forth in a very concise and complete way in a part of Daniel which is also parenthetical -- being a section written in Aramaic (a Gentile language) placed between two sections written in Hebrew.

Similarly, this Age of Grace is a parenthetical period in Israel's spiritual history. Both Romans 9 -- 11 and Eph. 3:2 - 13, dealing in detail with this Age of Grace, are parenthetical to their contexts. The thought, skipping over Romans 9 -- 11, goes from Romans 8 to Romans 12. The sentence begun in Eph. 3:1 leaps over verses 2 - 13 and continues in Eph. 3:14. As the ages themselves are parenthetical in history, so the passages setting them forth are parenthetical in

their contexts.

2:21. See God's sovereignty in this verse: in creating dispensational changes (times and seasons); changes within a dispensation (removeth -- setteth up kings); giving wisdom and understanding within a dispensation; and in revealing secrets concerning dispensational changes (v. 22).

2:44. See Zech. 1:18 - 21. / It will be in the day when the Roman Empire exists in a loose confederation of ten kings that the events of the Tribulation will take place. Compare the existence today of the ten nations in the "Common Market"! Compare the ten sons of Haman -- a type of the Anti-Christ of the last days (Esther 9:10).

2:45. He didn't ask, "Is that what you dreamed?" He left himself no way to change his story in case he was not accurate in revealing the dream. He didn't have to -- **HE KNEW!**

2:47. Notice the testimony concerning the Lord by Gentile kings in Daniel:

* **Nebuchadnezzar** (the servant of the Lord -- Jer. 25:9) -- Dan. 2:47; 3:25, 28, 29; 4:2, 3, 34 - 37.

* **Darius** -- Dan. 6:16, 20, 26, 27.

* **In 4:1 and 6:25** we are told that a testimony went out to the whole known world because of Daniel. This could not have happened without the early personal "tragedy" of his being taken from home and loved ones as a prisoner of war. Compare the same thought in regard to Gen. 45:5 - 8 and the testimony of the little maid of 2 Kings 5:2.

* **Isaiah 65:1** seems to refer to the "conversion" of such Gentiles as Nebuchadnezzar and Cyrus (Isa. 44:28, 45:1) and the testimony which went out from them to the whole empire.

3:1. To Nebuchadnezzar God had given the first kingdom (2:37), but he lifted himself up in pride and wanted to have it **ALL**. The whole image, not just the head, is of gold. He had to learn the hard way what every ruler in the Times of the Gentiles should bear in mind. "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And **those who walk in pride He is able to put down**" (Dan 4:37). I feel sure it was an image of **HIMSELF**. Here is emperor worship prefiguring the ultimate in such worship in the end time (Rev. 13:12 - 15). Thus the **FIRST** king of the Times of the Gentiles, because of his pride, became a foreshadowing of the **LAST** king of that age -- the Beast, head of the revived Roman Empire.

3:18. Compare Esther 3:2.

3:25. See Isa. 43:2 where the protection of Israel during the Tribulation is in view.

3:28. Compare 12:1.

Chapters 4, 5. Chapter four sets the rule for the Times of the Gentiles -- it is **GOD** who rules over all. Chapter five illustrates how the Times of the Gentiles will close. Human government (Gentile dominion) will be weighed and found wanting. It will be suddenly taken from them. Over the whole history of Gentile rule can be written, "**Mene, mene, tekel,**

upharsin!"

4:7. Compare 2:27. This time he **DOES** tell them the dream -- and they either cannot, or **will** not, give him the interpretation. Even Daniel was "astounded for one hour and his thoughts troubled him" (4:19) when he realized what he was called upon to tell the king. He did not let this keep him from giving the king the full interpretation, with its stern rebuke, however. Like Nathan in 2 Sam. 12:7 - 12, he was willing to face the possible wrath of the king in order to be faithful to God. He was not afraid of the king, but he was concerned for him.

4:9. See Daniel's "degrees" -- "Daniel, **MM, DD, SLG, GB.**" **M**aster of the **M**agicians (4:9); **D**isolver of **D**oubts (5:12, 16); **S**ervant of the **L**iving **G**od (6:20); **G**reatly **B**eloved (9:23; 10:11, 19). We need to be more concerned with these degrees than those conferred by men.

4:27. A "war on poverty" is number **TWO** in priority. Number **ONE** is the turning away from **SIN**, a turning to righteousness. It is no good to go on in wickedness and then try to ease the conscience by doing something for the poor. We cannot even do anything constructive for the poor until we "break off our sins by righteousness." This verse is good advice for the U.S. (or any other country) today.

4:30. Compare 5:20. Compare also Isa. 10:13, 14; 37:24, 25.

4:29. Evidently the king took Daniel's advice (4:27), for the carrying out of the edict was delayed for one year. Contrast 5:30 where the judgment against Belshazzar was carried out that very night!

4:33. "Eagle's feathers" -- compare 7:4 and Ezek. 17:12.

4:37. In chapter three Nebuchadnezzar exhibits pride in setting up his golden image. In chapter four God humbles this one who was walking in pride. The testimony of the king is, "He is able to humble those who walk in pride" (Dan. 4:37 -- NASB). Compare 5:20. In chapter five we see God judging pride in one who did not learn the lesson (5:22). We do well to learn from this ancient king's experience and not wait for God to give us our own private lesson in humility!

5:2, 3. These vessels were not meant to be used this way. They were **SANCTIFIED**, set apart to be used only in the worship of the temple. This was partly what brought on the judgment. They not only drank from them, but used them in worship of other gods. This illustrates what the word "sanctification" really means -- separation. Compare v. 23.

5:5. Four places where the finger of God wrote: **1.** Ex. 31:18 (On stone) -- **Law** **2.** This passage (on the plaster of the wall) -- **judgment, condemnation;** **3.** John 8:6 (in the dust) -- **grace, deliverance;** **4.** 2 Cor. 3:2, 3 (In the hearts of believers today)-- **sanctification.**

5:6. Belshazzar was brought to **fear**, but not to **faith**.

5:17. Daniel was not for hire. Contrast Balaam (2 Pet. 2:15).

5:23. Not satisfied to just carry on their heathen worship, they use the items which were dedicated to the Lord to further idolatrous worship. This is like the use today of churches, schools, etc., that were dedicated to the Lord, as instruments in worshipping strange gods (the gods of the modernists and the cults) and to carry on wicked deeds. How angry God must be!

5:29. "Third ruler" does not mean "Ruler of one third of the kingdom." It means he was to be third in authority over the whole kingdom. Nabonidas, the father, was King. Belshazzar, his son, was Regent under him, and Daniel was here made "Prime Minister" -- third in authority.

6:3. The "excellent spirit" in Daniel probably refers to his attitude, not the Holy Spirit.

6:4. An audit of his books was made and they found nothing wrong.

6:5. These men had confidence in Daniel's steadfastness in the things of the Lord. He had been a testimony to them -- but they had rejected it. Compare David's confidence in Uriah, and the misuse he made of it by sending him to Joab carrying the instructions for his own murder (2 Sam. 11:14, 15).

6:7. "**ALL** the presidents ... have consulted **TOGETHER** -." This was a lie! Daniel was not in on this meeting, but they indicated to the king that he was. Notice how they appeal to the king's vanity. These fellows were real **politicians!**

6:6, 7. Perhaps not all of the other princes were present at this meeting. Otherwise those in 6:6, 7 would not have said, "All the presidents ... [etc.] -." They would have said "**We** -." Only those who "**MALICIOUSLY** accused" Daniel (v. 24 - NASB) -- the "ring leaders" -- were cast into the lion's den. There were evidently quite a few of them, however, for "assembled" in vs. 6, 11, 15 is translated "came thronging" in the NASB margin.

6:8. Compare Daniel's treatment of those who were "wise men" under Nebuchadnezzar (2:24) with the treatment these "princes" (or "satraps") afforded Daniel. Notice their fate (v. 24).

6:10. Daniel had courage! He prayed with the windows open even though he knew about the decree. This was not just a show of religion. He had been doing the same thing when it was **NOT** an issue and when, as far as he knew, no one was looking. He was actually obeying a very specific Scripture which fitted his circumstances perfectly. See 1 Kings 8:48, 49.

6:13. In accusing Daniel, they pointed out that he was a former prisoner of war and a **JEW**.

6:14. The king is not displeased with Daniel, but with himself -- because he fell for the trick played on him by his leaders.

6:15. It would be well for us to remember their wicked heartlessness when we read what happened to them and their families.

6:17. The double sealing prevented the king from interfering with the carrying out of the decree. It also prevented the lords from killing Daniel themselves when the lions did not do it.

6:23. Once Daniel is on the "resurrection side" of the death sentence of the king's decree, he is free from it. Not because it has been changed, but because it has been honored and satisfied! So the death penalty on sinners has been carried out against me -- as I was represented by my Substitute. I am thus free from the law without changing or dishonoring it. I, too, am on the resurrection side of the death penalty. See Rom. 3:31.

6:18. The king was faithful to Daniel. "His sleep went from him" -- compare Esther 6:1.

6:20. The "lamentable voice" indicates Darius had a real affection for Daniel, not just a feeling of responsibility. "Exceeding glad" in v. 23 indicates the same thing.

6:24. "Accused" is "maliciously accused" in the NASB. / No one can explain Daniel's deliverance on the basis that the lions were tame, or not hungry!

6:26, 27. Daniel, a candidate for the post of Prime Minister, is finally chosen, and this is his "platform" -- the "Daniel doctrine."

7:1. This chapter goes back to chapter five as far as time is concerned. It happened right after this evil king came into power.

7:4. See Deut. 28:48, 49; Dan. 4:33 and the first Eagle of Ezekiel seventeen (Ezek. 17:3).

7:6. The four heads (kings) speak of the four-fold division of Alexander the Great's empire. The four heads among whom it was divided were his four generals who had helped in the swiftness (the four wings) of his conquest .

8:9. This "little horn" is Antiochus Epiphanes, not the same as at 7:8 (though possibly a type of him?). This little horn comes out of the Greek Empire, the one in 7:8 comes out of the Roman Empire.

8:10. It seems that the "host of heaven" may refer to angels; the "host" to the "holy people" of v. 24; the "stars" may refer to their leaders. See Rev. 1:20.

8:14. This 2,300 days equals six prophetic years (of 360 days each) plus 140 days, almost six and a half years. These are "evening and morning" days -- **literal days, not years** as the Seventh Day Adventists claim. Notice the word "daily" in vs. 11 - 13.

8:18. "- Set me upright" is translated "made me stand on my standing" in NASB margin. Taking the passage out of context, it would be wonderful if we were careful to stand on our standing today instead of continually vacillating with our state.

Notice the touch of God on Daniel: the touch of wakefulness (8:18); the touch of understanding (9:21, 22); the touch of prayer (10:10); the touch of testimony (10:15, 16); and the touch of power (10:18).

8:19. "Indignation" -- See Psa. 69:24; Isa. 10:5, 25; 13:5; 26:20; 30:30, 31; Jer. 1:25; Ezek.

21:31; Zech. 1:12.

8:23. "Dark sentences" is translated "ambiguous speech" in the NASB margin.

9:2. The book of Jeremiah was one of these books. Perhaps some of the others were books in which dates and events of Nebuchadnezzar's dealings with Israel were recorded. This chapter goes from **seventy** years (v. 2) to **seventy times seven** years (v. 24) and from near and partial deliverance to distant and complete deliverance.

9:4. Daniel (with the words "I" "our" "us" etc.) completely identified himself with his nation's sins (all the way through v. 20). But compare God's evaluation of him in v. 23. Christ identified Himself with us in our sin also (though without sin Himself). He did this by bearing our sins in His body on the Cross and by actually being made sin for us -- that He might pay its penalty and give us His righteousness as a gift (2 Cor. 5:21; 1 Pet. 2:24).

9:19. "Hearken and do" is "listen and take action" in NASB. "Defer not" is "do not delay" in NASB, and this request is on the basis that the seventy years are almost concluded (v. 2).

9:24. "Seventy weeks" is literally "seventy sevens" (seventy periods of seven years, not seventy periods of seven days). / The time element is true time, not "symbolic figures," as the New Bible Commentary says, for at least the following reasons:

--- Association in the same chapter with a literal time-prophecy (v. 2), with no indication of a change from literal to symbolic language.

--- The last half of the last week (v. 27) is spelled out as "time, times, and a half" in 2:7, but is described as forty two months in Rev. 11:2; 13:5; and as 1,260 days in Rev. 11:3; 12:6. It **always** comes out **three and a half years!**

12:2. It is noted that there will be two resurrections as to purpose and results: one to life, and one to shame and everlasting contempt. But it is not revealed **here** that there will be 1,000 years between the two in regard to time. See Rev. 20:5 and compare John 5:29.

12:4. Never in the history of the world have so many people traveled so far or so fast as men do today. Also it is estimated that men have gained more knowledge in the past twenty or thirty years than they gained in all previous history put together. Surely today many are running to and fro, and knowledge has been, dramatically, increased! We must be nearing the time Daniel spoke about. Wouldn't Daniel be excited if he were alive today to see what men know and how far and how fast they travel!

12:11. The following time periods are found in Daniel and Revelation concerning the Great Tribulation period:

- * **1,260 days** (exactly three and a half prophetic years) -- Rev. 11:3; 12:6.
- * **42 months** (three and a half years) -- Rev. 11:2; 13:5.
- * **"Time, times and dividing of time"** (three and a half years) -- Dan. 7:25.
- * **"Time, times and a half"** (three and a half years) -- Dan. 12:7; Rev. 12:14.
- * **1,290 days** (three and a half years plus one month -- 43 months total) -- Dan. 12:11.
- * **1,335 days** (three and a half years plus 75 days -- 44 1/2 months) -- Dan. 12:12.

- * **"One week"** (seven years) -- Dan. 9:27.
- * **"Midst of the week"** (two periods of three and a half years each) -- Dan. 9:27.

Notice -- there are many good commentaries to read for a more detailed and complete study of Daniel's prophecies. "Daniel in the Critic's Den" and "The Coming Prince" (a study of Dan. 9:24 - 27) by Sir Robert Anderson; "Daniel the Prophet" by Arno C. Gaebelin (very good on Daniel eleven); "Explore the Book," vol. 4, pages 48 - 86 by J. Sidlow Baxter; and others.

--- William PHeath

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