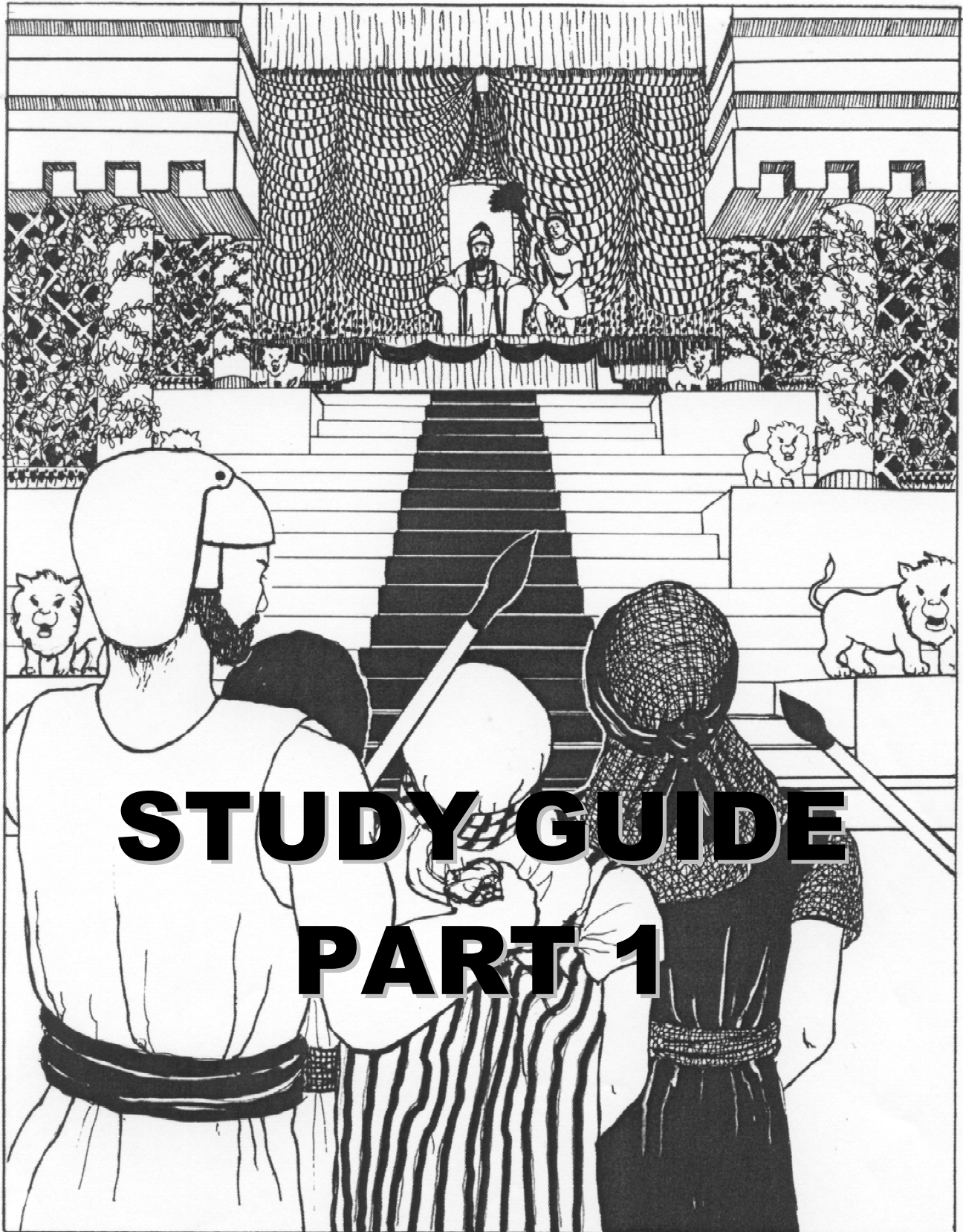


DANIEL 1 – 4

"But Daniel purposed in his heart that he would not defile himself..."



STUDY GUIDE PART 1

Manitoulin Youth Conference 2005

DANIEL 1-8 – STUDY GUIDE

“But Daniel purposed in his heart that he would not defile himself...”

This study guide was first prepared for the 2nd Manitoulin Youth Conference of 1988 through the efforts of many people. After some revision, primarily to update and reduce the length, it will provide an excellent study guide for those who plan to attend the 19th Manitoulin Youth Conference in August 2005, God willing. The focus of this study is the prophecy of Daniel – chapters one through eight. Since the conference is based on your participation in the discussion groups, it is necessary that you prepare by studying the subject matter. This whole experience should be very enjoyable and beneficial, as we work together to please our Heavenly Father.

1. Characteristics of a Successful Study

- a) The Overall Objective
- b) The Specific Goals
- c) Your Plan

2. How to Study Using the Study Guide

- a) Obtaining an overview
- b) What does the verse say?
- c) What does the verse mean?
- d) What does it tell me?
- e) Comparing your conclusions
- f) The Interlinear supplement

1) Characteristics of a Successful Study

- a) The Overall Objective

Our objective is to learn the principles that God has recorded for our learning, that we might apply them in preparation for Christ’s return. Let us approach the study carefully and prayerfully that we might be instructed to live more acceptably before Him in all holiness and fear.

- b) The Specific Goals

1. To obtain a good understanding of Daniel chapters one through eight including:
 - The Divine principles
 - The practical exhortation
 - Prophetic view of the past, present and future
2. To share what we learn with those both in and out of the Truth.
3. To develop a basis upon which to approach a study of the Revelation.

- c) Your Plan

To reach these goals, planning is required. A suggested plan is provided below along with a place for your own plan. Please consider the following suggestions, as we have found them to be very helpful:

- An early start is important
- Set aside specific times in the week to do your study
- Make every effort to stick to your plan
- Ask for help if you need it
- Meet regularly with someone else who is attending the Conference to discuss your answers

DATES	SUGGESTED PLAN	YOUR PLAN
January	Daniel 1	
February	Daniel 2	
March	Daniel 3 & 4	
April	Daniel 5 & 6	
May	Daniel 7	
June	Daniel 8	
July	Review	
August 13 – 20	YOUTH CONFERENCE!	

“There must be a beginning of any great matter but the continuing unto the end until it be thoroughly finished yields the true glory.” (The Christadelphian Magazine, June 1913)

2) How to Study Using the Study Guide

The study guide is designed to save you time, by directing you into areas of work where there is immediate benefit.

The study guide is structured by:

SECTIONS: usually a chapter (e.g. Section 1 is Introduction)

STEPS: the sections are broken down into steps which are paragraphs or single events.

There are basically five parts to this procedure:

a) Obtaining an overview

Initially it is important to read Daniel to become more familiar with the whole picture. It is also important to read and reread each DIVISION to familiarize yourself with the immediate context. Much value can be received through simply reading and meditating upon the Word. One useful task to help you in this regard is to establish a logical breakdown of the chapter. Break down the chapter into the various events and think of a way to summarize in a short sentence what has taken place in each section. Experiment by putting the headings in the margin of the attached Interlinear text¹ and using colour to highlight them. This is a very useful exercise because from here on you can obtain the subject of the text at a glance. You can compare your sections with the sections used in the study guide.

¹ The Interlinear Bible, originally published by the university presses of Oxford and Cambridge. Aletheia Books, BCM Box 175, London, England. WC1N 3XX have given consent for this limited reprint of pages. The Interlinear Bible is currently available from The Christadelphian Office, Birmingham, England.

b) What does the verse say?

The first step in “verse by verse” is “exegesis”, that is what the verse says. The A.V. is an excellent translation in Daniel one through eight, however you can refer to the R.V. alternative in the Interlinear text also enclosed in the package.

NOTE: (concerning the Interlinear text). The large text appears when the A.V. and the R.V. agree, and the small text occurs when they vary. The small text on the top of the line is the R.V. and the small text on the bottom of the line is the A.V.

If you wish you can use other authorities to determine what the consensus of opinion is on the correct translation of each verse (e.g. R.S.V., N.K.J.V., Rotherham’s, Young’s Literal).

c) What does the verse mean?

The second step in “verse by verse” study is “exposition”, that is, what the verse means. Many of the questions in the study guide are designed to deal with this stage of the study. If you answer them you will acquire the meaning of the STEP you are studying.

Sometimes the study guide asks for the meaning of a word. This can be obtained through using one, two, or all three of the following methods:

- i) A concordance is essential. Look up the word and obtain the meaning. Or better yet, use the text enclosed which provides the Strong's numbers, to look in the Strong's dictionary or a lexicon or concordance linked with Strong's numbers.
- ii) Use a lexicon (Bible word dictionary) to obtain a more elaborate explanation of what the word means.
- iii) Use a Hebrew/Chaldee concordance to acquire a list of places where the Hebrew/Chaldee word occurs. Analyze its usage.

The list below gives you an example of each study aid.

CONCORDANCE: James Strong, Exhaustive Concordance of the Bible.

HEBREW CONCORDANCE: George V. Wigram, The Englishman's Hebrew -Chaldee Concordance of the Old Testament.

Sometimes a question is asked about a phrase or a sentence. Marginal references provided in Bibles are very useful for analyzing the use of similar texts in other places of scripture. The Interlinear references are excellent for tracking these down and have been attached. If a more extensive list of passages is desired see the book entitled, “The Treasury of Scriptural Knowledge.” (Also available free as a module of the Online Bible software).

The study guide is not exhaustive, so feel free to investigate any ideas that you feel might be important. Include the source from which your information was derived (e.g. Strong's Concordance).

d) What does it tell me?

The third step in “verse by verse” study is “exhortation”, that is, what it tells me. After developing a clear understanding of a verse, phrase, or section there remains the essential last step of what lessons can be learned. The study guide provides the questions which are designed to provoke thought in this area. Please take the time to think about these carefully. Don't feel

limited to these, it is always useful to ask: how does this affect the way I think about myself, about others and my responsibilities? What is this telling me to do for myself, for my family, my ecclesia, or my God?

e) Comparing your conclusions

After each SECTION it would be a good idea to ask questions in areas of interest or difficulty, of others who are planning to attend the conference. You may wish to discuss the matter with others in your ecclesia or compare your conclusions with written material on Daniel. Below there is a list of some supplementary reading material.

RESOURCES FOR DANIEL

CHRISTADELPHIAN MATERIAL:

- The Christadelphian Expositor
- Story of the Bible, H.P. Mansfield
- World Events and the Coming of Zion's King, G. Pearce (The Bible Magazine)
- Exposition of Daniel, John Thomas (Christadelphian Office)
- Prophets After the Exile, John Carter
(section on Historical Background, see chart.)
- The Bible Magazine (www.biblemagazine.com)

OTHER MATERIAL:

- Good quality Bible Dictionary (e.g. Smith's)
- Rollin's Ancient History, Charles Rollin (may be available on eBay or from cepher.com/books/) - historical background

INTERLINEAR SUPPLEMENT

The Interlinear Supplement can be used for the following:

- to put in the highlighted headings for each section of scripture (as discussed)
- to determine what the verse says (as discussed)
- to obtain a good list of marginal references (as discussed)
- to collect information and questions which you feel may be relevant to certain verses (keep it with you for easy access e.g. during talks, the readings, discussion or personal reading or meditation)
- to establish the value in underlining or highlighting "the speaker", "the audience", "the location", "quotations" and themes

May our God bless us in our study of His word as we continue our preparation for His Kingdom which is soon to come!

SECTION 1 – INTRODUCTION

Step 1 - The Captivity of Judah

1. *Why did God allow the Babylonians to dominate Israel? (cp. Jen 25)*

2. *Why were the people taken captive to Babylon? (cp. Jer. 24:5, 36:3)*

3. *In what sense are we captives in Babylon? How should we act in the days of our captivity?*

Step 2 - The City of Babylon

See Dan. 4:30 and Isa. 13:19

1. *Can you find other passages referring to Babylon's glory?*

2. *What does Babylon represent spiritually (e.g. Rev. 17)?*

Step 3 - The Jews in Captivity

It was Chaldean practice to absorb captives into the Babylonian community. The Jews however desired to remain separate and distinct. In order to remember their holiness they established feasts to be celebrated every year, during the 70 year captivity.

1. ***In what months were these feasts held? (cp Zech 7) What did the feasts commemorate? (see II Kings 25)***

2. ***What feast do we have that reminds us of our separateness?***

Step 4 - Daniel - The man

“Daniel’s example of unwavering faithfulness demonstrated how it was possible to be in Babylon and yet “not of it” (cp Jn. 17:14-16). He was granted a position of honour because of his virtues, not through compromise!”

1. ***Find references in scripture that give examples of the following characteristics of Daniel: (Hint: Heb. 11, Ezek. 14 and 26 will also be useful besides Daniel itself).***

Characteristic	Verses
high pedigree	
known for his wisdom	
integrity to God	
self-controlled	
courage	
prayerful	
spiritual vision	
outstanding faith	
bold in speech	
humble, modest.	

2. ***Did Daniel know of Jeremiah’s prophecies? Is there a lesson here for us?***

The book of Daniel is very important for both exhortation and prophecy. Jesus himself endorses the book as extremely significant. (Matt. 24:15; Mark 13:14)

SECTION 2 – DANIEL 1:1-21 HEATHEN WISDOM JUDGED

Step 1 - Ch. 1:1-2 - The Captivity

The siege began in the 3rd year of Jehoiakim (605 BC) when Nebuchadnezzar was co-regent with his father. The fourth year of Jehoiakim's reign was Nebuchadnezzar's first as sole ruler. Jer. 25:1

1. *Briefly outline Jehoiakim's reign and what happens to him. (you will have to look back into Kings and Chronicles!)*

2. *What does Nebuchadnezzar's name mean? (v. 1)*

3. *Why did God allow the vessels from His house to be taken by the Babylonians? (v 2) (cp. Isa. 39)*

4. *Trace the land of Shinar through scripture. What does it signify or represent?*

Step 2 - Ch. 1:3-7 - The Challenge

In this section we see two opposing forces—the God of Israel and the gods of Babylon. It is Babylon which tries to influence and change the young men of Israel, to destroy them spiritually!

1. What prophecy is fulfilled in this section? Does this mean Daniel may have been a descendant of Hezekiah?

2. What is the significance of the word 'princes'? (v. 3) What does this tell us about these young men?

3. Investigate the use of the word "children" (v.4). How old do you think these children were?

4. 'No blemish' (v.4) can refer to a physical blemish (Lev. 21:17-23) or a moral one (Job 31:7). Briefly list some significant points in scripture regarding the phrase 'no blemish', or "without blemish".

5. "wisdom, knowledge, science" – these young people were going to be forced to enroll in the University of Babylon! What lessons do we learn from their experiences? (see also Moses: Acts 7:22, Heb. 11:24–26)

6. **“Ability” (v.4), the strength to accomplish a given, set task. We all have some ability, given by God - how do you use them? Do you abuse them? see Matt. 25:15, Acts 11:29, 1 Pet. 4:11**

7. **Who were the Chaldeans? Where did they come from?**

8. **What was the King’s meat? His wine? (v. 5) What is the spiritual significance/danger of this “daily provision?”**

Purpose of the King’s special treatment:

- To wean the young men from their old way of life.
- To get them to think that it was better to submit to the Babylonian lifestyle than to retain their allegiance to the Jewish state and religion. cp Rom. 12:2

9. **Find the meanings of their Hebrew names.(v. 6)**

Hebrew Name	Strong’s #	Meaning
Daniel	1840	
Hananiah	2608	
Mishael	4332	
Azariah	5838	

10. Find the meanings of their Babylonian names. (v. 7)

Babylonian Name	Strong's #	Meaning
Beltshazzar	1095	
Shadrach	7714	
Meshach	4335	
Abednego	5664	

11. What is the significance in this change of names? What are the lessons for us?

Step 3 - Ch. 1:8-16 - The Contest

In this section we see a classic battle. The One, True God versus the gods of this world. The battle begins in the mind and heart of Daniel, but manifests itself to those around him. We can learn from his faithful example! (Rom. 7:23)

1. What does it mean, "Daniel purposed in his heart..."? (v. 8) How strong is this statement?

2. Of what significance is the word "defile"? (v. 8) Did Daniel ever eat meat and drink wine?

3. Why did Daniel go against the command of the king? What is the lesson for us?

4. There are many similarities between Daniel and Joseph. They were both young men in a strange environment, away from their parents. Here in v. 9 we see another similarity—both were favoured by their captors. cp. Gen. 39:21. How many other similarities can you find?

	Event	Joseph	Daniel
1.	Favoured in captivity.	Gen. 39:21	Dan. 1:9

5. What can we learn from the prince’s reply in v. 10? cp. Psa. 146:3-4. Do we ever act like this?

6. What did Daniel do after being refused by the prince of the eunuchs? What would you have done?

7. Why would Daniel suggest "pulse and water"? (v. 12) How does this contrast the King’s meat and wine?

In verses 12 and 13 we see a trial period where choices to serve God or self-interest must be made, followed by a type of judgement process. This is like our life today where we must deny ourselves the pleasures of this world, choose the right food and then, after our probation, stand before the judge of the world to receive our reward!

8. Why could Daniel be so confident that his plan would succeed? What is the lesson for us?

9. Why would their faces be "fairer and fatter in flesh"? (v. 15) What is the lesson for us? cp 1 Tim. 4:8; Exo. 23:25

God had tried Daniel, Hananiah, Mishael and Azariah but also provided a way of escape! See 1 Cor. 10:13 If we deny ourselves in this life, God will bless us as well! Cp. Mk. 10:30

Step 4 - Ch. 1:17-21 - Daniel's Faith Vindicated:

Daniel and his 3 friends had more than a good diet. It was their faith that now brought them the richest blessings!

1. From where did these 4 young people receive their strength? What is the lesson for us today?

2. "Knowledge, skill, learning" (v. 17; cp. v.4) Do you think what God gave was what the Chaldeans had wanted to teach? What is the lesson for us? (cp. 1Cor. 3:18,19)

This event would indicate to us that only these four were faithful in refusing the king's provision and partaking of pulse and water. How sad it is that out of the many young men taken captive only a few "survived" the test. It reminds us how deceitful, destructive and seductive the influence of the world can be! We must always be on our guard!

3. What was the role of these 4 men? (v. 20) How is it ironic that they were "ten times" better at their job than the others?

4. Verse 21 does not indicate Daniel died at the beginning of Cyrus' reign, only that he was still alive when Cyrus was reigning. What other verses in Daniel indicate this to us?

5. Summarize the major lessons you have learned in the study of chapter 1.

SECTION 3 – DANIEL 2:1-49 – HEATHEN MIGHT JUDGED AND WORLD HISTORY FORETOLD

Step 1 - Ch. 2:1 - The king's Dream

1. *What was happening in Jerusalem around the same time period as this chapter? (v. 1) cp Jer. 36:1–24. What is so ironic about this? What similarities are there with the events of 1 Sam. 4:2-9?*

2. *Where else in Daniel and elsewhere in scripture is it significant that the king could not sleep? (v. 1)*

In this state of turmoil and mental unrest, the King turns to his earthly advisors for help and they will fail him!

Step 2: Ch. 2:2-9 - The king's Demand

The King was deeply impressed and troubled by his frightening dream. He wanted to know its meaning. To be sure the interpretation was true he asks his wise men for both the dream itself and the interpretation.

1. *What other King relied upon his magicians in a contest against the God of Israel?*

2. *What are sorcerers? (v. 2) See Ezek 21:21 for some religious practices of these men.*

In this verse we see assembled before the King the best and finest wisdom mankind could offer in the whole world at that time! How futile it was. cp. 1 Cor. 1:19-20

Dan 2:4-7:28 is written in Aramaic - the language of a people in exile
Dan. 8:1-12:13 is written in Hebrew - the language of the returned exiles, God's chosen people!

- 3. Was it true that these wise men could interpret dreams if they knew what the dream was? (answer first, then consider Dan. 4:7;5:8)**

Failure to fulfill the King's command would not only endanger the lives of these men but also the lives of their families and mean the ruin of their estates. See Ezra 6:11.

- 4. Nebuchadnezzar was a fair man, but he offered the extremes—the worst shame for failure, the greatest honour for success. (v.6) Is there a lesson here for us?**

- 5. Was the pleading of the wise men in verse 7 reasonable? Was the King being unfair? Comment on the situation developing here.**

- 6. The king must have put a time limit on them for a response and now they were trying to stall for more time. (cp. translations for v.8-9) Is there any significance in this for us today?**

- 7. "Lying and corrupt words" – Investigate the meanings of these words. Can this statement be said of anyone today? cp Jer. 16:19**

8. "till the time be changed" (v. 9) What were the Chaldeans hoping for?

The King wanted proof of their genuineness. If they could tell the dream, he could trust their interpretation. God uses the same principles "to test the spirits". Cp. Isa. 41:22-24. These men were the clergy of Babylon, the religious leaders of the day. However, they were untrustworthy as far as the king was concerned.

9. List some of the "lying and corrupt words" prepared and taught by the clergy of modern Babylon.

Step 3 - Ch. 2:10-13 - The clergy fail, their execution decreed

Realizing their plight and the determination of the King, the Chaldeans try one last desperation plea. They try to appeal to the King's reason and logic—to no avail!

1. Was it wise for the Chaldeans to answer as they did? (v. 10) Why or why not?

What the Chaldeans are saying is true, but they are questioning the King's judgement—not a wise thing to do! They had however, run out of alternatives!

2. The conclusion reached, about only the gods knowing such things, was in a way correct (cp. Ex. 8:18-19). Where were the Chaldeans wrong? cp. Dan. 4:8; 5:11,14

3. The clergy of that day admit defeat – "We have no divine authority" is what they conclude. How is Israel's God shown to be superior to all other supposed gods?

4. **The King was "angry and very furious". (v. 12, cp Matt. 2:16, Pro. 16:14) What had upset the King most? Can we anger our God (our king) in the same way? Give examples.**

5. **Why were Daniel and his companions considered part of the wise men if their 3 year probation was not complete? When else was Daniel "sought" later in his life? (v. 13)**

Step 4 - Ch. 2:14-16 - Daniel pleads for time

Realizing their impending doom and believing that God was in control, Daniel asks for time to reveal the King's demands. praying that God would surely give him an answer.

1. **Daniel answered with "counsel and wisdom" (v. 14) What is meant by "counsel and wisdom"? Why would Arioch listen to Daniel and not just kill him?**

2. **Who was Arioch? What was his normal job? (v. 14)**

Daniel did not stand idly by and succumb to the King's demand when it was unreasonable. He stood up for himself in a logical and sensible fashion.

3. **Is there any modern day scenario that would put us in a similar situation?**

4. What is the meaning of the word "hasty"? (v. 15)

5. What made Daniel's plea for time different to that of the Chaldeans? Remember, he was just a Jewish slave! What is he asking for? (v. 16)

Daniel believed that God was working in his life for a special reason, therefore he would not perish. There must be some reason for the circumstances at hand. All things would work together for good, for those who love God. cp Rom 8:28

6. Has there ever been a similar circumstance in your life, when things looked hopeless but turned out for the better?

Step 5 - Ch. 2:17-18 - The Communal Prayer

Daniel, Hananiah, Mishael and Azariah turn to the only source of strength they know—their God in heaven. cp. Phil 4:6

1. How could Daniel have his own "house"? (v. 17)

2. Daniel goes to his friends (Note: Hebrew names used!) for encouragement, to share the problem with them (v. 17) What "companions" should we turn to for help, advice and encouragement during difficult times? cp. Matt.18:19-20

3. What is the meaning of the word "secret"? (v. 18) A lot of emphasis in modern religion is put upon "mysteries" of God that no one can ever know. Is this idea supported by this passage or others in scripture? See also Jer. 33:3, Matt. 13:10-13, Psa. 25:14.

4. What is the Biblical definition of secret or mystery?

5. List some passages indicating the power and effectiveness of prayer. What about communal prayers, are there other examples in the Bible? As Christadelphians, should we have "prayer meetings" today? Why or why not?

A brother summed up the lessons for us from this section as follows:

“We must stay in the ecclesia in order to be saved from the Babylonian butchers today - those who would dismember our spiritual lives and throw us on the dunghills of this world!”

Step 6 - Ch. 2:19-23 - Daniel’s thanks and praise to Yahweh

The faithful prayer of these 4 men is answered immediately!

1. God revealed the dream to Daniel through a "Night Vision". (v. 19) Find other examples in scripture where this method of revelation was used.

2. What does it mean Daniel "blessed" God? (v. 19)

3. Daniel prays to thank God, (v. 23) but what is significant about the start of his prayer? (v. 20-22) What can we learn from this?

4. Consider Job 12. List the similarities between Job 12 and Dan. 2. Was Daniel quoting Job in his prayer? Why or why not?

5. Do a study on "times and seasons". (v. 21) Where else is this phrase used? What does it mean? What is the difference between the two words? etc.

Daniel knew from personal experience that God gives wisdom and knowledge. We too can gain this wisdom from God's word (Deut. 17:18-21; 1 Cor. 2:13) and through prayer (Jas. 1:5).

6. What is the lesson for us?

7. There is a theme of "light and darkness" throughout scripture. Find verses that support this. Why does Daniel use this analogy here? (v. 22)

8. **"God of my fathers". (v. 23) Why does Daniel use this beautiful phrase at this time? What is the significance of this phrase?**

God loves those who put their faith and trust in Him and He wishes them to be in light, not darkness. Therefore He “makes known” unto them his plans (Jn. 15:15) and reveals His secrets (Amos 3:6-7) to them. If we study our Bibles, the mystery of the gospel will be revealed to us as well! (Rom. 16:25-26).

Step 7 - Ch. 2:24-30 I will show the interpretation

We are approaching the climax of the battle that has been raging since chapter 1. The gods of Babylon versus Israel’s God. The vast superiority of the God of Israel is about to come crashing down upon Nebuchadnezzar.

1. **Why did Daniel go through Arioch when he had already made an appointment with the King? (v.24, cp. v. 16)**

Daniel now tells Arioch to spare the life of all the wise men—he was their Saviour. Later they would plot to kill him! (ch. 6)

2. **Why would Arioch bring Daniel in haste? (v. 25)**

3. **How could Arioch be so sure Daniel was telling the truth? (Note: he may have lost his own life if Daniel was a fraud!) Is there a lesson here for us?**

Daniel speaks from verse 27 through 45 uninterrupted! The King must have been riveted to his chair. Yet Daniel does not use this opportunity to boast but gives all the credit to God. cp. Gen. 41:15-16; Acts 3:12

4. **What was Daniel teaching Nebuchadnezzar about the difference between men’s wisdom and God’s wisdom? (v.27)**

5. **"The latter days" (v. 28) has special significance in scripture. Do a study of this phrase—where else is it used, what does it mean? etc. What does this tell us about the interpretation to follow?**

Although Nebuchadnezzar’s dream spans nearly 2,500 years from Babylon (v. 38) to the establishment of the Kingdom of God in the days of the feet “kings” (v. 44), it is intended to be primarily a vision of “the latter days”!

6. **Daniel knew that God was in full control. Had there already been any prophecies to do with Babylon? (Hint: check out Isaiah and Jeremiah).**

Note: If you missed the similarity here between the replies of Joseph in Gen 40 and 41 and Daniel’s response to the King, add them to your chart in Section 2, Step 3 now.

7. **What was the reason that the dream and the interpretation were given. (See v. 30 AV margin).**

8. **Daniel knew the interpretation of a secret and he revealed it to the king in meekness and fear, giving all the glory to God. How are we in a similar situation and what can we learn from this?**

Step 8 - Ch. 2:31-35 - The Dream Revived

The King must have shuddered as his dream was recounted to him in detail. It was indeed true that he could now be fully assured that the interpretation to follow was true!

- 1. What is significant about the image being "excellent" and its form "terrible"? (v. 31) What had been Nebuchadnezzar's reaction to seeing it in the dream?**

→ Where possible answer the next few questions without referring to the nations the metals represent. Give general principles and characteristics we would expect the nations to have based on the descriptions given here. E.g. Gold – this nation should be wealthy and prosperous.

- 2. Look up the word "head". (v. 32) What would have to be characteristic of the nation represented by this metal?**

- 3. Any significance to the next empire having two arms? (v. 32)**

- 4. The metals are of diminishing weight, what does this tell us?**

- 5. Two legs of iron. What would we expect to be true of this empire? (v. 33)**

6. *The feet are part iron and part clay. (v. 33) What can be said about the empire represented by the feet? Since the iron legs come first, what does this indicate about the origins of the feet? (v. 41)*

7. *Is there any significance to the word clay? Is it potter's clay (see concordance)? (cp. Isa. 29:16; 45:9 doesn't this sound like humanism?)*

If you look up the word “men” in Gesenius (606 Chald. *enash* = 582 Heb. *enosh*) it says “...generally coll. of the whole human race...Specially it is a multitude, the **common people**...” So the clay of the feet, or the offspring of men, relate to an earthy humanistic people!

8. *"The Stone" in scripture is highly significant. Trace the theme of the stone through the Bible. E.g. 1Pet. 1:4-10 (Note: you should find references from Genesis to Revelation!)*

9. *The stone was moulded "without hands". We find a similar phrase in Dan. 8:25. Where does this phrase occur in the N.T. and what do we learn from these connections? (also cp. 1 Sam 17)*

The Stone breaks in pieces the image. The object of this vision is to replace the *Kingdom of men*—the image which will be utterly smashed and crushed to pieces and turned to dust—with the *Kingdom of God*—the stone power. cp. Dan. 7:18,27

10. What is significant about all the metals being broken together by the stone? (v. 35)

Therefore, in some sense the image must stand complete (v. 31) in the “latter days” (v. 28)!

11. Elaborate on and give supporting references to explain:

a. "no place was found"

b. "became a great mountain" (cp. Jer. 51:25; Zech. 4:7; Dan. 2:44)

c. "filled the whole earth" (v. 35)

12. What are the two stages given in verse 35? These two stages are also seen in Ezek. 38 & 39.

Step 9 - Ch. 2:36-45 - Daniel's Interpretation

The interpretation given here is highly significant. It is a continuous story from the time of the vision to the establishment of the Kingdom of God. The rest of Daniel's prophecies fit into this frame as do the prophecies of the book of Revelation!

Some Dates.

Babylon	606-536 BC (70 years. cp Jer.25:11-12)
Medo-Persia	536-331 BC
Greece	331-67 BC (Alexander died 323 BC)
Rome	67 BC - 476 AD

One United Confederacy in the Latter Days The empires featured in the image are not just successive but also accumulative—a building up over centuries of a powerful system that is going to be smitten by the stone in the “latter days”.

1. *Considering the preceding comment, what can we conclude from Ezra 5:13; 6:14,22 & Neh. 13:6?*

Vs. 36-38 – The Head of Gold

2. *What did Daniel reveal the head of gold represents?*

It would have taken tremendous faith and courage by Daniel to tell the great King that all his power came from God. cp. Jer. 25:9 where the King is called God's servant.

3. *We noted that the image is to stand complete in the latter days—a development of greater Babylon will be smitten by the stone. Where in Scripture do we find a latter-day counterpart to Babylon?*

4. *Nebuchadnezzar's complete dominance is referred to in Jer. 27:5-7. In what sense were the beasts and fowls under his hand? (v. 38) Similar words are used in Ezek. 31:6.*

5. *Is there any significance of gold being associated with Babylon? Was Nebuchadnezzar just satisfied with the head referring to his Kingdom? (Hint: see ch. 3).*

6. *In what sense was Babylon the best, greatest, most precious, most glorious, ...etc. when compared to the other empires of silver, brass, iron and clay? (v. 38) i.e. How do the empires diminish to correspond to the diminishing value of the metals? Note: Babylon is the lion of ch. 7:4.*

V. 39 – The Silver and Brass Kingdom

1. *The next Kingdom was Medo-Persia. Is there significance in silver representing this empire? What about the image having 2 arms? (v. 39) How do we see this same two-part aspect with the bear of ch. 7 and ram of ch. 8? How does the interpretation of the symbols given in ch. 8 confirm the identity of the 2nd kingdom in ch. 2?*

2. *In what sense was this Kingdom "inferior"? (v. 39)*

3. *Remembering the image has a latter day aspect, where else in scripture (outside of Daniel) do we have a latter day prophecy that refers to the aspect of Persia? What is the context?*

4. *Is brass significant to the Greeks? (v. 39) Ancient history books may help.*

5. *The interpretation of the 2nd kingdom after the Babylonian (i.e. the third) is given elsewhere in the book of Daniel as was Medo-Persia. Find these references and give the key points.*

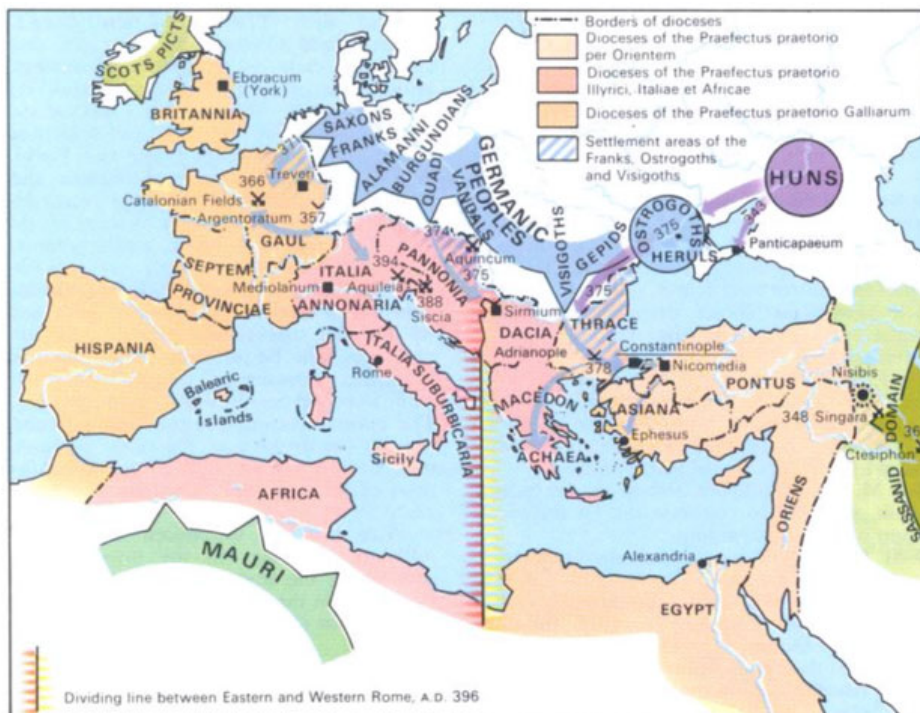
6. *The two thighs of the image were also brass (v.32). Even though the Greek Empire was divided into 4 divisions after the death of Alexander the Great, only two had relation to Judah and the Holy Land. What are these two primary aspects developed in Daniel 11 called?*

V. 40 – The Fourth Kingdom

1. *What was the key feature of the fourth Kingdom? (v. 40) cp The 4th beast of ch. 7:7,23.*

2. *What element continues into the feet? (v. 41) This means we must look for a counterpart to the Roman element today—in the latter days!*

Note: The two iron legs of the image are significant in that the Roman empire split in two. Half in the west (capital city of Rome) and half in the east (centered at Constantinople) which lasted 1,000 years longer. It is important to note that the eastern half carries on the brazen Greek aspect of the empire.



Credit to The Penguin Atlas of World History

V. 41-43 – The Iron-Clay Kingdom

The divided iron-clay kingdom continues out of the 4th iron kingdom (i.e. the Roman Empire) and is similar to the 10 horns of the 4th beast of chapter 7. *You may want to make a note to review this section again after completing the study on chapters 7&8 later.* The strength of this Kingdom is derived from the iron or Roman element (v.41). This has been continued in the Roman Catholic Church, while the political seat of the Roman empire moved east (to Constantinople) the religious grew up in Rome. The power of this system is rising today!

- 1. Consider the following identifying characteristics of the feet and toes of the image and complete the chart:**

CHARACTERISTIC	REFERENCE	EXAMPLE OF LATTER DAY FULFILLMENT
Feet & toes a divided kingdom	v.41-42	<i>Europe and its member states. The motto of the European Union is “United in Diversity”!</i>
Kingdom’s origin is iron (i.e. the iron legs)	v.40	
Kingdom’s strength is in the iron or Roman element	v.41,40	
Kingdom of the common people (offspring or “seed of men”) and is humanistic (“earthenware”)	v.43	
A kingdom made up of various nations—“kings”	v.44	
Contemporary with the “latter days” when God will set up a Kingdom	v.44	
“there shall be in it of the strength of the iron”		

- 2. How does the religion of Catholic Europe continue the Babylonian and Roman element?**

3. Recall what we learned about the meaning of the clay earlier. The aim of Babylon was to be one in language, learning and religion (ch. 1:2,4,7). Note the poster from Europe at right. How are their aims similar to that of ancient Babylon?



Written by faith in 1970 when the iron curtain divided Europe!

“The iron-clay feet develop from the previous iron state of things, and there is a continuity of the iron into the feet. So we should expect the feet to represent the final phase of the Roman Empire. **The whole of Europe, East and West, is involved in the feet.** So the Stone power striking the feet is the conflict between Christ and his people, and a dominantly European assembly of nations.”

“If the Roman Catholic Church is to have religious control over all Europe, then the Eastern Orthodox Church must be reconciled, and come to accept her Primacy... We have described the coming Roman world as a christian-socialist state, corresponding with the iron and clay feet of the Image, and with the current socialist development of society in Europe.”

Russia, The Vatican & The Invasion of Israel, Bro. Graham Pearce

Written by faith in 1854!

“By turning to a map of Europe and Asia, the reader may trace out the territory of the Kingdom of Babylon as it is destined to exist in its last form under the King of the North in his Gogian manifestation [Ezek. 38]. **The names of countries furnished by Ezekiel will lead him to a just conception of its general extent.** Besides ‘All the Russias,’ it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, the Roman Africa, and Egypt... **The organization which this vast empire will assume, when fully developed, is represented in the second chapter of Daniel** by a colossus in human form...”

Exposition of Daniel, Bro. John Thomas

Europe's ROMAN Catholic Inheritance – “United in Diversity”

“Drawing inspiration from the cultural, **religious and humanist inheritance of Europe**, from which have developed the universal values of the inviolable and inalienable rights of the human person, **democracy**, equality, freedom and the rule of law... Convinced that, thus ‘**united in its diversity**’, [official motto] Europe offers them the best chance of pursuing, with due regard for the rights of each individual...”

“The peoples of Europe, in creating **an ever closer union** among them... Conscious of its **spiritual and moral heritage**, the Union is founded on the indivisible, universal values of human dignity, **freedom, equality and solidarity**; it is based on the **principles of democracy** and the rule of law.”

Treaty Establishing a Constitution for Europe (Signed in Rome October 29, 2004)



Credit to The Council of the European Union.

Representatives of the European countries meet to sign “the EU Constitution in the ‘Orazi and Curiazi’ hall at the Campidoglio, the political and religious center of ancient Rome, today home of Rome’s city hall, October 29, 2004. In the same hall the ‘Treaty of Rome’ was signed on March 25, 1957, that constituted the EU.” *Reuters*

In the center background of the picture is a statue of Julius Caesar & picture of the Virgin Mary!

4. **Who are the "they"?** (v. 43) **Who are the "seed of men"?** (v. 43) **It says they will mingle together or try to mix but that they won't adhere. That is, they will form a bond, or alliance because it will be expedient to do so. What is this referring to?**

Vs. 43-45 – God's kingdom on Earth

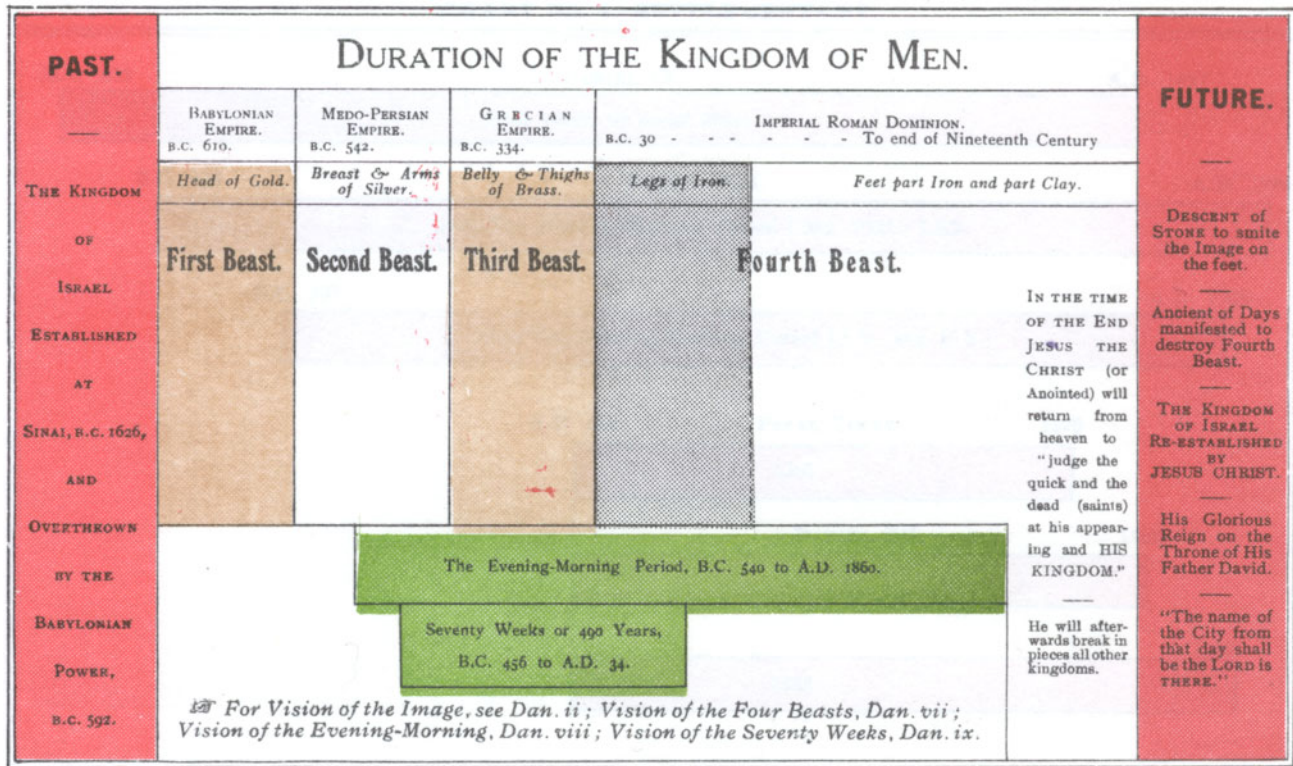
1. **"God's Kingdom never destroyed" (v. 44) Support this from elsewhere in scripture. What should this remind us about how much we invest in this temporary life now?**

2. **Who will be Kings in God's Kingdom? How is this significant to the statement, "it will not be left to other people"?** (v. 44) **i.e. what makes the Kings in God's Kingdom different from Kings today?**

3. **The image is standing in one piece when broken. (cp. vs. 34-35; 45) Is the whole image standing today? Elaborate.**

God's Kingdom was on earth, represented by the throne in Jerusalem. Because of Israel's wickedness (Ezek. 21:25-27) they were taken captive into Babylon—thus began a sequence of world-wide empires, which dominated Israel, represented as the Kingdom of men. God's Kingdom will be re-established soon in restored Israel when men's empires will be "broken to pieces" by Christ and the saints, the Stone Power!

So, in Nebuchadnezzar's dream we see the Kingdom of men represented between the two advents of God's Kingdom on earth (see the following chart), with special attention given to those powers which ruled over Israel!



Progress of Time—from left to right.

When the Kingdom of God is down trodden (see Lk. 21:24) the Kingdom of men is in ascendancy. As Israel rises again so the Kingdom of men will meet its downfall and destruction.

4. **What is the mountain the stone was cut out of? (v. 45) Note: this is different than the kingdom or mountain of vs. 35, 44.**

5. **What is meant by "certain" and "sure"? (v. 45) How are Daniel's words here a lesson to us?**

Step 10 - Ch. 2:46-49 - Daniel and his companions honoured

The King has been silent during the entire revelation by Daniel, obviously dumbfounded by what he is hearing. Now he is overcome with wonder and lavishes great honour upon Daniel.

1. ***The King "fell on his face and worshipped" (v. 46). Find two passages in Acts where this happened to the apostles. What was their reaction?***

Imagine the scene: The great King Nebuchadnezzar worshipping a lowly Jewish slave! This was symbolic of the time when all Kings will fall before Jesus and submit to him. cp. Isa. 60:14; Psa. 72:11.

2. ***Why would the King want to offer "oblation" and "sweet odours"? What do you think Daniel did? cp Rev. 22:9***

3. ***What is significant about Nebuchadnezzar's words concerning Daniel's God? (v. 47) Where else in Scripture do we find this idea?***

4. ***Daniel is made a great ruler (v. 48). This also happened to Joseph. Find references indicating this will happen to Christ.***

Daniel, Hananiah, Mishael and Azariah had been through the trial together and now rejoiced together. How wonderful it is to have friends in the truth to share both times of sorrow and joy.

5. ***Show that the friends of Christ will also receive glory and honour and will rule with their leader when he is king on the earth.***

6. Summarize the major lessons you have learned while studying chapter 2.

SECTION 4 - DANIEL 3:1-30 HEATHEN WORSHIP JUDGED

Step 1 - ch. 3:1-7 - The king demands all to worship an image

The king soon forgets the power of Daniel’s God and the lessons he has learned in chapter 2. After building a large image he commands all people to come to the dedication, thus proclaiming their political allegiance to Nebuchadnezzar.

1. What is significant about the entire image being made of gold ? (v.1)

2. What does God think of images? (v.1) cp. Deut. 7:25-26; Exod. 20:23.

3. How could the image be 60 cubits high (90 feet) and only 6 cubits wide (9 feet)? What is significant about the number 6? Where else do we see this number used in Scripture?!

4. What does "Dura" mean? (v.1) How is this significant?

Once again the stage is set for a great confrontation—the gods of Babylon against Israel’s God. The prophets of God had already declared the futility of men’s efforts to make their own gods! cp. Isa. 46:5-7; Hab. 2:18-20

5. What are the differences between a prince, a governor and a captain? (v.2)

6. What did the judges do? (v.2) see RV margin.

The herald cried aloud (with might) showing Babylon's control of the mass worship. So too in the future, a loud proclamation will be made declaring the downfall of modern Babylon, a great religious power! (cp. Rev. 18:2,22). The scene is typical of human worship... a man-made god and the people are FORCED to worship it! How irrational and hypocritical is the fleshly mind!

7. Why command "people, nations and languages"? (v.4) How is this phrase significant?

8. Were these types of instruments all used to praise God? (v.5). What's wrong with using them here? What is the lesson for us?

9. Some of the words used to describe the instruments have Greek origins. Is this a problem? (v. 5)

Nebuchadnezzar had to threaten people with death to force them to worship his image. Throughout history false religions with political power have forced their beliefs on others, murdering those that stood up for the truth! cp. Rev. 13:1-18.

10. How is the "furnace" used in scripture? (v. 6) What does it represent?

11. What is significant about the "dulcimer" missing from the list of instruments played in v. 7? cp. vs. 5,10,15.

The pressure to submit to this large mass of people who chose to bow down would have been tremendous. Still, three faithful men would have been standing tall as the rest grovelled in the dust before their great King. They had God on their side, who could oppose them? cp. Rom. 8:31

Step 2 – Ch. 3:8-12 - The Chaldeans accuse the Jews

Moved by jealousy and envy, the Chaldeans ruthlessly accuse the Jewish captives who had been given positions of honour in the Babylonian empire.

1. When accused they are identified as "The Jews". How is this significant? (v .8)

Remember, the Chaldeans owed their lives to Daniel and his 3 friends. Some form of gratitude! They were obviously looking for such an opportunity to catch them (cp. 6:1-6) and went straight to the King without being asked.

2. What is significant about their opening words to the King, 'O King, live forever!'"? (v. 9; cp. Acts 24:2-3)

3. Why did the Chaldeans have to remind Nebuchadnezzar of his decree? (v. 10)

4. Why has the Spirit emphasized the form of worship, by repeating it three times? (v.10; cp. vs. 5,7) Is there a lesson here for us about the music, etc.?

5. This was a decree of the King (i.e. law), but the 3 men could not obey it. What laws must we also refuse to obey, no matter what the consequences?

The Chaldeans made sure that the punishment was repeated and emphasized. (v. 11) They didn't want the King to show any favouritism to these men, they wanted them killed!

6. Analyse the Chaldeans' accusation; their words were well chosen. Explain how each phrase is significant:

a) **"have not regarded thee"**

b) **"serve not thy gods"**

c) **"nor worship the golden image" (v.12)**

Nebuchadnezzar may have felt that these men should have worshipped his gods out of respect for him. After all he had worshipped and acknowledged their God. (ch. 2:47) The world knows nothing of true devotion and commitment. See Haman's reaction to Mordecai's refusal to worship him. Esth. 3:1-6.

7. Give examples of situations we may face that are similar to this test.

Step 3 - ch. 3:13-18 - The Jews defy the King's law

After being given a second chance to submit to the King's will, Hananiah, Mishael and Azariah flatly refuse the King's demand. Their explanation: "We must obey God rather than man"! cp. Acts 5:29

1. Why was Nebuchadnezzar so angry? (v.13)

2. What is significant about Daniel not being called before the King? (v.13) Is there a lesson for us?

3. Why did Nebuchadnezzar give them a second chance? (v.15)

4. Do a character study of Nebuchadnezzar to this point. How do you picture him?

The three men had been successfully tried by God by not bowing down to the gods of Babylon. The result of their faithfulness is further testing before the King! It would be even harder not to submit when standing in the presence of Nebuchadnezzar. Was God unfair in this? Surely not! He knew their limits and was perfecting their faith. He would not try them above what they could bear. cp. 1 Cor. 10:13

5. What is significant about Nebuchadnezzar's words in verse 15? How does this show Nebuchadnezzar's folly?

6. "Who is that God" (v.15) How is this significant in light of the young men's names? (see ch.1) see also 1 Sam. 17:37-46

Compare Nebuchadnezzar's attitude to Pharaoh's – Exo. 5:2, Rab-shakeh's – 2 Kings 18:35 and those at Christ's crucifixion – Mk. 15:29-32.

7. What did the 3 men mean by "We are not careful"? (v.16) What is the lesson for us?

8. List Biblical examples of other faithful men or women who were delivered by God when all seemed hopeless.

"Our God whom we serve". (v.17) They could only serve one God, not many (cp. Deut. 5:7-10) and that God was the most powerful of all. They could trust in his power to save and in his promise. cp. Isa. 43:2

9. What lessons do we learn from their attitude in verse 18? cp. Job 13:15

Step 5 - Ch. 3:19-23 - The Jews flung into the fire

The faithful men were determined not to compromise their conscience. They had outstanding faith and submitted to the will of God for better or worse. They had confidence that even if they died they had the hope of the resurrection. There was no need to fear Nebuchadnezzar—he could only kill their present mortal bodies! cp. Matt. 10:28

1. Where has Nebuchadnezzar been angry before? (v. 19)

2. What does it mean, "the form of his visage was changed"? (v. 19)

3. What was it about their reply that made Nebuchadnezzar lose his temper? Do you ever act like Nebuchadnezzar did?

4. Why did Nebuchadnezzar use "the most mighty men" to bind the men? (v. 20) Why were Hananiah, Mishael and Azariah bound anyway?

Peter had a similar experience in Acts 12:4-8. He was bound with chains, put between two soldiers and kept in the innermost part of the prison. Yet God delivered him without any trouble. How futile are men's attempts to overpower Almighty God!

5. They were bound in their clothes. Why are the details given about what they were wearing? (v. 21) How are clothes used symbolically in scripture? cp. Jam. 1:27

6. How does the urgency of Nebuchadnezzar's command show his folly? How is this typical of us all?

God's justice, his goodness and severity, is shown in this section. He delivers his servants and slays the wicked. What poetic justice for these "mighty men" of the world who had mistreated God's servants. They were slain by their own evil devices! (v.22; see Psa. 34:19)

Step 6 - Ch. 3:24-25 - Deliverance from the fire

Nebuchadnezzar is astonished as the men walk unharmed in the fire. Not only that but a fourth man is seen with them!

1. What is meant by "astonied"? (v. 24; cp. Isa.52:14-15)

2. Why did they continue to walk in the fire? What else might they have been doing? cp. Acts 16:25

3. They were unharmed. (v. 25) How does this relate to us? cp. 1 Pet. 3:12-13; Psa. 34:7

4. "Son of God". (v. 25) Who was this? Why did he look different? cp. v. 28

NOTE: False prophets did not survive such an ordeal! God was not with them. see Jer.29:21-22.

Step 7 - Ch. 3:26-30 - Nebuchadnezzar acknowledges Yahweh as all powerful

Nebuchadnezzar is awed by the power of God and cannot deny the fact that a miracle had occurred. In humility now he praises and glorifies the God of Hananiah, Mishael and Azariah.

1. How could Nebuchadnezzar "come near" the fiery furnace? (v.26)

2. What is significant about the title of God used by Nebuchadnezzar and his recognition that the three men were God's servants? What is the lesson for us? (v.26)

The fiery trials are meant to perfect the gold by purging out the dross (cp. Zech 13:9). That is, the faithful righteous are perfected while the faithless are burned up! (like the King's mighty men!)

3. What is significant about the group of men at the furnace? (v. 27)

4. What does it mean the fire had "no power"? (v. 27; cp. Dan. 6:22-23)

5. "Hair not singed..., nor smell of fire". (v.27) Why are these details given? (cp. Luke 12:7; 21:18)

Their coats were not changed, although the ropes had burned off. Our covering is Christ, and will be unchanged if we are faithful, no matter how the world tries to bind us with evil!

6. What is meant by "Blessed" (see Strong's #1288)? (v. 28) How does this show Nebuchadnezzar's change of attitude?

7. What does it mean they "yielded their bodies"? (v. 28) What is the lesson for us? cp. Rom. 5:13

8. What other rulers of mighty nations have acknowledged the might of God? Will they in the future?

Nebuchadnezzar now makes a new decree, binding in all his empire.(v. 29) It is a decree to worship, not a pagan, golden image but the Almighty Creator of heaven and earth. Such a decree will be made to all nations in the future! cp. Psa. 2:6-12; Zech. 14:16-21

9. "Speak anything amiss". (v. 29) What did this mean? Were men killed because they spoke against the God of the Jews? cp. Dan. 6:24

10. Where else in Daniel is a similar decree made? (v. 29) Of what would it remind the King's wise men?

Nebuchadnezzar could not deny that a miracle had taken place, and was humbled by this realization. Some rulers act more determined to kill the offenders, even after recognizing such a "notable miracle". cp. Acts 4:16. This shows that Nebuchadnezzar was impressionable, thus encouraging Daniel and the others to preach to him!

11. Would not their promotion put them into further trials and pressures? In what ways are promotions either opportunities or trials in the life of a believer today?

12. Summarize the lessons that you have learned from chapter 3.

SECTION 5 – CHAPTER 4:1-37, HEATHEN PRIDE JUDGED

This chapter opens with Nebuchadnezzar's words of praise and glorification of the God of Israel. He had been duly impressed by signs and wonders but he now relates the events that showed him beyond a shadow of a doubt who was the true God. It is the events recorded in chapter 4 that personally affected Nebuchadnezzar's life and caused him to give this discourse.

Step 1 - Ch. 4:1-3 - Nebuchadnezzar shown signs and wonders

The end of the story comes first, as is so often the case in Bible prophecy. Nebuchadnezzar glorifies God and extols His power and then relates the story that caused him to reach the conclusions of verses 1 to 3.

1. ***Who are the "people, nations and languages"? (v.1; cp. vs. 4, 29). When will similar decrees be made in the future? cp. Zech. 14:16, Mic. 4:1-3***

2. ***What "signs" had Nebuchadnezzar seen? What "wonders"? (v. 2) What signs and wonders do we have today? cp. Isa. 11:11-12.***

3. ***What is significant about Nebuchadnezzar proclaiming God's kingdom to be "everlasting"? (v. 3)***

4. ***What is the difference between a "kingdom" and a "dominion"? (v. 3)***

Step 2 - Ch. 4:4-7 - A troublesome dream baffles the Chaldeans

Nebuchadnezzar now relates the story that had brought him to the wonderful conclusions of verses 2 and 3. A dream from God again troubled him and his wise men! The outworking of this dream would convince Nebuchadnezzar once and for all of the power of the God of Israel and of his own frailty!

1. ***How was he "flourishing"? (v. 4) How is this significant in the dream that follows?***

2. ***Why was Nebuchadnezzar "afraid" of this tree? (v. 5) How is this different to his fear of the image of ch. 2:1,3,31.***

In chapter 2, Nebuchadnezzar was contemplating the future and wondering what would happen to his new kingdom. God sends him a dream to reveal His plan and purpose. Here in chapter 4, Nebuchadnezzar is self-confident, secure, safe and proud. Convinced that his empire would last indefinitely, God sends a dream to show him the frailty of his existence!

3. ***What is the lesson we learn from the repeated failure of the wise men to give the king the answers? (v.6-7; cp. ch. 2:2) It is surprising he asked them again!***

Step 3 - Ch. 4:8-18 - The dream described to Daniel

Nebuchadnezzar explains the dream in detail to Daniel. A great tree is cut down but its root remains. Did Nebuchadnezzar sense the meaning? Is that why he was afraid? He shows his confidence in Daniel's ability to interpret the dream.

1. ***How is it ironic that Nebuchadnezzar persists in calling Daniel, Belteshazzar, the name of his god? (v.8) How is Daniel's Hebrew name significant to the events of this chapter?***

2. Daniel was not "troubled". (v.9) What is the lesson for us?

See RSV, "here is the dream which I saw; tell me its interpretation". Nebuchadnezzar had confidence in Daniel's ability.

3. What does the tree represent? (v.10, cp. vs. 20-22). See also Ezekiel 31. What does the word "tree" mean?

4. The height of the tree was great (v.10-11) and was very fruitful (v.12). Of what is this significant?

5. What else earlier in scripture "reached into heaven", as this tree did? (v.11) Does this help to identify the tree? cp. Isa. 14.

Babylon wanted people's heart, soul, mind and strength—all of them. This is what God wants from us—who do we serve with all our heart, soul, and mind and strength?

6. Who or what are the beasts and fowls? (v.12) See ch. 2:38. See also Ezek. 17:23.

It is in verse 13 that we see God's involvement in Nebuchadnezzar's dream. No wonder he was troubled as he saw and heard a divine decree to cut down the glorious tree. What did all this mean? Did Nebuchadnezzar sense the significance to himself?

7. Who or what was "the watcher"? (v.13) The "holy one"?

This can also be translated, "A watcher, even an holy one" (cp. Young's Literal). We are called upon to watch, Lk. 21:34-36; Rev. 3:15-18,20 and to be holy. cp. Eph.1:4; 1 Pet. 2:5-9

8. What major lesson is God trying to teach Nebuchadnezzar by sending this watcher to proclaim the tree's downfall?

9. "Hew down the tree" (v.14) What did this indicate would happen to Nebuchadnezzar?

Nebuchadnezzar failed to appreciate that all he had came from God. To learn this lesson he had to loose it all. As all kings, he thought he was in control, guiding his own destiny. He would soon learn that God determines the bounds and limits on all of men's affairs. cp. Acts 17:26

10. What does the "stump of his roots" represent? (v.15; see Job 14:7-9). Look up the word "stump" and "roots". Remember who the tree represented!

11. What is the band of iron and brass? (v.15) Why no silver? cp. Dan.2:32-33

“This band protected the stock and roots of the Babylonish tree. The metals represented Rome and Greece, as in the Image-dream. Significantly, and in fulfilment of the symbolism, so-called Christianity, described as Babylon the Great, became divided into Roman and Greek Catholicism. Their respective centres of influence were Rome and Constantinople (Istanbul). When the Ottoman Turks occupied Constantinople in 1453 then a Grecian city...the headquarters of the Greek Catholic [i.e. Orthodox] Church was driven therefrom, and set up in Moscow, which became known as the Third Rome. But Greek Catholicism with Roman Catholicism remained as a band of brass and iron around the Babylonish stock and root. The pagan teachings of Babylonish worship had been superimposed upon Christianity in the days of Constantine, and were openly incorporated in the theology of both Roman Catholic and Greek Catholic Churches.” *The Christadelphian Expositor*

12. What does the "dew of heaven" represent? (v.15; see Deut. 32:2)

13. Note the word "his" in relation to dwelling with the beasts. (v.15) Why would this make Nebuchadnezzar tremble?

In verse 16 the angel is still speaking, and addressing a man in the first person. This dream obviously had personal significance to Nebuchadnezzar himself.

14. What is the "heart"? (v.16) What was wrong with Nebuchadnezzar's heart? cp. Isa. 14:13-14.

15. What is significant about his heart being replaced by a beast's heart? (v. 16) What does it tell us about those ruling in men's kingdom? How are rulers today beast-like? see Psa. 49:11-12, 20

16. How long is "seven times"? (v.16) In what two ways was this prophecy to be fulfilled? (i.e. with Nebuchadnezzar and latter day Babylon. see Rev. 12:6,14; Num. 14:34; Ezek. 4:6)

Daniel 4:17 is a key verse in this chapter, in the book of Daniel and in all of scripture. Nebuchadnezzar had to learn this great lesson—as we all do—that God is in control, and we cannot fight Him. It also reveals God’s great plan for this earth—to rule the earth through the man of His choosing!

17. God rules in the kingdom (singular!) of men. (v.17) How is this significant? How should this change how we interpret world news and how we determine our career etc.?

18. What does it mean, he sets up "the basest of men"? (v.17) Of whom is this speaking? cp. Jer. 27:4-5; also Ezek. 21:27

19. How is verse 18 significant? What was still lacking in Nebuchadnezzar’s understanding?

Step 4 - Ch.4:19-26 - The interpretation

Daniel realized the implications of the dream to Nebuchadnezzar and was astonished. He knew that it meant that Nebuchadnezzar would be humbled because of his pride and arrogance. Daniel had a strong feeling towards Nebuchadnezzar and probably hoped he would acknowledge God’s control in the nations (vs.17, 25), and not remain puffed up with pride.

1. Why and for how long was Daniel in this state of astonishment? (v.19)

Nebuchadnezzar could see the consternation in Daniel's face. He encouraged Daniel to speak on, anxious to understand the significance of the dream.

2. What is the idea behind the word "habitation"? (v.21) What does this tell us about Nebuchadnezzar's expectation of his empire?

3. How had Nebuchadnezzar's greatness reached to heaven? (v. 22) What about to the ends of the earth?

4. How is Nebuchadnezzar symbolic of the king of Babylon the Great? cp. Rev. 17:15; 2 Thess. 2.

5. What details does Daniel leave out about the downfall of the tree? (v.23; see v.14). Is this significant?

Nebuchadnezzar had made decrees in chapters 2 and 3 that were frustrated by God and His Almighty power. But the decrees of God (given here by the holy watcher) will be fulfilled! This is the difference between men's words and God's words! cp. Isa. 55:8-11

6. What is Daniel trying to teach the king in v.24 (cp. v.18)?

7. What lesson was God trying to bring upon Nebuchadnezzar in causing him to be driven from men? (v.25)

8. "till thou know..." (v.25) This is the key point. How does this lesson pass down to all ages and generations? How will it be worked out in the future on the "kings" of our day and age?

9. What interpretation does Daniel give for the stump remaining? (v.26) Why does he not mention the iron and brass band?

10. What does the word "sure" mean? (v.26) What was the conditional clause in this guarantee of Nebuchadnezzar's kingship?

11. How do the heavens rule? (v.26; cp. Isa. 1:2,10)

12. What lessons do we learn personally from the interpretation of this dream?

Step 5 - Ch.4:27 - Daniel's exhortation

Daniel shows his sincere concern for the King's well-being and exhorts him to change his ways, humble himself and acknowledge God as supreme, see 2 Tim. 2:25; Acts 24:24-25.

1. What did Daniel mean by "break off thy sins"? (v.27)

2. What had been Nebuchadnezzar's problem? How does Daniel's exhortation address this issue? (v.27)

3. What lessons do you learn from Daniel's exhortation here? (v.27; see also Jer. 18:7-8)

Step 6 - Ch.4:28-33 - The dream is vindicated

Nebuchadnezzar fails to heed the warning and exhortation of Daniel and thus all God's words come to pass. Nebuchadnezzar feels the wrath of God. (v.28)

1. What is the time interval between the vision and the enactment of judgement upon Nebuchadnezzar?

2. What was the error in Nebuchadnezzar's reasoning? (v.30)

Nebuchadnezzar had time to forget Daniel's words and his own frightening dream. He claimed now to have all the might, power, honour, and majesty. These attributes should have been accredited to God! cp. Acts 12:20-23

Quote from ancient inscription: "Thus I made strong the defences of Babylon. May it last forever; Babylon, the city which is the delight of my eyes, which I have made gracious."

See "Study notes on the prophecy of Daniel", VCE Publications, Vancouver. page 60.

3. Nebuchadnezzar had been warned and given an opportunity to repent, but failed to respond. Now God had to keep His word and punish the king. What is the lesson for us?

4. What happened to Nebuchadnezzar? (v.33) Is there record of this in secular history?

5. "The same hour" (v.33) How is this significant? cp. Lk.4:38-39; Acts 3:7

6. How is Nebuchadnezzar typical of all powerful humans? (v. 33,35) cp. Prov. 28:15; Ecc. 3:18; Isa. 40:15-17

Step 7 - Ch.4:34-37 - Nebuchadnezzar's reason restored

Nebuchadnezzar is now truly humbled and recognizes the supremacy of the God of heaven. He acknowledges God and praises Him, admitting that his pride has been abased! cp. Psa. 2:10-12; 72:8-11

1. How long was it until "the end of days"? (v.34)

2. How is it significant that Nebuchadnezzar "lifted up" his eyes? (v.34)

3. Compare Nebuchadnezzar's praise of God (v.34) to the praise he gave himself in verse 30. What has he learned?

4. Nebuchadnezzar never blamed God for his sufferings but praised Him. What is the lesson for us?

Cuneiform inscriptions record a period of at least 4 years when there was absolutely no activity on the throne of Babylon! see *ibid.* page 62 (above)

5. "none can stay his hand" (v.35; cp. Job 23:13) How had Nebuchadnezzar learned this lesson?

6. If we endure the trials of life and learn from our mistakes, what will we receive at the judgement seat? (v.36; cp. Jam.1:12)

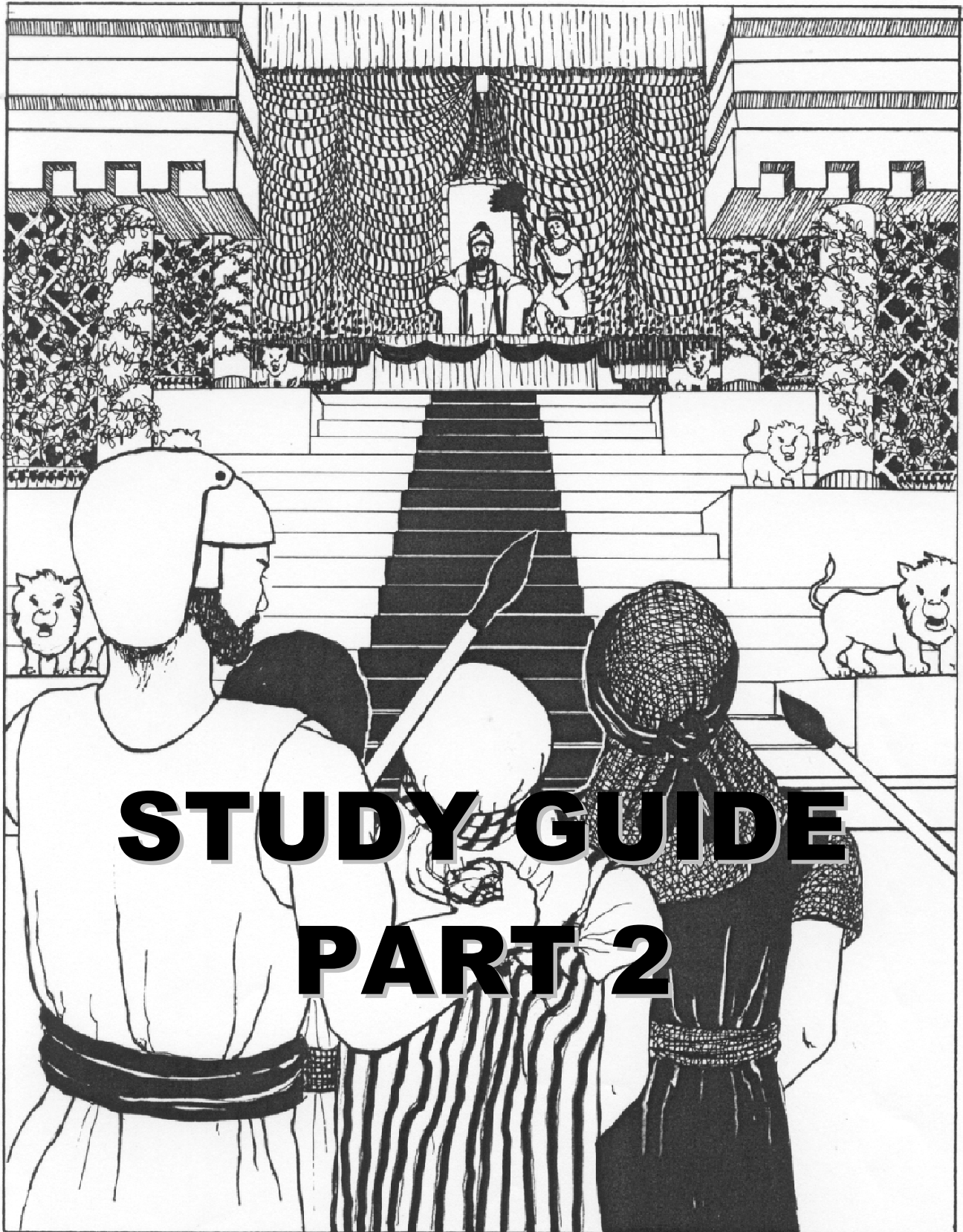
Nebuchadnezzar acknowledges God’s ways as “judgement” (v.37). This is a theme of the book of Daniel. He also admits that pride had been his problem and that he has been abased!

Nebuchadnezzar acknowledges God as:	All-wise	2:47
	All-powerful	3:28
	Supreme	4:37

7. Summarize the lessons that you have learned from chapter 4.

DANIEL 5 – 8

"But Daniel purposed in his heart that he would not defile himself..."



Manitoulin Youth Conference 2005

SECTION 6 – DANIEL 5:1-31 – HEATHEN IMPIETY JUDGED

Following the death of Nebuchadnezzar the Babylonian empire fell into a state of decline. Chapter 5 describes the closing scenes of the Babylonian Empire, the transition from the gold to the silver of the great image of chapter 2, and from the lion to the bear of Daniel's vision in chapter 7. The feast described here is supposed by some to have been an annual state festival, in honour of one of Babylon's deities. Cyrus, the Persian, who was then besieging Babylon, learned of its approach, and laid his plans accordingly for the overthrow of the city.

For more information Rollin's Ancient History is recommended (see Study Guide).

Chapter 5 - Belshazzar's Feast

<i>Analysis</i>	5:1-3	Impiety in Action
	:4	Idolatry Enacted
	:5	Hand Appears
	:6-15	Interpretation Required
	:16	Gifts Promised
	:17-21	Divine Assessment – Impiety without excuse
	:22-23	Divine Judgement
	:24	Hand Disappears
	:25-28	Message Revealed - Interpretation Given
	:28	Gifts Given
	:30-31	Babylon Overthrown

Step 1 – Background Info. – Getting the Whole Picture

1. What is the time period between the events of ch. 1 and ch. 5 ?

2. How many years remain in Judah's 70 year captivity when Babylon is overthrown?

When we are considering an historical portion of God's word (such as Dan. 5) it is valuable to:

1. Compare scripture with scripture.
2. Compare scripture with the historical record.
3. Compare scripture with archaeological findings.

The historical record complements and supports the scriptural account of Daniel 5. Further evidence to the reliability of the Biblical account is provided by the findings of archaeology.

While it is not necessary for Bible students to be students of history, some background information is often useful and helpful to understand portions of scripture that are historical or prophetic in nature.

When we see the scriptural record in perfect harmony with the historical account and the archaeological findings we are reassured of the Divine origins of scripture.

1. Scripture with Scripture

Compare the account in Daniel 5 with the record in Jeremiah. The main point of agreement between the record of Dan. 5 and the prophecy of Jeremiah lies in this, that the city is taken on the night of a great feast, when a large gathering of principal men were inflamed with wine (Dan.5:1-4). The record in Jeremiah is in chapters 50 & 51.

Fill in the appropriate references (Jer. 50, 51) and add to the list if you can by:

- listing similarities in the accounts
- comparing condemnations and faults
- comparing judgements

Features which Characterize the Fall of Babylon (Jer. 50,51)

1. Babylon will be attacked by an invader from the North (___), invader identified (_____)
2. City described as well provisioned (_____) with towering fortifications, broad walls & high gates (___)
3. She will be taken by stratagem, caught in a snare (___)
4. The stratagem is connected with her water defences (___)
- also connected with the course of the Euphrates through Babylon (51:32 - “passages”)
5. Will be successfully executed at a time when a great feast is going on at which all principal men of the land are gathered (_____)
- 6.
- 7.
- 8.
- 9.

2. Scripture vs. The Historical Record

Consider the following quotations:

The Record of History

1. Herodotus (447 BC)

Cyrus approached Babylon in the spring of the year. The Babylonians met him without the walls, were defeated and then retired within their defences. “Here”, adds the historian “they shut themselves up, and made light of his siege, having laid up stores of provisions for many years in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced he would never stop, and their turn would come at last.” (Jer. 50:26)

Therefore Cyrus resorted to stratagem

“He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream as soon as the water became shallow enough!”

“After this he withdrew the less warlike portion of his troops to a place where Queen Nitocris had made a vast lake into which the waters of the Euphrates were turned while she was lining with brick the quay-walls of the city. Cyrus, according to Herodotus “turned the Euphrates by a canal into the basin which was then a marsh; on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians, who had been left for the purpose at Babylon by the river side, entered the stream, which had now shrunk so as to reach about midway up a man’s thigh, and thus got into the town. Had the Babylonians been aware of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city but would’ve destroyed them utterly; for they would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But as it was the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts—as the residents of Babylon declare—long after the outer portions of the town were taken, knew nothing of what had happened, but as they were engaged in a festival continued dancing and revelling until they learned the capture but too certainly.” (Jer. 51: 31)

Herod I 191 taken from ‘In and Around the Book of Daniel’
Boutflower

2. Xenophon (380 BC)

“Cyrus impressed by the strength and height of the fortifications thought first of starving out the city; but when the river was mentioned to him and some comment made on its depth, he conceived the idea of draining off its waters by digging a trench round the town and at the same time leading the Babylonians to believe that he was preparing to blockade their city by forming a

rampart with the earth thrown up out of the trench.” This indeed they believed, and in the words of the historian, “laughed at his blockade, as being furnished with provisions for more than 20 years.” After the trench was dug, Cyrus, according to Xenophon “on hearing there was a festival in Babylon, in which all the Babylonians drank and revelled the whole night, took, during the time of it, a number of men with him and as soon as it was dark, opened the trenches, and the bed of the river became traversable.”

“After sending a force of men to test the depth of the river, on their reporting favourable, Cyrus addressed his officers and assured them that they would have little difficulty in overcoming a foe whom they had already defeated when sober, and who were many of them asleep and intoxicated.” He concluded his address with the words, “Hasten therefore, to arms, and I will lead you with the gods; and do ye, Gadatus and Gobryas, show us the way, for ye know it; and when we are within the city, guide us the quickest way to the palace.” “Yes!” replied Gobryas, “we will: and I should not be surprised if the gates to the palace are now open, for the whole city seems tonight to be given up to revelry. We shall find, however, a guard before the gates, for it is always set!”

“It will not do to wait”, said Cyrus, “we must advance, in order that we may take the men as much off their guard as possible.”

“As soon as these words were spoken, they started on the march; and of those who met them some were struck down and killed, some fled and some raised a shout. Those with Gobryas joined the shout with them, as though they too were revellers themselves, and marching by the quickest way they could, arrived at the palace. The party with Gadatus found the doors of the palace shut, and those who were told to attack the guards fell upon them as they were drinking by a large fire, and forthwith dealt with them as with enemies. Those who were within heard the uproar, and on the king ordering them to see what was the matter, some of them threw open the gates and rushed out. The men with Gadatus as soon as they saw the gates unclosed, burst in, and pursuing those who fled back in, and dealing them blows, they reached the king and found him in a standing posture with his sword drawn. Him the men with Gadatus and Gobryas overpowered, whilst those who were with him were killed. Cyrus sent troops of horses through the streets, bidding them kill those whom they found abroad, and those who understood Syrian he ordered to tell those who were within their houses to remain there, and that if any were found abroad they would be killed.” These commands they carried out!

3. Scripture vs. The Record of Archaeology

- 1. What archaeological findings have been made relating to the ancient city of Babylon and the Chaldean Empire?***

2. What specific evidence has been found to support the Biblical account of the city of Babylon?

3. What archaeological evidence has been found to support the reign of Nebuchadnezzar?

You should insert more paper to answer these questions if necessary.

Possible Sources:

The following books, all written by James B. Pritchard:

1. Archaeology in the Old Testament.
2. Ancient Near-East text relating to the O. T.
3. Ancient Near-East pictures relating to the O. T.

(You will probably have to find these books in a library!)

Internet: www.thebritishmuseum.ac.uk – “Nebuchadnezzar II, King of Babylon (605-562 BC)”

Note: How PROPHECY, HISTORY and ARCHAEOLOGY SUPPORT ONE ANOTHER!

4. Write a composite paragraph summarizing the events of Babylon’s downfall using the historical record alongside scripture. You may want to make an insert from this for your Bible.

Step 2 - ch.5:1-4 Impiety and Idolatry

cp. Isa.21:4; Jer. 50:24; 51:39,57

The ungodly state of the nation is evidenced by Belshazzar's licentious and blasphemous celebration. The holy vessels from the Jerusalem temple were desecrated by drunkenness, debauchery and idolatry. Babylon's iniquity was now full and judgement was about to strike.

1. What does 'Belshazzar' mean? What does this suggest about the king's trust and confidence?

2. What relationship was Belshazzar to Nebuchadnezzar? Trace the history of the Babylonian kings from Nebuchadnezzar (4:37) to Belshazzar? (Hints: #1 - 2 Kings 25:27, #2 - Belshazzar didn't reign alone)

3. Belshazzar 'drank wine BEFORE the thousand!' Describe the scenario. Who would have seen the writing first?

4. Identify what is meant by the expression 'he tasted the wine.' Figuratively speaking how do you think Jer. 51:7-8 relates to this incident?

5. Vs.3; cp.1:2 – This was sacrilege as they drank from the temple vessels and imbibed and saturated themselves with wine while adulating and adoring the gods of gold...! (v.4). No one mocks God in this way. The temple was to have its revenge (Jer. 50:28)! cp. Modern Babylon – Rev. 18:3,7. What principle is brought to light by this? How can we be like the vessels?

Exhortation – As faithful Jews in Babylon watched the unfolding of the 70 year captivity, they could see God working in the Kingdom of men. As captives in Babylon they would be filled with hope as Cyrus stood at the gates of the city. The Babylonians in the height of their revelry and idolatrous blasphemy would be soon out off!

Do we look for and long for the return of our Saviour and the end of our captivity to sin? Or are we enjoying the pleasures of sin offered in our modern world, oblivious to the impending judgement to come?

6. Where have we seen the metals of v.4 before? The man-made gods of Babylon were worse than useless for they gave Belshazzar a false sense of security (cp. Psa. 115:4-8; Psa. 135:15-18; see also v.23).

Step 3 Ch. 5:5-16 – The Hand, The Writing – An Interpretation Required

No flashes of supernatural light, or deafening peals of thunder announced the interference of God in their impious revelries. A hand silently appeared tracing mystic characters upon the wall. It wrote over against the candlestick. Terror seized upon the king, for his conscience accused him. Although he could not read the writing, he knew it was no message of peace that was traced in glittering characters upon his palace wall. The king's countenance was changed, his heart failed him, pain seized upon him, and so violent was his trembling that his knees smote one against another. He forgot his boasting and revelry; he forgot his dignity; and he cried aloud for his astrologers and soothsayers to solve the meaning of the terrible apparition.

1. What is indicated by the Chaldean for 'hour' (v.5)?

2. What is the significance of the candlestick (v.5)? What are the implications for us (cp. Jn.12:46)?

3. What is meant by a person's countenance? Has your countenance been altered by the hand of God?

4. What does Genesis suggest regarding the 'joints of his loins'? What would your reaction have been? Do we tremble at the hand of God expressed in his word?

5. v.7 - God utterly abhors these wise men and all they stand for. Therefore God has chosen the foolish things of this world to confound them that are wise. What will be the end of these 'wise men'? (cp. Isa. 47: 13-14)

6. What is significant about the king's offer of a scarlet robe and a chain of gold? (Gen. 41:42-43)

7. Why could Belshazzar only offer the position of third ruler in the kingdom (v.7)? Who are the 1st and 2nd rulers?

8. Why couldn't the wise men answer the king? (vs.8-9) How does this situation represent the state of those who are blinded by false religion (cp. 1 Cor. 1:19-21; Jer. 16:19-21)? In light of this, how should we be like Daniel?

9. **Here are three possibilities as to the identity of the Queen in v.10:**
1. **Wife of Nebuchadnezzar – Belshazzar’s grandmother.**
 2. **Daughter of Nebuchadnezzar, wife of Nabonidus, mother of Belshazzar.**
 3. **‘Nitocris’ – widow of Evil-merodach – a lady of eminent wisdom and discretion (Herodotus).**
- Which seems most plausible? Support your reasoning.**

10. **What is being alluded to in the phrases ‘shewing of hard sentences’ and ‘dissolving of doubts’? (v.12)**

Exhortation - the Spirit Word allows those who abide by it to rise above their worldly contemporaries in moral matters, making common decisions, solving life’s problems and understanding their fellow man. The believer can then solve difficult problems and untangle the snags and snares of life. May we be guided by the excellence of the Spirit Word within.

11. **Why had Daniel slipped into obscurity? (v.13)**

12. **About how old was Daniel at this time? How is it significant that he was still considered one of the children of the captivity? (v.13)**

13. What was ironic about the king's rewards in light of the events that transpired latter that night? (vs.16)

Step 4 – Ch.5:17-23 – Daniel Reproves the King for his Impiety and Idolatry

Daniel first of all disclaims the idea that he is influenced by the motives that governed the soothsayers and astrologers. Daniel then rehearses the experience of the king's grandfather, Nebuchadnezzar. Although the king knew of all these things, he had not humbled his heart, but had lifted himself up against the God of heaven, and had even carried his impiety so far as to profane His sacred vessels, praising the senseless gods of men's making, and failing to glorify the God in whose hand was his breath.

1. Identify the difference between majesty, glory and honour (v.18) cp. 2:37-38; 4:17, 25-26, 36.

2. What type of rule was that of Nebuchadnezzar? Look up the words 'trembled' and 'feared'. cp. 6:26

3. What is represented by the heart (v.20)? How can ones 'heart be lifted up' and their 'mind hardened'?

Belshazzar failed to learn the lesson. “Pride cometh before a fall”, cp. Pro. 8:13, 16:18-19, 29:23; Isa.14:13-14.

Lest we be caught up in “the pride of life”, “let us examine ourselves” and “take heed lest we fall” cp. 1 Cor. 10:12

4. Compare v.22 with Heb. 10:26, James 4:17. Belshazzar did not err through ignorance but through deliberate contempt of God—he failed to heed the lessons of history. What is the exhortation for us today? See also 2 Chr. 33:21-23.

5. What is signified by the word 'against' at the beginning of verse 23? (cp.Isa.14:13)

6. Belshazzar had

- 1.) arrogantly set himself up against God.**
- 2.) mocked at him as being powerless, by public display of the temple vessels**
- 3.) committed sacrilege by using them as drinking vessels**
- 4.) refused to acknowledge the One who had humbled his grandfather.**

Consider these ideas in light of Isaiah 14.

7. Where else in scripture do we learn that our breath is in God's hand and He watches over all our ways? What is the lesson for us? (v.23)

Step 5 – 5:24-31 – Final Judgment by the Hand of God

There is an excellent comment on this section of chapter 5 in a book called ‘In and Around the Book of Daniel’ by Charles Boutflower.

Here is a precise of what he says:

The Handwriting

Translated directly from Aramaic
NISEPU LQT ANN ANN
To suit our mode of reading
MNA MNA TQL UPRSIN

To the king and his lords these 4 words could appear as Aramaic names of 3 weights or 3 coins:

“a mina, a mina, a shekel, and half-minas”

But the true meaning was:

MNA God had numbered the kingdom and brought it to an end, i.e. the 70 yrs of Jeremiah’s prophecy were up - Jer. 25:11-12, 29:10.
TQL thou art weighed in the balances and found wanting.
PRS singular form, and treating it also as a past participle, accounted for its plural form, PRSIN, by declaring that it carried with it a further reference to the Persians who, along with the Medes were besieging the city at that time.

“thy kingdom is divided and given to the Medes and Persians.”

Daniel’s Message

“Numbered, Numbered, Weighed and Divided”

- repetition of 1st word indicates certainty of coming judgment and is therefore the solemn death-knell of the Babylonian king cp. Gen.41:32
- 3rd word – reason for the coming judgment.
- last word shows the course which judgment would take, and how it would be enacted. (i.e. by the Persians!)

Are we weighed in the divine balance and found wanting?

‘That night they slew him on his father’s throne,
The deed unnoticed and the hand unknown
Crownless and sceptreless Belshazzar lay,
A robe of purple round a form of clay.’

Anonymous

1. God had sent his angel but only the hand was visible. Where else in Daniel do angels play a significant role? cp. 3:28; 6:22

2. "sent from before him" (v.24, cp. RSV, Roth., YLT) "Then was there put forth from before him the part of the hand." Carefully note the context. Is the "him" here God, Daniel, or someone else (cp. Isa. 63:9; Luke 1:19)?

3. God would use just balances to weigh Belshazzar, as He will judge us fairly. (cp. Prov. 11:1; 16:11). Where does scripture assure us that we will never lack or be found wanting if we trust in God?

4. Why did Daniel accept the gifts of Belshazzar now? (v.29; cp.v.17)

Note: After Belshazzar and Nabonidus were killed by the Persians, Daniel was the highest authority in Babylon!

5. What does the title Darius mean? (v.31) Who was Darius in v.31? (cp. Dan.9:1, 11:1). Note: "took" = "received" in RV.

SECTION 7 – DANIEL 6:1-28 – HEATHEN PERSECUTORS JUDGED

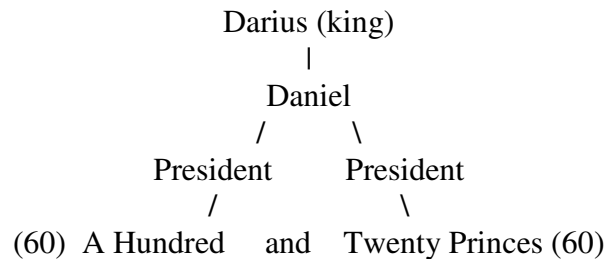
Daniel was now an old man, certainly well over 80 years of age. Daniel’s long diplomatic career and his prediction of a Medo-Persian victory were doubtless reasons why Darius placed him over the government. Daniel’s faith and courage were the prelude to a mighty miracle, accentuated by the climatic struggle with pagan idolatry. This signal demonstration that the Lord of the captive Hebrews was really God had a great effect on Darius, as is seen in his decree, and doubtless also favourably affected Cyrus, who issued his decree a few years later to permit the Jews to return to Jerusalem.

Chapter 6 – Daniel in the Lion’s Den

<i>Analysis</i>	6 :1-3	Daniel’s Prosperity
	:4-6	Conspiracy Made
	:7-9	Decree Obtained
	:10-13	Conspiracy Succeeds
	:14-17	Decree Enforced
	:18-24	Conspiracy Fails
	:25-27	Decree Reversed
	:28	Daniel’s Prosperity

Step 1 – Ch.6:1-3 – Daniel elevated

- 1. Does the following seem like a reasonable scheme showing the hierarchy established in v.1 and v.2? If not make necessary corrections/additions and support your reasoning from Scripture.*



2. How do you view Daniel's willingness to accept a position of high authority in the government? How is this different from our belief that we should not be involved in politics?

3. Who is Darius in v.1? Same as 5:31? Are you sure? cp. also 6:28.

Note: Ahasuerus had added seven princes and provinces to the empire. (cp. Est. 1:1; 8:9)

4. How can Dan. 6:2 help us to interpret Dan. 7:5?

5. What was Daniel's job description? (v.2)

6. Look at the work "preferred" in the original. (v. 3) What does it signify? Compare with Matt. 5:16.

7. ***"An excellent spirit" – cp. 5:12 – What was this excellent spirit which is recognised by the king? What do we learn of Daniel's attitude towards his job? What are the ramifications for us today? Include 1 Pet. 2:12 and Col. 3:22-24 in your response.***

Step 2 – 6:4-15 – They Conspire Against Him, Daniel is Condemned

Observe the subtlety of these men, and the length to which people will go to accomplish the ruin of a just man. If they had made the decree read that no petition should be asked of the God of the Hebrews, which was the real design of the matter, the king would at once have discerned their object, and the decree would not have been signed. Instead they gave it a general application, and were willing to ignore and heap insult upon their whole system of religion, as well as all the multitude of their gods, for the sake of ruining Daniel, whom they hated.

Daniel knew of the decree, but took no means to reverse to. He simply committed himself to God, and left the result to His providence. He did not leave the city on pretended business, or perform his devotions with secrecy; but when he knew the writing was signed, he did just as aforesaid; with his face turned toward his beloved Jerusalem, he kneeled down in his chamber 3 times a day, and poured out his prayers and supplications to God.

1. ***What human emotion(s) is indicated by the word "sought" (v.4). Hint: look at the original. Compare Ecc. 4:4. When had Daniel been "sought" before?***

2. ***Note Daniel's integrity and faithfulness (1 Cor. 4:2). What is the difference between a fault and an error? (v.4) Could these same words be applied to you by your peers?***

3. In order to condemn Daniel he had to be placed in a position in which his civil and religious duties would clash. (v.5) Can we classify Daniel as a type of conscientious objector? Discuss this statement with reference to Acts 4:19; 5:29; 1 Pet. 4:14 and any other passages that come to mind.

4. What is significant about the word "assembled"? (v.6; see v.11 cp. Psa. 2:1-2). Why did these men have to work quickly?

5. Explain why verse 7 was a lie?

6. Under the Babylonian theological system the king was a living, manifestation of all gods. How might this have influenced Darius' thinking? (vs.7,8) Why was the decree made for only 30 days?

7. Compare v.8 with Esther 8:8. Is it fair to say that the king himself couldn't reverse his own decree? Support your answer using Dan. 6.

8. What is the significance of "praying toward Jerusalem"? The following references may help: Psa.5:7; 1 Kings 8:33-35; Jer. 51:50.

"Pray for the peace of Jerusalem" and thereby let Jerusalem (both literal and "heavenly") come into your mind!!

**9. "Three times a day" – cp. Psa.55:17
Perhaps 3rd hour - morning sacrifice
6th hour - noon
9th hour - evening sacrifice**

What do you think? Support your answer from scripture. How often do we pray? Do we pray as much as three times a day?

10. What sort of things could Daniel have expressed to his Father in prayer at these times? (cp. 9:3-19; Heb.11:33)

11. Is their statement concerning Daniel true? (v.13)

12. According to custom, sentence had to be executed on the day pronounced; thus the king laboured until the going down of the sun to deliver Daniel. Nevertheless, the law robbed the king of the royal prerogative of mercy. Describe the king's reaction to the outcome of his decree? (Hint: a concordance may help to determine what 'displeased' means, heart, etc.) (v.14)

13. How has the men's attitude changed towards the king in v.12 and 15? cp.v.6

Step 3 – Ch.6:16-18 – Daniel Delivered to the Lions

The king laboured till the going down of the sun, probably by personal efforts with the conspirators to ask them to relent, or by arguments and endeavours to procure the repeal of the law. But they were inexorable. The law was sustained and Daniel, the venerable and upright servant of the kingdom, was thrown, as if he had been one of the vilest of malefactors, into the den of lions to be devoured by them.

1. What is symbolized by the den of lions? (Ezek. 22:25, 1 Pet. 5:8 and 2 Tim. 4:17 may be of help).

2. There is no record of Daniel praying for deliverance. Why do you think this is missing? Cp. 3:20-21 where we are not told if Hananiah, Mishael and Azariah offered a prayer.

3. Of what incident in scripture does the stone (v.17) remind you? Isn't this one of the strongest proofs of the certainty of Daniel's resurrection?!!

Daniel's Trial Foreshadowed the Experience of his Future Judge:

- incited envy of contemporaries _____
- his contemporaries acknowledged his integrity (Jn.8:46)_____
- they forced the government to move against him _____
- the king, like Pilate, acknowledged injustice _____
- he was delivered to lions (sealed in the tomb)_____
- he was delivered from lions (restored to life)_____
- his deliverance = token of faithfulness and righteousness _____
- His adversaries were judged. _____
- Result: Gentiles acknowledge the living God! _____

4. Fill in references for each. Can you expand upon or add to this list?

Step 4 – Ch. 6:19-24 – Darius Finds Daniel Alive

The behaviour of the king after Daniel had been cast into the den of lions attests to his genuine interest in Daniel, and the severe regret he felt for his own involvement in the matter. Yet Daniel remained, having been preserved by a power higher than any power on earth. His cause was vindicated, his innocence declared. Faith had triumphed. His accusers were torn to pieces before they reached the bottom of the den.

“The righteous is delivered out of trouble, and the wicked cometh in his stead.” Prov.11:8

1. What is significant about the king coming "very early"? (v.19)

2. Describe a "lamentable voice"? (v.20) Use a concordance and other versions. What further insight do we get into the attitude of the king?

3. What is significant about Darius acknowledging Daniel's God as "living"? (v.20)

4. Daniel's innocence also serves to show that he typifies Christ (v.22). Give N.T. references to demonstrate this.

5. Who else had "no manner of hurt" found on them? (v.23; cp. 3:25, 27)

6. What is the meaning behind the word 'believed'? (v.23)

7. Compare v.24 to Matt. 27:25. Do you notice another parallel? (Add the foregoing details to the list – Step 3, #4)

8. Why did Darius throw these men to the lions? (v.24) What did their fate prove?

9. Why did their families suffer the same fate?

Step 5 – ch.6:25-27 – Darius Praises the God of Israel

The result of Daniel’s deliverance was that another proclamation went throughout the empire in favour of the true God, the God of Israel. All men were to fear and tremble before Him. What Daniel’s enemies designed to accomplish (his ruin), resulted only in his advancement. It appears that the seal of God’s approval rests upon two great principles of conduct:

- (1.) To resist the temptation to sin.
- (2.) To practice all known duties.

From the experience of Daniel, who would not be frightened out of doing what he knew to be right, God has encouraged His servants in all succeeding ages to stand firmly for principle and truth.

The decree of the king sets forth the character of the true God in comprehensive terms.

v.25-27 – the God of Daniel – Darius’ Ten-fold Confession

- (1.) He alone is the living God—all others are nonexistent.
- (2.) He is steadfast forever, all others change.
- (3.) He has a kingdom; for He made and governs all.
- (4.) His kingdom shall not be destroyed; all others come to an end.
- (5.) His dominion is without end—everlasting dominion under everlasting rule by an everlasting God.
- (6.) He delivers; those who are in bondage and danger.
- (7.) He rescues; those fallen into enemy hands.
- (8.) He works signs and wonders in heaven.
- (9.) He works signs and wonders in earth (4:17).
- (10.) He has delivered Daniel—living evidence.

“DARE TO BE A DANIEL...”!!

1. How long did Darius and Daniel continue in the administration of the Medo-Persian Empire?

2. When has a similar decree been made before? (v.25) When will the world experience true peace? Support your answer with scripture.

3. How is God "steadfast forever"? (v.26)

SECTION 8 – CHAPTER 7 – THE FOUR BEASTS

All scripture language is to be taken literally, unless a good reason exists for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal (scripture interprets scripture). That the language used here is symbolic is evident from v.17 – “These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.”

These beasts are therefore symbols of four great kingdoms. The circumstances under which they arose, and the means by which their elevation was accomplished, as represented in the prophecy, are symbolic also. The symbols introduced are, the four winds, the sea, four great beasts, ten horns, and another horn which had eyes and a mouth, and which waged war against God and His people. We have now to inquire what they signify. It is recommended that you read through the whole chapter before completing the questions.

Chapter 7 – The Four Beasts

<i>Analysis</i>	7 :1-8	Four Wild Beasts
	:9-12	The Beasts Consumed by the Fiery Flame
	:13-14	The Everlasting Dominion
	:15-27	The Angelic Interpretation of the Vision
	:28	Daniel is Troubled

Step 1 – Ch. 7:1-8 – The Four Wild Beasts

Before we embark upon this first section it is essential first of all that we have a complete grasp of chapter 2 and the interpretation of the image. We must also read carefully the whole of chapter 7 in order to pick up any clues which help identify these four beasts.

Dan. 7:17 “These great beasts, which are four, are four kings, *which* shall arise out of the earth.”

After reading the chapter we note that the beasts do not rise all at once, but consecutively. The last beast is in existence when all earthly scenes are brought to an end by the judgment of Jesus Christ. Now, from the time of Daniel to the end of this world’s history (i.e. the kingdom of men), there were to be but four universal kingdoms, as we learn from Nebuchadnezzar’s dream of the great image in chapter 2. We should now examine chapter 7 in parallel with chapter 2.

1. Based on this assumption, what are your “preliminary identifications” for the great beasts?

2. v.1 – Chronologically where does chapter 7 fit within the context of the book of Daniel? Why do you think chapter 7 is placed where it is?

3. v.1 – What is meant by "the sum of the matters"? As chapter 7 unfolds why is it important to keep this in mind?

4. v.2 – Using verses from Jer. 4 & Jer. 51 (and any others you can think of), establish the fact that winds symbolize "strife, political commotion and war" within scripture.

5. What do the heavens signify? (Isa. 1:1-10 & 2 Pet. 3 may help)

6. v.2 - Do you think that "the great sea" might in the first instance refer to the Mediterranean? Perhaps there is a more generalized figurative application (cp. vs. 17, 23). What do you think? Isa. 57:20 and Rev. 17:15 may help.

7. v.3 - In addition to v.17 of this chapter how might Eze.29:3; 32:2 and Prov. 28:15 substantiate our association of these beasts to powers (nations) in the earth? Can you think of any others?

An overall, general picture is painted for us in v.2 & 3 of what is about to be revealed in the rest of the dream. It is now up to us to examine the details of the dream and its interpretation and fit the "specifics" back into this general overview.

The First Beast - A Lion with Eagle's Wings

1. *This first beast must correlate to the head of gold of the great image of chapter 2 – namely the kingdom of Babylon. Similarly the other beasts can be identified by the succeeding kingdoms shown by that image (cp. Dan. 7:23). If this vision covers essentially the same ground as the image of chapter 2, why then is it given? Why was not the vision of chapter 2 sufficient?*

2. *What nation(s) is/are represented by the "lion with eagle's wings"? Be careful—this question isn't as easy as it looks (i.e. is the Assyro-Babylonian empire represented or only Babylon itself?). Note what Bro. Thomas says. (Elpis Israel, "The Vision of The Four Beasts" and "Of the Lion" pg. 338-341, Logos 2000 edition). Be able to support your point of view—the following quotations should help: Jer. 50:17; Hos. 8:1,9; Jer. 4:7, Jer. 49:22; Hab. 1:8; Hos. 5:13,14; Dan. 4:33.*

3. *"the wings thereof were plucked" – What might be symbolized by eagle's wings? Does Psa. 91:4 give you any ideas? Why eagle's wings? The plucking of the wings indicates a change of phase in the first beast—identify this change historically (Nahum 1:1; 2:8-13).*

4. *The beast was made: (1) to stand upon the feet as a man and (2) a man's heart was given to it. What is symbolized by these two changes?*

A Second Beast – Like to a Bear (Elpis Israel pg. 341-342)

1. *What nation(s) is/are represented by the Bear? (cp. Dan. 2:39)*

2. **What is symbolized by it rising up on one side (Note: your centre mg. should help)? How long did Darius the Mede reign? How long did Cyrus & his Persian successors reign?**

3. **What is symbolized by the 3 ribs? (see Dan. 6:2)**

4. **What do we learn about the nature of this bear power and its imperialistic tendencies? cp Isa. 13:16-18. Observe the vastness of the empire at its apex—Est. 1:1-3.**

Another – Like a Leopard (Elpis Israel pg. 342-344)

1. **What empire is symbolized by the Leopard that was "to bear rule over all the earth"? (cp Dan 2:39)**

2. **A leopard is known for its swiftness. What might be symbolized by the 4 wings?**

Consider the following:

“From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander’s marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, add as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upward of seventeen hundred leagues (or more than fifty-one hundred miles), without including his return to Babylon.”

Ancient History, Book XV Sec. 2, Rollin

3. **The four heads are indicative of 4 ruling (authoritative) powers which were to arise. State why you agree or disagree.**

Consider the following historical details:

The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within 15 years after his “brilliant” career ended in a fever induced by a drunken debauch, the empire was divided among his 4 leading generals as follows (see v.6):

- 1st Head kingdom of South included Egypt, Libya, Arabia, Syria and Palestine under the Ptolemies. - Stood from the time of Alexander’s death -Roman subjugation of Egypt (31 B.C.)
- 2nd Head kingdom of N.W. included Thrace, Bithynia -ruled by Lysimachus
- 3rd Head kingdom of N.E. included Babylon -Indus River -ruled by Seleucus
- 4th Head kingdom of W. included Macedonia and Greece -ruled by Cassander

Additional Note: The lion, bear and the leopard all established themselves in the city of Babylon; yet a decree went out against the city (Isa. 14:22-23). In fact, Alexander’s early death prevented him making it his centre of rule and by BC 293 Babylon had become an uninhabited desert due to the change in course of the Euphrates. The city of Seleucia was built 40 miles above it to which the citizens removed. Therefore Daniel 4:14-15 was fulfilled and its roots remain in the earth as they did under the sovereignty of the 3rd head for 250 years until it was taken over and passed to the Romans in BC 65.

4. How were these Babylonian roots carried on by Rome, even to the present day (recall ch. 2)?

A Fourth Beast – Dreadful and Terrible (Elpis Israel pg. 344-347)

1. This fourth beast, as you have probably already figured out, obviously represents the _____ power (be careful!).

2. The fourth beast represents and predicts certain things destined to come to pass in connection with the ten toes of the image which are important details not revealed in Dan. 2. List additional details as revealed in the 4th beast of Dan. 7 with respect to Rome, the saints, and the kingdom of God? (If you need some help refer to Elpis Israel pg. 344).

3. What is meant by "dreadful, terrible and strong exceedingly"? (v.7)

4. This chapter in Daniel is partially self interpreting. Show how this is true with respect to the 4th beast.

5. "great iron teeth", "nails of brass" – How do these (vs.7,19) characteristics help us to pinpoint the identity of this 4th beast? Why iron and brass? (Hint: Dan. 2)

6. What ruling powers are represented by the 10 horns (v.7)? (cp. v.24) Could it be that both the horns of the beast and the toes of the image represent these same "king" powers?

These 10 divisions eventually evolved through history into what we now know as modern day Europe—the kingdom of men that will exist until destroyed by Christ and the saints!

Daniel considered the horns. Indications of a strange movement appeared in their midst until a little horn thrust itself up among them. This horn, or power, persecuted the saints and blasphemed God. (v.25) Before the Roman Empire was broken up into ten parts it had already been divided into two main parts, answering to the two legs of the image seen by Nebuchadnezzar.

7. The headquarters of these 2 divisions were _____ in the west, and _____ in the east. From these two centres arose two related religious systems. What were they?

The little horn here refers to which of these two systems rising to power?

8. "There were three of the first horns plucked up" (v.8) – Which three? How? Why? By whom?

9. *In v.8 we see two aspects of the little horn, which was to make "war with the saints...until the Ancient of days came" (vs. 21-22). They are:*

horn civil & military power (v.24)
eyes & mouth ecclesiastical/spiritual power (v.11,25)

Can you find other passages elsewhere to expand these symbols? Today we can identify a "Roman" power that has existed for all this time and is to be judged at the coming of Jesus Christ. (cp. 2Thes. 2:4,7-8). What is it?

Step 2 – Ch.7:9-14 – The Vision of Messiah’s Coming

1. *Of what are the thrones (v.9) indicative? cp. Rev. 20:4,6.*

2. *It is stated that these thrones were "cast down" (AV, #7412). Look up this word in Strong’s and Gesenius. Compare other translations and compare verses 11 & 24. How do both renderings fit the context? Which do you think seems more correct? Most importantly, who will possess the seat of judgment in place of the ten horns (see vs.18,22,27)?*

3. *Who is the "Ancient of Days"? The following references may be of some help: Rev. 1:13-14,17-18 (see YC 2001 Revelation workbook Part 1); Mic. 5:2-3; Isa. 9:6-7; John 1:14; 10:25. Be careful! Remember that this is not literal, but is a symbolic prophecy.*

The Ancient of Days – God Manifest in Spirit

“In this vision of the four beasts...it is said the little horn prevailed against the saints, ‘until *the Ancient of Days came*, and judgment was given to the saints of the Most High.’ Now, who is the Ancient of Days? The Deity; but how is He to ‘come’? In Jesus of Nazareth, who is Deity manifested in our human nature—justified by spirit. Jesus himself preached this coming in power and great glory. He said, ‘When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.’ That is the time when the Ancient of Days comes; judgment shall then be given—to whom? ‘Judgment was given to the saints of the Most High.’ The little horn made war against the saints until judgment was given to the saints who had been made war upon. When judgment is given to them, they will no longer be trampled under foot. When the time arrives for the Ancient of Days to manifest himself, the fortunes of the two parties will be reversed. The saints will have power put into their hands, and they will execute judgment on the powers of the world:

“I beheld, and the same horn—the little horn with eyes—the Episcopal horn [i.e. governed by bishops], the overseeing horn, with mouth that spoke great things and blasphemy against the Most High—made war with the saints, and prevailed against them until the Ancient of Days came, and *judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*”

Bro. John Thomas, *The Book Unsealed*. The Christadelphian. (Page 11).

4. ***"Whose garment was white as snow, and the hair of his head like the pure wool" (v.9). What does white symbolize in scripture (see Isa. 1:18 & Rev. 19:8)? What is the connection with "pure wool"? Note the similarity of the language used here in verse 9 to that of Rev. 1:13-14. Comment on this connection.***

5. ***"his throne was like the fiery flame". What aspect of rulership in the kingdom is being emphasized? (cp. Isa. 31:9; Isa. 66:15-16; 2Thes.1:6-10).***

6. ***"wheels as burning fire". Is this a symbol of the cherubim in judgment?! See Isa. 66:15, Eze. 1 & 10 (esp. ch. 1:5,10,12-16 and ch. 10:1,5-6,9-17). Explain.***

The Cherubim

The cherubim are Israelitish in character (Eze. 1:10; Num. 2) and have “the likeness of a man” (Eze. 1:5; Rev. 1:13; 1Jn. 3:2), that is “the man Christ Jesus”, who they follow as their “head” (Eze. 10:11)! They are driven by the spirit of God’s word (Eze. 1:12, 20) and have a “likeness of the glory of the LORD” (Eze. 1:28; cp. Ex. 33:13, 18-19). They are a great host with a voice like that of the Almighty (Eze. 1:24). They are vehicles for the Divine will, with wheels that speak of fellowship with their head and one another (Eze. 1:16-21; 1Chr. 28:18 RV). Under the leadership of their returned King they will execute “the judgment written”, for “this honour have all his saints.” (Psa. 149:9; Dan. 7:9).

- 7. "A fiery stream issued and came forth from before him." (v.10). The fiery stream is representative of the judgment of God (see Isa. 30:27-30). How does that judgment issue and go forth from before him, i.e. how is that judgment administered? (Hint: Psa. 149 may help).**

- 8. If we are to be involved in this administration, what should we be doing to prepare for this work? What exhortation should we take from this?**

- 9. Who does the "thousand thousands" and "ten thousand times ten thousand" refer to? Compare other translations, e.g. RSV, YLT, etc. (cp. Jude 14-15; Rev. 5:11)**

- a) Immortalized saints**
- b) angels**
- c) both a & b**
- d) none of the above (provide an alternative)**

Explain your choice from Scripture:

10. "The books" (v.10). What book(s) are being referred to here (whether literal or figurative)? Note the context as to who is being judged. Cp. Psa. 69:28; Mal. 3:16; Rev. 13:8 (and elsewhere in Revelation). Support your reasoning with any other applicable passages.

11. How is it that the 4th beast is slain and yet the lives of the others are prolonged (v.11,12, cp. v.14)? (Hint: Zech. 2:10-12; 8:3-8; 22-23 — "their dominion taken away" — Zech. 14:16). What is the significance of "a season and time"? cp. Rev.20:1-6.

One Like the Son of Man

This idea of a multitudinous Son of Man is clearly exhibited in Dan. 7:13... Here the clouds of heavens constitute the Son of Man, who is brought before the Ancient of Days, when "they" who compose him, themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the Logos in David's Flesh, who is the Head of this Son of Man. In the fourteenth verse, the kingdom is said to be *given to the Son of Man*; and in verses 18, 22, and 27, it is said to be *given to the Saints* of the *Elyonin*, Most High Ones; as, "the Saints of the Most High Ones shall receive the kingdom, and shall possess the kingdom for the Olahm, even during an Olahm of Olahms," or during the Millennium... If a kingdom be given to A, and the same kingdom at the same time be given to Z: then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us—the Millennial kingdom is given to the Son of Man; it is also given at the same time to the Saints; therefore "the Son of Man" and "the Saints" are but different phrases for one and the same thing.

Daniel and John both introduce a Son of Man as a *similitude*; they tell us that what they saw was *omoion huio a thing like to a Son of Man*. It had the exterior form of a man; but from the description of parts anything than the exact counterpart of a man...

John Thomas, *Eureka: An exposition of the Apocalypse*. Vol. 1, pg.166,167 (Logos edition).

12. v.13. Who in scripture bears the title "son of man"? Give supporting references. Therefore, who are those "like the Son of man"? (Hint 1Jn. 3:2).

13. v.13. Are "the clouds of heaven" to be taken literally or figuratively? Or, is there both a literal and a figurative interpretation? For example consider the following possibility:

- "clouds of heaven" – fig. ref. – immortalized saints (Heb. 12:1) whose citizenship is in heaven (Phil. 3:20)
- A natural cloud is formed when the sun draws minute water droplets from the sea by evaporation (only pure H2O is drawn up and any impurities/pollutants are left behind) and following cooling and condensation clouds are formed. Similarly the "Son of Man" as the "Sun of Righteousness" (Mal. 4:2) is calling out a people for his name.

Comments:

14. Distinguish between dominion, glory and a kingdom (v.14) as they pertain to the future age of worldwide rule?

Step 3 – Ch. 7: 15-26 – "The Saints Possess the Kingdom"

We cannot help but be impressed by the inquisitive mind of the prophet. He was literally "pained" in his desire for understanding. No less anxious should we be than was Daniel to comprehend these things. A prayerful inquiry into God's prophetic message will in time, lead us to an increased understanding of the Divine Purpose.

We have followed the prophecy down through the course of events leading up to the destruction of the fourth beast and the final overthrow of all earthly governments. What was to take place next?

"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (v.18, see also vs.22,27)

1. v.15. "grieved in my spirit" – The Companion Bible's notes render this as being "grieved in my self." What is meant by this expression? Describe the prophet's state of mind. (cp. Rev. 5:4)

Exhortation – How are we affected by the word of God? How intimately are our thoughts and actions connected with its message? When we don't understand a particular verse or passage how do we react? Human nature tells us to count it as being unimportant, gloss over it and go on to something else. Yet God's word is put together in such a fashion that every word and every phrase bears significance. One thought is built upon another. In order for our understanding to be complete, we must search until it hurts—"Study to show ourselves approved"—not forgetting that God is ever present to guide the inquisitive mind in the way of Truth (Jam. 1:5).

2. (v.16) Do you think Daniel's vision may have been superintended by angels, or an angel? If so what then do we learn about the work of the angels? cp. Heb. 1:14.

3. v.19. This fourth beast now displays iron (Roman - west) and brazen (Greek - east) characteristics. How does this relate to Dan. 4:15? How will these things be fulfilled in the time of the end? (You may want to refer back to Part 1 with reference to the legs of the image.)

4. Optional: It is suggested that the feet are the feet of a bear as described in Rev. 13:2. If in fact this is true, of what significance is the bear aspect of the beast both historically and in its latter day fulfillment?

5. v.20. What is implied by the description of the little horn being "more stout than his fellows"? (Hint: use a concordance). cp. 2Thes. 2:4.

Some of the most violent persecution in history was manifested by Roman Catholicism against those who held the Truth, or who held part of the Truth. "Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general by the papal power. It has been asserted that the persecutions, massacres, and religious wars excited by the Church and Bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions of professed heathen from the foundations of the world." U. Smith

6. **What are the obvious exhortations for us? (1Pet. 2:19-25; 4:12-16).**

“IF ANY MAN SUFFER AS A CHRISTIAN, LET HIM NOT BE ASHAMED”!

7. **Three prominent consecutive events are outlined in v.22. Identify what they are? Your choices should be supported by other scriptural references—match each event with the following scriptural quotations:**

- a) **Dan. 7:9,10**

- b) **Rev. 2:26-27; 20:1-4; 1Cor. 6:2-3**

- c) **Jam. 1:12; 2:5; Acts 14:22**

Can you add to these supporting references?

8. **Compare vs.23-24 to vs.7-8. Give a summary of the Fourth Beast using details given in both sections.**

9. **One commentator suggests that the first part of v.25 should (according to the original) read: "He shall speak as if he were God." Can you support this idea? Looking up the word against (Chald. #6655, Heb. #6654) in Strong's and/or Gesenius may help.**

Consider the following quotation:

Pope Innocent III (Decret. Greg. lib. i tit. 33)

“...Pope Innocent III affirmed that the pontifical authority so much exceeded the royal power as the sun doth the moon.

...nor could he find words fitly to describe his own formidable functions save those of Yahweh to Jeremiah - Jer. 1:10

...I enjoy the plenitude of power that others may say of me, next to God, “and out of his fullness have we received.”

Here are a few of the Pope’s self-accepted titles:

“The Holy Father”

“Viceregent of the Son of God”

“Our Lord God, the Pope”

“Another God upon earth”

“King of the world”

“King of kings and Lord of lords”

Said Pope Nicholas to Emperor Michael:

“The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man”

Lord Anthony Pucci, in the fifth Lateran, said to the Pope:

“The sight of thy divine majesty does not a little terrify me, for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you; “All the kings of the earth shall worship him, and nations shall serve him!”

In Summary then...

1. They assume infallibility which only belongs to God.
2. They profess to forgive sins which power only belongs to God and His Son Jesus Christ.
3. They profess to be higher than the kings of the earth which only belongs to God.
4. They give indulgences for sin which is blasphemy.

10. What is indicated by the term to "wear out" the saints? (Hint: a concordance or a lexicon may help). How does this compliment v.21?

11. What is indicated by "times"? How has this been fulfilled by the little horn?

Consider the following:

(1.) Pope Julius I (351 A.D.) declared Christmas day Dec. 25—until this it was celebrated on Jan. 6, and at another time on March 28.

(2.) Royal palace (Rome) built in the 16th century by Pope Gregory XIII to house the commission appointed to arrange modern calendar. After 17 years mathematicians completed calculations, which in 1582, enabled Pope Gregory to institute the Reformed Calendar still used today.

(3.) Pope Gregory cut off 10 days from the year 1582 by a special papal brief skipping from the 5th to the 15th of October.

12. What is indicated by "laws"? Demonstrate that changing "times and laws" is God's prerogative. (See Acts 17:26).

13. What is signified by "time and times and the dividing of time"? (v.25; cp. Rev. 12:6,14)

In order to answer this question one must have some background knowledge on what is known as "The Day-For-A-Year Principle". For more information see John Thomas' Eureka, "The Ten Days, or a Day for a Year", Vol. 1, page 257-261 (Logos ed.), and "In Defence of Year for a Day Interpretation", E. Farrar. Available from most CSSS and Logos agents.

Notes on the Day-For-A-Year Principle

It must be stressed at the outset that this principle applies specifically to the "expectation period" before Christ's return, i.e. "the times of the Gentiles" (Luke 21:24). This principle does not apply to the period of the Millennium.

General Nature of the Principle

1. The ecclesia, after the ascension of Christ, was intended by God to be kept in constant expectation and preparation for the restoration of Israel and Jesus' speedy return to take possession of the Kingdom.

2. In Divine wisdom, a long period of nearly 2000 years (“the times of the Gentiles”) was to intervene between the first and second advent, and to be marked by a dispensation, calling the Gentiles to repentance and salvation.
3. In order to strengthen the faith and hope of the Ecclesia under this long delay, a large part of the whole interval was prophetically announced. This allowed believers of all ages to see their place and role in the outworking of God’s plan, and to see the urgency of the times in which they lived!
4. In the symbolical prophecies of Daniel and Revelation, other times were revealed along with this, and are included under one common principle of interpretation.
5. The periods thus revealed are to be found only in the books of Daniel and Revelation, which relate to the general history of the Ecclesia and Jerusalem’s down treading between the time of Daniel and the second advent.
6. The Divine program of world history is accomplished over 7000 years. This Divine program works on a scale of 1 day = 1000 years. 2Pet. 3:8, Psa. 90:4; Heb. 4:4-9.
7. Within this Divine plan it is given that time periods are revealed to men based on the fact that:

1. Each day represents a natural year (Eze. 4:6; Num. 14:34)
2. Each month denotes 30 years
3. Each “Time” denotes 360 years (cp. Rev. 12:6,14)

Therefore (ch. 7:25): time = 360 days
 times = 2 x 360 days = 720 days
 dividing of time = 180 days (Dan. 12:5-9)
 1260 days of years

14. Historically speaking how is this time period significant (the Daniel Christadelphian Expositor provides a helpful summary)?

15. What judgment is being referred to in v.26? Identify “they”?

16. Who are “the people of the saints of the most High”? (v.27)

17. v.28. What is indicated by the word "cogitations"? "Troubled" is a mild term for what is indicated by the original—lookup this word in a Strong's or Gesenius? Why was Daniel troubled?

Exhortation: Daniel always kept these things in his heart. It would seem that Daniel was a man of great thought; always meditating upon the word of God. These coming events troubled righteous Daniel to the point where he was caused to “tremble inwardly”. How much more shall the word of God trouble us who have been witness to the fulfillment of these things! Yet Daniel was permitted to turn his eyes upon the glorious period of the saints’ rest, when they shall inherit have the Kingdom, free from all oppressive powers, in everlasting possession.

How can we keep heart in this present evil world—by following the example of the prophet Daniel!

18. Summarize the lessons you have learnt from chapter 7.

SECTION 9 – CHAPTER 8 – THE RAM & THE HE GOAT

We now come to the Hebrew section of the prophecy (ch. 2:4 to the end of chapter 7 was written in Aramaic or Chaldean – see mg. ch. 2:4). As the prophecies which remain concern time after the Chaldean monarchy and relate primarily to the covenant people of God and their land (Israel), they are written in the Hebrew language.

Chapter 7 revealed the development of “the little horn” of the Roman Catholic ecclesiastical or **religious power** which was to establish itself in the **west** within the Roman territory of the fourth beast, and which was to develop into the Holy Roman Empire (~ 800 AD). Chapter 8 will reveal to us in considerable detail the development of another “little horn” which was to become a great **military power** in the **east** with its seat in Constantinople, the territory of the Grecian Goat and the eastern half of the Roman Empire. Chapters 7 & 8 build on the framework given in chapter 2.

At the time of the vision of chapter 8 Daniel was dwelling in a place called Shushan the palace. Shushan was the metropolis of the province of Elam. There, the king of Babylon had a magnificent royal palace. Daniel, as minister of state and employed about the king’s business, was accordingly residing here by the river Ulai. The river was apparently an artificial canal that flowed close by Susa on the North and Northeast and connected the Kerkha and Abdizful Rivers. The Assyrian emperor Ashurbanipal claims to have reddened it with his enemies’ blood when he invaded the province of Elam. Despite its history, Shushan on the river Ulai became a peaceful winter abode for royalty. Daniel would have taken advantage of this situation and spent many hours meditating upon the visions which he had been given. Yet again Daniel is given another vision by the hand of Gabriel—the vision of the ram and he goat.

It is recommended that you read through the whole chapter before completing the questions.

Chapter 8 – The Ram & the He Goat

<i>Analysis</i>	8 :1-12	The vision
	:13-14	How Long?
	:15-18	Daniel Seeks the Meaning
	:19-27	The Vision Revealed, but None Understood

<i>Chapter</i>	8	see Elpis Israel	pg. 402-404
	8 :22-24	“ “	pg. 416-417

Perhaps because of his eagerness to see Christ come in his lifetime, Bro. Thomas expected the 2,300 days to be accomplished prematurely (see pg. 414-416). However, the majority of what he expected has proven to be true and so we should be careful not to throw away the rest on this relatively minor point. He recognized time could go on:

"Well, Christ comes in the time of the vial which now exists [i.e. the 6th]. We don't know how soon he may be here... a new series of events has commenced which will comprehend the advent. Whether he may be here next month, or next year, or how long it may be, we know not. This we know, that a series of events has begun which will bring him here." *The Book Unsealed*, pg. 28.

Step 1 – Chapter 8:1-2 – The Vision is Sent

1. *When did Daniel receive this vision in relation to the vision of chapter 7? How old do you estimate Daniel to be at this time? What is the exhortation for us as young people?*

2. *(v.1). Look up the meaning of the word "vision" (#2377 and root #2372). How vivid is your mental perception of these things?*

3. *(v.2). What does Shushan mean (Heb. #7800, see also #7799)? Locate this place on a map (i.e. Susa).*

4. *What do we know about Elam from scripture? To start, you might look up Gen. 10:22 and Isa. 21:2.*

Step 2 – Chapter 8:3-18 – The Vision – The Ram & the He Goat

1. *(vs.3,20). What nation(s) is/are represented by the ram? What do the two horns signify?*

2. *(v.3). We are told one horn was higher than the other and the higher one came up last. The larger horn represents Persia and the smaller horn represents Media (cp. Dan. 7:5). Do you agree or disagree? Be able to support your answer historically and scripturally.*

3. What is being referred to by the "pushing" of the Persians in v.4 (the meaning of this word is interesting)?

4. Which areas of the then known world were conquered by the Persian empire which might fall under the categories of westward, northward and southward? Look up westward in the concordance. What is its meaning? Is there any significance to this? Why not eastward?

5. What do the "beasts" symbolize? (v.4; cp.ch. 7:17)

6. (v.5,21). What empire is symbolized by the he-goat? Why is this symbol fitting for the Greek Empire? (Hint: the Greeks became known as "the goat's people").

7. (v.5). What does the phrase "touched not the ground" tell us about the conquests of the he-goat?

8. (v.5). The "notable horn" is representative of the first king (v.21). Who was this and how does the description in verses 5-6 fit the conquests of this king?

9. The ram was smitten and stamped upon (vs.6-7, compare different translations). Historically the Medo-Persian power was overcome in 3 stages. Elaborate on these events (insert an extra piece of paper for your answer):

- 1. The Battle of Granicus**
- 2. The Battle of Issus**
- 3. Arbela**

10. (v.8). The he-goat "waxed very great"?! What does this mean?

11. Verse 8 makes it very clear that when Alexander was strong then he was broken. Look up the word "strong" and "broken". What is the exhortation for us in this day and age? cp. Jer.17:5-6; 1Cor.10:12.

12. (v.8). "Four notable ones" – Identify the parallel here with the leopard in chapter 7. (Hint: ch. 8:22). See Section 8 Step 1.

13. (v.8). "Four winds of heaven" – cp. ch. 7:2. What aspect of the rule of this great power under the 4 notable ones is indicated?

Step 3 – Chapter 8:9-12 – The Vision – The Little Horn

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not named definitely, as are Medo-Persia and Greece. There are two "leading" interpretations of this symbol:

1. That the "little horn" denotes the Syrian king Antiochus Epiphanes.
2. That the "little horn" denotes the Roman Power.

Those who apply this passage to Antiochus Epiphanes include the Roman Catholics who take that view to avoid the application of the prophecy to themselves (e.g. Catholic "Douay-Rheims Bible", 1749-52 and Scofield Reference Bible, 1909). Many evangelical Christians also follow this interpretation. Consider the evidence in support of applying this passage to Rome:

1. v.9. – “A little horn” – The scope of the vision here in chapter 8 is virtually the same as that of Dan. 2 & 7, with a few details added. Compare the little horn of ch. 8:9 to ch. 7:8. In Daniel 2 & 7 the power identified as succeeding Greece is Rome, thus it would be consistent with chapter 2 & 7 to identify the little horn of ch. 8 as Rome also. Can you fill in the following details as they apply to Rome?!

2. The little horn comes forth from one of the horns of the goat. How can this be true of Rome?

3. How did Rome “wax great” towards the South? (Hint: Egypt)

4. How did Rome advance towards the East? (Hint: Syria)

5. What is “the pleasant land” (v.9). Look up the original (Heb. #6643) and consider the following passages: Deut. 11:10-12; Jer.3:19; Psa. 106:24; Zech. 1:14. When did this area fall under the jurisdiction of Rome?

6. (v.10). In order to understand the rest of the vision, the Bible student must identify “the host of heaven”? Consider the following passages: Isa. 1:2,10; Dan. 12:3; Ex. 12:41; Isa. 24:21-23. It is imperative, that we do so in the context of the interpretation of the prophecy given. Therefore whatever you decide must agree with v.24.

7. (v.11). There are those in "Christianity" who identify the "prince of the host" as the high priest (i.e. those who identify the little horn as Antiochus Epiphanes). Can you show how this is inconsistent with the prophecy of Daniel and the rest of scripture? Who then is the "prince of the host"? The following references may help: Dan. 8:25; 9:26-27; 12:1; Isa. 55:4; Acts 3:15; 5:31; Heb. 2:10. It might also help if you look up the meaning of "prince" (#8269).

8. (v.11). "The daily sacrifice" – To what does this refer and how was this taken away through the contentions of the little horn with the prince of the host? (Num. 28:3; 1Chron. 16:40)

9. (v.11). "the place of his sanctuary was cast down" – this phrase may have two applications? Considering the following references can you identify them, and do you agree or disagree: Matt. 24:1-2,15; Mk.14:58; Jn.2:19-21?

10. (v.12). Look up v.12 in the RV and/or NKJV and note any differences. This should make v.12 easier to understand. How is this verse fulfilled perfectly by the Roman Catholic system?!

11. What questions are still unanswered with the identification of the Roman System as the little horn?

Step 4 – Chapter 8:13-16 – How Long Shall the Vision Be?

These four verses conclude the formal vision of political events in chapter 8; and they introduce the one remaining point which, of all others, would naturally be of the most absorbing interest to Daniel the prophet; namely, the time during which the desolating powers previously brought to view would continue. How long shall they continue their course of oppression against God's people and of blasphemy against heaven? Daniel might perhaps have asked this question himself, but God is ever ready to anticipate our wants, and sometimes to answer even before we ask. Hence two "celestial bodies" are introduced holding a conversation in the hearing of the prophet. One saint inquires of the other "How long shall be the vision...!"

1. (v.13). *To what does the word "saint" used here refer to?*

2. (v.13). *One of the saints is described as "that certain saint which spake". How does your margin render this (particularly the AV)? What does this indicate about the function and role of the angels? Heb. "palmoni", what does this mean?*

"the transgression of desolation" (v.13) – The Lord Jesus quotes Daniel in this context in his Olivet Prophecy regarding the coming judgment on Jerusalem in AD 70 (see Matt. 24:1-2,15-16)! The Roman armies surrounding Jerusalem would be warning that the desolation prophesied by Daniel was about to commence. Those who believed Jesus were provided opportunity to flee. The desolation of God's city and people by Rome was to last until broken by the "Prince of princes", for "he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." (Dan. 8:24-25; 9:27 AV mg.). When the judgment of Christ comes will we be ready as were the faithful Jews, or will we be asleep and unprepared to leave?

3. (v.14). *"Unto two thousand and three hundred days". Considering the day for a year principle, 2300 years. BC 334 (Battle of Granicus) + 2300 yrs = 1967. Can you suggest how this time period may be significant (v.13 "to be trodden under foot", cp. Luke 21:24)?*

The expectation of two Protestant writers as much as 200 years before 1967!

1754 – Thomas Newton, Dissertations on the Prophecies

“...if we still retain the common reading, (which probably is the truest and best) *Unto two thousand and three hundred days*, or years, then I conceive they are to be computed from the vision of the he-goat, or Alexander’s invading Asia. Alexander invaded Asia in the year of the world three thousand six hundred and seventy, and in the year before Christ three hundred and thirty-four. Two thousand and three hundred years from that time, will draw towards the conclusion of the sixth millennium of the world, and about that period... Rome is to be overthrown, and the Jews are to be restored.” Vol. I, ch. 15, pg. 312. *Starting from 334 B.C. brings us to 1967!*

1868 – Robert Milligan, Reason and Revelation

“The principle difficulty consists in fixing the terminus *a quo*, or the epoch from which the two thousand three hundred years are to be reckoned. It seems most probable, however that this period is to be reckoned, not from the rise or birth of the Ram, as some writers have alleged, (for he was in his full strength and vigor when Daniel saw him,) but *from the time when he was first attacked by the He-goat*. If this assumption is warranted by the context, it fixes the beginning of this period to the spring of the year 334 B. C., and consequently it will terminate in the spring or about the middle of A. D. 1967.” Pg. 93-94.

On May 14, 1948 the State of Israel was proclaimed and in June 1967 Israel regained control of the old city of Jerusalem for the first time in 1,900 years, bringing to an end the gentile domination of the city! The fact that men could correctly anticipate these events so far in advance is an amazing confirmation of the inspiration of God and His word of prophecy. May the cleansing of the sanctuary come soon! (Dan. 8:14).

4. If Jerusalem’s down treading came to an end in 1967, what exhortation and warning does this give to us (cp. Luke 12:45-46)?

Step 5 – Chapter 8:17-27 – The Interpretation

Exhortation: For the most part this section of chapter 8 has already been considered. Chapter 8 can be divided into two very distinct sections:

8:1-16 the Vision

8:17-27 the Interpretation

Chapter 8 is written so that these two sections must be considered along side one another and not as two separate sections of God’s word. Hopefully this has been accomplished in these notes.

One reason that the interpretation is given is because of the inquisitive nature of this man Daniel. It is fitting then that we close our studies with a consideration of the mind of Daniel in the hope that we, through our studies of this book might have developed a similar attitude of mind.

v.15 “I... sought for the meaning” Heb. “to strive after, search out by any means esp. worship and prayer”
Heb. “understanding, insight”

We cannot help but be impressed by the enthusiasm of Daniel. We cannot help but feel the excitement which Daniel received from an understanding and an insight into Divine things. Yet let us never forget that, such an understanding did not come without effort on Daniel’s behalf. Daniel was an exceptionally keen student of God’s word (eg. Dan.9 – the prophet Jeremiah), he had an unrelenting inner conviction, and he was a man of prayer (Dan. 10:12). How do we as Bible students in the 20th century compare to this example? We have access to the same, or better resources as Daniel—“if any of you lack wisdom let him ask of God” Jam.1:5—but do we use it?

Those that have knowledge of the things of God desire to know more and more, and to be led further into their meaning. And those that would find the meaning of what they have seen or heard from God must seek diligently. Seek and you shall find! Daniel considered the message, compared it with his former discoveries, to try if he could to understand it; but especially he sought by prayer, and he did not seek in vain. The thoughts which were racing through his head, the vision laid before him and the effort which he put in to know these things caused him to faint insomuch as he was even “sick certain days” (v.27)—every action, every thought, every word—a “living sacrifice” for the Truth.

“They only can tread with indifference over a mine of gold who do not know that a bed of precious metal lies beneath their feet”!

It is only through prayer, meditation and diligent study and effort that we can discover the hidden treasures of the word of God. May God bless you in your study.

Summarize the lessons you have learnt from chapter 8.
