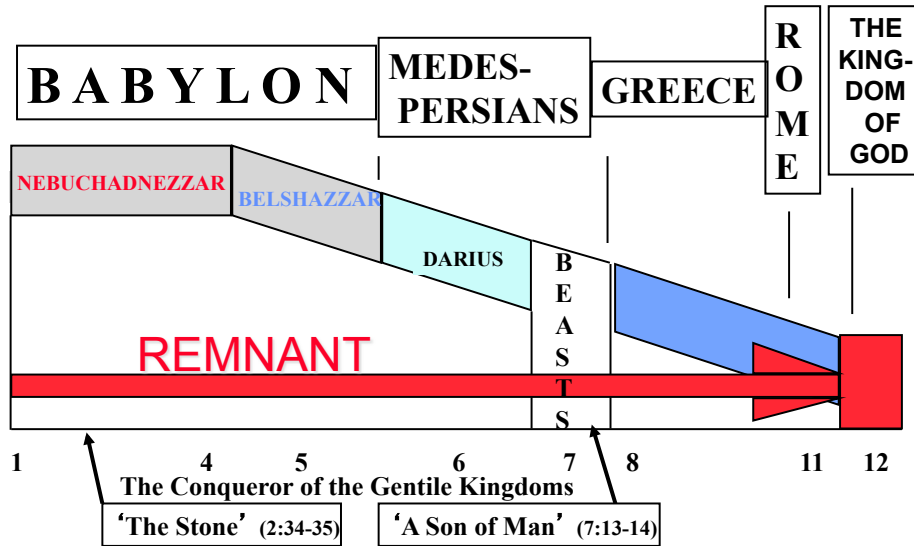


Daniel<sup>1</sup>

PART II



**THE BOOK OF DANIEL**  
**THE 'TIMES OF THE GENTILES'**

<sup>1</sup> A note of credit is given for these notes to Dr. Elliott E. Johnson and his notes, as well as Dr. J. Dwight Pentecost and his notes from "Daniel and Revelation." Formal sources used are *The Bible Knowledge Commentary*, "Old Testament Edition," Edited by John Walvoord and Roy Zuck, as well as Dr. Thomas Constable's notes at [www.soniclight.com](http://www.soniclight.com). While these notes are my own work in the text, their influence cannot be dismissed and may be represented throughout, particularly in the identification of historical dates, nations, rulers, etc..

## Chapters 1--7

### I. Chapter 1 - Introduction

- A. Question: Since the order of God's design for Israel (mediator to rule over nations) is reversed, is this the purpose of God, or should Israel rebel against Gentile authority?

1-2 **The Background:** God allows Israel to be captured (Deut. 28), and subjected to Babylon. The ultimate disgrace is that the vessels (YHWH's presence) has been subjugated to Babylon's gods.

3-7 **The Dilemma<sup>2</sup> under the Gentile King:** The king captured some of the perfect young Jewish lads to train in his service, particularly in physical appearance and wisdom. He changed their names to pagan names.<sup>3</sup> He commands them to eat the king's choice food and wine (against covenant commandment).

8 **The Resolve of the Covenant Faithful:**

1. Daniel made up his mind to be faithful to the covenant. God.

9-17 **The Involvement of the Jewish God:**

1. God gives Daniel compassion in the sight of the commander.
2. God guarantees the success of the 10 day test.<sup>4</sup>
3. God gives them health<sup>5</sup> and intelligence.<sup>6</sup>

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<sup>2</sup> The "Dilemma" is a substitute word for 'tension' in literary terms.

<sup>3</sup> Note that there was nothing the Jews could do regarding their name change from that representing their God, to something representing pagan things. This was imposed on them by Gentiles and was not under their control. Yet the great contrast is such that while their names are pagan, their testimony through their activities still glorifies YHWH of Israel.

<sup>4</sup> Note this *may* be the referent for Rev. 2:10.

<sup>5</sup> A vegetarian is never referred to as fat.

<sup>6</sup> This intelligence was a result of the test which took place in 10 days. No one would claim that vegetarian diets promote intelligence. This was clearly supernatural.

**18-19a The Successful Results:**

1. **Physically superior** to all the other men.
2. **Mentally superior** to all the magicians and conjurers.

**19b-21 The Deliverance through the Gentile King:**

1. Entered into the king's personal service.
2. Daniel continued until Cyrus the Persian<sup>7</sup> (2 Chron. 36:22).

**Summary:**

The first chapter is clearly introduction since it begins with the times of the Gentiles and the last verse of the chapter indicates Daniel's continuation until the last of the prophecies, when Cyrus became the King of Persia (cf. 6:28).

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<sup>7</sup> This note is actually included in the text to provide attestation to the whole of the book as a unity. Daniel continues until the last of the prophecies given in this book.

II. Chapters 2--7: The Deliverance of Daniel and the three boys in the reign of Babylon and the Medes.

**Chronology:** The chronology of these chapters is sequential and proceeds from Babylon (Nebuchadnezzar, Belshazzar) into the kingdom of the Medes and Persians (Darius). This indicates God's protection of the remnant will continue under succeeding powers. (Even though they may change and get more powerful, God is consistently greater and keeps His promise).

**Chiasm:** In the structure of the chiasm in these chapters, God indicates His prophecy of the future Gentile Kingdoms defeated before His kingdom (2, 7), His protection of the Jewish remnant during that Time of the Gentiles, and the required subjugation of the Gentile King to the Jewish God.

**Sequence:** 2--4 604 BC - Under Nebuchadnezzar

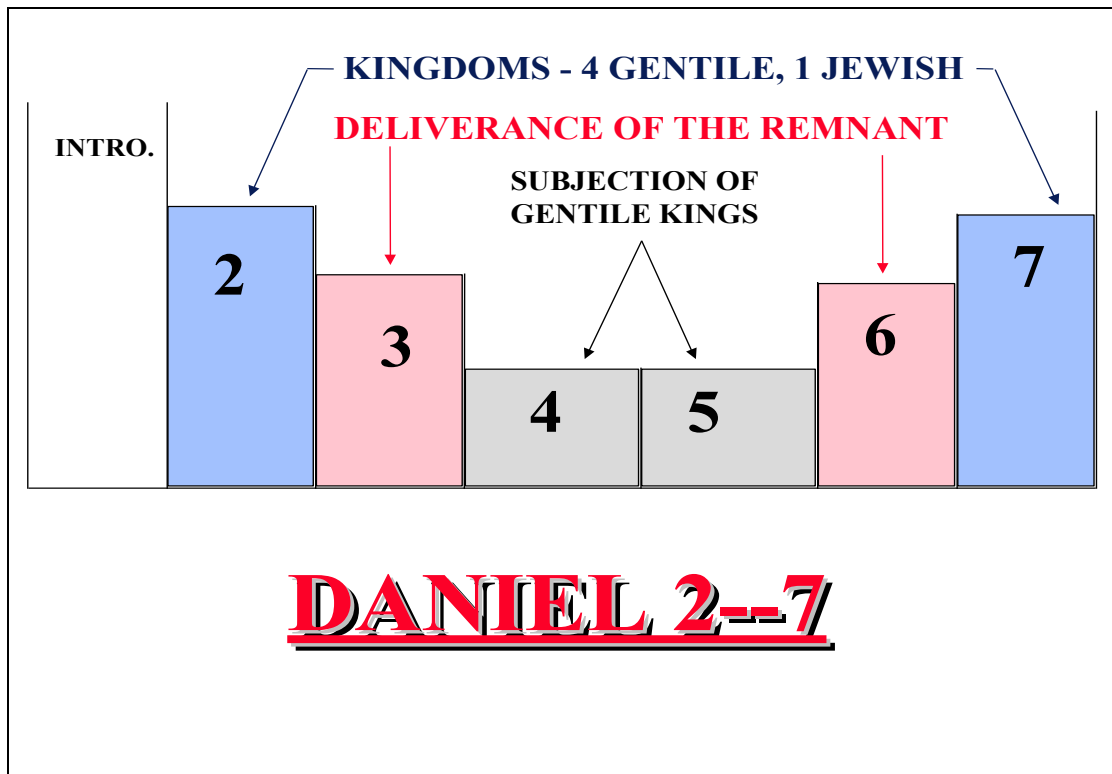
Daniel interprets King's dream  
King responds by building and image  
King judged by God

5 Oct. 12, 539 BC - Under Belshazzar

Belshazzar sees handwriting on wall

6 539-525 BC - Under Darius the Mede.

Daniel placed in lion's den.



- Chiasm:
- |   |   |
|---|---|
| 2 | Vision revealing four Gentile kingdoms and the final Kingdom of God. <sup>8</sup>         |
| 3 | Gentile King (Babylon) subjects remnant to death. Deliverance by Jewish God. <sup>9</sup> |
| 4 | Gentile King (Nebuchadnezzar) is subjected to the Jewish God through His judgment.        |
| 5 | Gentile King (Belshazzar) is subjected to the Jewish God through His judgment.            |

<sup>8</sup> Note here that the statue is impressive in view of a human building it out of natural materials. Thus this is impressive to the receiver of the dream, Nebuchadnezzar. It gives seemingly much credit to the constructor of the nations, while ignoring their beauty comes from natural means. They are destroyed by a natural rock.

<sup>9</sup> This chapter shows that kings will be subject to the Jewish God. Chapters 4--6 demonstrates that subsequent Gentile kings will also be subject to the Jewish God.

6 Gentile King (Medes) subjects remnant to death. Deliverance by Jewish God.<sup>10</sup>

7 Vision revealing four Gentile kingdoms and the final Kingdom of God.<sup>11</sup>

A. Chapter 2: The Image: The four gentile kingdoms and God's kingdom.

1-16 **The Dilemma under the Gentile King:**

1. The King has a disturbing dream<sup>12</sup>, summons his interpreters.
2. The interpreters fail to interpret the dream.<sup>13</sup>
3. The king issues a decree to kill all the wise men including Daniel and his friends.
4. Daniel requests time.<sup>14</sup>

17-18 **Resolve of the Covenant Faithful:**

1. Daniel goes to his friends and asks them to pray<sup>15</sup> for the interpretation so that they might not be killed.

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<sup>10</sup> This sequence from Ch. 3 indicates that God will protect His remnant under subsequent nations.

<sup>11</sup> Here note that these kingdoms are beasts, and are revealed to Daniel (as opposed to Nebuchadnezzar in Ch. 2). Thus the view of God here (as opposed to the view of man in ch. 2) is that these kingdoms are to be under Israel (cf. Gen. 3, 12 structure) as beasts are to man. These beasts are rebellious and dominate Israel on behalf of Satan (thus they are scary and ugly).

<sup>12</sup> Note that the revelation is coming to a Gentile, yet he cannot interpret (understand) it.

<sup>13</sup> Note the testimony of the Gentile wise men is that only God (deity) could recall and interpret the dream. One notes their quick abandonment of their gods as useless.

<sup>14</sup> Daniel is seeking to provide intercession for both Jews (the three boys) and Gentiles (the king).

<sup>15</sup> The point of this prayer is so that they might indicate their submission to God's purpose. God might refuse to deliver them, and then they would die for YHWH.

19-23 **The Involvement of the Jewish God:**

1. God reveals the mystery to Daniel.

24-45 **The Successful Results:**

1. Daniel explains the purpose of God in giving Nebuchadnezzar the dream, so that he could understand God's plan of the Gentile judgment of Israel until the Times of the Gentiles be fulfilled.
2. The Interpretation:<sup>16</sup> The Times of the Gentiles.

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<sup>16</sup> It should be noted the difference between this prophecy and the one in chapter 7. Since they determine the same kingdoms there is some question as to why they are repeated. First of all, the contexts are different. Chapter 2 is historical at its basis (contemporary with Daniel) and is given to Nebuchadnezzar to determine a reaction. He was to respond to God knowing his kingdom would eventually fall to others and finally to God's kingdom itself. Chapter 3 records his reaction, he built (a similar) image to himself, elevating himself based on the revelation. Thus the image of chapter 2 is for the purpose of determining a historical reaction. Chapter 7 is for the purpose of beginning the prophecy phase of the book and does not have as a main function revelation to Gentile leadership so that they might alter their course (as in chapter 2), although this most certainly could (and possibly has) been done.

In addition, it should be noted that the difference between chapters 2 and 7 are the difference of between nations as metals/uncut stone and animals/Son of Man. The purpose of the metals is that the metals have been constructed into a man-made object, namely an image. The man-made status is indeed impressive. Yet it submits ultimately to a stone cut without hands. Thus a stone is brought forth apart from human agency to crush the impressive humanly made kingdoms. The referent here is to Genesis 11 in the Tower of Babel whose attributes were that it was constructed out of man-made elements instead of naturally occurring elements. In Dan. 2 the elements are naturally occurring, but are constructed into a man-made image.

The beasts/Son of Man images of chapter 7 are primarily for the purpose of relating to Genesis 3, and demonstrating God's plan that beasts (Gentile nations) be submissive to man (Israel in the Son of Man). The reason for the ugliness of the beasts is primarily to indicate their control by Satan. Gentile nations are under the control of Satan until the Son of Man subjects them.

Anatomy	Metal	Kingdom	King
Head	Gold	Babylon	Nebuchadnezzar
Breast and Arms	Silver	Media and Persia	Darius, Cyrus
Belly and Thighs	Bronze	Greece	Alexander the Great
Legs Feet and Toes	Iron Iron and Clay <sup>17</sup>	Rome (Part I) Rome (Part II)	
Stone cut without hands	Stone	Israel regenerated	

46-49 **The Deliverance through the Gentile King:**

1. King submits to Daniel.
2. King submits to God of Jews.
3. King makes Daniel ruler and 3 boys the administrators.

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<sup>17</sup> The mixture of the two materials in the final phase of Rome has brought forth multiple views. It indicates a tentative relationship since the two do not mix well.



- B. Chapter 3: The Remnant: Satan’s attempt to remove the Israelite remnant through his agent, the Gentile king.

1-15 **The Dilemma under the Gentile King:**

1. In response to the dream, the King, rather than submitting to the Jewish God, builds an image of himself to which all men must worship.
2. Chaldeans observe that the 3 boys do not worship and report it to the king.
3. The king brings them before him and offers them a second chance to respond or be burned up in his judgment.

16-18 **Resolve of the Covenant Faithful:**

1. The boys testify to the delivering ability of the Jewish God to deliver<sup>18</sup> them out of the Gentile king’s hand. They thus refuse to worship the image or the gods of Babylon.

19-23 **The Response of the Gentile King:**

1. The king is threatened so as to achieve his fullest rebellion against their God. Thus he heats the furnace to its maximum.
2. The maximum that the king could muster removed those who were in charge of the execution.
3. The three boys are placed into the midst of the physical judgment of the Gentile king.

24-25 **The Involvement by the Jewish God**

1. The king testifies<sup>19</sup> to an additional protector<sup>20</sup> accompanying the boys.

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<sup>18</sup> Note that they recognize that obedience to the true God is important, not deliverance. Deliverance is the choice of the Sovereign.

<sup>19</sup> Note here that Nebuchadnezzar does not respond in any sense as a player, but is an observer in the story in order to testify to what the Jewish God had done. His testimony is included for the reader’s perception.

<sup>20</sup> The identity of the fourth man in the furnace has been debated heavily. It should be noted that the literal translation of Nebuchadnezzar’s statement is “one like (a) son of gods” (לְבַרְאֵלֹהִים). It should not be translated as “like the Son of God” (KJV, NKJ). This would require an article (which is absent). In addition, the term translated by the KJV as “God” here is אֱלֹהִים. This exact term occurs nine times, and only in the Book of

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Daniel, and is always translated by KJV and NKJV translators as “gods” except in this verse.

Note that in the verse examined, Nebuchadnezzar uses a inarticulate masculine *plural* (gods) in Aramaic. But in the following verses (3:26, 28) he twice refers to the God of the three boys by using a masculine *singular* (God). Note here that had this been Hebrew, it would not have been so simple to identify as the Hebrew uses the plural *Elohim* for the singular “God”. But the Aramaic does not, and so it seems rather clear that when Nebuchadnezzar references the Jewish God he uses the singular. When he references his gods, he uses the plural.

לְבַרְאֵלְהִין. “to (a) son of gods” (masculine plural): 3:25

אֱלֹהָא “(Most High) God” (masculine singular) 3:26

אֱלֹהֵהוּן/ “God (of Shadrach . . .)” 3:28

Contextually this is also validated in the sense that this is an observation which Nebuchadnezzar has made. He is a pagan Gentile, unable to interpret anything throughout the book, and is relying on his own eyes. Thus for this pagan king (who one moment before was ignoring any validity at all to the Jewish God) would have to be informed in some manner to perceive that the fourth person was the Messiah to come. That would be a theological leap based on any physical appearance. Daniel, himself could not have identified the coming Messiah based on physical appearance alone. Thus the KJV and NKJV must propose that this Gentile ruler is perceiving based on revelation not appearance alone. This is prohibited based on the contextual requirements. The understanding of revelation in the Book of Daniel must always come through a Jewish prophet. And there is none in this story.

What did Nebuchadnezzar see? He is referring only based on what he *saw* (note the word “appearance”). He refers to him as a ‘man’ and sees him ‘walking’. Thus it is difficult to surmise from his description that the fourth was any different than the others, except his statement that he seemed to be like a god. (‘son of . . .’ typically indicates the representative of . . . ) or to represent a god. Whatever he saw resembled a man, yet was clearly superior in appearance. The only description of anyone who resembled a man yet looked supernatural to some degree is given in Daniel 10 (not in Daniel 7:13 where the coming Messiah is seen in the vision, yet His appearance is not given as anything different than that of a man and His title is “a Son of Man”). In Daniel 10:5, the *man* there is clearly supernatural in appearance. Thus we have an angelic being (at least) who appears to look like a man, yet is clearly supernatural. This then would indicate that what Nebuchadnezzar saw was one who looked like a man, yet had supernatural characteristics in his appearance. While this could include Christ (depending on His assumed form) there is nothing in the book that would refer to the coming Messiah in these terms. And there is nothing in the language to indicate that this was God Himself appearing. It would be more likely concluded then that this was one like the angelic beings of chapter 10, who Nebuchadnezzar clearly surmised had come from their God to protect them.

27 **The Successful Results:**

2. The king removes the boys, recognizing their deliverance by their superior God.
3. The king's judgment of fire had no effect on their person.

28-30 **The Deliverance through the Gentile King:**

1. The king acknowledges the deliverance furnished by the Jewish God.
2. The king acknowledges that their God had delivered them based on their preference of death over false worship.
3. The king honors the Jewish God by punishing any detractors from Him.
4. The King causes the three boys to prosper.

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In addition there is no contextual development of Jesus as a supernatural delivering agent of God in the book. However, there is a development of the Anointed Son of God who will receive rule as a Man. This One appears in Daniel 7 as "one like a Son of Man" who receives the Israelite kingdom from the Ancient of Days (God the Father).

Note also that in the mirror chapter of Daniel 6, Daniel refers to an angel who protected him in the den of lions. The similarity would seem to indicate the same being. Note also that in chapter 10 the unnamed supernatural being is seen in a fight with the prince of Persia along with Michael (the prince of Israel). This fight appears to be a resistance to keep the Gentile Nations, run by a demonic power, from crushing the remnant of Israel. If this unnamed being and Michael are seen to be protecting Israel against the Persians (2<sup>nd</sup> nation) and the soon to come Greeks (3<sup>rd</sup> nation) then it might be presumed that the unnamed fourth being in the fire was one of these since chapter 3 describes the oppression of Babylon (the 1<sup>st</sup> nation). The unnamed supernatural being appears to be purposed to bring Daniel revelation, while Michael appears to be a protector and warrior and thus would be the more likely to be the one in Daniel 3 and 7.

C. Chapter 4 Dominion: The King submits to God.

1-18 **The Revelation to the Gentile King:**

1. The King has a dream which troubles him.
2. He calls Daniel and relates the dream to him.

19-27 **The Interpretation by the Jewish Prophet:**

1. Daniel interprets the dream for Nebuchadnezzar.
  - a) The Great Tree: Babylon - Nebuchadnezzar
  - b) The Stump: Nebuchadnezzar's rule  
reduced
  - c) The Drenched Tree: Nebuchadnezzar living with  
the beasts

28-30 **The Arrogant Response of the Gentile King:**

1. The King takes credit away from the Jewish God.

31-33 **The Involvement of the Jewish God:**

1. The King receives the judgment prophesied.<sup>21</sup>

34-37 **The Subjection of the Gentile King:**

1. The King honors God.

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<sup>21</sup> Note that this judgment is pronounced by a voice from heaven. Daniel had already given the interpretation. This judgment was not additional revelation, but the execution of judgment.

D. Chapter 5: Dominion: The King submits to God.

1-4 **The Arrogant Response of the Gentile King:**

1. Belshazzar mocks the Jewish God by drinking from the Temple vessels.<sup>22</sup>

5-6 **The Revelation to the Gentile King:**

1. A hand<sup>23</sup> writes the judgment on the wall.

7-28 **The Interpretation by the Jewish Prophet:**

1. The king's conjurers cannot read the handwriting.
2. The queen recalls Daniel had given interpretations to Nebuchadnezzar.
3. The king brings Daniel and promises him reward.<sup>24</sup>
4. Daniel interprets the Aramaic writing for Belshazzar
  - a) MENE: "To number"
  - b) TEKEL "To weigh, to be found light"  
(related to Hebrew shekel)
  - c) UPHARSIN: a combination of "and" and (PERES) "to divide"

29-31 **The Involvement of the Jewish God:  
The Subjection of the Gentile King:**

1. The King receives the judgment prophesied - death and removal of the kingdom.<sup>25</sup>

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<sup>22</sup> This drinking was an act by the king of submitting the Jewish God to himself.

<sup>23</sup> This is only the second time in the Old Testament that fingers write. The other is in the writing of the Law. Note however here it is plural "fingers" and in Exodus/Deuteronomy it is "finger" of God.

<sup>24</sup> Daniel here refuses the reward, since to do so would indicate that the king was still in charge over Daniel. His judgment was due, and no longer would he be in charge.

<sup>25</sup> It should be noted that Belshazzar historically was removed without a battle.

- E. Chapter 6: The Remnant: Satan attempts to eliminate the remnant under another Gentile king as his agent.

1-9 **The Dilemma under the Gentile King:**

1. Daniel distinguishes self so that the king wants to appoint him over the entire kingdom.
2. The commissioners and satraps plot..
3. All are required to pray to no one but the king or be cast into the lion's den.

10-18 **Resolve of the Covenant Faithful:**

1. Daniel, knowing that the decree exists, continues to pray and give thanks to the Jewish God..
2. The men reveal Daniel's prayers to the king.
3. The king gives orders to have Daniel thrown into the Lion's den.

19-22 **The Involvement of the Jewish God:**

1. God sends his angel<sup>26</sup> to protect Daniel

23-28 **The Successful Results:**

1. The king removes Daniel and executes the accusers.
2. Darius proclaims the Jewish God as sovereign.
3. Daniel enjoys continued success.

Conclusion: The historical period ends at this point. From here on it will be prophetic to Daniel (future). The point of the image in Chapter 2 was to show all the Gentile kingdoms. The point of including the historical through the change into the second kingdom was to show that God will continue to dominate each of the kingdoms until the stone kingdom of Israel. Daniel will be delivered in the next chapter under the Medes to show deliverance under the second Gentile king. However, the historical period will not extend past chapter 6.

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<sup>26</sup> The identity of the angel has not provoked the multiplicity of problems as occur in chapter 3 (the mirror chapter to this one). However, based on the similarity of the two chapters, the identity would seem to be the same. Note also that this angel did not protect Gentiles.

F. Chapter 7: The Vision: The four gentile kingdoms and God's kingdom.

1-14 **Daniel's Revelation:**

15-27 **Interpretation by a heavenly being:**

<u>Being</u>	<u>Nations</u>	<u>Interpretation</u>
Lion with Eagle wings stands with human mind	Babylon	Babylon in the person of Nebuchadnezzar
Bear	Medo-Persia	The Medes and Persians took the kingdom from Babylon (Daniel 5)
Leopard with four wings and four heads	Greece	Greece takes the kingdom. Alexander the Great divides his kingdom among four generals
Dreadful beast with 10 horns	Rome	10 kings will arise out of the kingdom, and an eleventh will arise and subdue three kings. He will overpower the remnant of Israel.
One like a Son of Man	Israel	The Ancient of Days (God the Father) holds judgment and a Son of Man (Christ) receives dominion and the kingdom which will never end.

## 28 Daniel's Reaction<sup>27</sup>

**Conclusion:** Note that the transition for chapters 2--6 was set up by the statue. Now the image of the beasts will mark the move to the future.

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<sup>27</sup> Daniel is indicating a response to the revelation of the difficult times ahead for the faithful remnant of Israel under Gentile dominion.