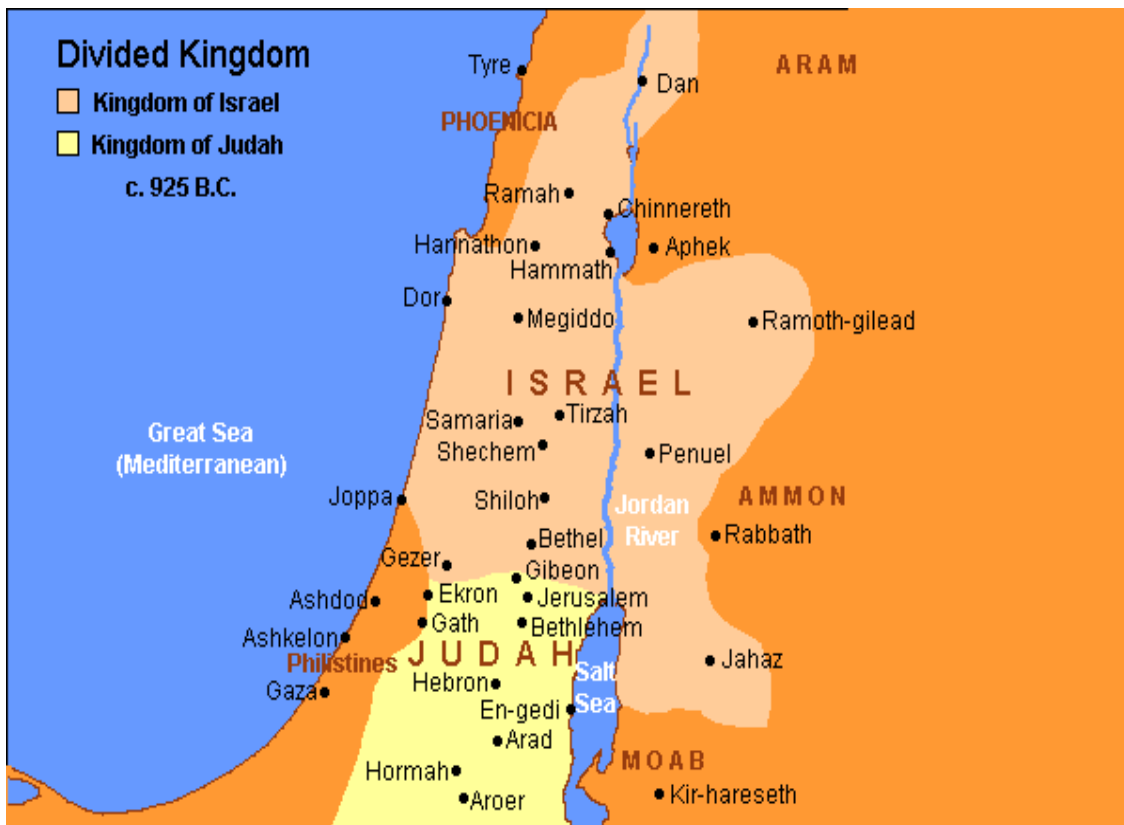


**Preface**

1. Bible teachers know of the events taking place in the intertestamental period from not only the Apocrypha but they also find records of these events described prophetically by Daniel; Particularly in Daniel Chapters 2, 7-12.
2. I earlier taught Daniel chapters two, seven and eight and when time expired last Wednesday I was reviewing how Assyria, Babylon, Egypt, Persia and Greece battled for control of the Middle-East.
3. Let's review some of that learned and then begin new material at point nine on page four.

**Introduction**

1. As the book of Daniel opens, the northern kingdom of Israel (referred to in Scripture as consisting of Israel and Samaria) was already under the sixth cycle of discipline. It had been destroyed as a nation in 721 B.C. by the Assyrians—a final characteristic of a nation suffering the horrors of the sixth cycle of discipline.



2. At the same time the southern kingdom of Israel (known as Judah) went under the fourth cycle. For many years, the little kingdom of Judah was controlled first by the Egyptians and finally by the Babylonians. The fourth cycle is characterized by extreme economic adversities as well as strong influences by foreign powers and military invasions. The cycles of discipline are described in Leviticus chapter 26. The fourth cycle in particular is described in verses 23 through 26.

Lev 26:23 "If in spite of these things (*the implementation of the first three cycles of discipline*) you refused to respond to my warnings but continue to be hostile toward me,  
 Lev 26:24 I myself will be hostile toward you and will afflict you for your sins seven times over.

Lev 26:25 And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.

Lev 26:26 When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat, but you will not be satisfied.



3. While some semblance of national sovereignty remained *in Judah*, the ever-widening influence of the invaders from the north was felt in all areas of life. *Judah would soon feel the pain of a new threat – Babylonia*. In 625 B.C. Nabopolassar, an Assyrian nobleman, suddenly appeared out of nowhere where he conquered Susa, Ur and Erech.

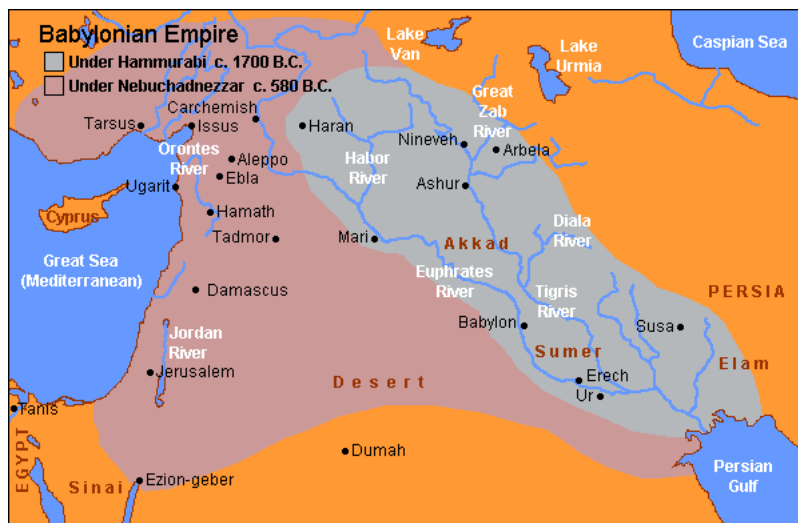
3.1 He organized his scattered forces and took over Babylonia, which was then under Assyrian rule. When Nabopolassar organized Babylon, the Assyrians declared war on Nabopolassar's new found kingdom.

4. With the help of the Medes, Assyria was conquered in 612 B.C. The disappearance of the Assyrian people will always remain a unique and striking phenomenon in ancient history.

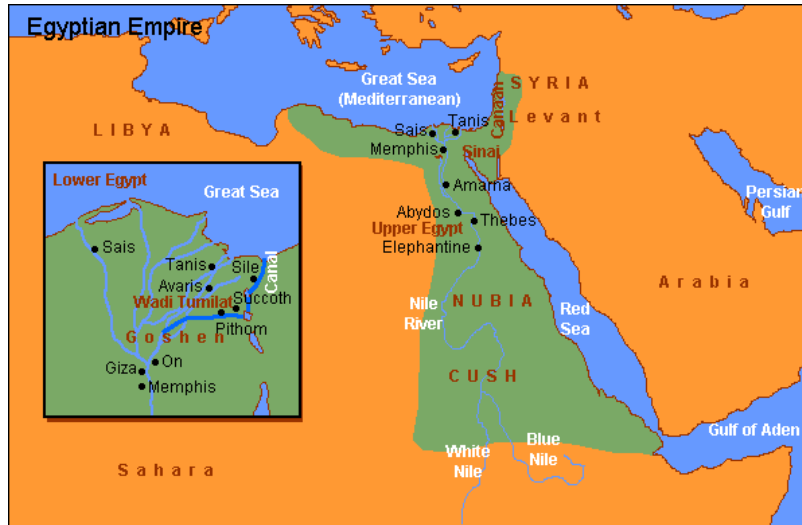
4.1 No other land seems to have been sacked, enslaved and pillaged as completely as Assyria, unless it was Israel. Assyria, a nation which had existed 2000 years, lost its independent character.

4.2 Assyria was the “nation” assigned to Jonah. As a result of Jonah’s work in Nineveh, Assyria was established as a client nation to God, Assyria soon became a dominant empire ruling much of the known world.

4.3 The evangelization of Assyria by Jonah took place in c. 800 B.C. Assyria remained a client entity until it was defeated by Babylon. Assyria as a client nation to God was used to discipline the northern kingdom of Israel in 721 B.C. It was a devastating military defeat for Israel.



5. Several years later, Egypt, as the hopeful heir to the Assyrian Empire challenged Babylon. At the battle of Carchemish, a coalition of Assyrians and Egyptians were thoroughly defeated by Nebuchadnezzar, son of Nabopolassar. Babylon, fresh off their defeat of the Assyrian—Egyptian coalition, decided to attack Judah. After routing the Egyptians they pursued them as far as Israel. Following three demonic signs Nebuchadnezzar elected to halt his pursuit of the Egyptians and attack Judah. His eye was particularly set on the beautiful city of Jerusalem.



6. This would be the first of three major attacks on Jerusalem and the first of three major deportations. The *fifth cycle* fell on God's people because of their failure to heed His word. This last cycle would last for 70 years. The 70-year captivity was predicted, both as to nature and duration by the prophet Jeremiah in Jer 25:11-12.

7. Nebuchadnezzar took the cream of the crop from Judah in 606 B.C.; the four most prominent (from a biblical perspective) were Daniel, Shadrach, Meshach and Abednego. In 597 the very prominent prophet Ezekiel and many others were taken and in 586 only the least of the least were left in a desolate land.

8. Our story begins in Judah where a prophet by the name of Jeremiah has been warning all who would listen of God's discipline to come. The discipline said the prophet was to be a direct result of Judah's idolatry. Daniel is a book about a teenage boy who was carried away to Babylon, where he would spend the rest of his life. He would live an exemplary life of service to God *as a eunuch in first Babylon and later Persia*.

9. In Eze 14:13-20 Daniel is recognized in Scripture as one of God's three most respected men.

Eze 14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

Eze 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

Eze 14:15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

Eze 14:16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Eze 14:17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

Eze 14:18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Eze 14:19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

Eze 14:20 Though Noah, Daniel, and Job were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

10. With such a testimony, how could anyone not want to know more about this prophet named Daniel?

11. As in several other books of prophecy like Jeremiah and Hosea, we noted the author is also the chief actor in the events recorded; so also, in the case of Daniel. The book of Daniel is not simply named after Daniel, but the book was written by him.

12. Evangelical scholars usually identify the author of our book with the Daniel of Eze 14:14 and 20, the Daniel of Eze 28:3 and the prophetic Daniel of Matthew 24:15 and Mark 13:14. All refer to the same man; the incomparable Daniel.

13. Daniel's righteousness, wisdom and gift of prophecy are documented in the above cited passages.

14. In the 2nd century there were those who attempted to deny the authenticity of Daniel claiming that the book was written much later than purported and claiming its author was an unknown person who took the name Daniel as a pseudonym.

15. To deny Daniel however one must deny Ezekiel, Jesus and a large number of Jews who long before the 2nd century determined Daniel as part of the early canon. This denial would have to include not only the many carefully copied manuscripts but also the formidable LXX—the Septuagint.

16. We may therefore safely assume that Daniel is the author of the book and a historical prophet who lived during the reigns of four gentile Kings.

17. In modern times theological liberals have resurrected the arguments of the earlier unbelieving skeptics. The basic reason why liberal theologians deny the genuineness of Daniel is that they reject out of hand the possibility of predictive prophecy.

17.1 This, though usually left unstated, is sometimes frankly admitted. Daniel is full of many remarkable prophecies. For example, we have many prophecies made in c. 536 B.C. which we have seen recorded and accepted by secular historians. Many of which actually took place as late as 147 B.C. *with the demise of Antiochus Epiphanes.*

18. Several arguments in support of the genuineness of Daniel are:

- the prima facie evidence of the testimony of the book;
- its reception into the canon, which witnesses to the fact that Jews of the pre-Christian centuries believed in its authenticity;
- the uniform testimony of the New Testament, including our Lord's own expressed opinion;
- ancient direct external testimony (including Eze 14:14 and 20; Eze 28:3; Mat 24:3; and Mar 14:13) as well as several passages written by Josephus);

18.1 Rebuttal of the negative arguments regarding the ideas and history of the book has found especially strong support from archaeology much of which we will note later but quickly here are three examples:

18.2 It was once popular to believe that there was no secular record of Nebuchadnezzar taking sacred stolen vessels "into his house of god" as Daniel records. From antiquity it was later discovered such was the practice of Nebuchadnezzar.

Dan 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it.

Dan 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

18.3 It was once in vogue to claim that there was no historical record of Ashpenaz. Later an ancient stone was found upon which an inscription read: "Ashpenaz master of *eunuchs*."

Dan 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

18.4 Secular history, once recorded that Nabonidus was King when Darius conquered Babylon and not Belshazzar as Daniel writes.

18.4.1 Later it was discovered that Nabonidus was a King who loved to war and at the time of Darius' attack he had gone off to battle and had left his son Belshazzar in charge.

18.4.2 History had to be modified to reflect that "while Nabonidus waged war away from Babylon his son ruled during his absence."

18.4.3 Secular history finally caught up and documented Daniel's account of Belshazzar being King when Darius arrived; and that it was Belshazzar who was taken prisoner and killed by the Medes and not Nabonidus.

Dan 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Dan 5:2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his *grand* father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein ...

Dan 5:30 That very night Belshazzar, king of the Babylonians, was slain,

Dan 5:31 and Darius the Mede took over the kingdom, at the age of sixty-two.

19. So much for empty but interesting pontifications.

20. A superficial examination might yield a division of the book of Daniel into two main parts:

Chapters 1-6, the Histories of Daniel

Chapters 7-12, the Prophecies of Daniel

21. As is often the case with neat outlines, however, this two-part division is misleading.

22. All of Daniel is a book of prophecy. This from the Biblical standpoint means merely that its author was a prophet whose job (like all prophets) was to communicate until the coming of the Messiah and the completed Canon.

23. While Biblical prophecy includes prediction, it is very often more than prediction. It frequently teaches a divinely inspired moral and spiritual lesson.

23.1 Such is certainly the case with Daniel who declared national discipline would follow national error although ultimately the grace of God would deliver his people in His time.

24. Ezekiel and Daniel were written during the 70-year Diaspora, a name customarily given to that period during which the Jews of the Judean kingdom were displaced from their country after the destruction of their temple, capital city and commonwealth by Nebuchadnezzar.

24.1 The displacement coming as a result of a continued and prolonged rejection of God's protocol plan; mainly a sustained dalliance with "foreign gods."

25. Let's review again the three stages of the Diaspora.

25.1 First, in 606 B.C. when Nebuchadnezzar brought Jehoiakim to his knees and carried off hostages, among them Daniel and some 69 other young men.

25.2 Later, in 597 B.C., Nebuchadnezzar returned in force to punish several rebellious acts of Jehoiachin, Judah's then king.

25.2.1 Nebuchadnezzar carried off at this siege some 10,000 captives, among them king Jehoiachin himself and a young prophet named Ezekiel. (Eze 1:1-3; compared with 2Ch 36:10; 2Ki 24:8-17).

Eze 1:1 In the thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God.

Eze 1:2 On the fifth of the month--it was the fifth year of the exile of King Jehoiachin--

Eze 1:3 the word of the LORD came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the LORD was upon him.

2Ch 36:9 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months and ten days. He did evil in the eyes of the LORD.

2Ch 36:10 In the spring, King Nebuchadnezzar sent for him and brought him to Babylon, together with articles of value from the temple of the LORD, and he made Jehoiachin's uncle, Zedekiah, king over Judah and Jerusalem.

2Ki 24:8 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name was Nehushta daughter of Elnathan; she was from Jerusalem.

2Ki 24:9 He did evil in the eyes of the LORD, just as his father had done.

2Ki 24:10 At that time the officers of Nebuchadnezzar king of Babylon advanced on Jerusalem and laid siege to it,

2Ki 24:11 and Nebuchadnezzar himself came up to the city while his officers were besieging it.

2Ki 24:12 Jehoiachin king of Judah, his mother, his attendants, his nobles and his officials all surrendered to him. In the eighth year of the reign of the king of Babylon, he took Jehoiachin prisoner.

2Ki 24:13 As the LORD had declared, Nebuchadnezzar removed all the treasures from the temple of the LORD and from the royal palace, and took away all the gold articles that Solomon king of Israel had made for the temple of the LORD.

2Ki 24:14 He carried into exile all Jerusalem: all the officers and fighting men, and all the craftsmen and artisans--a total of ten thousand. Only the poorest people of the land were left.

2Ki 24:15 Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials and the leading men of the land.

2Ki 24:16 The king of Babylon also deported to Babylon the entire force of seven thousand fighting men, strong and fit for war, and a thousand craftsmen and artisans.

2Ki 24:17 He made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah.



25.3 Finally, in 586 B.C., after a long siege, Nebuchadnezzar destroyed the city and the Temple and disrupted the entire Jewish community (2Ki 25:1-7; Jer 34:1-7; 52:3-7).

2Ki 25:1 So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it.

2Ki 25:2 The city was kept under siege until the eleventh year of King Zedekiah.

2Ki 25:3 By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat.

2Ki 25:4 Then the city wall was broken through, and the whole army fled at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,

2Ki 25:5 but the Babylonian army pursued the king and overtook him in the plains of Jericho. All his soldiers were separated from him and scattered,

2Ki 25:6 and he was captured. He was taken to the king of Babylon at Riblah, where sentence was pronounced on him.

2Ki 25:7 They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.

Jer 34:1 While Nebuchadnezzar king of Babylon and all his army and all the kingdoms and peoples in the empire he ruled were fighting against Jerusalem and all its surrounding towns, this word came to Jeremiah from the LORD:

Jer 34:2 "This is what the LORD, the God of Israel, says: Go to Zedekiah king of Judah and tell him, 'This is what the LORD says: I am about to hand this city over to the king of Babylon, and he will burn it down.

Jer 34:3 You will not escape from his grasp but will surely be captured and handed over to him. You will see the king of Babylon with your own eyes, and he will speak with you face to face. And you will go to Babylon.

Jer 34:4 "Yet hear the promise of the LORD, O Zedekiah king of Judah. This is what the LORD says concerning you: You will not die by the sword;

Jer 34:5 you will die peacefully. As people made a funeral fire in honor of your fathers, the former kings who preceded you, so they will make a fire in your honor and lament, 'Alas, O master!' I myself make this promise, declares the LORD."

Jer 34:6 Then Jeremiah the prophet told all this to Zedekiah king of Judah, in Jerusalem,

Jer 34:7 while the army of the king of Babylon was fighting against Jerusalem and the other cities of Judah that were still holding out--Lachish and Azekah. These were the only fortified cities left in Judah.

Jer 52:3 It was because of the LORD'S anger that all this happened to Jerusalem and Judah, and in the end, he thrust them from his presence. Now Zedekiah rebelled against the king of Babylon.

Jer 52:4 So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. They camped outside the city and built siege works all around it ...

Jer 52:7 Then the city wall was broken through, and the whole army fled. They left the city at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,

26. Restoration to the land began in c. 536 B.C. when the victorious Cyrus, king of the new Medo-Persian Empire and conqueror of Babylon, decreed the Jews could return to rebuild the Temple. (2Ch 36:22-23 and Ezr 1:1-4)

2Ch 36:22 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing:

2Ch 36:23 "This is what Cyrus king of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you--may the LORD his God be with him, and let him go up."

Ezr 1:1 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing:

Ezr 1:2 "This is what Cyrus king of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah.

Ezr 1:3 Anyone of his people among you--may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem.

Ezr 1:4 And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem."

26.1 Isaiah, some 150 plus years earlier, had predicted Cyrus' actions even specifically mentioning his name.

Isa 44:28 who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid."

Isa 45:13 I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty."

27. I want to close the many lessons from Daniel as the book relates to Canonicity by first listening to what Gabriel had to say to Daniel in chapter nine and then we will review an expanded translation with comment of the last two chapters of Daniel's prophetic book.

Dan 9:20 While I was confessing my personal sins and the sins of the nation, and pleading to the Lord God in prayer and, yes, even while petitioning on behalf of the holy city Jerusalem,

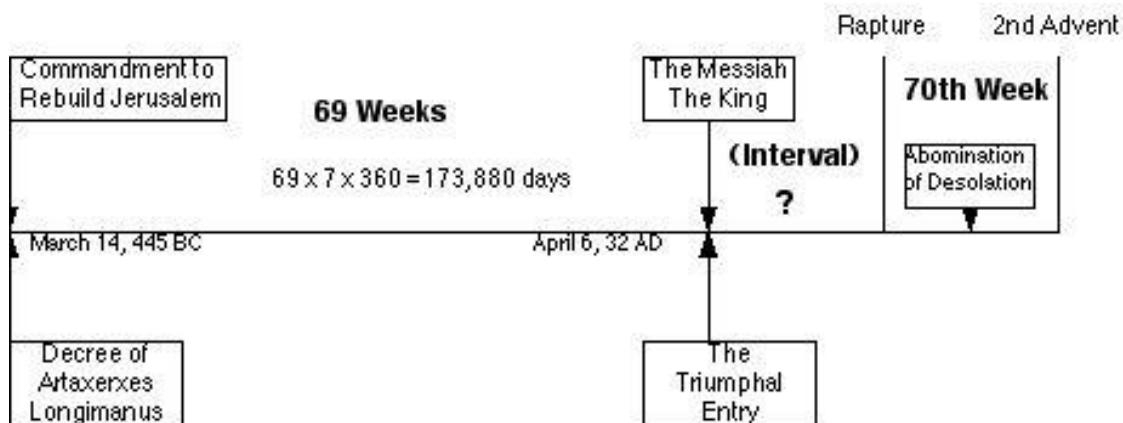
Dan 9:21 the angel Gabriel, whom I had earlier met, was on his way. He had been sent from the third heaven in time for the evening sacrifice.

Dan 9:22 Gabriel had been sent with special instructions. "Daniel, I am here to help you understand God's plans.

Dan 9:23 I want you to know that just as soon as your prayer was uttered, I was commanded to leave heaven. I was ordered: 'Go now to the man whom God loves and answer his prayer, tell him the answer and explain to Daniel that the 70th week prophecy is complicated. Urge him to ponder the message and to meditate thereon.'

Dan 9:24 Gabriel continued, "Daniel I have heard your prayer; 490 years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490-year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness and fulfill the Messianic promise by establishing the Messiah as Israel's King.

### The Seventy Weeks of Daniel



Dan 9:25 "I want you to understand that from the commandment to rebuild the city of Jerusalem (a command which will occur only once) until the day the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times. Nehemiah and his people will work on the city walls with a trowel in one hand and sword and spear in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work will be another 434 years, and after that (49+434=483) the Messiah will be crucified, not on behalf of Himself but as a substitute for the sins of the world. Later the Romans, as a precursor of the Antichrist, will come and destroy the city and the Temple. The traumatic destruction in A.D. 70 is but a representation of what the future will hold for Israel. The destruction of the Temple and the city by Titus in A.D. 70 will begin an uncertain time gap in the 490 years." (Many will later style the interruption as the Church Age.)

Dan 9:27 He continued, "After the removal of the church from the planet, the Antichrist will make a treaty with Israel guaranteeing freedom to worship Jehovah God in an ersatz temple for seven years. Be aware, however, that in the middle of that seven years the Antichrist will break the treaty, erect an image of himself in a wing of the temple and cause all worship to cease. He will continue to reign until the Messiah returns to destroy him."

**The Westbank Bible Church accepts direct donations to further the spreading of the Gospel. You can mail or drop off a check or money order made payable to Westbank Bible Church, 4010 Bee Cave Road, Austin, Texas 78746**

We do not authorize any third party to solicit donations on behalf of the Church.