

## OT-OV

### Lesson 118

1. Last week I finished our overview of the book of Ezekiel. When time expired we were over-viewing the book of Daniel. We are going to review some of that learned and then pick up with new material at point seven on page two.
2. Daniel was written by Daniel from Babylon in about 534. Daniel, from Babylon tells of the struggles of the exile while providing remarkable prophesies of four world empires and their relationship to Israel.
3. There is a great deal about the latter day circumstances of Israel in the future land.
4. Our Lord's testimony about Daniel is not simply that the book was named after Daniel, but that its prophecies were written by him and often about him.
5. 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 Mat 24:15 and Mar 13:14.

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 destroy both man and beast which are in it:

Eze 14:14 Though these three men, Noah, Daniel, and Job, reside in that land ... saith the Lord GOD.

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

Eze 14:20 Though Noah, Daniel, and Job reside there, as I live, saith the Lord GOD, neither son nor daughter will be spared; only Noah, Daniel and Job will be delivered because of their righteousness.

Eze 28:3 Behold, Satan you are wiser than Daniel; there is no secret that they can keep from you ...

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mar 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

5.1 Daniel's righteousness, wisdom and gift of prophecy are documented in these passages.

5.2 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.

5.3 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.

5.3.1 This to include not only the many carefully copied manuscripts but also the formidable LXX.

5.4 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.

6. In modern times theological liberals have resurrected the arguments of the earlier unbelieving skeptics. In fact liberal Bible schools and seminaries spend significant time pontificating whether there was one Daniel or two Daniels.

6.1 As earlier noted with reference to Jeremiah, the basic reason why liberals deny the genuineness of Jeremiah and Daniel is that they have previously rejected the possibility of predictive prophecy.

6.2 Though usually left unstated, it is sometimes frankly admitted.

7. Let's look at several arguments in support of the genuineness of Daniel:

7.1 the prima facie evidence of the testimony of the book;

7.2 its reception into the canon, which witnesses to the fact that Jews of the pre-Christian centuries believed in its authenticity;

7.3 the uniform testimony of the New Testament, including our Lord's own expressed opinion;

7.4 ancient direct external testimony (including Eze 14:14 and 20; Eze 28:3 and Mat 24:3) as well as several passages written by Josephus).

7.5 Rebuttal of the negative arguments regarding the ideas and history of the book have found especially strong support from archaeology. Here are three examples:

7.5.1 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.

7.5.2 It was once the vogue to claim that there was no historical record of Ashpenaz. Later an ancient stone was found upon which an inscription appeared: "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;

7.5.3 Secular history, once recorded that Nabonidus was King when Darius conquered Babylon and not Belshazzar as Daniel writes. Secular history further recorded that Nabonidus was captured and treated well by the Medes; the King of Babylon (alleged by Daniel to be Belshazzar) was not killed after Babylon was captured and as recorded by Daniel. Later it was discovered that Nabonidus was a King who loved to war and at the time of Darius' attack, had left his son Belshazzar in charge.

7.5.4 History had to be modified to reflect that "while Nabonidus waged war away from Babylon his son ruled during his absence." The later discovered secular history 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 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.

7.6 So much for unnecessary but interesting pontifications.

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

8.1 Chapters 1-6 the Histories of Daniel;

8.2 Chapters 7-12, the Prophecies of Daniel.

8.2.1 As is usual with such neat outlines this two-part division is more apparent than

real. For you see all of Daniel is a book of prophecy. This, from the Biblical standpoint, means merely that its author was a prophet whose job it was to communicate until the coming of the Messiah and the completed Canon.

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

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

10. Ezekiel and Daniel were written in the Exile, 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.

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

11. This destruction came in three stages:

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

11.2 Later, in 597, Nebuchadnezzar returned in force to punish several rebellious acts of Jehoiachin, Judah's king.

11.2.1 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 24:8-20).

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.

11.3 Finally, in 586, 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; 52:2-11).

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,

12. Restoration to the land began first in 536 when the victorious Cyrus, king of the new Medo-Persian empire and conqueror of Babylon, decreed the Jews could return. (2Ch 36:22 and 23; 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."

12.1 Isaiah some 150 plus years earlier had predicted Cyrus' actions by name and substance.

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."

13. Let's take a look at an expanded translation of the grandest of all the prophetic books --The Book of Daniel

#### Daniel Chapter One

Dan 1:1 In the third year of Jehoiakim's reign as king of Judah Nebuchadnezzar king of Babylon surrounded the city of Jerusalem and began to siege it.

Dan 1:2 Jehoiakim king of Judah surrendered the city and agreed to certain terms mandated by Nebuchadnezzar. As part of the settlement certain valuable vessels used in the Temple liturgy were carried off to Babylonia where Nebuchadnezzar stored them in the house of his god. The death of Nebuchadnezzar's father Nabopolassar occurred during the siege necessitating his return to Babylon; Jehoiakim was left on the throne.

Dan 1:3 In order to guarantee the loyalty of Jehoiakim, Nebuchadnezzar ordered Ashpenaz whose title was "Prince of The Eunuchs," to take as hostage some seventy young men from the palace; they were to be of nobility; young men who had been raised in the palace. As was the custom of the day the boys were to be between the ages of 14 and 17.

Dan 1:4 All seventy were to be handsome, well built, intelligent and good students; they were to be well mannered and capable of standing in the presence of King's and Potentates; men who had a special aptitude for learning. They were one might say to be the "cream of the crop." Young men who would one day serve Nebuchadnezzar as advisors, prophets, administrators; young men capable of learning the Chaldean language and becoming as Chaldean as Nebuchadnezzar himself.

Dan 1:5 The king decreed the boys would eat with him in the royal dining hall; he assigned them special rations. They would be trained for three years, and after that the King himself would assign them special duties depending on their demonstrated abilities.

Dan 1:6 Among the seventy were, Daniel (meaning God is judge), Hananiah

(meaning The Lord is gracious), Mishael (meaning Who and What is the Lord), and Azariah (meaning The Lord is my help):

Dan 1:7 Ashpenaz gave the four boys new names: to Daniel, Belteshazzar (meaning Bel's Prince - chief of the Babylonian gods); to Hananiah, Shadrach (meaning illumined by the sun god); to Mishael, Meshach (meaning who and what is Ishtar or Venus goddess of love and pleasure); and to Azariah, Abednego (meaning the servant or slave of Nebo, god of wisdom and education).

Dan 1:8 But Daniel from the Bible Doctrine stored in his right lobe decided he should not defile himself by eating at the Palace dining hall; Daniel was certain that the food and libation had not been prepared in accordance with the dietary rules proscribed in the Mosaic Law therefore he asked Ashpenaz if he might be excused from attending.

Dan 1:9 Now God Himself had made certain Ashpenaz saw Daniel as a young man with a future; Ashpenaz looked upon Daniel with favor and genuine appreciation.

Dan 1:10 And Ashpenaz said unto Daniel (because he was afraid of losing favor with Nebuchadnezzar), "I am greatly afraid of Nebuchadnezzar; he has selected what you will eat and drink; now if he sees that a diet other than that selected leaves you less healthy than the other Hebrew children, I will lose my job and maybe my life."

Dan 1:11 Then Daniel met with the Meltsar, the officer responsible for the immediate supervision of Daniel, Hananiah, Mishael and Azariah:

Dan 1:12 "I want you to let us eat only vegetables and water as a test, all you have to do is permit a trial for ten days." Daniel paused for a moment and then continued "what possibly bad can happen by feeding us vegetables and water for such a short time g?"

Dan 1:13 Daniel continued: "at the end of ten days you can check our appearance in comparison with the other Hebrew hostages who are eating at the King's table and at that time depending on what you see, you can decide to either stop the test or continue."

Dan 1:14 So Meltsar agreed and permitted them to eat only vegetables and water.

Dan 1:15 At the end of the ten days the appearance of Daniel and his companions improved, they looked in general healthier than the boys eating from the King's table.

Dan 1:16 As a result, Meltsar decided to continue their special diet of vegetables and water.

Dan 1:17 As to the four teenagers, God provided not only doctrine for their souls but He also gave them special understanding in all learning and wisdom; and Daniel was given the gift of prophecy; he was able to interpret all manner of dreams and visions.

Dan 1:18 At the end of three years, Ashpenaz accompanied the boys to the Throne room where they stood before Nebuchadnezzar.

Dan 1:19 The King then presided over an intense oral examination and to no ones surprise Daniel, Hananiah, Mishael and Azariah tested out ahead of all the other students; as a result the boys were given positions on the King's staff.

Dan 1:20 And in every subject the boys not only were considered the best students but all four were considered head and shoulders wiser than all the other magicians, and astrologers in the land.

Dan 1:21 And Daniel continued even until B.C. 536 the first year of Cyrus' reign as King of the Persian Empire.

Daniel Chapter Two



Dan 2:1 In the third year of the reign of Nebuchadnezzar, the King began to have several very troubling dreams; he was greatly disturbed. So panic stricken was the King that he developed a serious case of insomnia.

Dan 2:2 Accordingly Nebuchadnezzar summoned his best educated scribes, his best astrologers, his best diviners (men skilled in the black art of incantations) and his priests; they were told the nature of the King's problem.

Dan 2:3 The king said to them, "I had a dream which greatly troubles me and I want to know its meaning."

Dan 2:4 The men summoned to the palace bowed before Nebuchadnezzar saying in unison "O King live forever." Then the leader of the group said "now tell us the dream and we will tell you its interpretation."

Dan 2:5 The king answered "I have already issued an irrevocable decree. If you do not tell me what I dreamed and then interpret it for me, I will have you cut into pieces and your houses turned into piles of rubble where the refuse of the city will be dumped.

Dan 2:6 But if you tell me what I dreamed and then tell me its meaning, I will give you gold bullion, silver utensils and a chest full of precious stones along with a large monetary stipend and a promotion. So take a shot and tell me the dream and its interpretation."

Dan 2:7 Once more their spokesman replied, "Tell us the dream, and then we will interpret it."

Dan 2:8 Nebuchadnezzar answered, "You are simply trying to buy time, because you realize I have issued an unalterable decree "a failure to tell the dream and its interpretation will result in your deaths.

Dan 2:9 If you fail to tell me the dream, there is just one penalty for you. For you see in the past I have watched you develop misleading interpretations; I think you are simply stalling, hoping the situation will change. Tell me the dream, and then I will know that your interpretation can be trusted."

Dan 2:10 One of the more respected scholars answered, "There is not a diviner on earth who can do what the king asks! In fact we know of no king, who has ever ordered a scholar, enchanter or astrologer to tell a ruler what he dreamed.

Dan 2:11 What you are asking is frankly just too difficult. There is no human who one can reveal your dream; only the gods know what you dreamed but unfortunately the gods do not live among us."

Dan 2:12 This response made the king not just angry but livid; he exploded and summarily ordered the execution of all the wise men of Babylon.

Dan 2:13 The decree to execute all his advisors was received by Arioch, Nebuchadnezzar's Chief Executioner, he immediately led a sweeping search for all diviners and this included Daniel and his three friends.

Dan 2:14 When Arioch arrived at Daniel's palace apartment, the young Daniel met the Chief Executioner at the door; Arioch read the decree to Daniel and then Daniel answered with counsel and wisdom.

Dan 2:15 "Why is the decree being so hastily carried out?" Then Arioch told Daniel how the King had already met with the palace diviners and given each a chance to tell the King his dream.

Dan 2:16 Daniel went straight to the King's Quarters and asked permission from his

Chief of Staff to see the King; Daniel promised, "if you give me just a little more time, I will tell you what you dreamed and then I will tell you its interpretation."

Dan 21:17 Later Daniel met with his three friends and explained the entire situation.

Dan 2:18 The four in prayer asked God to make known the dream and its interpretation so that they would not be drawn and quartered with the rest of the Babylonian diviners.

Dan 2:19 The dream and its interpretation was given to Daniel in a night vision; and Daniel responded to God's revelation by praising God.

Dan 2:20 Daniel extolled the name of Jehovah God by exclaiming "Blessed be the name of God forever, for He is the source of all wisdom and might."

Dan 2:21 He went even further by proclaiming "it is Jesus Christ who controls events and breaks up time into epochs; he both raises up kings and puts them down; He gives wisdom to the wise, and more doctrine to those who desire it.

Dan 2:22 He reveals the deep and hidden things to those who know Him; God knows what is in the minds of men; and because the light dwells in Him, He can reveal everything that I, Daniel need to know.

Dan 2:23 I thank You and praise Your name, Oh God of my fathers, who has given me wisdom and has revealed to me the king's dream."

Dan 2:24 Because Daniel's mind was full of information about the King and his dream, he asked Arioch to spare the wisemen and take him to Nebuchadnezzar's quarters. He had earlier informed Arioch that he knew what Nebuchadnezzar had dreamed and was ready to interpret the dream for the great King.

Dan 2:25 Seeking further prestige for himself, Arioch hastened to the king with Daniel, asserting "I" have found a man of the captives of Judah who will tell you the interpretation of your dream."

Dan 2:26 Calling Daniel by his Chaldean name the king said "Belteshazzar have you come to tell and interpret my dream?"

Dan 2:27 Daniel was quick to answer "I know your wise men, the astrologers, the magicians and priest have been unable to tell you what you dreamed!

Dan 2:28 But let me make clear Oh King! There is a God in heaven Who reveals secrets and makes known that which will come to pass and this He has elected to do, just for you."

Dan 2:29 O king, you dreamed about several future events. While you slept on your bed the God of heaven chose to reveal to you, and you only, certain things which will come to pass hereafter.

Dan 2:30 As for me, these secret things were not revealed because I am wise or wiser than anyone else, but rather the revelation came so that you as the king might know the thoughts of your own right lobe and thus understand what went through your mind as you slept.

End Lesson