

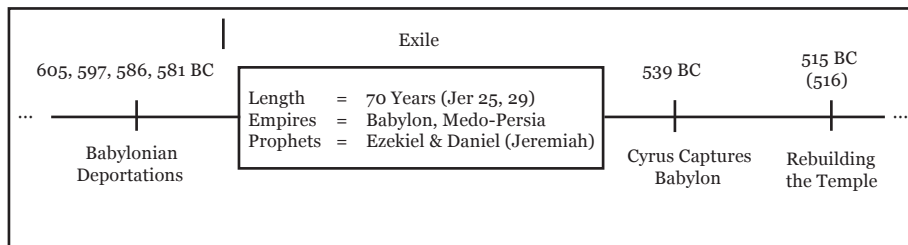
# SESSION 6

## Daniel - Part Two

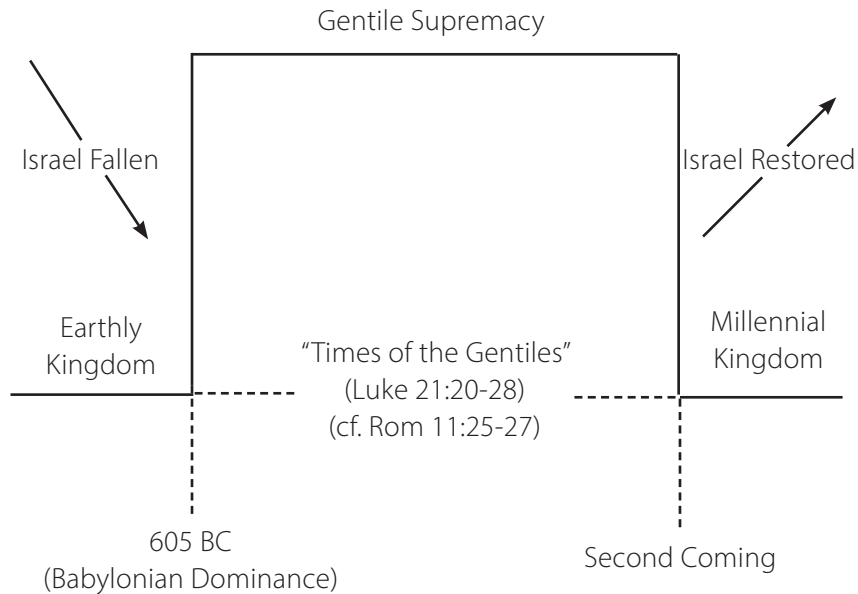
### I. PRAYER

### II. PANORAMA TIMELINE: MOVEMENT 8 ("EXILE")

#### Movement 8: Exile



### III. PROPHECY OF MESSIANIC KINGDOM



#### IV. CHART: BOOK OF DANIEL

DANIEL		
CHAPTERS 1-6	CHAPTERS 7-12	
6 HISTORICAL NARRATIVES	4 PROPHETIC VISIONS	
1. Description of Daniel ..... (1)	1. Dream of 4 Beasts ..... (7)	
2. Dream of Nebuchadnezzar ..... (2)	2. Dream of Ram, Goat, Small Horn..... (8)	
3. Demonstration of Faith ..... (3) Shadrach, Meshach, Abed-nego	3. Discussion of "Seventy Sevens"... (9)	
4. Dream of Nebuchadnezzar ..... (4)	4. Destiny of Israel's Future .....(10-12)	
5. Dinner of Belshazzar ..... (5)		
6. Den of Lions ..... (6)		
CHAPTER 1	CHAPTERS 2-7	CHAPTERS 8-12
Hebrew	Aramaic	Hebrew
Intro	Gentile Nations	Hebrew Nation
"Daniel"	"Times of the Gentiles"	Times of the Jews

#### V. BIBLICAL DEVELOPMENT

The following biblical exposition is structured according to the outline of Daniel (above). The four prophetic visions/discussions are found in Daniel 7-12.

##### A. Dream of Four Beasts (Dan 7)

Daniel 7 begins the prophetic visions section of the book. Additionally, this chapter (written in Aramaic as was chapters 2-6) completes a chiasmic structure of Daniel 2-7. Thus, chapter seven acts as a literary hinge ending one section and beginning another. Note the literary Chiasm (adapted from Goldingay, *WBC*, 157-58).

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- A Vision of Four Kingdoms and End (Dan 2) (Nebuchadnezzar)
  - B Faithfulness and Miraculous Rescue (Dan 3) (3 Friends)
  - C Judgment Presaged and Experienced (Dan 4) (Nebuchadnezzar)
  - C' Judgment Presaged and Experienced (Dan 5) (Belshazzar)
  - B' Faithfulness and Miraculous Rescue (Dan 6) (Daniel)
- (HINGE) A' Vision of Four Kingdoms and End (Dan 7) (Daniel)
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1. The heavenly intrusion (1-14)

During the first year of the co-regency of Belshazzar (with his father, Nabonidus) around 553 BC, Daniel (pushing about seventy years of age) experienced revelatory dreams and visions (7:1), the visions likely occurring during his dreams.

a. The vision of the four beasts (2-8)

Daniel 7:2-8

*Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. <sup>3</sup> Four great beasts, each different from the others, came up out of the sea. <sup>4</sup> "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a human being, and the mind of a human was given to it. <sup>5</sup> "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!' <sup>6</sup> "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule. <sup>7</sup> "After that, in my vision*

*at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.<sup>8</sup> “While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully.*

<b>“THE FOUR BEASTS OF DANIEL 7”</b>		
Beast	Designation	Description
Lion	Babylon	Lion with wings like an eagle
Bear	Medo-Persia	Bear raised up (lopsided) with three ribs in its mouth
Leopard	Greece	Leopard with four wings and four heads
Terrifying Beast	Rome	Terrifying and powerful beast with iron teeth and bronze claws
(Antichrist Kingdom)	Rome II	Ten horns and the little horn

b. The vision of the Ancient of Days (9-12)

In verse eight the little horn was described as having the eyes (intelligence) of a man and a mouth that spoke boastfully or arrogantly (8). At this point Daniel lays aside the subject of the little horn to a heavenly courtroom scene described in verses 9-12.

Daniel 7:9-10

*“As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. <sup>10</sup> A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.*

- (1) “Ancient of Days” —God the Father
- (2) Thrones—symbols of authority and sovereignty
- (3) “Fire”—descriptive of divine judgment

Daniel then saw the destruction of the little horn and the fourth beast (11-12).

c. The vision of the Son of Man (13-14)

Daniel 7:13-14

*“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. <sup>14</sup> He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.*

- (1) “Son of man”—a favorite title used by Jesus for Himself (eg. Matt 12:8, 32, 40; 16:13, 27-28; Mk 2:10; 8:31); here in Daniel describing a human (son of man) coming with the clouds and given divine authority (deity), thus a God-man or Jesus Christ.
- (2) The God-man’s dominion is everlasting and establishes a “kingdom... that will never be destroyed.” This is a fifth kingdom corresponding to the stone cut without hands.

Daniel 2:44-45<sup>a</sup>

*"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.<sup>45</sup> This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.*

2. The heavenly interpretation (15-28)

Troubled by the unfolding vision, Daniel asked an angel (cf. 7:10) the true meaning. Key insights were revealed.

- a. The four beasts are four kingdoms from the earth (17).
- b. The fifth kingdom will be received by all the saints of the Most High (a literal kingdom like the other four; commonly called the Millennial Kingdom) (18).
- c. Further details were requested by Daniel about the fourth kingdom (19 ff).

Daniel 7:23-27

*"He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.<sup>24</sup> The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.<sup>25</sup> He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time.<sup>26</sup> "But the court will sit, and his power will be taken away and completely destroyed forever.<sup>27</sup> Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'"*

<b>“COMPARISONS BETWEEN DANIEL 2 AND 7”</b>	
Daniel 2	Daniel 7
<ul style="list-style-type: none"> <li>• Nebuchadnezzar’s Statue</li> <li>• Vision to Nebuchadnezzar</li> <li>• Four Kingdoms + One</li> <li>• Four-Part Image + Stone</li> <li>• More General</li> <li>• Daniel Interpreted</li> <li>• Viewpoint of Man (Great Kingdoms)</li> </ul>	<ul style="list-style-type: none"> <li>• The Four Beasts</li> <li>• Vision to Daniel</li> <li>• Four Kingdoms + One</li> <li>• Four Beasts + Son of Man</li> <li>• More Detailed</li> <li>• Angel Interpreted</li> <li>• Viewpoint of God (Beastly, Immoral)</li> </ul>
*Adapted from Constable, <i>Notes on Daniel</i> , 97.	

### **B. Dream of the Ram, Goat, Small Horn (Dan 8)**

Beginning with Chapter 8, Aramaic is no longer the language of the writer (the start of the Aramaic section was Dan 2-7). The purpose of switching back to Hebrew may have been related to the subject matter of Daniel 8-12, namely the coming events related to the Jews and their nation.

The focus of this chapter (Dan 8) relates primarily to the coming Medo-Persian and later Greek empires and their influence upon Israel the nation.

1. The Heavenly Intrusion (8:1-14)
  - a. Account of the setting (1-2)

Daniel 8:1-2

*In the third year of King Belshazzar’s reign, I, Daniel, had a vision, after the one that had already appeared to me.<sup>2</sup> In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal.*

- (1) King Belshazzar's third year would have been around 551 (or 550) BC. Daniel 5 records (out of chronological sequence) his death at the hands of the Medo-Persians.
  - (2) Daniel would have been around 70 years of age at this point in time.
  - (3) Daniel's vision transported him from Babylon to Susa, capital of the Persian empire (some 200 miles east of Babylon).
- b. Account of the vision: ram, goat, small horn (3-14)
- (1) "Ram" (3-4)

Daniel 8:3-4

*I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. <sup>4</sup> I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great.*

The ram represents the Medo-Persian empire. Daniel 8:20 clearly states, "The two-horned ram that you saw represents the kings of Media and Persia." This corresponds to the Daniel 7 vision of a bear.

Daniel 7:5

*"And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'"*

Note the following chart that compares these two visions, bear and ram, as corresponding to Medo-Persia.



<b>The Bear and The Ram</b>		
Daniel 7	Daniel 8	Significance
"Bear"	"Ram"	Medo-Persia
Two Sides	Two Horns	Media and Persia (alliance)
One Side Raised	One Horn Higher	Persia over Media (more prominent)
Three Ribs in Teeth (Babylon, Lydia, Egypt)	Pushed West, North, South (Babylon, Lydia, Egypt)	Conquered Countries

(2) "Goat" (5-8)

Daniel 8:5-8

*As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. <sup>6</sup> It came toward the two-horned ram I had seen standing beside the canal and charged at it in great rage. <sup>7</sup> I saw it attack the ram furiously, striking the ram and shattering its two horns. The ram was powerless to stand against it; the goat knocked it to the ground and trampled on it, and none could rescue the ram from its power. <sup>8</sup> The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven.*

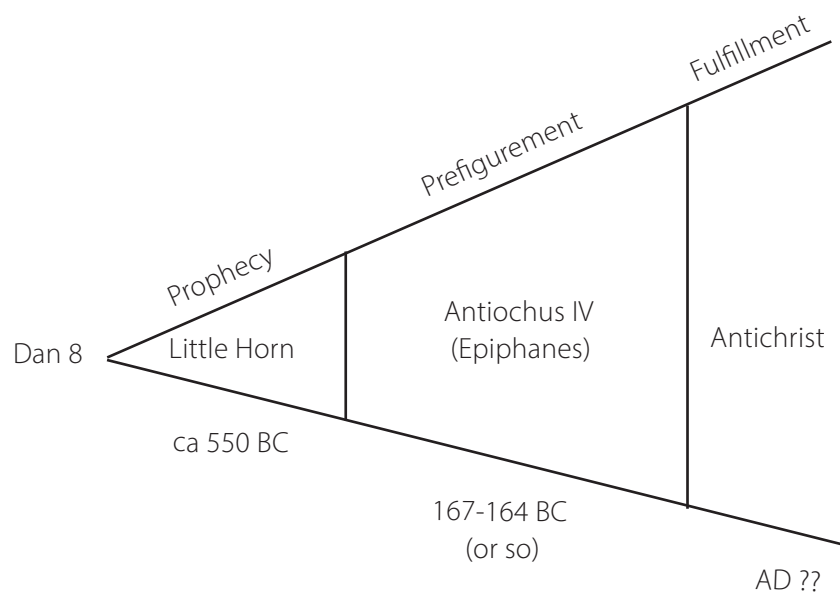
Like the previous ram vision, this vision of a male goat represented the rise and prominence of the Greek empire extending to the ancient near east. This vision ("goat") corresponds to the earlier vision of the leopard in Daniel 7. Note the following comparative chart.

The Leopard and the Goat		
Daniel 7	Daniel 8	Significance
"Leopard"	"Goat"	Greece
Given Authority to Rule	The Whole Earth	Extent of Conquest
Four Wings	Without Touching the Ground	Swiftness of Conquests
	(Goat) Prominent Horn	Alexander the Great
Four Heads	Four Prominent Horns	Successors to Alexander
	Little Horn Emerges	Antiochus IV (Epiphanes)

(3) "Little Horn" (9-14)

Prophetically points to the rise of Antiochus IV (Epiphanes), a successor in the line of Seleucus (one of the four of the divided Alexandrian empire). **Note that this does not correspond to the little horn of Daniel 7 which is related to the Roman empire.**

Verses 9-14 describe the future activities of the little horn (Antiochus IV) and his persecution of the Jews, desecration of the temple, and other acts of violence. While scholars debate the specifics of the fulfillment (when does the 2,300 days begin and end?), the fulfillment of the prophecy occurs around 167-164 BC. Theologically and prophetically, Antiochus IV prefigures the far future Antichrist described in Revelation. The following diagram shows the correlation.



2. The Heavenly Interpretation (8:15-27)

Key insights of the interpretation include:

- a. Gabriel, the angel, related the meaning of the vision to Daniel (15-16).
- b. Vision concerned “the time of the end” (or verse 26: “distant future”) which relates well to the prefigurement/fulfillment theme (as seen in the above diagram).
- c. Details concerning the ram, goat, and little horn are related.

Daniel 8:26-27

*“The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”<sup>27</sup> I, Daniel, was worn out. I lay exhausted for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding.*

### C. Visitation by Gabriel: “Seventy Sevens” (9:1-27)

#### 1. Prelude (1-3)

Daniel 9:1-3

*In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom—<sup>2</sup> in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.<sup>3</sup> So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.*

#### 2. Prayer (3-19)

Realizing that certain prophecies of Jeremiah declared a seventy year total captivity (Jer 25:11-12; 29:10-14; cf. 2 Chron 36:21), and further realizing that the exiled nation had not experienced national confession or repentance for the sins that led to the exile, Daniel takes on the role of intercessor for the nation and prays. Note the elements of his prayer:

- Confession (4-14): “we have sinned”  
“we have done wrong”  
“we have turned away”  
“we have not listened”  
“we are covered with shame”  
“we have rebelled” (so on)
- Petition (15-19): “turn away your anger”  
“(turn away) your wrath”  
“hear... prayers and petitions”  
“give ear, O God”  
“open your eyes and see”  
“O Lord, forgive”

Daniel 9:17-19

*“Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary.<sup>18</sup> Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy.<sup>19</sup> Lord,*

*listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name."*

3. Prophecy (20-27): "SEVENTY SEVENS"

a. The powerful messenger (20-23)

Daniel 9:20-23

*While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill—<sup>21</sup> while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.<sup>22</sup> He instructed me and said to me, "Daniel, I have now come to give you insight and understanding.<sup>23</sup> As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision...*

b. The powerful message (24-27)

(1) The prophecy; in general terms (24)

Daniel 9:24

*"Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place."*

(a) "Seventy sevens" refers to sevens of years (as in Dan 9:1-2), thus 490 prophetic years in total (using the Hebrew standard of a 360 day prophetic year).

(b) Focal point of the prophecy is about "your people" (Jewish) and "your holy city" (Jerusalem).

(c) The purpose of the prophecy is seven-fold:

- "to finish transgression"
- "to put an end to sin"
- "to atone for wickedness"
- "to bring in everlasting righteousness"

- “to seal up vision and prophecy”
- “to anoint the most holy”

While scholars differ, these six things which are for the Jewish people (and Jerusalem) have not been completely fulfilled or realized for them. These six will be fulfilled by the end of the “seventy sevens” in conjunction with the Second Coming of Christ.

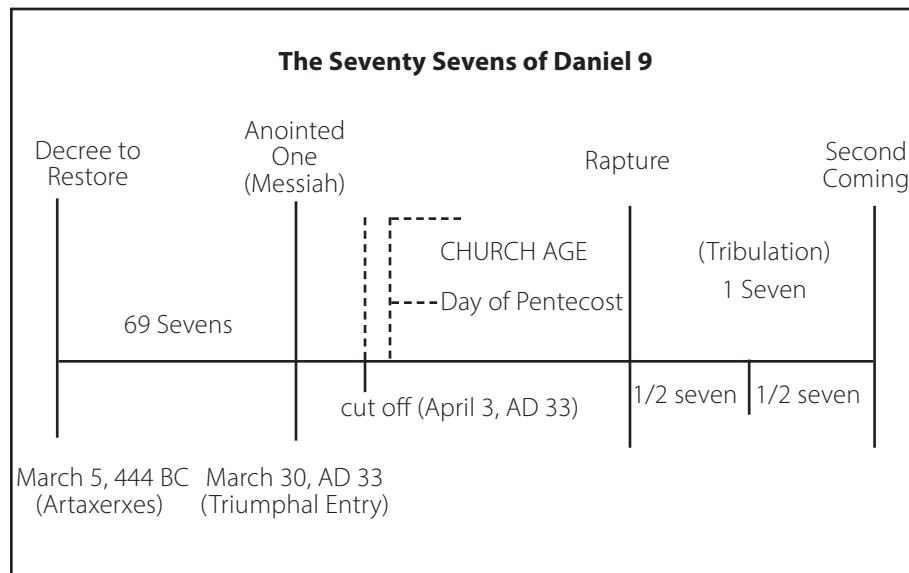
(2) The prophecy: in specific terms (25-27)

Daniel 9:25-27

***“Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. <sup>27</sup> He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”***

- (a) The prophetic clock begins with the issuing of the decree “to restore and rebuild Jerusalem.” That began with the decree of the Persian king, Artaxerxes on March 5, 444 BC (cf. Neh 2:1-8).
- (b) At the close of seven sevens and sixty-two sevens (i.e. sixty-nine sevens or 483 prophetic years), the Anointed One (i.e. Messiah) will come (a literal date of March 30, 33 AD). Soon after the Anointed One would be “cut off” (crucified on April 3, 33 AD).

- (c) There appears to be a gap between the sixty-ninth and the final seventieth seven (a seven year period). In light of the nation's refusal to embrace Jesus as the promised Messiah-King, God has postponed fulfillment of certain OT prophecies until the nation repents (this may likely be a large part of the seven year tribulation).
- (d) The seventieth seven speaks of a ruler (in the far future) that will make a covenant of peace, break it after 3 1/2 years (midway through the final "seven"), and "set up an abomination that causes desolation" (prefigured historically by Antiochus IV - Epiphanes).



**D. Vision of Israel's Future (10:1-12:13)**

- 1. Daniel's vision (10:1-11:1)
  - a. The setting (10:1-3)
 

Daniel 10:1-3

*In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Beltshazzar). Its message was true and it concerned a great war. The understanding of the message came to him*

*in a vision. <sup>2</sup>At that time I, Daniel, mourned for three weeks. <sup>3</sup>I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.*

- (1) "Third year of Cyrus" would have been in 536 BC. Daniel would be in his eighties at this point.
- (2) The subject of the revelation (disclosure) was "a great war." Details of the subsequent vision will follow.
- (3) The impact on Daniel was devastating. He mourned and fasted for three weeks.

b. The vision of a man (10:4-9)

Daniel was literally standing by the Tigris River when he had a vision of a man "dressed in linen" (4-5). The splendor of the man could be the description of an exalted angel (say some Christian commentators and Jewish scholars). But the description coupled with his words (particularly v. 13) lead some to believe this to be the preincarnate Son of God.

Daniel 10:7-9

*I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. <sup>8</sup>So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. <sup>9</sup>Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.*

c. The subject matter of the vision (10:10-14)

The heavenly messenger rouses Daniel from his sleep, addresses him as one "highly esteemed" and begins to speak.

Daniel 10:12-14

*Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in*



*response to them. <sup>13</sup> But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. <sup>14</sup> Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.”*

- d. The strengthening of Daniel (10:15-11:1)  
The vision overcomes the aged prophet/administrator. The heavenly messenger strengthens Daniel to hear the specifics of the vision.
2. Prophetic revelations: near future (11:2-35)  
The prophecies of verses 2-35 refer to certain events in the life of the Jewish nation preceding the coming of the Messiah (in His first coming). These prophetic events include:
- a. Announcing the rise of **three more Persian kings** (Cambyses, Pseudo-Smerdis, Darius I) and a fourth (Xerxes) who would invade Greece (11:2-3).
  - b. Announcing the rise of a **mighty king of Greece** (Alexander) who would rule (including Israel) in great power before the breakup of his empire into four parts (11:3-4).
  - c. Announcing or focusing on two of the four parts: the **king of the South** (Ptolemy I - Ptolemaic Empire) in Egypt; the **king of the North** (Antiochus - Seleucid Empire) in Syria and Mesopotamia. Verses 5-20 traced the alliances, then the warfare between the rival empires.
  - d. Announcing the rise of the **“contemptible person”** known historically as Antiochus IV (Epiphanes). He will have a failed attempt to capture the king of the South, but in anger will attack Judea and Jerusalem, desecrate the temple, offer pagan sacrifices, and commit “the abomination that causes desolation” (v.31).

3. Prophetic revelations: far future (11:36-12:4)

The prophetic revelation (disclosure) of Daniel 9:24-27 prophesied events to come specific to the Jews. Verses 24-26 completed the first sixty-nine sevens. But what of the seventieth seven of verse 27? This refers to events near the Second Coming of Christ far yet in the future "last days." This seventieth seven is also referred to as the seven year Tribulation. Daniel 11:36-12:4 highlights some key events of that period.

From verses 21-35 (the prophecy concerning Antiochus Epiphanes with him foreshadowing a yet future, like-minded ruler), the next verses 36-45 jump to the far future.

Daniel 11:36

***"The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.***

The identity of this "king" is described throughout the Scriptures in a number of ways:

- "Little horn" (Dan 7)
- "Ruler who will come" (Dan 9:26)
- "Man of lawlessness" (2 Thess 2:3-12)
- "Antichrist" (1 Jn 2:18)
- "Beast" (Rev 11-20)

This leader will exalt himself, initiate warfare, and attack Jerusalem. Daniel 11:36-12:4 prophetically describes some of his infernal activities.

Donald Campbell describes these activities as 12 facts about "the king":

1. Act in self-will (36)
2. Exalt himself (36)
3. Magnify himself above other gods (36)
4. Blaspheme the true God (36)
5. Prosper for a time (36)

6. Exhibit himself as irreligious person (37)
7. Display confidence in military might (38-39)
8. Be challenged as to his military might (40)
9. Be initially victorious in battle (40-43)
10. Face later renewed conflict (44)
11. Be headquartered in Jerusalem (45)
12. Will come to an end (45)

Daniel 12:1-4

*"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. <sup>2</sup> Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. <sup>3</sup> Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. <sup>4</sup> But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge."*

- a. Michael (angelic prince) will arise to protect God's people.
- b. Believers (names found in the Book of Life) will be rescued.
- c. Resurrected dead (both believers and non-believers) will be raised for judgment.

Note the following chart on the judgments described in the Word of God.

<b>JUDGMENTS IN THE SCRIPTURES</b>						
<b>JUDGEMENT</b>	<b>TIME</b>	<b>PLACE</b>	<b>PERSONS</b>	<b>BASIS</b>	<b>RESULTS</b>	<b>SCRIPTURE</b>
Believers' works	Between Rapture and Second Coming	<i>Bema</i> of Christ	Believers in Christ	Works and walk of the Christian life	Rewards or loss of rewards	1 Cor 3:10-15; 2 Cor 5:10
Old Testament saints	End of Tribulation/ Second Coming		Believers in Old Testament times	Faith in God	Rewards	Dan 12:1-3
Tribulation saints	End of Tribulation/ Second Coming		Believers of Tribulation period	Faith in and faithfulness to Christ	Reign with Christ in the Millennium	Rev 20:4-6
Living Jews	End of Tribulation/ Second Coming	Wilderness	Jews who survive the Tribulation	Faith in Christ	Believers enter the Kingdom; rebels are purged	Ezek 20:34-38
Living Gentiles	End of Tribulation/ Second Coming	Valley of Jehoshaphat	Gentiles who survive the Tribulation	Faith in Christ as proved by works	Believers enter the Kingdom; others go to Lake of Fire	Joel 3:1-2; Matt 25:31-46
Satan and fallen angels	End of Millennium		Satan and those angels who follow him	Allegiance to Satan's counterfeit system	Lake of Fire	Matt 25:41; 2 Peter 2:4; Jude 6; Rev 20:10
unsaved people	End of Millennium	Before the Great White Throne	Unbelievers of all time	Rejection of God	Lake of Fire	Rev 20:11-15
* Taken from C. Ryrie, <i>Basic Theology</i> , 602.						

4. A final word (12:5-13)

Daniel 12:5-6

***Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. <sup>6</sup> One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"***

The question basically addressed this. How long will the previously described things (Dan 11:3-12:4) last? The answer was "for a time, times, and half a time" (1260 days per 30 day prophetic months). This corresponds to the latter half of the Great Tribulation or the last half of the seventieth seven.

But there was more to say.

Daniel 12:11-12

***"From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. <sup>12</sup> Blessed is the one who waits for and reaches the end of the 1,335 days.***

The earlier general description of a time element is expanded by 30 days to a total of 1290 days. Perhaps the extra 30 days refer to the time of the actual judgment (cf. also Matt 25:31-46). Further, a blessing is pronounced upon the one (of that time) who waits for and reaches 1335 days (an additional 45 days). Perhaps this refers to the official inauguration of Jesus at the Messianic King's coronation and establishment of the Messianic, Davidic Kingdom. This is speculative but reasonable.

Thus ends the Book of Daniel.

## VI. TAKEAWAYS

### A. God's Sovereignty

Through the development of biblical prophecy outlined in Daniel, it becomes clear that God is in sovereign control of human events. As Nebuchadnezzar had to learn the hard way, "the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes" (Dan 4:25<sup>b</sup>).

### B. Faithfulness

Faithfulness to God alone (as evidenced by Daniel and his three friends) brings blessings even in the face of adversity.

### C. One Lord

Believers do not bend the knee before false gods or idols... not in the days of Daniel and not in the prophetic days of the future.

We have but one Lord.

Philippians 2:9-11

*Therefore God exalted him to the highest place and gave him the name that is above every name,<sup>10</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.*

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