

Study Outline of Daniel

Daniel = God is my judge

He was a part of the 606 BC Babylonian siege of Jerusalem and prophesied into the time of the Persian Empire (536 BC).

He is a historical person – Ezekiel 14:14, 20; Matthew 24:15-16; Mark 13:14

His book is not in chronological order, but the first four chapters are.

Daniel is called “greatly beloved” three times (9:23; 10:11, 19).

- 1:1-2 – The historical setting.
 - Babylon attacked Jerusalem on three separate occasions – 605, 597, 586 BC. Nebuchadnezzar reigned from 605-562 BC.
 - 2 Kings 24:1-4 and 2 Chronicles 36:5-7 record the events.
- 1:3-7 – Nebuchadnezzar chooses men from captivity to serve in his court.
 - Daniel and his three friends are chosen (v. 6) and were given Chaldean names (v. 7).
 - Eunuchs were typically men and/or boys who had been captured in battle and castrated. They were used as guardians for kings and their harems (Est. 2:1-4).
- 1:8-14 – Daniel’s purpose (intention).
 - Those who were chosen were put on a special diet, but Daniel refused and presented a contest in this regard (v. 11-14).
 - Verse 9 is significant! There is no doubt that this is the providence of God (Pro. 16:7).
- 1:15-16 – The results of the contest.
- 1:17 – God’s blessing upon Daniel, Hananiah, Mishael, and Azariah. *Learning* = books, documents. *Wisdom* = skill, prudence.
- 1:18-21 – Nebuchadnezzar’s choice.
 - Verse 20 is a commentary on the providence of God. Very similar to Joseph in Egypt (Gen. 39).
 - Verses 1 and 21 date the book.

Study Outline of Daniel

- 2:1-9 – Nebuchadnezzar’s efforts to have his dream interpreted.
 - Magicians – an engraver, an occult writer. Astrologers – necromancers. Sorcerers – magic worker.
 - From 2:4-7:28 the book was written in Aramaic, not Hebrew. These people that were responding to the king’s request were responding in official court language of Chaldea and Daniel records it in the same way (1:4).
 - These men attempt to bide their time by asking what the dream was. This also shows that they were dealing in “fake news.”
- 2:10-13 – Nebuchadnezzar doesn’t like the answer!
- 2:14-18 – Daniel requests time from the king and from God.
- 2:19-23 – God revealed the dream to him and he praised God for it.
- 2:24-30 – Daniel is brought before the king, with the interpretation, and gives the credit to God (v. 27-28).
- 2:31-35 – Daniel describes the dream.
- 2:36-45 – Daniel interprets the dream.
 - Head of gold = Babylon (v. 38).
 - Chest and arms of silver = Persia.
 - Belly and thighs of brass (bronze) = Greece.
 - Arms/legs/feet toes of iron and clay = Rome.
 - It was to be “in the days of these kings” that the kingdom of God would be established (v. 44).
 - Notice the specificity of verse 44! Daniel addressed the when, who, what, how long, and how of the kingdom of God.
- 2:46-49 – Daniel and his friends are advanced in the kingdom of Babylon.

Study Outline of Daniel

- 3:1-7 – Nebuchadnezzar’s golden image.
 - It is thought that this image is related to 2:38 – “thou art this head of gold.”
 - It was 90’ tall and 9’ wide! The “command” to worship comes to all people (v. 4-6).
- 3:8-12 – Daniel’s friends refuse to bow down. The Chaldeans were probably resentful of these men because they had been chosen to serve in the king’s court.
- 3:13-15 – Rage = violent anger!
- 3:16-18 – The reply of Shadrach, Meshach, and Abednego.
 - They had absolute faith that, if they were thrown into the furnace, that God was able to deliver them.
 - If we’re not delivered, we still won’t bow!
 - 1 Corinthians 10:13; 2 Timothy 4:16-18.
- 3:19-23 – The furnace prepared and the three men are thrown in.
- 3:24-25 – The three survive the furnace and a fourth appears. The KJV and NKJ reads, “Son of God.” It is probably a reference to an angel, not the Word. The Hebrew reads that the fourth was “like a son of the gods.” In verse 28 the Hebrew word *malak* is used to describe this fourth being. 6:22 uses the same language.
- 3:26-30 – Nebuchadnezzar’s reaction.
 - His experiences with these Jews have an impact on him (4:1-3).
 - It appears, however, that he did not lose his paganism (v. 28-29).

Study Outline of Daniel

- 4:1-18 – Nebuchadnezzar’s second dream.
 - The language of verses 2-3 is probably because of the influence of Daniel.
 - He gave the Chaldean interpreters a chance, but they again failed (v. 4-7).
 - Daniel is summoned (v. 8-9). Verse 9 indicates that Nebuchadnezzar was still paganistic and polytheistic.
 - Verses 10-17 record the dream.
- 4:19-27 – Daniel interprets the dream.
 - Notice Daniel’s desire at the end of verse 19!
 - Verses 10-12 are explained in verses 20-22. The great tree is Nebuchadnezzar.
 - Verses 13-14 are explained in verses 23-25. The humiliation of the king was a “decree of the Most High” (v. 24). This was not a military revolt by one of his enemies. The purpose is stated in verse 25. The “watcher” or “holy one” seems to be a reference to an angel (v. 13, 23). The meaning of “till seven times pass over” is not known (days, weeks, years). The significance is in the purpose.
 - Verses 15-16 are explained in verses 26-27. When it ended the kingdom would still be his (v. 26). Verse 27 reveals that Daniel cared for his king and wanted him to do what was right.
- 4:28-33 – The prophecy is fulfilled.
 - Verses 28-30 show that Nebuchadnezzar had a short memory!
 - “Until thou know...” He had given ample warnings!
- 4:34-37 – Nebuchadnezzar’s response.
 - It seems that he was “converted” (v. 37).
 - The order of the book now changes. 7, 8, 5, 6 (7:1; 8:1; 5:30, 31).
 - Then 11, 10, 12, 9 (11:1; 10:1; 9:1).

Study Outline of Daniel

As noted earlier, Daniel is not in chronological order. Chapters 1-4 record events during the reign of Nebuchadnezzar. Historically, the Babylonian throne went to his son, Evil-merodach for 2 years (2 Kg. 25:27-30), his son-in-law, Neriglissar for four years; then Nebuchadnezzar's grandson, Belshazzar became king. This is where chapters 7-8 come in order, then 5-6. At Belshazzar's death, Darius the Mede "received the kingdom" (5:30-31).

- 7:1-8 - Daniel's dream of the four beasts.
 - Each beast was "diverse one from another." The kingdoms that these beasts represent would contribute something unique to the Kingdom of God. Babylon – synagogues; Persia – respect for law; Greece – universal language; Rome – ease of travel and eventual political protection for persecuted Christians.
 - 1st beast – like a lion with eagle's wings. 2nd beast – like a bear with three ribs in his mouth. 3rd beast – like a leopard with four wings and four heads. 4th beast – "dreadful and terrible." Iron teeth and ten horns. Among the ten another horn came up that took out three of the others. This little horn had the eyes of a man and a mouth.
 - As we will see in verses 15-26 the meaning of this dream is the same as Nebuchadnezzar's dream from chapter 2.
- 7:9-14 – The vision of the "Ancient of Days" and the "Son of Man."
 - The current political situation of God's people would not always continue. The kingdom of Israel was an earthly kingdom. The kingdom of Christ is a spiritual kingdom that is not involved in physical battles or political control of the world.
 - Ancient of days = the eternal nature of God. White garment and hair = judgmental purity and prudence. Throne of fire = God's divine justice. The thousands upon thousands are God's angels (Heb. 1:7, 14). Verses 10-12 show Daniel that justice would come from the Ancient of Days.
 - It was during the time of the 4th beast that the Son of Man would be given a Kingdom. This was accomplished at the resurrection and ascension of Christ – Acts 1:9-11 and Mark 16:19.
 - This chapter shows that Christ has a Kingdom now and is King now!
- 7:15-27 – The meaning of the fourth beast is told to Daniel.
 - Verses 17-18 are easy to understand. Similar to Daniel 2.
 - Verses 19-25 is the explanation of the fourth beast. The Roman Empire was different from all others because it was a form of a republican government. The interpretation of who the 10 kings, the three put down, and the little horn are quite varied! A characteristic of this "beast" was his war with the saints (v. 21) and his blasphemy of God (v. 25). This would happen for "a time and times and the dividing of time" (v. 25). Some

believe this to be a reference to three and a half centuries of Roman persecution against the church. Around AD 320 Constantine recognized Christianity as a “legal” religion.

- Verses 26-27 reveal that, ultimately, God’s kingdom would be both victorious and universal in nature.

Study Outline of Daniel

Chapter 8 – Daniel’s vision of future events about Medo-Persia and Greece.

Table of Daniel’s age:

Captivity – 16 years old. Nebuchadnezzar reigned 43 years. Daniel would be 59.

Evil-merodach’s reign – 2 years. Daniel 61.

Neriglissar’s reign – 4 years. Daniel 65.

Laborosoarchod’s reign – 1 year. Daniel 66.

Nabonidus’ reign – 3 years. Daniel 69.

Nabonidus/Belshazzar’s reign – 3rd year (chapter 8). Daniel 72.

- 8:1-4 – A ram with two horns. The ram represents Cyrus as he was conquering regions all around him. Medo-Persia lasted from about 536 BC – 359 BC. Explained in verse 20.
- 8:5-7 – A male goat confronts the ram and tramples him. Explained in verses 21-22.
- 8:8–12 – The male goat gains strength and impacts God’s people. A “little horn” grew out of these four. Most people agree that this is a reference to Antiochus Epiphanes – meaning “god manifest.” (Josephus wrote of him in “Wars of the Jews” Book 1, 1:32-33. “This is a prophecy of the rise of Alexander the Great (336-323 BC) and Greece. These events occurred about 150 after Cyrus. Verse 22 shows that the four horns represent the kingdom being divided among four generals of Greece (Cassander, Lysimachus, Seleucus, Ptolemy). “Alexander the Great (356–323 BC) died suddenly at the age of 32, leaving no apparent heir or appointed successor. Some 40 years of internecine conflict followed his death, as leading generals and members of Alexander’s family vied to control different parts of the vast empire he had built. The Battle of Ipsus, fought in Phrygia, Asia Minor (present-day Turkey) in 301 BC between rival successors, resulted in the empire’s irrevocable dissolution. This late-19th century map in Latin shows the four main kingdoms that emerged after the battle. The kingdom of Cassander (circa 358–297 BC), consisted of Macedonia, most of Greece, and parts of Thrace. The kingdom of Lysimachus (circa 361–281 BC), included Lydia, Ionia, Phrygia, and other parts of present-day Turkey. The kingdom of Seleucus (died 281 BC; later the Seleucid Empire), comprised present-day Iran, Iraq, Syria, and parts of Central Asia. The kingdom of Ptolemy I (died 283 BC) included Egypt and neighboring regions.”
- 8:13-14 – The length of the little horn’s persecution against Jerusalem. According to Josephus it lasted for 3 years during Antiochus’ siege of Jerusalem. Notice the “daily sacrifice” (v. 13 – Ex. 29:38-39). 2,300 days divided by 2 daily sacrifices = 1,150 days or 3 years. Verses 23-25 further describe this period of history.
- 8:26-27 – The vision sealed because it is “for many days,” i.e., a future events.

Study Outline of Daniel

Chapter 5 – Belshazzar, Nebuchadnezzar’s grandson, is now on the Babylonian throne. These events occur around 536 BC (5:30-31). Daniel would have been about 84 years old.

5:1-4 – Belshazzar has a drinking, idolatrous party and used the drinking vessels from the temple of God.

5:5-9 – Handwriting on the wall causes Belshazzar’s appearance to change (v. 6). “Third ruler” – Belshazzar and Nabonidus, his father, were coregents of Babylon.

5:10-12 – Daniel is once again summoned.

5:13-16 – The offer made to Daniel.

5:17-21 – Daniel speaks of Nebuchadnezzar’s experience as recorded in chapter 4 and touches on his arrogance.

5:22-24 – Belshazzar had yet to learn the lessons that his grandfather had learned. Notice, “though thou knewest all this” (v. 22).

5:25-31 – The interpretation of the handwriting on the wall. Babylon would be usurped by the Medo-Persians at the death of Belshazzar.

6:1-9 – A plot to destroy Daniel out of envy (v. 4-5).

6:10-17 – Daniel continued his custom in spite of the decree. Darius is caught in unintended consequences (v. 14). Verse 14 shows the impact that a godly man can have on the ungodly. Notice the king’s faith (v. 16).

6:18-23 – Daniel survives the night because (1) God sent an angel and (2) Daniel was “innocent” (purity) before God and (3) he had not done anything against the king.

6:24 – Those who plotted against an innocent man reaped what they had sown!

6:25-28 – Another decree from Darius. Unfortunately, the Bible and history is silent on the “conversion” of Darius.

Study Outline of Daniel

The kingdoms changed at the death of Belshazzar (5:30) and the Medo-Persian king Darius took over (5:31). 6:1-3 shows the “cabinet” of the new empire. Chapter 11 records events from the 3rd year of Darius the Mede. Darius the son of Ahasuerus (9:1) is a different Darius.

Here’s the chronology – 1, 2, 3, 4, 7, 8, 5, 6, 11, 10, 12, 9

Chapter 11 is a panoramic view of Persia’s future history.

11:1-2 – Three kings yet to come...they were Cambyses, Smerdis, Darius Hystaspes. The 4th king (richer than they all –v. 2) is a reference to Xerxes, aka Ahasuerus. This is the king of the book of Esther.

11:3-4 – A great king shall rise up. Alexander the Great of Greece. He died as a young man and had no heir to the throne. His kingdom was divided among his four generals – Cassander, Lysimachus, Antigonus, and Ptolemy.

11:5-6 – King of the South = Ptolemy of Egypt. King of the north = Antiochus of Syria. Syria and Egypt had been at war and to end it there was a marriage between Ptolemy’s daughter (Bernice) and Antiochus.

11:7-8 – Bernice’s brother would become king of Egypt and defeat the Syrians.

11:9-12 – War again would happen between Egypt and Syria and Egypt would win. Verse 12 shows that the victory would not last.

11:13-19 – The battle between the north (Syria) and South (Egypt) would be ongoing.

11:20 – Seleucus IV would take the throne from Antiochus III, but was poisoned.

11:21-24 - Antiochus IV took Seleucus’ place after he was poisoned.

11:25-30 – Antiochus would begin another war with Egypt (Ptolemy Philometer) in an effort to unify the kingdoms under himself. Ptolemy was betrayed by his own (v. 26).

Both were working for their own goals (v. 27). Antiochus would turn against the Jews (v. 28).

11:31-35 – Antiochus would persecute the Jews.

11:36-40 – Antiochus would do whatever he wanted. The only “god” he was concerned about was himself.

11:41-45 – Antiochus would continue to try to expand his kingdom beyond Jerusalem (Edom, Moab, Ammon – v. 41). Ultimately, his kingdom would come to an end.

Study Outline of Daniel

At the time of this chapter, some of the captive Jews had already returned to Jerusalem. The 70 years of captivity were finished and Daniel was in his late 80s. 2 Chronicles 36:22-23.

10:1-9 – Daniel receives a vision.

- The ASV includes that a “great warfare” was in this vision. The text does not tell what it refers to. He was troubled and went on to mourn and fast for three weeks.
- This “certain man” is an angel of God sent with a message. Those who were with Daniel didn’t see the vision, but were filled with terror and left (v. 7).

10:10-14 – Daniel’s interaction with the angel.

- Daniel is called “greatly beloved” (v. 11, 19).
- His being heard “from the first day” (v. 12) is a reference to the three weeks of fasting and mourning.
- Psalm 34:15-18.
- Verses 13-14 imply the activity of angelic beings in the affairs of kingdoms.
- We know that angels are God’s “ministers” (Ps. 103:20-21; Heb. 1:14). We also know that angels operated in a miraculous fashion as recorded in Scripture (Dan. 6; Acts 5, 12). They are a “higher” class of being than we (Ps. 8:5) and are not limited by physics as we are. They are spiritual beings who serve at God’s pleasure. Some sinned and fell (Jude 6). Only two are named – Michael, Gabriel.
- Verse 14 and the “latter days” is important. The things Daniel was seeing were prophecies that reached far into the future and they concerned “thy people.”

10:15-21 – Daniel is strengthened by the angel.

- The visions had to do with Greece, Persia, and the Jewish people in the future.
- Only this messenger and Michael were involved with the forces of other kingdoms. No details are given. This messenger is reassuring Daniel of God’s activity and power “in the kingdoms of men.”

12:1-4 – Further future vision of God’s people.

- “At that time” is connected to the prophecies of chapters 10-11. Those chapters speak of events concerning Persia, Greece, which ultimately led to Rome – during which time the church would be established. I believe this is a reference to the establishment of the church, which had been promised through the seed of Abraham, Isaac, and Israel. They were currently under great persecution, but in the future God’s cause would be resurrected. Verse 4 shows this to be the end of the book.

12:5-8 – How long shall the fulfillment of these wonders be?

- There is another vision of two angels and a time frame is given for the fulfillment of the wonders Daniel has seen.

- The Jewish people still had some difficult times to look forward to. Biblically, 7 is a number of fullness/completion. It seems that 3 ½ (times (2), time (1), half a time – v. 7b) is an undetermined amount of time. The oppression that would come against God's people would not be a complete end for them.

12:9-13 – What shall be the end of these things?

- Daniel is told to go his way because the visions were over. God's people would be "refined" by captivity and persecution, while the wicked would not.
- The daily sacrifice is mentioned here again as being "taken away." That happened under Antiochus Epiphanes during the intertestament period, but it also happened under the Roman general Titus when he destroyed Jerusalem in AD 70.
- Also significant is the "abomination that makes desolate." That too is mentioned in 11:31 in reference to Antiochus. It is also mentioned by Jesus in reference to the destruction of Jerusalem (Matt. 24:15; Mk. 13:14; Lk. 21:20).
- This is a very difficult text to understand and could be understood in both time frames.
- Daniel is comforted in verse 13. He would not see all the terrible events that were yet to impact his people, the Jews.

Study Outline of Daniel

1 Peter 1:10-12 – Peter was talking to Christians about the salvation of their souls in this context.

Perhaps this can help us understand some of the things that Daniel saw.

9 – Chronologically, this would be Daniel's last recorded vision. Darius the son of Ahasuerus would be a reference to Darius Hystaspes (526-523 BC). He reigned from 522-486 BC). This prophecy is in about 526-525 BC.

9:1-2 – Daniel was reading Jeremiah!

- Jeremiah 25:8-12.

9:3-19 – Daniel's prayer of national confession of sin and begging for God's mercy after the 70 years of captivity.

- Notice all the times Daniel uses "we" and "us" and "our" in these verses.
- 2 Chronicles 7:14.

9:20-23 – Gabriel was sent to deliver a message about God's people.

9:24 – The language of this verse is indicative of the role of Jesus Christ. The Hebrew here reads "seventy sevens," equaling 490 years. Six things would be accomplished in that period of time.

9:25 - This period of 490 years would begin when the command to "restore and build Jerusalem" went forth. This command happened in the days of Nehemiah under the oversight of Artaxerxes Longimanus (reigned from 465-425 BC). Nehemiah 2:1-6 – the 20th year of Artaxerxes would be approximately 445 BC. Daniel is seeing this vision in 525 BC. The 70 weeks are divided into 3 sections (v. 25-27).

- Verse 25a - 7 weeks = 49 years to rebuild the city during "troubled times". These difficult times are recorded in the book of Nehemiah.
- Verses 25b-26 - 62 weeks = 434 years. Messiah will be cut off during this time. Isaiah also prophesied that the Messiah would be "cut off" from the land of the living (53:8). The destruction of the city and the sanctuary is a reference to AD 70, when the Roman general Titus destroyed Jerusalem. Jesus spoke of this too (Matt. 24:15-22).
- Verse 27 – 1 week = When the Messiah was "cut off," His will came into effect (Heb. 9:16-22). The sacrifices that were brought to an end were the sacrifices of Moses' law (Heb. 7:11-14). After all these events the abominations would be poured out i.e., the destruction of Jerusalem.