

Daniel #2

The Writing on the Wall (5)	
In chapters 5-6, the order of story/tribulation experience and prophecy is reversed. In chs 1-4, there prophecy follows the tribulation experience). Here the prophecy precedes the lion's den.	
The Writing Appears	King Belshazzar gave a great banquet for a thousand of his nobles and drank wine with them. ² While Belshazzar was drinking his wine, he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father had taken from the temple in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them. ³ So they brought in the gold goblets that had been taken from the temple of God in Jerusalem, and the king and his nobles, his wives and his concubines drank from them. ⁴ As they drank the wine, they praised the gods of gold and silver, of bronze, iron, wood and stone. ⁵ Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king watched the hand as it wrote. ⁶ His face turned pale and he was so frightened that his legs became weak and his knees were knocking. (5:1-6)
The Interpretation	"But you, Belshazzar, his son, ^[d] have not humbled yourself, though you knew all this. ²³ Instead, you have set yourself up against the Lord of heaven. You had the goblets from his temple brought to you, and you and your nobles, your wives and your concubines drank wine from them. You praised the gods of silver and gold, of bronze, iron, wood and stone, which cannot see or hear or understand. But you did not honor the God who holds in his hand your life and all your ways. ²⁴ Therefore he sent the hand that wrote the inscription. ²⁵ "This is the inscription that was written: mene, mene, tekel, parsin. ²⁶ "Here is what these words mean: <i>Mene</i> : God has numbered the days of your reign and brought it to an end. ²⁷ <i>Tekel</i> : You have been weighed on the scales and found wanting. ²⁸ <i>Peres</i> : Your kingdom is divided and given to the Medes and Persians." (5:22-28)
Significance	"Your kingdom is divided" is present tense in the passive voice. As Belshazzar was "living it up," the Medes and Persians, through Darius, dammed the water supply to the city and went under the city walls, conquering Babylon without even raising a sword.

The Lion's Den (ch 6)	
Background	When Daniel interpreted the dreams of Nebuchadnezzar and his son, Belshazzar, he was elevated. Now they are both dead and Darius, the Mede, is in charge. He respects Daniel. But orders a decree that forbidding the worship of other gods. Daniel has a decision to make.
Daniel's Decision and the Consequence	¹⁰ Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before. ¹¹ Then these men went as a group and found Daniel praying and asking God for help. ¹² So they went to the king and spoke to him about his royal decree: "Did you not publish a decree that during the next thirty days anyone who prays to any god or human being except to you, Your Majesty, would be thrown into the lions' den?" The king answered, "The decree stands—in accordance with the law of the Medes and Persians, which cannot be repealed." (6:10-12)
The Miracle in the Lion's Den	¹⁹ At the first light of dawn, the king got up and hurried to the lions' den. ²⁰ When he came near the den, he called to Daniel in an anguished voice, "Daniel, servant of the living God, has your God, whom you serve continually, been able to rescue you from the lions?" ²¹ Daniel answered, "May the king live forever! ²² My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty."
The Result: Elevation Again	²⁸ So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian. (6:28) (Now the stage is finally set for the major prophetic section of the book.)

Daniel's Dream of Four Beasts (ch7)	
Ch 7 isn't chronological, meaning it doesn't come after ch 6. We know that because Belshazzar, who was deposed by God in ch 5, serves as a reference for when the dream of Daniel happened. The best way to see Daniel's Dream of Four Beasts is to think of it as a greater explanation of Nebuchadnezzar's first dream. The symbols change from parts of a statue to beasts. But the really significant part is the detail at the end about the fourth beast, something Daniel didn't elaborate on in ch2. He will now.	
The Vision	In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying in bed. He wrote down the substance of his dream. ² Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. ³ Four great beasts, each different from the others, came up out of the sea. ⁴ " <i>The first was like a lion, and it had the wings of an eagle (Babylon).</i> I watched until its wings were torn

	<p>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. ⁵ “And there before me was a <i>second beast, which looked like a bear (Medes and Persians)</i> 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!’ ⁶ “After that, I looked, and <i>there before me was another beast, one that looked like a leopard (Greece)</i>. 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. ⁷ “After that, in my vision at night I looked, and there before me was a <i>fourth beast—terrifying and frightening and very powerful (Rome)</i>. 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 <i>ten horns</i>. ⁸ “While I was thinking about the horns, there before me was <i>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. (Anti-Christ)</i> ⁹ “As I looked, “thrones were set in place, and the <i>Ancient of Days took his seat</i>. 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. ¹⁰ 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. ¹¹ “<i>Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.</i> ¹² (The other beasts had been stripped of their authority, but were allowed to live for a period of time.) ¹³ “In my vision at night I looked, and there before me was one like a <i>son of man,^[a] coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.</i> ¹⁴ 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. (7:1-14)</p>
The Interpretation	<p>¹⁵ “I, Daniel, was troubled in spirit, and the visions that passed through my mind disturbed me. ¹⁶ I approached one of those standing there and asked him the meaning of all this. “So he told me and gave me the interpretation of these things: ¹⁷ ‘The four great beasts are four kings that will rise from the earth. ¹⁸ But the holy people of the Most High will receive the kingdom and will possess it forever—yes, for ever and ever.’ (7:15-18)</p>
Greater Explanation of the 4th Kingdom	<p>¹⁹ “Then I wanted to know the meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws—the beast that crushed and devoured its victims and trampled underfoot whatever was left. ²⁰ I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell—the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. ²¹ As I watched, this horn was waging war against the holy people and defeating them, ²² until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom. ²³ “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. ²⁴ 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. ²⁵ 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 (=7 years). (7:19-25)</p>
Then Jesus Wins	<p>²⁶ “But the court will sit, and his power will be taken away and completely destroyed forever. ²⁷ 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.’ (7:26-27)</p>

Statue in ch 2 and Beasts in ch 7 are the same:

Babylon > Medes and Persians > Greece > Rome.

During the Roman Time

10 Horns are kingdoms with Roman influence – 4 will rise in the future from them. One will rise from those 4 and subdue 3 of them. This is the Anti-Christ. He will oppress God’s people for a time, times and half time (this is a period of Seven Years) and then Christ will defeat him.

Significance

The idea of a rapture before the persecution of God’s holy people isn’t expressed or implied anywhere in Daniel 7. As a matter of fact, it’s the opposite: “the holy people will be delivered into his hands for a time, times and half a time.” (7:25). It is possible to see a “sparing” of the people of God from the worst of the tribulation in Jesus’ words on the subject in Matthew 24. That would make sense because God’s people were spared from some of the worst plagues, as was the land of Goshen. I favor this view. But what’s not possible from reading Daniel 7 and Matthew 24 is a rapture of God’s people before the period of “time, times, and half time” (7 years) begins.