

# The Book of Daniel Recap

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## Title

- Daniel, after the main human character of the book (according to Hebrew custom)
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## Author and Date

- Traditionally believed to be around 536 - 530 B.C. (some say 2nd century B.C.)
  - Daniel was a young man (likely in his teen years at the beginning of chapter one) from Judah (Southern Kingdom) who was taken into captivity (along with many other Jews) during the invasion by Babylon (King Nebuchadnezzar)
  - Daniel was a prophet of God who was used as a voice of God and intercessor for both Jews and Gentiles alike
  - Daniel received special revelation from God through both dreams and visions
  - Daniel is written in both Hebrew and Aramaic (2:4b-7:28 - which was the common language of the Gentile world at that time)
  - Ezekiel, Habakkuk, Jeremiah, and Zephaniah were contemporaries of Daniel
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## Historical Background and Setting

- Daniel begins with the invasion by Babylon and Jewish captivity (in 605 B.C.)
- Daniel covers a period of time which includes and goes beyond the eventual demise of Babylonian supremacy in 539 b.c., when the Medo-Persian empire conquered Babylon (5:30, 31)
- The Babylonians conquered Jerusalem in two further stages (597 and 586 B.C.)
- Daniel lived in exile and service to the foreign kings for the entire 70 year captivity
- The Babylonian Captivity was a judgment upon Judah for her years of rebellion and sin against God despite warnings from Jeremiah, Habakkuk, and Zephaniah
- When the Assyrian Empire began to lose power around 625 B.C., they (as well as other nations) were conquered by the Babylonian Empire: Assyria in 612 B.C.; Egypt in the following years; and Judah in 605, 597, and 586 B.C.

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- Daniel was one of the first groups of deportees, and Ezekiel followed in 597 B.C.
- Israel of the northern kingdom had earlier fallen to Assyria in 722 b.c. With Judah's captivity, the judgment was complete

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## Theme, Outline, Chapter Focus, and Key Individuals

### Themes

- Main theme - The Sovereignty of God
- Events of the captivity from the perspective of Daniel and his companions
- Daniel received revelation from God concerning the coming stages of the Gentile world domination through the centuries
- Daniel also received revelation concerning the coming Antichrist of the end-times and the Messiah who would put an end to all Gentile reign and rebellion. This Messiah would then will defeat all His enemies and restore and bless His people, the Jews, in His future millennial kingdom

### Outline

- **History:** Jewish People During the Babylonian Captivity (1-6)
- **Prophecy:** Future Empires, the End-Times, and the Coming of the Messiah (7-12)

### Chapter Focus and Key People

(1) Introduction of Daniel in Babylon	(7) Daniel's Four-Beast Vision
(2) Nebuchadnezzar's Image Dream	(8) Daniel's Ram, Goat, Little Horn Vision
(3) The Fiery Furnace	(9) Daniel's 70 Week Vision / Gabriel
(4) Nebuchadnezzar's Vision	(10) Daniel Visited by an Angel (Gabriel?)
(5) Belshazzar / The Writing on the Wall	(11) Daniel's Revelation of Empires to Come
(6) Darius / Daniel in the Lion's Den	(12) Daniel's People Protected by Michael
Daniel - Jewish exile, prophet of God	Darius - "The Mede", Feared Daniel's God
Shadrach, Meshach, Abednego - Daniel's companions, fiery furnace	Cyrus - Persian King, Allowed Jews to Return to Palestine
Nebuchadnezzar - King of Babylon	Gabriel - Archangel who ministered to Daniel
Belshazzar - King of Babylon after Nebuchadnezzar	Michael - Angel who came to assist Gabriel

## Chapter One

- The Beginning of the Babylonian Captivity (1:1-2)
  - Nebuchadnezzar invades Judah and takes captives to serve in Babylon (1)
  - “The Lord gave Jehoiakim king of Judah into his hand” (2)
- The Training of the Captives (1:3-7)
  - A Cultural Retraining: Education and diet (3-5)
  - A Cultural Renaming: Daniel / Belteshazzar, Hananiah / Shadrach, Mishael / Meshach, and Azariah / Abed-nego (6-7)
- The First Challenge for the Captives (8-16)
  - Daniel’s Resolve - “But Daniel made up his mind that he would not defile himself” (8)
  - God’s Grace - “Now God granted Daniel favor and compassion in the sight of the commander of the officials” (9)
  - The Commander’s Acquiescence - “Now God granted Daniel favor and compassion in the sight of the commander of the officials, So the overseer continued to withhold their choice food and the wine they were to drink, and kept giving them vegetables. So he listened to them in this matter and tested them for ten days. At the end of ten days their appearance seemed better and they were fatter than all the youths who had been eating the king’s choice food.” (14-16)
- The Reward for the Captives (17-21)
  - God’s Grace for Knowledge - “God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams.” (17)
  - Nebuchadnezzar’s Appointment for Service - “The king talked with them, and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; so they entered the king’s personal service” (19)
  - Daniel’s Life of Faithful Service - “And Daniel continued until the first year of Cyrus the king.” (21)

## Chapter Two

- Nebuchadnezzar's Troubling Dream (1-3)
  - "I had a dream and my spirit is anxious to understand the dream." (3)
- Nebuchadnezzar's Impossible Demand (4-11)
  - "The Chaldeans answered the king and said, "There is not a man on earth who could declare the matter for the king, inasmuch as no great king or ruler has ever asked anything like this of any magician, conjurer or Chaldean. Moreover, the thing which the king demands is difficult, and there is no one else who could declare it to the king except gods, whose dwelling place is not with mortal flesh." (10-11)
- Nebuchadnezzar's Decree of Death (12-18)
  - "Because of this the king became indignant and very furious and gave orders to destroy all the wise men of Babylon." (12)
  - "Then Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter, so that they might request compassion from the God of heaven concerning this mystery..." (17-18)
- Daniel Receives an Explanation of the Dream (19-30)
  - "Then the mystery was revealed to Daniel in a night vision." (19)
  - "However, there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days." (28)
- Daniel Explains the Meaning of the Vision (31-45)
  - Daniel describes the dream - the great image (31-35)
  - The Five Earthly Kingdoms (36-43)
  - The Heavenly Kingdom (44-45) - "In the days of those kings the God of heaven will set up a kingdom which will never be destroyed..." (44)
- Nebuchadnezzar Promotes Daniel and Acknowledges God (46-49)
  - "Then King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and fragrant incense. The king answered Daniel and said, 'Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery.'" (46-47)

## Chapter Three

- The Dedication of the King's Image (1-7)
  - "Nebuchadnezzar the king made an image of gold, the height of which was sixty cubits and its width six cubits; he set it up on the plain of Dura in the province of Babylon." (1)
  - "...that at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe and all kinds of music, you are to fall down and worship the golden image that Nebuchadnezzar the king has set up." (5)
  - "But whoever does not fall down and worship shall immediately be cast into the midst of a furnace of blazing fire." (6-7)
- The Disregard for the King's Command (8-12)
  - "...Shadrach, Meshach and Abed-nego. These men, O king, have disregarded you; they do not serve your gods or worship the golden image which you have set up." (12)
- The Deliverance from the King's Wrath (13-30)
  - "Then Nebuchadnezzar in rage and anger gave orders to bring Shadrach, Meshach and Abed-nego; then these men were brought before the king." (13)
  - "But if you do not worship, you will immediately be cast into the midst of a furnace of blazing fire; and what god is there who can deliver you out of my hands?" (15)
  - "O Nebuchadnezzar, we do not need to give you an answer concerning this matter. If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up." (16-18)
  - "Then these men were tied up in their trousers, their coats, their caps and their other clothes, and were cast into the midst of the furnace of blazing fire." (21)
  - "He said, 'Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods!'" (25)
  - "...there is no other god who is able to deliver in this way. Then the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon." (29-30)

## Chapter Four

- Nebuchadnezzar's Proclamation of Praise (4:1-3)
  - "It has seemed good to me to declare the signs and wonders which the Most High God has done for me. How great are His signs and how mighty are His wonders! His kingdom is an everlasting kingdom and His dominion is from generation to generation." (2-3)
- Nebuchadnezzar's Dream Revealed (4:4-18)
  - "I saw a dream and it made me fearful; and these fantasies as I lay on my bed and the visions in my mind kept alarming me." (5)
  - "Then the magicians, the conjurers, the Chaldeans and the diviners came in and I related the dream to them, but they could not make its interpretation known to me." (7)
  - "O Belteshazzar, chief of the magicians, since I know that a spirit of the holy gods is in you and no mystery baffles you, tell me the visions of my dream which I have seen, along with its interpretation." (9)
  - "Now these were the visions in my mind as I lay on my bed: I was looking, and behold, there was a tree in the midst of the earth and its height was great...This is the dream which I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, tell me its interpretation, inasmuch as none of the wise men of my kingdom is able to make known to me the interpretation; but you are able, for a spirit of the holy gods is in you." (10, 18)
- Nebuchadnezzar's Dream Interpreted (4:19-33)
  - "My lord, if only the dream applied to those who hate you and its interpretation to your adversaries!" (19)
  - "Immediately the word concerning Nebuchadnezzar was fulfilled; and he was driven away from mankind and began eating grass like cattle, and his body was drenched with the dew of heaven until his hair had grown like eagles' feathers and his nails like birds' claws." (33)
- Nebuchadnezzar's Proclamation of Praise (4:34-37)
  - "But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever..." (34)

## Chapter Five

- Belshazzar's Prideful and Irreverent Feast (5:1-4)
  - "Belshazzar the king held a great feast for a thousand of his nobles, and he was drinking wine in the presence of the thousand...They drank the wine and praised the gods of gold and silver, of bronze, iron, wood and stone." (1,4)
- God's Message of Judgment to Prideful Belshazzar (5:5-9)
  - "Suddenly the fingers of a man's hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, and the king saw the back of the hand that did the writing...Then King Belshazzar was greatly alarmed, his face grew even paler, and his nobles were perplexed." (5,9)
- Daniel's Calling to Interpret the Message (5:10-16)
  - "'Then Daniel was brought in before the king. The king spoke and said to Daniel, 'Are you that Daniel who is one of the exiles from Judah, whom my father the king brought from Judah? But I personally have heard about you, that you are able to give interpretations and solve difficult problems...Now if you are able to read the inscription and make its interpretation known to me, you will be clothed with purple and wear a necklace of gold around your neck, and you will have authority as the third ruler in the kingdom.'" (13,16)
- Daniel's Interpretation of the Message (5:17-28)
  - "Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this, but you have exalted yourself against the Lord of heaven" (22-23)
  - "Now this is the inscription that was written out: 'MENĒ, MENĒ, TEKĒL, UPHARSIN.' This is the interpretation of the message: 'MENĒ'—God has numbered your kingdom and put an end to it. 'TEKĒL'—you have been weighed on the scales and found deficient. 'PERĒS'—your kingdom has been divided and given over to the Medes and Persians." (25-28)
- Belshazzar Honors Daniel and Falls Before Darius (5:29-31)
  - "Then Belshazzar gave orders, and they clothed Daniel with purple and put a necklace of gold around his neck, and issued a proclamation concerning him that he now had authority as the third ruler in the kingdom. That same night Belshazzar the Chaldean king was slain. So Darius the Mede received the kingdom at about the age of sixty-two." (29-31)

## Chapter Six

- The Elevation of Daniel (6:1-3)
  - “Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom.” (3)
- The Integrity of Daniel (6:4-5)
  - “Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs...then these men said, 'We will not find any ground of accusation against this Daniel unless we find it against him with regard to the law of his God.'” (4-5)
- The Plot Against Daniel (6:6-9)
  - “All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall be cast into the lions’ den.” (7)
- The Accusation Against Daniel (6:10-13)
  - “Then they answered and spoke before the king, ‘Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day.’” (13)
- The Concern for Daniel (6:14-15)
  - “Then, as soon as the king heard this statement, he was deeply distressed and set his mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him.” (14)
- The Deliverance of Daniel (6:16-24)
  - “My God sent His angel and shut the lions’ mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime.” (22)
- The Exaltation of Daniel’s God (6:25-28)
  - “He delivers and rescues and performs signs and wonders in heaven and on earth, who has also delivered Daniel from the power of the lions. So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian.” (27-28)

## Chapter Seven

- Occurs after chapter four but before chapter five
- Daniel has a dream about the end of the Gentile kingdoms and the establishment of the kingdom of Israel's Messiah
- The Gentile kingdoms are presented as four beasts which arise out of the sea
- The fulfillment of this dream had / has both near and distant fulfillment
- This dream represents the same message as Nebuchadnezzar's dream in chapter two
- The Vision of the Four Beasts (7:1-8)
  - "In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed... 'I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts were coming up from the sea, different from one another.'" (1-3)
- The Vision of the Ancient of Days (7:9-12)
  - "I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him..." (9-10)
- The Vision of the Son of Man (7:13-14)
  - "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him." (13-14)
- The Interpretation of the Vision (7:15-28)
  - "These great beasts, which are four in number, are four kings who will arise from the earth." (17)
  - "The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will devour the whole earth and tread it down and crush it...out of this kingdom ten kings will arise; and another will arise after them...He

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will speak out against the Most High and wear down the saints of the Highest One” (23-25)

- “Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.” (27)

## Chapter Eight

- Takes place two years after the dream in chapter seven and before the events of chapter five
- A more detailed account of the Medo-Persian fall to Greece - The Vision of the Ram and Goat
- Specific information is given about a time when the temple and sacrifices made in the temple are defiled by a wicked king
- The Vision of the Ram (1-4, 20)
  - “In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously. Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one coming up last.” (1,3)
  - “The ram which you saw with the two horns represents the kings of Media and Persia.” (20)
- The Vision of the Goat (5-8, 21-22)
  - “While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes. Then the male goat magnified himself exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous horns toward the four winds of heaven.” (5,8)
  - “The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king. The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation, although not with his power.” (21-22)
- The Vision of the Little Horn (9-14, 23-27)
  - “Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. It even magnified itself to be equal with the

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Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.” (9-11)

- “And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify himself in his heart, And he will destroy many while they are at ease. He will even oppose the Prince of princes, But he will be broken without human agency.” (25)
- The Secrecy and Mystery of the Vision (26-27)
  - “The vision of the evenings and mornings which has been told is true; but keep the vision secret, for it pertains to many days in the future. Then I, Daniel, was exhausted and sick for days. Then I got up again and carried on the king’s business; but I was astounded at the vision, and there was none to explain it.” (26-27)

## Chapter Nine

- Occurs during the first year of the reign of Darius in 539 B.C.
- A year after the fall of Babylon and death of Belshazzar recorded in chapter five
- The chapter is divided into two sections
  - Daniel's prayer (1-19)
  - Gabriel's delivery of an answer to Daniel's prayer (20-27)
- Included in Daniel's prayer is a...
  - Confession of sin
  - Cry for compassion and forgiveness
  - Restoration of the people to their homeland
- Included in Gabriel's answer is the description of the Seventy Weeks
- Daniel's Prompting to Prayer (9:1-4a)
  - "...I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years. So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes." (2-3)
- Daniel's Prayer of Confession (9:4b-10)
  - "To the Lord our God belong compassion and forgiveness, for we have rebelled against Him; nor have we obeyed the voice of the Lord our God, to walk in His teachings which He set before us through His servants the prophets." (9-10)
- Daniel's Prayer for Mercy (9:11-19)
  - "O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those around us...O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name." (16-19)
- Daniel's Prayer Answered Prophetically (9:20-27)

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- “He gave me instruction and talked with me and said, ‘O Daniel, I have now come forth to give you insight with understanding. At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.’” (22-23)
- “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.” (24-27)

## Chapter Ten

- Occurs during the third year of the reign of Cyrus in 536 B.C.
- This is two years after the decree that the exiles could return home (cf. Ezra 1:1-21)
- Daniel sees what many believe to be a Christophany - the pre-incarnate Christ
- Daniel is visited by another angel and is given the answer to his prayer and insight into the intense spiritual warfare that takes place in the unseen realm
- The Summary of the Vision (1)
  - “In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision.” (1)
- The Terror of the Vision (2-9)
  - “So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.” (8-9)
- The Comfort of the Messenger (10-21)
  - “Then behold, a hand touched me and set me trembling on my hands and knees. He said to me, ‘O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you.’ And when he had spoken this word to me, I stood up trembling.” (10-11)
  - “...I have come in response to your words. But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.” (12-13)
  - “Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future. ” (14)

## Chapter Eleven

- Occurs during the first year of the reign of Darius in 539 B.C.
- Daniel provides encouragement to the king who showed kindness by decreeing that the Jewish exiles could return home
- Chapter eleven contains dozens of prophesies which have already been fulfilled
- These revelations given to Daniel include four coming Persian kings, a Greek king, kings of the south and north, and a time when the temple is defiled (abomination of desolation)
- A future, more wicked king (the Antichrist) will rule the world and terrorize the Jewish people but in the end he will stand in judgement before God
- Daniel's Ministry to Darius (1)
  - "In the first year of Darius the Mede, I arose to be an encouragement and a protection for him." (1)
- The Prophecy of the Persian Kings (2)
  - "And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece." (2)
- The Prophecy of the Greek King (3-4)
  - "And a mighty king will arise, and he will rule with great authority and do as he pleases. But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and given to others besides them. (3-4)
- The Prophecy of the Kings of the North and South (5-20)
  - "Then the king of the South will grow strong...the South will come to the king of the North" (5-20)
  - Seleucid Empire of the North (Syria)
  - Ptolemaic Empire of the South (Egypt)
- The Prophecy of Antiochus Epiphanies (21-35)

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- “In his place a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue.” (21)
- “Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.” (31)
- The Prophecy of the Antichrist (36-45)
  - “Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.” (36)
  - “He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.” (45)

## Chapter Twelve

- Chapter twelve is a continuation of the future events described in 11:36-45
- Daniel is told that Michael will be a great help to the Jews in the end times (12:1)
- Rescue and resurrection are promised for those who are found “written in the book” (12:1)
- Daniel is told that after his death he would experience resurrection (cf. 12:13)
- The Description of the End-Times (1)
  - “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.” (1)
- The Duration of the End-Times (2-7)
  - “I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed.” (7)
- The Dual-Purpose of the End-Times (8-13)
  - “Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.” (10)
  - “But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.” (12)