

Outline of
Daniel



Introduction

Writer

We know more of Daniel the man than we do of any other prophet. He gave us a personal account of his life from the time he was carried captive to Babylon in the third year of the reign of Jehoiakim, which was about 606 B.C. (Daniel 1:1), until the first year of King Cyrus, which was about 536 B.C. (Daniel 1:21 and also 9:2). Daniel's life and ministry bridged the entire 70 years of captivity. At the beginning of the book he is a boy in his teens, and at the end he is an old man of fourscore or more years.

Here is God's estimate of the man: "O Daniel, a man greatly beloved" (Daniel 10:11). There are three words that characterize Daniel's life: purpose, prayer, and prophecy:

(1) Daniel was a man of purpose (Daniel 1:8; 6:10). He determined that he would not be defiled by the immorality of paganism or be involved in the degradation of idolatry. This is the practical teaching of prophecy. The study of prophecy should not lead to fanaticism or sensationalism. Rather, it should lead to a life of holiness and fear of the Lord.

And every man that hath this hope in him purifieth himself even as he is pure. (1 John 3:3)

(2) Daniel was a man of prayer (Daniel 2:17-23; 6:10; 9:3-19; 10). His total life and his every decision in a pagan court were paved by prayer. The study of prophecy should not be engaged in for the satisfaction of curiosity or to be grist for polemic argumentation. Instead, it should inspire us to spiritual living and an earnest study of the Word of God.

(3) Daniel was a man of prophecy. The bulk of his book relates to prophetic themes. Our Lord labeled him, "Daniel the prophet" (Matthew 24:15).

Knowing this first, that no prophecy of the scripture is of any private interpretation. (2 Peter 1:20)

Daniel gave us the skeleton of prophecy on which all prophecy is placed. The image of Nebuchadnezzar's dream (chapter 2) and the beasts (chapter 7) are the backbone of prophecy; the seventy weeks (chapter 9) are the ribs which fit into their proper place. The study of prophecy should not lead to idle speculation or wild theories. On the contrary, it produces a practical, profitable, plenary, and purposeful life.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16, 17)

Date

As previously indicated, we hold to the early date of the Book of Daniel — between the third year of the reign of Nebuchadnezzar, about 606 B.C. and the first year of Cyrus, about 536 B.C.

His message

Daniel was the prophet of “the times of the Gentiles” (see Luke 21:24). The major portion of his prophecies were directly concerned with the gentile nations. The notable exception is Daniel 9, which concerns the seventy weeks, but here the emphasis is upon the interval after the cutting off of the Messiah between the 69th week and the 70th week. It is during this period that the city and sanctuary are destroyed, and “the times of the Gentiles” are identified as the time when “Jerusalem shall be trodden down of the Gentiles” (Luke 21:24).

Evidently, the “wise men from the east” knew the prophecy of Daniel. A portion of the Book of Daniel was written in Aramaic, the language of the Gentiles of that day. All this does not imply that the Book of Daniel was not written for the nation Israel; on the contrary, Israel was acquainted with the prophecies of Daniel in his day. Ezekiel, who was with the captives, made reference to the character of Daniel and to his office as a prophet (Ezekiel 14:14, 20; 28:3). By the way, this reference to Daniel by Ezekiel, who was Daniel’s contemporary, is conclusive evidence against the theory that this book belongs to the Maccabean period.

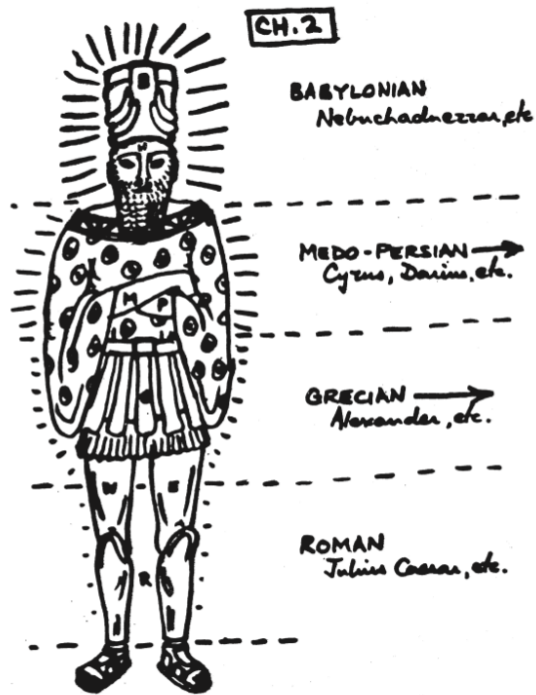
Source: Dr. John Vernon McGee (1904 – 1988), THRU THE BIBLE RADIO NETWORK

Part I

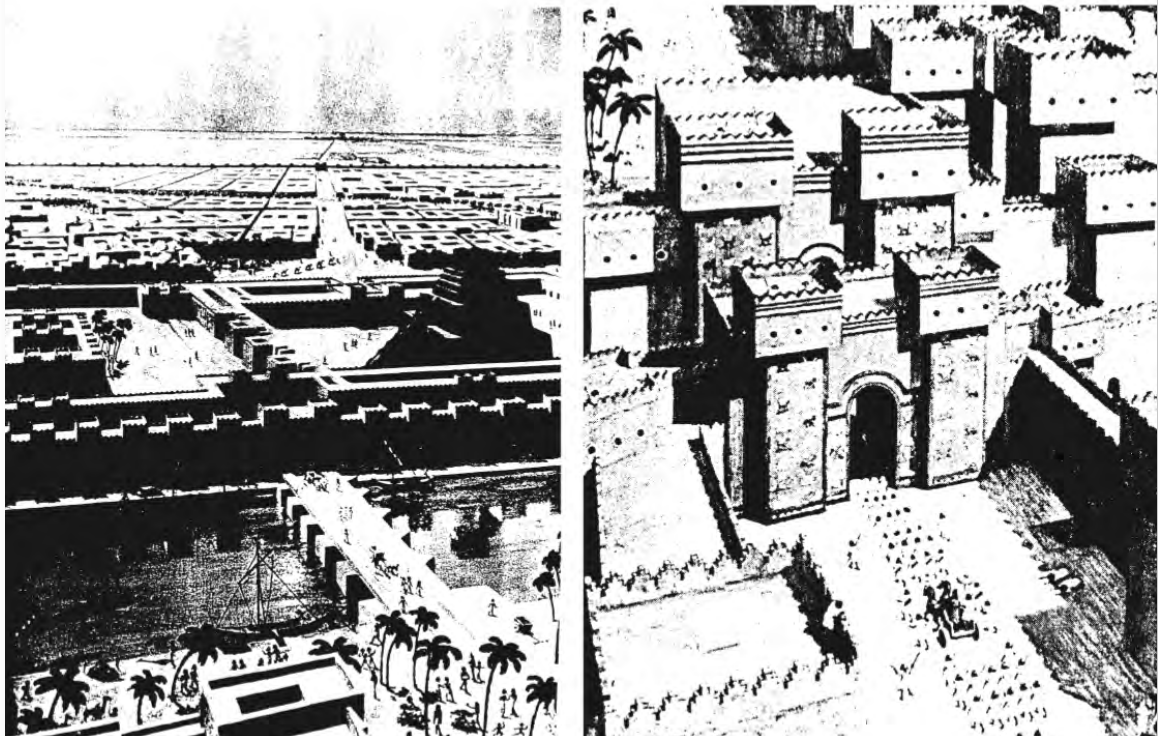
BABYLON AND BACK

	→		
606		DANIEL	<i>First deportation (youth)</i>
597		EZEKIEL	<i>Second deportation (10,000)</i>
586		REST	<i>Third deportation (City & Temple destroyed)</i>
	←		
536		ZERUBBABEL	<i>Babylon falls to Persians (539) Cyrus allows return (50,000)</i>
458		EZRA	<i>Temple rebuilt (516)</i>
		ESTHER	<i>in Susa</i>
445		NEHEMIAH	<i>City walls rebuilt</i>

NEBUCHADNEZZAR'S DREAM



BABYLON



Part I

ISHTAR GATE



Part II

Daniel's vision of the future (chs. 7-12)

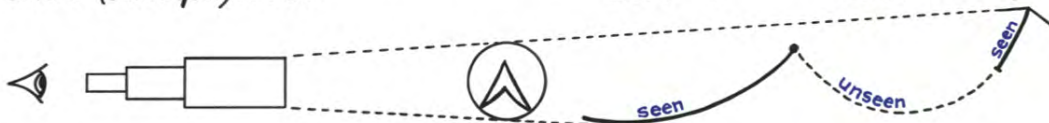
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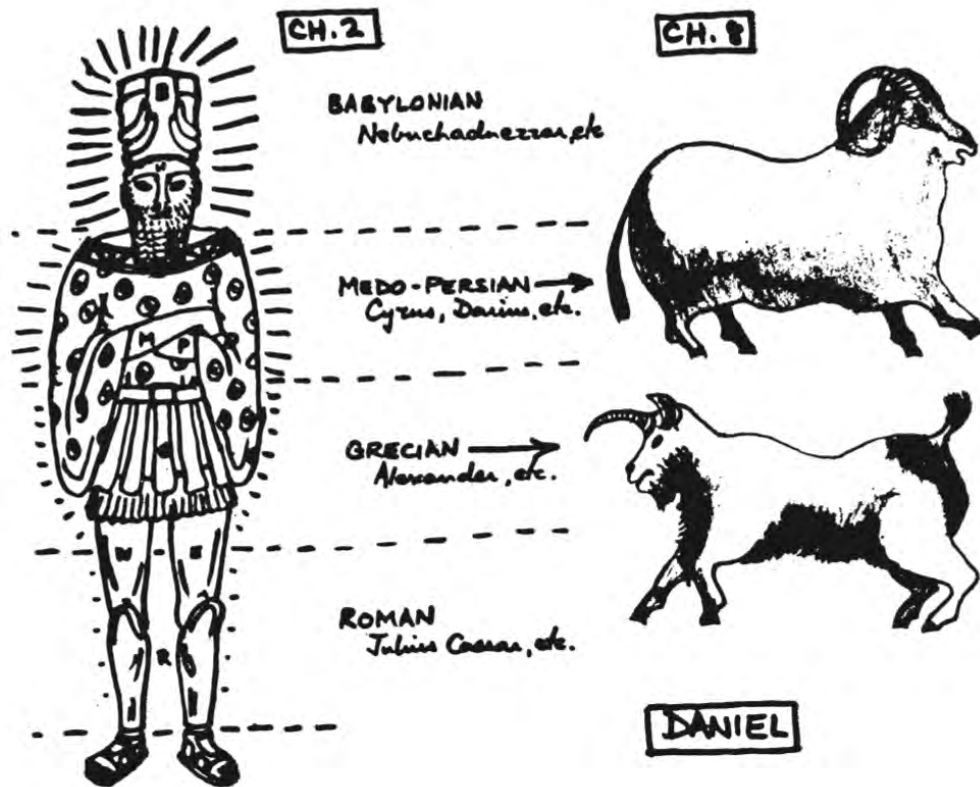
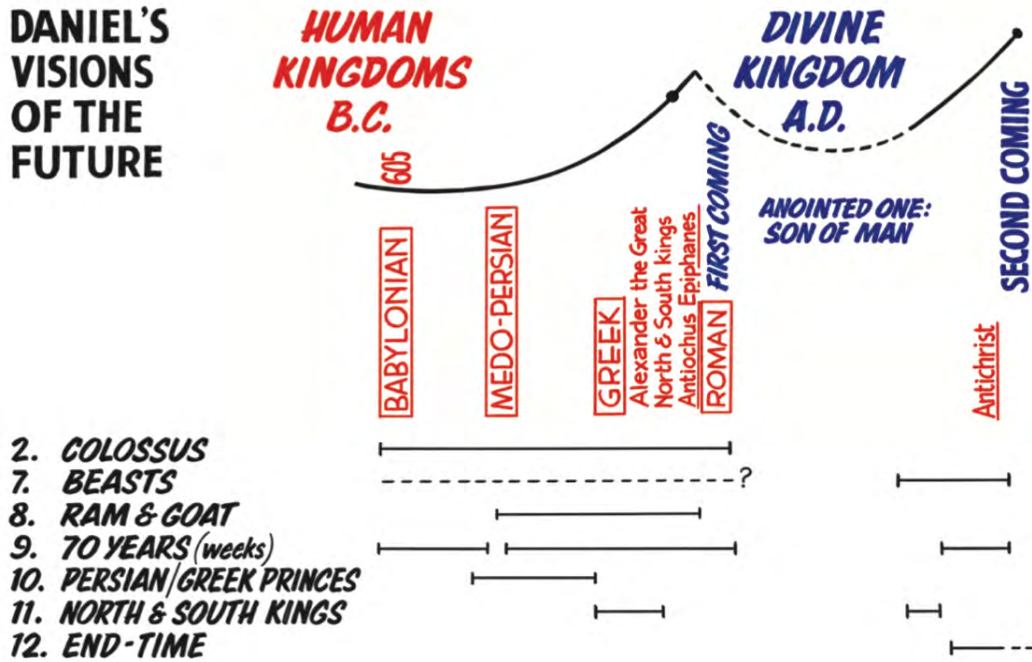


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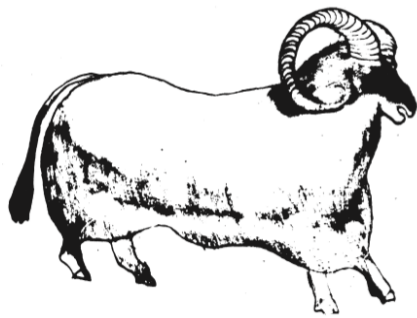
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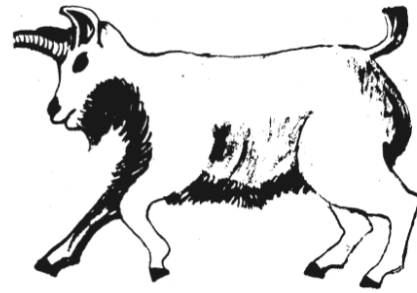
DANIEL'S VISIONS OF THE FUTURE



Part II



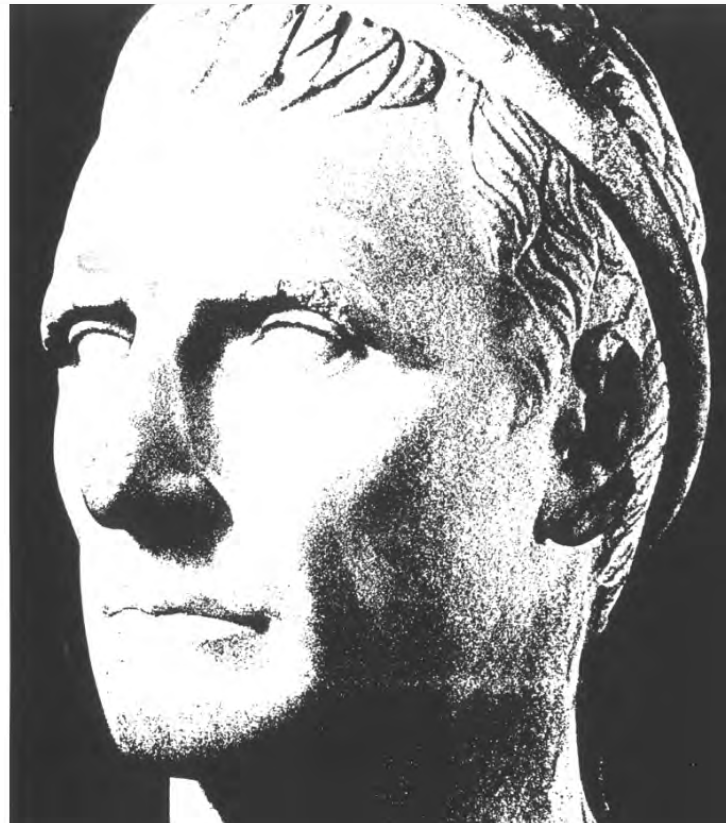
PERSIAN EMPIRE



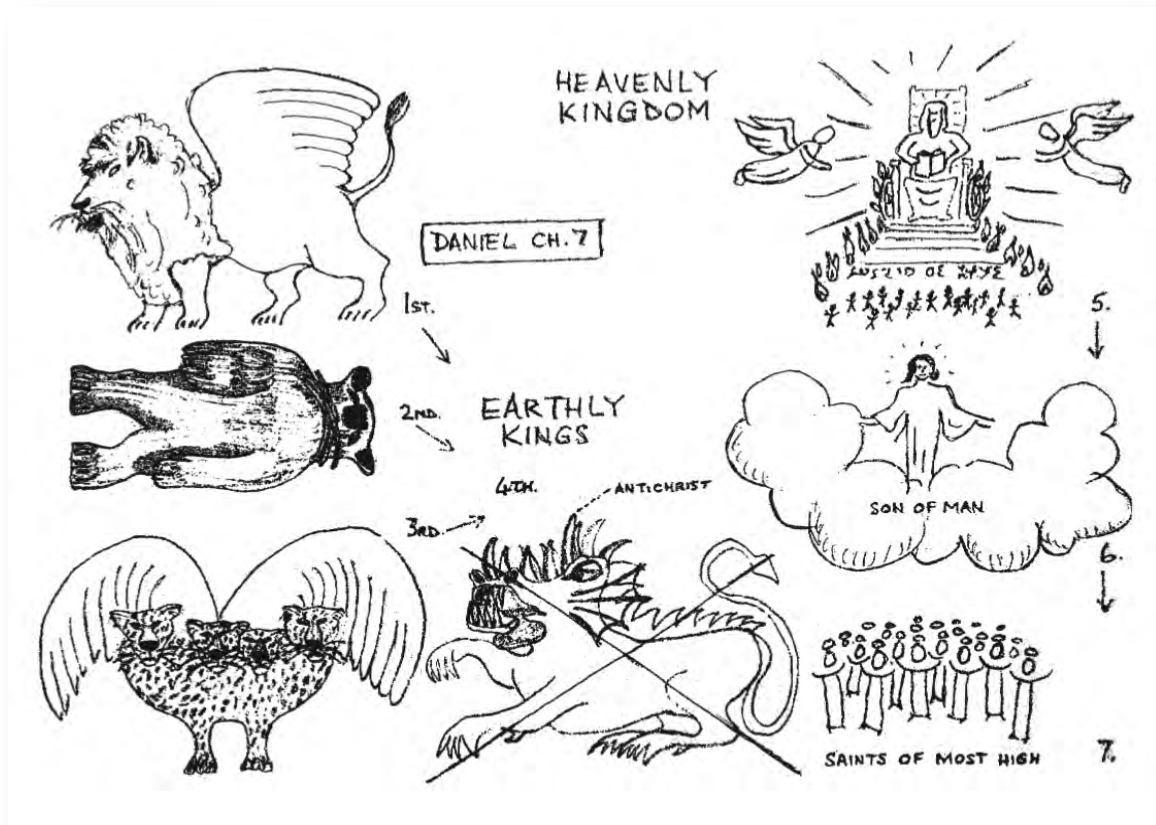
GREEK EMPIRE



ANTIOCHUS
EPIPHANES



Part II



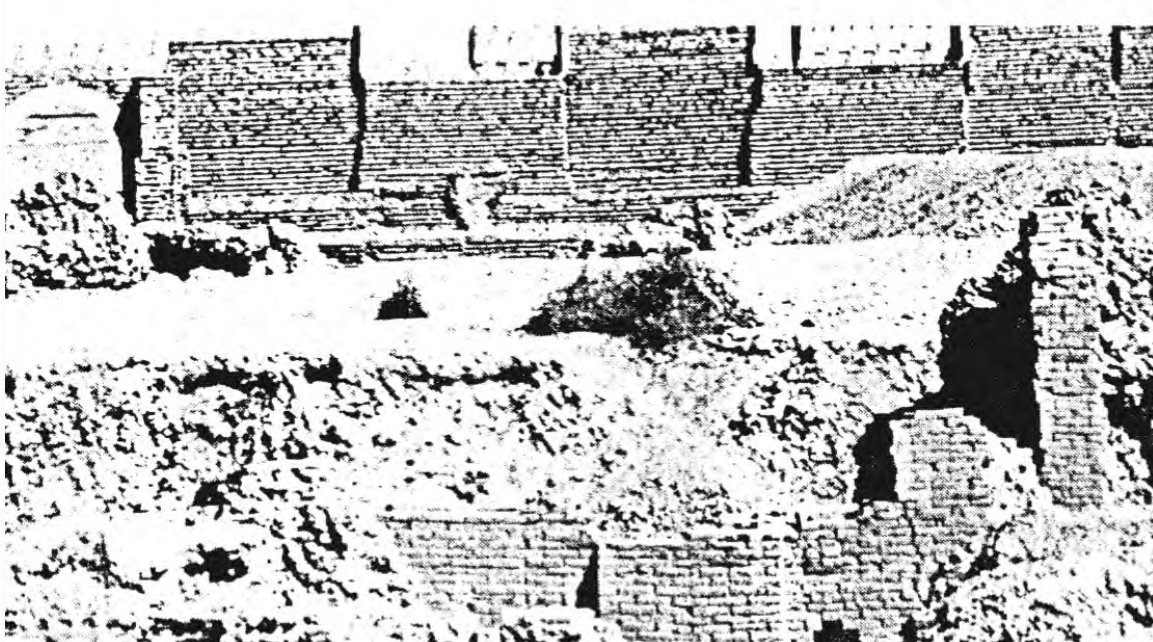
MODERN BABYLON



MODERN CELEBRATION



NEW WALLS OF BABYLON



I. The historic night with prophetic light

Chapters 1 – 6

A. Decline of Judah; fall of Jerusalem; Daniel taken captive to Babylon; his decision to be true to God, Chapter 1

B. Dream of Nebuchadnezzar about a multimetallic image; interpretation by Daniel concerning the four kingdoms of “the times of the Gentiles”, Chapter 2

C. Decree of Nebuchadnezzar to enforce universal idolatry; three Hebrews cast into the furnace for refusal to bow to image of gold, Chapter 3

D. Dream of Nebuchadnezzar about a great tree hewn down to a stump; fulfilled in subsequent period of madness of the king, Chapter 4

E. Downfall of Babylon foretold by Daniel as he read the handwriting on the wall at the feast of Belshazzar, Chapter 5

F. Decree of Darius, the Median, to enforce worship of himself; Daniel cast into den of lions for praying to the God of heaven, Chapter 6



II. The prophetic light in the historic night

Chapters 7 – 12

A. Daniel's vision of four beasts concerning four kingdoms of "the times of the Gentiles", Chapter 7

B. Daniel's vision of ram and he goat and another little horn, Chapter 8

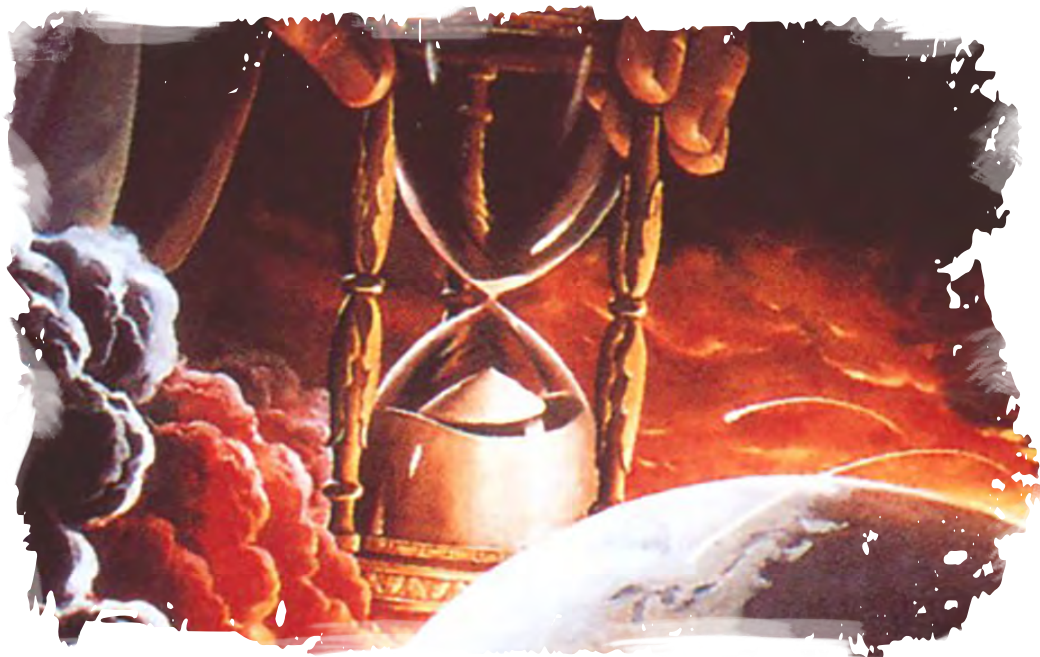
C. Daniel's vision of seventy weeks concerning the nation Israel, Chapter 9

D. Daniel's vision relating to Israel in immediate future and latter days; historical little horn and little horn of the latter days, Chapters 10 – 12

1. Preparation for vision by prayer of Daniel; appearance of a heavenly messenger, Chapter 10

2. Prophecy concerning Persia and Grecia, historical "little horn"; eschatological "little horn", Chapter 11

3. Preview of Israel in latter days; Great Tribulation; resurrections; rewards; final word about the end times, Chapter 12



The Old Testament is written in the Hebrew language, with but one exception — a portion of the Book of Daniel. From chapter 2, verse 4, through chapter 7, Daniel is in Aramaic, the Gentile and diplomatic language of Daniel's day. This section deals exclusively with "the times of the Gentiles." The remainder of the book correlates the nation Israel with this program. The Book of Daniel deals with Gentiles and Jews — the church is totally excluded. This book is first to the Gentiles but also to the Jews.

Quiz on Daniel

1. In Chapter 1, what did Daniel purpose in his heart that he would not do?

2. How did the angel save Daniel in the lions' den?

3. What did Daniel and his three friends drink instead of the king's wine?

4. Who was thrown into King Nebuchadnezzar's fiery furnace?

5. What name did the king's chief official give to Daniel?

6. According to Chapter 1, how long were the young men required to train before entering King Nebuchadnezzar's service?

7. What was Nebuchadnezzar's first dream recorded in the Book of Daniel?

8. Why did King Nebuchadnezzar want to kill Shadrach, Meshach, and Abednego?

9. In Chapter 2, what did the king acknowledge about Daniel's God?

10. According to Chapter 5, who replaced King Belshazzar after he was slain?

GENEVA
BIBLE SCHOOL

