

# Overview of Daniel

## I. The Use of Daniel in the New Testament

### A. Stats

1. The New Testament alludes to Daniel 78 times, and it echoes Daniel 32 times.<sup>i</sup>
2. There are no less than 110 references to the book of Daniel in the New Testament.
3. It is the eighth most referenced book of the Old Testament.
4. Revelation alone contains 48 allusions and 19 echoes of the book of Daniel – a total of 67 references.
5. Due to the drastic impact of Daniel on eschatology in Revelation, our interpretation of it controls our interpretation of Revelation.
6. If we are off on Daniel, we will be off on Revelation.

### B. The Impact of Daniel on the New Testament

1. Not only does Daniel have an influence on Revelation, it also contains every major eschatological theme that we are generally familiar with.
  - a) The last days: Daniel 2:28 -> Hebrews 1:1
  - b) The coming of the kingdom: Daniel 2:44-45 -> Mark 1:15
  - c) The judgement: Daniel 7:9-10 -> Matthew 25:31
  - d) The resurrection: Daniel 12:2 -> Acts 24:14-15
  - e) The end: Daniel 12:9 -> Matthew 24:3, 14
2. If we are off on Daniel, we are not just off on Revelation, but we are off on the eschatology of Jesus, Paul, and every other New Testament author or speaker.

## II. Overview of Daniel

- A. The Book of Daniel is divided into two sections: narrative and prophetic.

**1. There is some crossover between the sections because Daniel interprets a dream in Daniel 2, and one of Daniel's prayers is recorded in Daniel 9.**

**2. However, the two sections of Daniel are divided as follows:**

a) Narrative: Daniel 1-6

b) Prophetic: Daniel 7-12

(1) The literary type of Daniel 7-12 is called 'Apocalyptic Literature'.

(a) Apocalyptic literature is defined as Jewish and Christian literature from 200 BC to AD 100 "containing visions or revelations from God concerning the *imminent* coming of the end of the present evil age and the final advent of God's kingdom."<sup>ii</sup> (emp. added)

(b) It is also a term used to describe sections of Old Testament books such as Daniel and Joel that are similar in style to Revelation.

(c) There are times when the writer will speak literally or explain the vision. We need to be careful not to literalize the spiritual or spiritualize the literal.

(2) "Apocalyptic Literature is marked by imagery and style which are striking to say the least."<sup>iii</sup>

**B. The Book of Daniel outlines God's scheme of redemption from the time of the Babylonian Empire to the time of the Roman Empire.**

**1. This fact presented in Daniel puts a limitation on the fulfillment of every eschatological event.**

**2. While Daniel focuses on four major world empires (Babylon, Medo-Persia, Greece, and Rome), it does introduce a fifth kingdom into the prophetic timeline: Old Covenant Israel's relationship with Rome.**

a) This is depicted in several ways in Scripture:

(1) The iron mixed with clay

- (2) The beast of Daniel 7 and the little horn
- (3) The beast of Revelation and the harlot
- b) This fact further restricts the eschatological timeline to the period before and including the fall of Jerusalem in AD 70.

### III. Daniel 2

#### A. The King's Dream

1. **Read Daniel 2:31-35**
2. **There are several things that stand out about this dream.**
  - a) There are five sections of the statue – not four.
    - (1) Head of Gold
    - (2) Chest and Arms of Silver
    - (3) Belly and Thighs of Bronze
    - (4) Legs of Iron
    - (5) Feet of Iron Mixed with Clay
  - b) The stone was cut out of the mountain without hands.
  - c) The statue is struck in the feet [iron/ clay].
  - d) All elements of the statue were crushed at the same time and are carried away like chaff.
  - e) The stone became a mountain and filled the whole earth.

#### B. The interpretation

1. **Gold: Babylon**
2. **Silver: Medo-Persia**
3. **Bronze: Greece**
4. **Iron: Rome**
5. **Iron/ Clay: Roman/ Jewish Relationship**
  - a) Verse 43 tells us that the iron and clay would combine with one another “with the seed of men”.
  - b) This is like what occurred with the descendants of Seth and the daughters of men (Genesis 6:1-4).

c) In other words, the children of God would attempt to be in harmony with Rome, but the allegiance would not stick.

d) Jeremiah 18:4, 6 calls Israel “clay”.

**6. During the days of this Rome/ Jerusalem allegiance, the eternal kingdom would be established.**

**7. All the kingdoms above would be crushed at the same time.**

a) In other words, the crushing does not refer to the individual conquering of these kingdoms by the following kingdom.

b) Babylon fell to the Medes in 539 BC, but they wouldn’t be crushed by the kingdom of God for several centuries.

c) That’s because Daniel 2 is not primarily about the fall of physical empires, but it is about the supremacy of the kingdom of God.

## **C. Iron and Clay**

**1. As mentioned earlier, the Iron and Clay represent the Roman/Jewish relationship in the first century.**

**2. In this section, we will speak shortly on that allegiance.**

**3. Before Christ**

a) “Now Judas...was the first that made a league of friendship with the Romans” (*Wars*, 1.38).

b) “Jonathan...corroborated his authority by preserving his friendship with the Romans” (*Wars*, 1.48).

c) Friendship between the Jews and Romans was not an uncommon thing even dating back to the Greeks. This friendship, though, did devolve into a situation where the Jews used the Romans to accomplish their purposes.

**4. The Gospels and Acts**

a) “If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” (John 11:48).

b) So they cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” (John 19:15).

c) The Romans had no desire to put Jesus to death, but it was the Jews who pressed so heavily for that to take place.

d) Likewise, in Acts, Paul was put on trial because of the Jews. The Romans would even have let him go had he not appealed to Caesar (Acts 26:32).

**5. Leading Up to the Fall of Jerusalem**

a) Ananias the High Priest attempted to stop the zealots from revolting against Rome, but he was eventually unsuccessful (*Wars*, 4.318).

b) “I should not mistake if I said that the death of Ananias was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest, and the procurer of their preservation, slain in the midst of their city” (*Wars*, 4.318).

**6. The point: during the time when the Jews and Rome were working together, the kingdom of God would be set up.**

**7. This time was called the “last days” (Daniel 2:28, 44).**

## **IV. Every other prophecy in Daniel fits within this timeframe.**

**A. In Daniel 7, Daniel sees the vision of four beasts and the “little horn”. The judgement of that little horn cannot be outside of the first century.**

**B. Daniel 10-12 speaks of the time of the last days as well (Daniel 10:14). Therefore, it must end no later than the fall of Jerusalem in AD70.**

**1. Daniel 12:1-4, 7, 10-13.**

2. This means the resurrection, judgement, last days, etc. are all restricted to the first century!

C. Concerning the kingdom of God, Jesus said, “For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.”<sup>28</sup> Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom” (Matthew 16:27–28; Mark 9:1).

1. Revelation 11:15-18

2. “Are we so pressed to find a *power text* for the kingdom of God that we must interpret the ‘power’ that the apostles received of the Holy Spirit at Pentecost to mean the coming of the kingdom of God ‘in power,’ and to be the fulfillment of Mark 9:1? Out of desperation rather than exegesis, many have attempted this feat, but neither the ‘power’ nor the ‘time’ in Acts 2 will meet the textual demands of Mark 9:1 and Matthew 16:27-28” (King, *The Cross and the Parousia*, p.13).

## V. Summary

A. The book of Daniel is referenced 110 times in the New Testament, so its impact on biblical eschatology cannot be ignored.

B. The book of Daniel was fulfilled no later than the first century AD.

C. Because of this, all the eschatological sayings found in the New Testament must be interpreted in light of Daniel.

D. Either Daniel is speaking of another resurrection of the just and the unjust, another time of the end, another last days, another coming of the Son of Man, and another judgement, or all Bible prophecy was fulfilled no later than the first century at the fall of Jerusalem (Luke 21:20-22).

# Dating and Overview of Revelation

## I. Dating

### A. Scholars hold the late date for three major reasons

#### 1. A comment made by Irenaeus

a) While external evidence is intriguing, the testimony of Scripture should have the final say.

b) Irenaeus' statement, which is found only in the writings of Eusebius' book *Against Heresies*, is incapable of producing a reliable date of Revelation because of the ambiguity of the grammar. "...it would have been announced by him who beheld the apocalyptic vision, For [it or he] was seen not very long time since, but almost in our day, towards the end of Domitian's' reign."<sup>iv</sup>

#### 2. An alleged persecution of the Christians by Domitian

a) Assuming that Irenaeus was speaking of the date of the Revelation and not speaking of John being seen – and if he is right in making such a comment – some sort of tribulation must be found during the reign of Domitian (Revelation 1:9). Thus, Domitian has been charged with the mass slaughter of Christians.

b) "Neither Tacitus, Suetonius, or nor Pliny, all of whom resided in Rome (Tacitus and Pliny were members of the Roman Senate during Domitian's reign), leave any record of any kind of campaign against Christians. This appears strange considering that Tacitus and Suetonius both left a record of Nero's persecution against Christians."<sup>v</sup>

#### 3. Counting Augustus as the first king of Revelation 17:10 instead of Julius.

a) Josephus indicates that the Jews regarded Julius as the first emperor. He called Augustus the second, Caligula the third, and Tiberius the fourth (*Antiquities*, 18.2.2; 16.6.2; 18.6.10).

b) Not only can we look to Jewish history, but Roman historians regarded Julius as the first Caesar. The name of a work by Suetonius (AD 69 – after AD 121), published in AD 121, is entitled *The Twelve Caesars*. Julius Caesar was the first Caesar he covered.

### B. While many scholars hold to the late date, the early date is gaining ground. There is sufficient external evidence for an early date, but, most importantly, the internal evidence supports the early date.

#### 1. External Evidence

a) “Irenaeus also refers to the ‘ancient copies’ of Revelation. This designation is difficult to square with the idea of the original autographs having been composed (according to Irenaeus) ‘almost in our own generation’.”<sup>vi</sup>

b) “The second statement comes from Clement’s *Miscellanies*: ‘For the teaching of our Lord at his advent, beginning with Augustus and Tiberius, was completed in the middle of the times of Tiberius. And that of the apostles, embracing the ministry of Paul, ends with Nero.’”<sup>vii</sup>

## 2. Internal Evidence

a) The time statements found within the first three chapters and the last chapter do not fit with a late dating of Revelation.

b) Jesus identifies Jerusalem – not Rome – as the one who would receive punishment for persecuting the faithful (Matthew 23:29-39).

c) The martyrs would be vindicated at the judgement of Israel – not Rome (Deuteronomy 32:36, 43).

d) Revelation 11:1-2, and 8 identify the city under discussion as Jerusalem – again, not Rome.

## 3. Connection to the Olivet Discourse

a) Compare Matthew 24:30 to Revelation 1:7

b) Matthew 24:29 to Revelation 6

# II. Overview of Revelation

## A. Outline

### 1. J Stuart Russell proposed the following outline in his book *The Parousia*:

- a) Prologue (Revelation 1:1-8)
- b) The Vision of the Seven Churches (Revelation 1-3)
- c) The Vision of the Seven Seals (Revelation 4-7)
- d) The Vision of the Seven Trumpets (Revelation 8-11)
- e) The Vision of the Sun-clad Woman (Revelation 12-14)
- f) The Vision of the Seven Vials (Revelation 15-16)
- g) The Vision of the Great Harlot (Revelation 17-20)
- h) The Vision of the Bride (Revelation 21-22:5)
- i) Epilogue

### 2. Foy E Wallace in his commentary on Revelation suggests two major divisions:

- a) The Visional Prologue (Revelation 1-3)

- b) The Apocalypse of the Conquering Christ (Revelation 4-11)
- c) The Apocalypse of the Victorious Church (Revelation 12-22)

**3. Arthur M Ogden divided the book in similar fashion but with different labels.**

- a) The Seven Churches of Asia (Revelation 1-3)
- b) The Heavenly Apocalypse (Revelation 4-11)
- c) The Earthly Apocalypse (Revelation 12-20)
- d) The New Jerusalem (Revelation 21-22)

**4. Each of the sections outlined by Russell have a “minor climax” while each of the sections outline by Wallace and Ogden have a “major climax”.**

- a) Chapters 4-11
  - (1) The sixth seal brings about the day of the wrath of God, the passing away of Heaven and Earth, and the rewarding of the followers of God (chapter 7). This leads into the seven trumpets
  - (2) The seven trumpets retell the story of the seals, and it ends with the day of the wrath of God, the destruction of the city where the Lord was slain (Revelation 11:8 – Jerusalem), the coming of the kingdom with power, and the judgement of all men (Revelation 11:18).
- b) Chapters 12-20
  - (1) The vision of the sun-clad woman retells many of the same events from the first half of the Apocalypse, and it ends with Babylon (i.e. Jerusalem) falling (Revelation 14:8).
  - (2) Following that vision, the vision of the bowls of wrath is seen. It ends much like the others: the great day of God Almighty (Revelation 16:14). Babylon falls during the seventh bowl (Revelation 16:19).
  - (3) Finally, the vision of the harlot is seen. This vision is included here to compare her to the bride of Revelation 19, 21-22. This vision ends with Babylon falling, the coming of Christ, the marriage of the lamb, the defeat of Satan, and the great white throne judgement.
  - (4) Revelation 20 serves as a recap, so to speak, of the events leading up to the fall of the harlot city and the triumph of the bride.

**B. Themes/ Focus**

1. **The themes of Revelation will be discussed in detail in the next section, but they are the themes of vindication of the martyrs, the victory of Christ, and the judgement of un-repentant Old Covenant Israel.**

2. **The focus of Revelation is on the “at hand” period in the late 60s when Rome and Judea warred. This was the fulfillment of all things written that had yet to be fulfilled up to that point (Luke 21:20-22). Josephus serves as a wonderful, secular of these events. The book previously mentioned by Russell details much of that.**

### **III. Key Themes**

#### **A. The Victory of Christ**

1. **Revelation 1:1 starts with “The Revelation of Jesus Christ...”**

a) The word “Revelation” means to reveal or unveil, but many believe that it is impossible to understand the book of Revelation, and any attempts to do so are guesses at best.

b) These words also suggest a magnificent point: the book is closely related to the Olivet Discourse and other eschatological sayings of Jesus (Luke 17:30). Thus, the book of Revelation inherits the time statements within the Olivet Discourse (“this generation will not pass away until all these things be fulfilled”).

2. **Revelation is all about the ultimate victory of the Lamb that was slain.**

a) We cannot overstate the importance of this point.

b) Jesus’ crucifixion is the focal point of God’s scheme of redemption. Without the sufferings of Christ, there are no glories to follow (1 Peter 1:11; cf. v. 13).

c) It depicts His victory over Satan, Death, the kingdoms of the world, and his enemies.

d) This means that all these major victories are included in the “this generation”, “must shortly come to pass”, “at hand”, and “quickly” time frame.

#### **B. The Judgement of Un-Repentant Old Covenant Israel**

1. **Revelation contains no less than 413 allusions to the Old Testament, 175 echoes, and 2 quotations according to the New Testament Use of the Old Testament tool by Logos.**

a) The importance of this cannot be missed.

b) John the Baptist, Jesus, Paul, and the other writers and speakers within the New Testament said plainly that their eschatological hopes and promises were rooted in Old Covenant promises made to Old Covenant Israel.

c) While these promises included resurrection, the kingdom of God, and the presence of God, they also included judgement, wrath, and destruction.

d) John's usage and reliance upon the Old Testament should speak volumes as to the theme and focus of the book, and it should go far in helping one determine the identity of Babylon.

**2. Included in the victory of Christ is the destruction of those who rejected Him.**

a) Acts 3:23 tells us that at the revelation of Jesus from Heaven, He would destroy those that rejected Him from among the people.

b) Matthew 8:10-12 tells us that at the coming of the kingdom and the time of the resurrection banquet, the 'sons of the kingdom' (as opposed to the Gentiles who would believe) would be cast out.

c) Revelation contains both themes (Revelation 19:11-19; 19:7-10).

**C. The Vindication of the Martyrs**

**1. As Dr. Don K Preston points out in his book *Who is this Babylon*, the subject of the vindication of the martyrs is one of the central themes in Revelation. It is also the key to properly identifying the Harlot of Revelation 19.**

**2. Babylon in Revelation was guilty of killing...**

a) ...the saints (Revelation 17:6, 18:24).

b) ...the witnesses of Jesus (Revelation 17:6).

c) ...the apostles (Revelation 18:20).

d) ...the prophets (Revelation 18:20, 24).

e) ...all who have been slain on the earth (Revelation 18:24).

f) ...Jesus (Revelation 11:8).

**3. The list above, even if you aren't willing to count Revelation 11:8, limits the identity of Babylon to an entity that existed in the first century and would be judged in a time that could be called "at hand".**

a) Only two possibilities exist: Jerusalem or Rome.

b) But who was it that Jesus condemned for killing the prophets?

**4. Matthew 23:19-36 is inescapable.**

a) What city would be judged within that generation for killing the prophets and all of the faithful back to Abel? Jerusalem.

b) Jesus said in Luke 13:33, "...it cannot be that a prophet would perish outside of Jerusalem."

## **IV. Impact on Eschatology**

**A. The impact of Revelation on eschatology is willfully overlooked by those who hold a preterist view of Revelation while maintaining a yet-future judgement, resurrection, coming of the Lord, destruction of the heavens and the earth, etc.**

- 1. All of these themes are present in Revelation.**
- 2. All of these themes, as in the histories and epistles of the New Testament, were rooted in Old Covenant promises made to Old Covenant Israel.**
- 3. Where is the evidence in the Old Covenant for two judgements, two ends, two destructions of the heavens and the earth, etc.?**

**B. However we interpret Revelation dictates how we interpret every other eschatological passage. I encourage you to be honest with the time statements, consistent with your interpretations, and dependent upon all of Scripture for your eschatological position – and not just 27/ 66 books.**

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<sup>i</sup> The stats listed are taken from the “New Testament Use of the Old Testament” tool that comes with the Logos software.

<sup>ii</sup> <https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Apocalyptic-Literature>

<sup>iii</sup> Op. cit.

<sup>iv</sup> Samuel G. Dawson: “Revelation Realized: Martyr Vindication from Genesis to Revelation” (Bowie, TX: 2016), page 28.

<sup>v</sup> Arthur M. Ogden: “The Avenging of the Apostles and Prophets: Commentary on Revelation” (Pinson, AL: 2006), page 415.

<sup>vi</sup> R.C. Sproul: “The Last Days according to Jesus: When Did Jesus Say He Would Return?” (Grand Rapids, MI: 2015), page 156.

<sup>vii</sup> Op. cit