

Class Details

Sundays: 9/5—11/22

Time: 10:30 a.m. — 12:00 p.m.

Room: W130

Class Website: TheologyClass.org/daniel

Recommended Reading

The NIV Application Commentary: Daniel (Tremper Longman)

Holman Illustrated Bible Dictionary

The Story of God Bible Commentary: Daniel (Wendy Widder)

Exalting Jesus in Daniel (Daniel Akin)

How to Read Daniel (Tremper Longman)

The Book of Daniel—FA2021
GHCC Classes: NORMS & VALUES

Norms are behaviors and practices (ground rules) that a class agrees to in order to help establish a safe, predictable environment. *Norms* are observable and are easy to see if they are being followed or broken. These are some standard norms that we ask all GHCC Class leaders and participants to commit, and hold one another accountable to:

COMMITMENT TO CONFIDENTIALITY Our Classes, while open, are considered

CONFIDENTIAL when anything is shared that might be personal in nature. Please exercise discernment and avoid gossip.

COMMITMENT TO WELL-BALANCED CLASS SHARING We ask all class members to be aware of the amount of time they have shared and to not monopolize sharing opportunities.

COMMITMENT TO STAYING ON TOPIC While much of theology is connected, we ask that questions/comments stay focused on the topic at hand. This will help accomplish class objectives and will show respect for the other class participants.

COMMITMENT TO NOT INTERRUPT We ask that you do not interrupt when someone is talking during a class discussion.

COMMITMENT TO NOT TO FIX OTHERS The class environment provides the freedom to safely share and process theological ideas. While the teacher has the duty to safeguard sound doctrine and maintain an orderly classroom, we ask class participants to engage in gentle and kind interactions with one another, refraining from judging, shaming, or excessively advising others.

COMMITMENT TO TRUST As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions in others, and fill any questionable interactions with trust, and not with suspicion or ill-motive. If a situation arises where you have a question or concern, or have been offended, please contact the teacher, the Adult Education Director, or another pastor, as soon as possible to engage in reconciliation.

Zero Tolerance

- Negative talk directed towards someone else (regardless if they are inside or outside the classroom).
- Name-calling of any kind.
- Harsh Tone: Jokes, sarcasm, snarky comments, and snide remarks.
- Sweeping generalizations about viewpoints & ideologies (and those who hold to such views).
- Lack of charity towards others, regardless if you agree or disagree with them.

Week 1: 1:1-7

How is Daniel Structured?

- A. By Chapter/Genre
 - 1. Chapters 1—6 are stories about Daniel
 - a. Court Tale Narratives
 - i. Recounts the stories of people who serve in a foreign land/court
 - ii. Describes how the oppressed people faced adversity yet rise above the native people
 - a. E.g., Joseph and Esther
 - b. Narrated in 3rd person
 - 2. Chapters 7—12 are visions of Daniel
 - a. Apocalyptic/Prophecy
 - i. 4 visions (chs 7; 8; 9; 10—12)
 - b. Narrated in 1st person
 - i. Chapters often begin in 3rd person narrative (e.g., 7:1)
 - 3. Genre differences
 - a. Christian canon: Prophets
 - b. Hebrew canon: Writings/Wisdom
- B. By Language & Chiastic Structure
 - 1. Language Shifts
 - a. Hebrew 1:1—2:4a
 - b. Aramaic 2:4b—7:28
 - c. Hebrew 8:1—12:13
 - 2. Chiastic Structure
 - a. God is sovereign and His eternal Kingdom will thwart any earthly king/kingdom

- A. **Ch 2:** Four empires & God's coming kingdom
- B. **Ch 3:** Trial by fire and God's deliverance
- C. **Ch 4:** A proud human king warned, chastised, and delivered
- C'. **Ch 5:** A proud human king warned, defiant, and deposed
- B'. **Ch 6:** Trial in the lions' den and God's deliverance
- A'. **Ch 7:** Four empires and God's everlasting kingdom

Chapter 1

1:1-2 Jehoiakim delivered into the hands of Nebuchadnezzar

1:3-7 Training for Service

- A. Elite young men from among the exiles are trained
 - 1. Including:
 - a. Daniel ('God is my judge'): Belteshazzar (either: 'May a god protect his life' or, 'Lady [goddess], protect the king')
 - b. Hananiah ('Yahweh has been gracious'): Shadrach (some form of the name Marduk is likely part of the meaning)
 - c. Mishael ('Who is what God is?'): Meshach (same as with Shadrach)
 - d. Azariah ('Yahweh is my help'): Abed-Nego ('servant of Nabu')

Week 2: 1:5-21

1:8-13 Avoiding defilement

- A. (1:5) *“...the king assigned them a daily portion of the food that the king ate”*
 - 1. “Friends of the crown”
 - 2. Dependents of the state.
 - a. Ranking members of the administration
 - b. Craftsmen
 - c. Artisans
 - d. Diplomats
 - e. Businessmen and entertainers
 - f. Political refugees/members of royal families

- B. (1:8)...*He would not defile himself with the king's food...*
 - 1. He = Daniel
 - 2. Why defiling?
 - a. Re-named or pagan education?
 - b. The Torah defines certain things as defiling (cf. Lev 11; Deut 12:23-26)
 - i. cf. Amos 7:17
 - ii. Hos 9:3
 - 3. Interpretive Options?
 - a. Food from the palace would have come from the temple?
 - b. Not “kosher”?
 - c. Babylonian “festival foods”?
 - d. Who is sustaining him?

The Book of Daniel—FA2021

C. (1:9) ...*God gave favor*

1. Favor: *chessed*
 - a. Second reference of God GIVING (cf. 1:2)
2. God's involvement
 - a. God's sovereignty: God's right and power to do all that he decides to do
 - i. Since he is Lord of all creation he can freely exercise his rule
 - ii. Since he is in control everything happens according to his plan and intention
 - iii. Eph 1:11; Ps. 115:3; 135:6; Isa. 14:24-27; 43:13; 55:11; Job 42:2; Acts 17:26; Prov 16:9; Exod 4:21; Deut 2:30
 - b. Compatibilism: God is absolutely sovereign, and at the same time, people are truly responsible for their actions and choices
 - i. Gen 5:20
 - ii. Assyria's decision to invade Israel (Isa 10:5-6) is judged by God (10:12)

D. (1:12)...*Diet of vegetables*

1. Vegetables: could be the word for seeds
2. Purpose: to keep the four men from believing that their fitness was the result of the Babylonian culture

1:14-21 God Gives Favor

A. (1:17) *...had understanding in all visions and dreams...*

1. Dreams had a significant role in Mesopotamian divination
 - a. Interpreting dreams were considered to be communications from the gods
2. Mesopotamians believed that the gods communicated in various ways:
 - a. Unsolicited omens
 - b. Asking questions of the gods
 - c. Using human "mediums"

B. (1:21) *...until the first year of King Cyrus*

1. Chapter 1 bookends Daniel's career in Babylon
 - a. Daniel's tenure extended over a 65 year period
 - b. 1:1 (605 BC)—1:21 (October 539 BC)

Week 3: 2:1-49

Chapter 2

2:1-13 The King and his advisors

- A. (2:1) *Nebucadnezzar had a dream*
 - 1. Dreams were considered to be “messages from the gods”

- B. (2:4a) ...*Then the Chaldeans said to the king in Aramaic...*
 - 1. Language shifts from Heb to Aramaic
 - a. *Lingua franca*: Aramaic was the international language of the day
 - 2. (2:4b) *Then the Chaldeans said to the king “O king, live forever!”*
 - 3. Professional magicians (etc.) called in
 - a. Dreams often based in symbolism; need interpreter
 - b. Not necessarily the details which are important, but the central theme
 - c. *‘King, live forever’* (2:4): ironic, for the vision will show that only God who is forever (2:20, 44)

2:14-23 God reveals the mystery to Daniel

- A. Arioch sets out to slay the wise men (2:14; in keeping with the threat of 2:5)
 - 1. Leads him to Daniel; who is one of the wise men (2:15)
- B. Daniel’s doxology to God (2:19-23)
 - 1. We’re not told Daniel’s prayer to God
 - 2. *Then the mystery was revealed...*
 - a. Divine/heavenly reality which is regarded as hidden or secret and can be known only when revealed by the gods
 - b. Used 27 times in NT (20 by Paul)
 - i. Points to God’s decisive action in Christ here and now. Paul normally employs the term with reference to its disclosure or its being revealed
 - ii. Rom 16:25-26
 - iii. Col 1:26-27
 - iv. 1 Cor 2:10; Eph 1:9; 3:3, 5
 - c. The OT story (mysteries and promises) climax in Jesus
 - i. 2 Cor 1:20
 - 3. God is powerful God is wise, controls history (2:21)

2:24-45 The Dream and its interpretation

- A. Are you able? (2:26)
 - 1. No one is able (2:27)
 - 2. There is a God who reveals mysteries (2:28-29)
- B. Dream of a huge statue (2:31-33)
 - 1. Has 4 parts
 - a. Head (gold)
 - b. Chest and arms (silver)
 - c. Belly and thighs (bronze)
 - d. Legs (iron) feet (iron and clay)
- C. Popular views
 - 1. Greek view:
 - a. Head: Nebuchadnezzar/Babylon (626 BC—539 BC)
 - b. Arms and chest:
 - c. Belly and thighs:
 - d. Legs:
 - e. Rock: God's Kingdom
 - 2. Roman view:
 - a. Head: Nebuchadnezzar/Babylon (626 BC—539 BC)
 - b. Arms and chest:
 - c. Belly and thighs:
 - d. Legs:
 - e. Rock: God's Kingdom

2:34-35; 44-45 The Mountain from God

A. Daniel is looking future or past?

1. 2:35 *the stone became a great mountain*
 - a. All OT temples are associated with mountains
 - b. Ezek 28:13-16
 - c. Isa 2:2-3
 - d. Cf. Exod 3:1-6; 15:17-18; Rev 21:9-14
2. 2:35 ...*and filled the whole earth*
 - a. Gen 1:22, 28;
 - b. Cf. Exod 1:7; Gen 8:17; 9:1, 7; 28:3; 35:11; 48:4; 26:9

B. The NT fulfillment of temple

1. 2:34, 45 *the stone not made by human hands* (The “end-times stone” image is a temple)
 - a. Divine origin: Christ is the true temple
 - b. John 2:18-22
 - c. Mark 14:55-64
 - d. 2 Cor 5:1
 - e. Heb 9:11, 13-26
2. 2:35 the stone is the foundation of the temple
 - a. Luke 20:17-18
 - i. Ps 118:22
 - ii. Cf. Matt 21:42-44; Mark 12:1-12

C. 2:44

1. It comes at the defeat of all the nations

D. When will this happen?

1. This is a vision of Jesus/the Christ Event
2. Jesus destroys the kingdoms of this world
 - a. Through life, death, resurrection, ascension
3. And filled the whole earth (cf Isa 2:2-3; 6:3; 11:9)
 - a. The stone has the imagery of the Garden of Eden
 - b. God's Kingdom will take over the earth
 - i. Matt 28:18-20
4. The people of God are the temple of God
 - a. 1 Cor 3:16-17 16
 - b. 1 Pet 2:5
 - c. Eph 2:19-21

2:46-49 The King's response

- A. Nebuchadnezzar responds by falling prostrate, making an offering, and burning incense (46; Isa 45:14; 49:23; 60:14)
- B. Surely your God is a God of gods and a Lord of Kings (2:47)

Week 4: 3:1-30

Chapter 3

- A. Theme of the chapter: Idolatry—how will the Hebrew boys respond to the pressure to worship another god than their own?
- B. The God of Israel is superior than the king and his gods
- C. God’s people are faithful and admired by the world

I. 3:1-7 Nebuchadnezzar’s image of Gold

- A. (3:1) *Nebuchadnezzar made an image of gold...sixty cubits by six cubits... He set it up on the plain of Dura...*
 - 1. We’re not told what the image is
 - a. 3:28 suggests that the image is a deity, but is not explicit
 - b. Could be a deity or king
- B. (3:2) *...the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces...*
 - 1. Rank order
 - 2. *...to come to the dedication of the image that King Nebuchadnezzar had set up...*
 - a. The occasion was to take a loyalty oath

II. 3:8-12 Accusation against the Three Friends

- A. (3:9) *...O king, live forever!*
 - 1. A typical “court” courtesy
- B. (3:12) *... “certain Jews”...*
 - 1. Where’s Daniel?
 - 2. Ethnic overtones from the “certain Chaldeans”

III. 3:13-18 Confrontation with Nebuchadnezzar

- A. (3:13-15a) The boys are given a second chance
 - 1. Why the second chance?
 - a. The boys have already been heavily invested in
 - b. Wants them to conform?
- B. (3:15c) *who is the god who will deliver you out of my hands?*
 - 1. This question becomes the heart of the chapter
 - 2. The challenge of Neb: I am the most powerful! More powerful than any god
 - a. Similar story in 2 Kings 18:35

- C. (3:16-18) The boys speak
 - 1. One voice
 - a. Representative of a faithful Jew
 - 2. (3:16b) “O Nebuchadnezzar...”
 - a. Why so informal?
 - b. How we read/translate this affects how we read the rest of the phrase
 - 3. (3:17) Translational options (antecedent of “it”)
 - a. Antecedent of “it”
 - i. ESV/KJV/NASB: “*if it be so, our God...is able to deliver us...*”
 - ii. NET: “*if our God exists...he is able to deliver us...*”
 - iii. NIV/NLT: “*if we are thrown in...the God we serve is able...*”
 - iv. NRSV/NAB/JPS: “*if our God is able...he will deliver us...*”
 - b. The point: “whether or not our God is able is NOT the issue, he might, or he might not, but we’re not gonna bow down”
 - 4. The boys won’t compromise
 - a. That’s what got them there (sinning against God)

IV. 3:19-27 The Miraculous Deliverance

- A. Lots of “hot” words (3:19a, 19b, 20b, 21b, 22a, 22b, 23b)
 - 1. Who is hotter, the king or the furnace?
- B. (3:25) *but I see four men...the appearance of the fourth is like a son of the gods.*
 - 1. Only the king claims to see the 4th man
 - 2. *A son of the gods* (indefinite, plural)
 - a. KJV is inaccurate
 - b. “Son of the gods” was a common Semitic expression for a supernatural being
 - 3. Who is it & why is he there?
 - a. Who is it?
 - i. An angel (cf. 3:28b)
 - ii. Theophany (a visible manifestation of God) (e.g., Gen 3:8; 12:7; Exod 3:1-6)
 - iii. Christophany
 - iv. Angel of the Lord (Gen 16:11; Exod 14:19)
 - b. He’s there for the king?
 - i. Demonstrates the display of God’s power
 - ii. YHWH: “I will answer your challenge...I ALONE have the power and am sovereign”
- C. (3:26-27) The Hebrew boys are saved not *from* the fire, but *in* it
 - 1. Egyptian captivity is likened to ‘iron furnace’ (Deut 4:20; 1 Kings 8:51; Jer 11:4)

V. 3:28-30 Nebuchadnezzar Worships God

- A. (3:28-29) *Nebuchadnezzar answered and said, “Blessed be the God of ... 29 Therefore I make a decree: Any people, nation, or language that speaks anything against the God of ... for there is no other god who is able to rescue in this way.”*
 - 1. Not a conversion moment
- B. (3:28) *“...who trusted in him...”*
 - 1. The point of the story

VI. Application Points

- A. Misuse of the “furnace story” in modern church
 - 1. It’s not about overcoming obstacles in order to reach your potential
 - 2. Joel Osteen quote: *Surrounded by the Most High*, message #750
 - a. Commend/Condemn
 - 3. The reality of *furnace moments*
 - a. We should expect trials in this world
 - b. 3:17-18 *God can deliver...but even if he doesn't...*
 - c. Faithful people are not always physically *delivered* from the fire
 - d. The Hebrew boys (Daniel included) don’t “die on every hill”
 - 4. The people of God and idolatry
 - a. Idolatry: whatever claims the loyalty that belongs to God alone
 - b. In 2021 America, what are the “golden statues” that draw us to worship them?

Week 5:4:1-37

Chapter 4

I. 4:1-3 Nebuchadnezzar's Decree to Praise the Lord

- A. (4:3) Royal proclamations
 - 1. Written as a letter (epistle)
 - a. Standard format for any ancient letter

II. 4:4-12 The king's search for an interpreter

- A. (4:4) *I, Nebuchadnezzar, was at ease in my house and prospering in my palace.*
- B. (4:8) *Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods*
 - 1. Belteshazzar
 - 2. Daniel's God is greater than the Chaldean's gods
- C. (4:9b) *"I saw a dream that made me afraid...no mystery is too difficult for you..."*
 - 1. Unknown dream were terrifying/dangerous

III. The king's dream report

- A. (4:10) *a tree in the midst of the earth*
 - 1. Common imagery in the ANE
 - 2. Cf. Ezek 31:3-14
- B. (4:13) *a watcher, a holy one, came down from heaven*
 - 1. One of many descriptions of supernatural beings in Daniel

IV. 4:19-27 The Dream Interpretation

A. (4:20-26) *The tree...it is you, O king*

1. Just like ch 2, Nebuchadnezzar is identified in the dream
2. He's become strong (4:22)
 - a. Greatness has grown and reaches to heaven...dominion to the ends of the earth (4:22)
 - b. Babylon was the most powerful kingdom in the history of the world at this point
3. (4:20) *The tree you saw, which grew and became strong, so that its top reached to heaven*
 - a. Babylon is associated with Babel (Gen 11)

B. Daniel's account of the dream is different from Nebuchadnezzar's

1. The Tree
 - a. *King's report*: was in the middle of the earth & had a great height
 - b. *Daniel's report*: affirms the greatness of the tree; doesn't say it's in the middle of the earth or its great height
2. The Tree's sustenance
 - a. *King's report*: all flesh is sustained by the tree
 - b. *Daniel's report*: there is food for all of them in the tree
3. The Tree becomes a Beast
 - a. *King's report*: Nebuchadnezzar includes it
 - b. *Daniel's report*: Daniel doesn't include the part of the king losing his mind

C. (4:25-26) Coming Judgment

1. Why the judgment?
 - a. Pride
 - b. Being an unrighteous leader
2. This is conditional (unlike ch 2)
 - a. He can avoid just judgment if he heeds the warning and
 - b. Reduced to an animal-like state

V. 4:28-33 Fulfillment of the Dream

- A. (4:30) *and the king answered and said, “Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?”*
 - 1. Height of pride
 - 2. Nebuchadnezzar isn’t responsible for the greatness of Babylon
 - 3. The king’s rhetorical question is exposing his great pride
- B. (4:33) *Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles’ feathers, and his nails were like birds’ claws.*
 - 1. The point: The greatest king in human history has now been transformed into a lowly beast, by the hands of the sovereign God of the universe

VI. 4:34-37 Nebuchadnezzar Snaps Out of It

- A. Final message from Nebuchadnezzar
 - 1. Chs 1—4 God & Nebuchadnezzar are the two main characters
 - 2. Nebuchadnezzar is the idealized Gentile king
- B. Did Nebuchadnezzar finally “get it”?
 - 1. But he does seem to rightly understand God’s role as sovereign
 - a. James 2:19
 - b. Acknowledging right theology doesn’t mean the person is submitted to Yahweh’s Lordship
- C. (4:34-35) Eternal Kingdom language
 - 1. Cf 2:44; 7:13-14, 27
- D. (4:34) Nebuchadnezzar acknowledges God’s rule
- E. (4:36) The king’s sanity is restored

VII. Application

A. What is pride?

1. Definition

- a. *Positive pride*: A feeling that you respect yourself and deserve to be respected by other people. A feeling of happiness that you get when you or someone you know does something good, difficult.
- b. *Sinful pride*: a high or inordinate opinion of one's own dignity, importance, merit, or superiority, whether as cherished in the mind or as displayed in bearing, conduct, etc. A feeling that you are more important or better than other people
- c. *Biblical definition*: The state of undue sense of one's importance bordering on insolence, arrogance, haughtiness. To give oneself a high status; to be high/exalted.

2. Some signs of pride

- a. Talking about yourself a lot
- b. Consistent need for attention and affirmation
- c. Unwilling to submit to authority
- d. Consistently critical of others
- e. Feeling the need to consistently teach people things
- f. Assuming you already know something when someone is teaching
- g. Disregarding the advice of others
- h. Unable to receive constructive criticism
- i. Ignoring people's attempts to communicate with you
- j. Being too proud to ask for help
- k. Justifying our sin instead of admitting it
- l. Seeing yourself as too good to perform certain tasks
- m. Thinking you are better than others who are different or less fortunate
- n. Overly focused on physical appearance

B. How seriously do we take pride?

1. We rightly call out certain sins
2. Pride in our leaders
3. Pride in our vocation
4. Pride in ourselves

C. How seriously do we take Jesus?

1. Phil 2:1-11
2. Our challenge for taking pride seriously:
 - a. A Christian would look at a man who beats his wife/kids and rightly say “that’s not Christian,” but how often do we look at the prideful man and also say “that’s not Christian”?
 - b. Constant ask ourselves:
3. A warning to all
 - a. The greater the position we’ve been given, the more dangerous we can become because of pride

Week Six

Chapter 5:1-31

I. 5:1-4 Profanation of the holy vessels

- A. (5:1) The banquet
 - 1. (5:1) Cf 3:1

- B. (5:2) ...Cf 1:2; Sacred vessels are things that belonged to the conquered gods
 - 1. (5:4) Celebrate past victories, hope that the gods will bring military victory

II. 5:5-12 The Writing on the Wall

- A. (5:5) Immediately!
 - 1. A lifeless, detached hand would have suggested a defeated enemy
 - a. “Finger” metaphorical
 - i. Exod 8:19 *“this is the finger of God”*
 - ii. Exod 31:18 (Deut 9:10)
 - iii. Ps 8:3

III. 5:13-28 Daniel's Rebuke of the King, and Interpretation of the Inscription

- A. (5:18-24) Daniel rebukes the king
- B. (5:23) Three reasons for rebuke
 - 1. He's proud
 - 2. He's idolatrous
 - 3. He's blasphemous
- A. (5:24-28)
 - 1. The Inscription (5:25)
 - a. *Mene* (noun): a weight (unit of money)
 - i. To number/appoint
 - ii. 60 times the weight of the shekel
 - b. *Tekel* [*shekel*] (noun): a weight (unit of money)
 - i. To weigh/assess
 - c. *Parsin* (noun): break in two
 - i. Parts/shares
 - ii. A half-shekel
 - 2. Interpretation (5:26-28): wordplay, turning the nouns into verbs
 - a. *Mene* (verb): God has numbered your days
 - b. *Tekel* (verb): you've been weighed on the balance and found deficient
 - c. *Peres* (verb): your kingdom has been divided/given to the Medes/Persians
 - d. Interpreted with verbs
 - 3. What does this mean?
 - a. Belshazzar's kingdom has been numbered, weighed, and valued, it would be shared out between the *Medes* and *Persians*

IV. 5:29-31 Reward and Punishment

- A. (5:29) Daniel's reward
- B. (5:30) Belshazzar killed
- C. Downfall of the Neo-Babylonian Empire
 - 1. God continues to set up/bring down kings/kingdoms

VII. Application (cont from week 5)

A. What is pride?

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2. Some signs of pride

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- f. Assuming you already know something when someone is teaching
- g. Disregarding the advice of others
- h. Unable to receive constructive criticism
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- j. Being too proud to ask for help
- k. Justifying our sin instead of admitting it
- l. Seeing yourself as too good to perform certain tasks
- m. Thinking you are better than others who are different or less fortunate
- n. Overly focused on physical appearance

B. How seriously do we take pride?

1. We rightly call out certain sins
2. Temptation of pride
3. The church and pride

Week Seven: Chapter 6:1-28

God's Superior Law and His Servant's Faithfulness

I. 6:1-9 The Plot Against Daniel

A. (6:1) *Darius...* (Cf. 5:31 the Mede)

1. Unknown identity
2. Cyrus the Persian conquered Babylon (Oct 12/13, 539)
 - a. Return of Zerubbabel and Jeshua (Ezra 1—3)
 - b. Both Median and Persian
3. How to understand this historically?
 - a. Darius is another name/title for Cyrus (throne name?)
4. Theological significance
 - a. Affirms prophecy by Isaiah and Jeremiah that Babylon would fall to the Medes
 - i. Jer 51:11
 - ii. Isaiah 13:17

B. The trap

1. (6:4a) *Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom*
 - a. Unlike chapter 3 (opportunistic)
2. (6:4b-5) *but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him...unless we find it in connection with the law of his God.*
 - a. Not morally perfect, but the ideal exile
 - b. Daniel had a known devotion to Yahweh

C. (6:6-8) The wicken leaders

1. (6:6) *"O King Darius, live forever!*
 - a. Similar court language
 - i. Dan 2:4; 3:9; 4:34; 5:10 (6:6, 21)
2. (6:6) *came by agreement*
 - a. NET: *Came by collusion*
 - b. People conspiring to get something done (in a hurry)

- D. The theme of “laws”
 - 1. The law of Yahweh
 - 2. The law of pagan kings
 - 3. Irony
 - a. Darius is the “sovereign” who is bound by the law
 - b. Yahweh is the all-powerful, free one
 - 4. Prayers only directed towards Darius, no other god/human
- E. (6:8) ...*so that it cannot be changed, according to the law of the Medes and the Persians...*
 - 1. Babylonians > Medes/Persians

II. 6:10-18 Daniel in the Lion’s Den

- A. (6:10a) *toward Jerusalem...got down on his knees three times a day and prayed and gave thanks before his God*
 - 1. Established practice as early as the building of Solomon’s temple (1 Kings 8:35)
- B. (6:10a, c) *When Daniel knew that the document had been signed,...as he had done previously.*
 - 1. He had knowledge of the decree...his action was deliberate
 - 2. He didn’t create an opportunity for martyrdom
 - a. He continued his life and spiritual practices
 - b. He actually HAD consistent spiritual practice TO BE persecuted
- C. Daniel’s example
 - 1. The narrator presents Daniel as an ideal religious person
 - 2. The emphasis isn’t on the king
- D. (6:16-18) The king’s response
 - 1. (6:16) *May your God, whom you serve continually, deliver you!*
 - a. Daniel is known for serving Yahweh continually
 - b. Cf. 6:20
 - 2. (6:17) *And a stone...laid on the mouth of the den...the king sealed it with his own signet*
 - a. Connection to ch 2:45
 - b. Cf. Matt 27:66

III. 6:19-24 Daniel's rescue and the Fall of the Conspirators

- A. *Then, at break of day, the king arose*
 - 1. (6:19) Cf. Resurrection Sunday
- B. Daniel survived
- C. (6:22) *My God sent his angel*
 - 1. Same angel from ch 3?
 - 2. Daniel had no scratch; the three men had no smell of fire
- D. (6:24) *those men ... cast into the den of lions... their children...wives*
 - 1. Corporate responsibility

IV. 6:25-28 Darius' Decree & Doxology

- A. (6:25-26a) Darius' letter
 - 1. Similar to Nebuchadnezzar's letter in ch 4
 - 2. Darius goes beyond Nebuchadnezzar
- B. (6:26b-27) *Darius' doxology*
 - 1. The narrator concludes chs 1—6 by bringing together multiple themes
 - a. God's kingdom is eternal
 - b. His character is good
 - c. God saves (has power)
 - d. Has wisdom
- C. (6:28) *...reign of Darius and the reign of Cyrus the Persian.*
 - 1. Verse could be translated: *Daniel prospered during the reign of Darius, that is, the reign of Cyrus the Persian.*
- D. Daniel/Jesus parallels
 - 1. Comparisons
 - a. Both were framed by Jealous, Religious leaders
 - b. Both were arrested in a place of private prayer
 - c. Both Darius and Pilate try to get them released
 - d. Both have political authority
 - e. Both given over to execution
 - 2. Contrasts
 - a. Death
- E. Closing out the genre division of the book
 - 1. Chs 1—6
 - 2. Ch 7 completes the chiasm

V. Application

A. Integrity

1. Daniel is the ideal example of integrity

B. Martyr

1. Definition

- a. a person who willingly suffers death rather than renounce his or her religion.

2. Martyr syndrome (aka. victim complex)

- a. When a person routinely emphasizes, exaggerates, and creates a negative experience in order to place blame, guilt, and sorrow on another person.

3. Christians and martyrs

- a. We don't see Christians LOOKING to be persecuted

Week Eight: Chapter 7:1-28

Title: God's Eternal Kingdom is sovereign over earthly pagan kingdoms

Chiasm 2 & 7

Background:

- A. Book structure
 - 1. Completes the chiasm
 - 2. Begins second half of the book
- B. The four visions (chs 7—12) are self-contained
 - 1. Each vision is its own account of future events
 - 2. The stories overlap
- C. Reading Apocalypse
 - 1. Stories with ancient roots
 - a. The message is clearer to ancient readers than to us
 - b. Visionary literature
 - 2. Providing encouragement for people who are oppressed
 - a. Warning an oppressor
 - b. Encourages God's people to remain faithful
 - 3. Using imagery to create an emotional reaction
 - a. It's better to try to discover the emotion of the text rather than decode it all
 - 4. Main characteristics of Apocalypse
 - a. Symbolism
 - b. Visions, otherworldly journeys and being
 - c. Cosmic events/destruction, persecution of the righteous, final judgment, destruction of the world, recreation,
 - d. Numbers, etc are highly symbolic

I. 7:1-8 Horror by the Sea

- A. (7:1) *In the first year of Belshazzar king of Babylon...*
 - 1. 550/549 BC?
- B. (7:2) *"I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea.*
 - 1. Four winds coming from all four directions
 - a. Common phrase in Akkadian literature
 - b. OT references
 - i. Jer 49:36; Ezek 37:9; Zech 2:6
 - c. A scene of chaos
- C. (7:3) *four great beasts came up out of the sea...*
 - 1. Came up out of the sea
 - a. Long-established ANE symbol of chaos/forces of evil
 - b. The waters also contained evil "monsters"
 - 2. Beasts are bizarre, mutant, and thus horrific
 - a. For an Israelite they are evil because hybrid creatures are unclean
 - b. Represent four kingdoms that will arise on the earth (17)
 - 3. The Beasts
 - a. *Beast 1* (7:4): lion, with wings of an eagle, stood like a man
 - b. *Beast 2* (7:5): bear with 3 ribs coming out of its mouth
 - c. *Beast 3* (7:6): leopard, with four wings and four heads
 - d. *Beast 4* (7:7-8): dreadful: vaguely animal-like: iron teeth, bronze claws (19), 10 horns, little horn with eyes like man's and a mouth uttering great boasts
- D. Significance of the 4th Beast
 - 1. 4th beast is the central one
 - a. Longer description, more terrifying
 - 2. Animal horns
 - a. Biblical/ANE symbol of strength
 - b. This beast has 10 (not 1-2)
 - c. "Another horn"

II. 7:9-14 Heavenly Power

A. (7:9) *As I looked...The Ancient of Days*

1. The setting of the vision abruptly changes
 - a. Seashore > Courtroom/throne
2. Ancient of Days
 - a. Theophany
 - b. God in His role as judge
 - c. ANE description of God
3. Description of the Ancient of Days
 - a. Throne blazing
 - b. White hair
 - c. White clothing
 - d. The books were opened
 - e. Jesus in Rev 1:14

B. (7:11-12) Summary statement

C. (7:13) One like a Son of Man

1. Son of Man
 - a. OT reference to a human/prophet
 - b. Humankind as a collective; or a man (Ezek is addressed as such 93x): cf Psalm 8:4; 144:3
 - c. “Like” a Son of Man
 - d. Son of man is given dominion; whereas, the beasts are stripped of power or destroyed
 - e. Equivalent to the ‘stone cut without hands’ that destroys the 4 kingdoms
2. With the clouds of Heaven
 - a. Cloud riders in the ANE
 - b. God himself riding into the presence of the Ancient of Days
 - c. Human versus beasts
 - d. God’s purpose in creation is for man to rule over the beasts is accomplished in the consummation
3. Son of Man in Daniel 7
 - a. Describing Israel personified

4. Reading this in light of Jesus
 - a. The son of man came to the Ancient of Days with the clouds of heaven. He was given dominion and an undestroyable everlasting kingdom
 - b. NT description of Jesus
 - i. Matt 9:6
 - ii. Matt 12:8
 - iii. Matt 16:27
 - iv. Mark 14:62
 - c. The Christ Event/Ascension
 - i. Matt 28:16-20
 - ii. Phil 2:6-11
 - iii. Eph 1:19-23
 - iv. Col 2:9-10
 - v. 1 Pet 3:21b-22

III. 7:15-28 Divine Victory

- A. (7:16) The angel's interpretation
 1. (7:17) Four beasts are four kings/kingdoms
 - a. From the earth: earthly origin
 2. (7:17-18) The Saints of the Most High will possess a kingdom forever
 - a. The people of God
 - b. They suffer at the hands of the little horn: they are promised a resurrection (12:1-3)
- B. Connection to the 4 kingdoms of chapter 2?
 1. Dominant views of Ch 2
 - a. Greek view:
 - i. **Head:** Nebuchadnezzar/Babylon (626 BC—539 BC)
 - ii. **Arms & chest:** Median empire (7th cent BC—550s BC)
 - i. **Belly & thighs:** Persian empire (550 BC—330 BC)
 - ii. **Legs:** Greek empire (800 BC—146 BC)
 - iii. **Rock:** God's Kingdom
 - b. Roman view:
 - i. **Head:** Nebuchadnezzar/Babylon (626 BC—539 BC)
 - ii. **Arms & chest:** Medo-Persian empire (7th cent/550 BC—330 BC)
 - iii. **Belly & thighs:** Greek empire (800 BC—146 BC)
 - iv. **Legs:** Roman empire (27 BC—395 AD)
 - v. **Rock:** God's Kingdom

2. Connecting chapters 2 & 7

a. Greek view:

- i. **Head** (gold): Beast 1 (lion w/ eagles' wings)
 - Nebuchadnezzar/Babylon (626 BC—539 BC)
- ii. **Arms/chest** (silver): Beast 2 (bear)
 - Median empire (7th cent BC—550s BC)
- iii. **Belly/thighs** (bronze): Beast 3 (leopard w/ 4 wings)
 - Persian empire (550 BC—330 BC)
- iv. **Legs** (iron/clay): Beast 4 (terrifying w/ iron teeth, horns)
 - Greek empire (800 BC—146 BC)
- v. **Rock:**
 - Kingdom of God

b. Roman view:

- i. **Head** (gold): Beast 1 (lion w/ eagles' wings)
 - Nebuchadnezzar/Babylon (626 BC—539 BC)
- ii. **Arms/chest** (silver): Beast 2 (bear)
 - Medo-Persian empire (7th cent/550 BC—330 BC)
- iii. **Belly/thighs** (bronze): Beast 3 (leopard w/ 4 wings)
 - Greek empire (800 BC—146 BC)
- iv. **Legs** (iron/clay): Beast 4 (terrifying w/ iron teeth, horns)
 - Roman empire (27 BC—395 AD)
- v. **Rock:**
 - Kingdom of God

C. (7:24a) Ten Kingdoms

1. The ten horns represent ten kingdoms/kings
 - a. No scholarly agreement on the identity
 - b. 10 kingdoms that spring from Alexander's empire?
 - c. Successors to the Roman empire?

D. (7:24b) 11th horn

1. Most rebellious/violent
 - a. (7:25) He will speak against the saints of the Most High
2. Horn: symbolic of 'pride' and 'honor' (1 Sam 2:1; Ps 89:17)
3. (7:25) Charged with 4 counts
 - a. Blasphemy: (from 173 BC Antiochus' coins carried the epithet *theos epiphanous*)

E. Kingdom given to the people of the holy ones (7:27)

1. Everlasting kingdom
2. All kingdoms will become subservient to Him

IV. Daniel 7 & Revelation 13

- A. John is telling the Daniel story in light of Jesus/Rome
 - 1. The Rev 13 beast is a composite of the 4 beasts of Dan 7
 - 2. The Rev 13 beast/Dan 7 beasts have dominion (13:7)
 - 3. The Rev 13 beast/Dan 7 beast receive worship (13:7b-8)
 - 4. There is a book (13:8; 7:10)
- B. Revelation 13 is a composite of the four Beasts of Daniel 7
 - 1. 10 horns, 7 heads, 10 crowns
 - 2. Like a leopard; feet like a bear, mouth like a lion (Dan 7:4-6)
 - 3. Comes up out of the sea (Dan 7:3)
 - 4. Speaks blasphemies (little horn; Dan 7:8, 11, 20; 8:11-14)
 - 5. God is the object of the blasphemies (Dan 7:25)
 - 6. War against the saints—almost identical terms (13:7; Dan 7:21)
 - 7. (note the dragon of Rev 12:3-4 derives from Dan 7-8)
 - 8. 'Was given' (Dan 7:6)
- C. Revelation 13 & Daniel 7
 - 1. Rev 13:1 Dan 7:2-3, 7
 - 2. Rev 13:2 Dan 7:3-6
 - 3. Rev 13:4 Dan 7:6, 12
 - 4. Rev 13:5a Dan 7:8, 25
 - 5. Rev 13:5b Dan 7:25 (cf. 12:7, 11-12)
 - 6. Rev 13:6 Dan 7:25 (cf. 8:10-11; 11:36)
 - 7. Rev 13:7a Dan 7:21
 - 8. Rev 13:7b Dan 7:14

Week Nine: Chapter 8:1-27

Title: God's Leash on Evil

Genre: Apocalypse

Language: Hebrew

Background:

A. Jewish history

1. (539) Cyrus the Great (Persian)
 - a. Overthrows the Babylonians
 - b. Israelites return to Judah
2. (332) Alexander the Great (Greek)
 - a. Conquerors the Persians
 - b. Alexander dies, empire is split up by his (4) generals
 - c. Control of Judah/Palestine
3. (167) Antiochus IV BC
 - a. "Epiphanies" = the manifestation of Zeus
 - b. Desecrates the Jerusalem temple
 - c. (164) Jewish (Maccabean) Revolt

B. The little horn (Dan 7)

1. Antiochus IV
 - a. His 3 year abominations in the temple (7:25)
2. Antiochus is the climax of opposition to the people of God by a pagan government

C. Daniel's extortion in Dan 7

1. God's in control—even of the little horn
2. No pagan ruler will be victorious over God's people

D. Chs 8-12

1. Narrow the discussions from the whole world (4:1; 5:19; 6:25; 7:14) to the Jews and the Temple (8:13; 9:2, 24; 10:14; 11:31ff; 12:1, 7)

I. 8:1-14 Vision of a two-horned Ram and a Goat

A. Third year of Belshazzar

1. 548/547 BC
 - a. A few years after the vision of ch 7
2. ...*a vision appeared to me, Daniel, after that which appeared to me at the first.*
 - a. Connecting the ch 7 vision

B. Goat coming from the West, with a horn between its eyes

1. Daniel is writing history with animals as key players
 - a. Because kings are beasts
 - b. They're not fulfilling their role as image-bearing people

C. (8:13) "...*how long...*"

1. Frequent lament (Ps 6:3; 13:1-2; 35:17; Isa 6:11; Jer 12:14; Zech 1:12; Rev 6:9-11)
2. (8:14) 2,300 evenings and mornings
 - a. Understanding the number
 - i. 2,300 days (6 years, 4 months)
 - ii. 1150 days (2 sacrifices a day; a little more than 3 years)
 - b. It's symbolic
 - c. Informs us that the rebellion against God is short-lived

II. 8:15-25 Interpretation of the vision

- A. (8:17) “The vision pertains to the time of the end”
 - 1. End of WHAT time?
 - 2. Cf. 8:19; 23
 - a. The end of the time of the rule of these kings/horns (beasts)
- B. (8:20) Ram with 2 horns
 - 1. Kings of Media and Persia
 - 2. One horn grew larger though it arose later
- C. (8:21) Goat
 - 1. King of Greece
 - 2. (8:21) Horn between its eyes: 1st king: Alexander the Great
 - a. He charged from the west and destroyed the Medo-Persian empire
 - 3. (8:22) Kingdom divided among his 4 generals (4 horns)
 - a. Cassander ruled Macedonia and Greece
 - b. Lysimachus ruled Thrace and Asia Minor
 - c. **Seleucus** ruled N Syria, Mesopotamia, and the East
 - d. **Ptolemy** ruled S Syria, Palestine, and Egypt
- D. Antiochus IV
 - 1. The cruel reign of Antiochus
 - a. Obsessed with Greek culture (and Hellenizing the entire Middle East)
 - b. Antiochus’ prohibitions
 - i. Circumcision
 - ii. Observing the Sabbath
 - iii. Dietary Law/ritual for the slaughter of food animals
 - c. Many Jews refused, enraging Antiochus
 - i. Later: Maccabean Revolt (1 & 2 Maccabees)

III 8:26-27

- A. (8:26) He will be destroyed; but without human agency (26)
- B. (8:27) Daniel does not completely understand (12:5-13)

IV. Reading in its original context

- A. Understanding this in light of the chiasm
 - 1. Chs 4—5: arrogant rulers who blaspheme God
- B. Message to Daniel's audience (Jews of the exile/post-exile world)
 - 1. The kings who oppose God/the Saints will continue to grow in their arrogance
 - 2. God will destroy them, bring His kingdom, and vindicate the faithful

V. Reading in light of Jesus

- A. How the NT reads this
 - 1. There will continue to be kings who oppose God
 - 2. For the NT it's Rome
 - a. The man of lawlessness, etc
 - 3. I.e., just like with Daniel, we too are facing evil rules who will oppose God/the Saints
 - a. But continue to overcome, Just as Jesus did
 - b. He's the stone who becomes a mountain and has everlasting dominion over all kings
 - c. And the Saints will inherit this Kingdom and co-rule with him
 - i. Rev 1:5-6; 5:10; 20:6; 3:21 (2:7, 26)
- B. Parallels with Revelation
 - 1. Dan 8:10-14 & Rev 13
 - a. Blasphemies against God
 - b. Rebellion against God
 - c. Rebellion against the Temple
 - d. Duration of the events (though not the same time)
 - 2. Horn (Dan 8) and the tyrant of Dan 11; combined in Rev 13:1-2

Week 10: Chapter 9:1-27

Title: The righteous covenantal God will restore His people through the Messiah

Genre: Apocalypse

Language: Hebrew

Setting: Chs 8—12 (visions concerning his people once they return to Judah); Ch 9 = some of the most difficult passages in the Bible

A. Chapter Theme

1. Yahweh as the faithful, covenantal God of Israel
2. How God will restore His people

I. 9:1-19 Daniel prays for the restoration and vindication of Jerusalem

A. (9:1) *In the first year of Darius the son of Ahasuerus, by descent a Mede*

1. 539 BC

B. (9:2) *the books the number of years that, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.*

1. How long until the end of the desolations of Jerusalem?
2. Daniel is reading Jer 25; the prophecy that the exile will last 70 years
 - a. Jer 25:1-14 25
 - b. Jer 29:10
3. Blessings and Curses of the Covenant
 - a. Deuteronomy 27—32
4. Sabbath rest for the land
 - a. You have to give the land a rest
 - b. Lev 25:1-7
 - c. Lev 26:31-35, 43
 - d. 2 Chron 36:20-22
 - e. Lev 26:40-45: God will send them away as a result of their sins; but He will not forget them

C. 9:3-19 **Daniel's prayer of repentance/confession**

1. Daniel is positive that the exile is finished
2. Confession is required to end the exile (9:3-14)
 - a. Cf. Lev 26:34-42 (esp 40-42)
3. Covental language
 - a. Yahweh (LORD)
 - b. Only occurrences in the book: 9:2, 4, 10, 13, 14, 20
 - c. Covenant becomes the centerpiece of the chapter

II. 9:20-27 Angel Gabriel answers

- A. (9:24) *Seventy weeks are decreed...to finish the transgression...*
1. The exile will not stop (after the 70 years)
 - a. There are now “seventy weeks” to go
 - b. The purpose of the Seventy Weeks
 2. Why seventy-sevens:
 - a. Literally “Seventy-Sevens”
 - b. Sabbath rest for the land (resulting in the year of Jubilee)
 - i. **Jubilee in Torah:** the complete remission of all debts—a season of celebration of freedom and grace
 - c. Seventy-Sevens = 10 Jubilee eras (490 years)
 - i. Pattern of 10 jubilees—with the final one as the climax jubilee
 - ii. Symbolic number for completeness
 - d. This is a *theologically* significant number
 3. The guide for understanding chapter 9
 - a. Not to look for a *calendar*, but a person
- B. Divisions of the 70 Weeks (9:24-27)
1. 7 weeks & 62 weeks (9:25): *Decree of Cyrus* (539-38 BC)
 - a. Preliminary restoration
 - b. Symbols, shadows, anticipations of the climactic acts of restoration that God will do
 2. 1 week (70th) (9:27): *The inauguration of God’s Kingdom*
 - a. 1st half: Baptism of Jesus to 70 AD
 - b. Middle: Destruction of the temple (70 AD)
 - c. 2nd half: Post-temple—Present age; Completes the 70th year at the return of Christ
 - d. End of sacrifices
 - i. Jesus’ sacrifice provided an end/telos to sacrifices
 - ii. Yet sacrifices continued in the temple until 70 AD
 - iii. We’re “almost there” of the purposes of God
 - iv. The New Covenant for God’s people (Jer 31:31-35)

- C. (9:26) *And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.*
1. These are not meant to be understood as linear/chronological events
 - a. It's pointing to the final rest that God's people are awaiting
 - i. Heb 4
 2. Anointed one = *mashiach*
 - a. Jesus
 3. "*an anointed one shall be cut off.*"
 - a. *Karat*: "to cut"
 - b. Crucifixion/death of Jesus
- D. (9:27a) *And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering.*
1. A strong covenant with many for one week
 - a. *Higbir* (Hb): to confirm/enforce a covenant
 - b. Jesus' covenant (Jer 31:31-35) with His people
 - c. From the crucifixion to the consummation of the Kingdom
 2. End to sacrifice/offering for half of the week
- E. (9:27b) *And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."*
1. **Daniel's use of abominations/desolation:** Describing what will happen with Antiochus IV in 167 BC
 - a. "Desolation" (Hb) play-on the Aramaic title *Ba al Shamem* ("lord of heaven")
 - i. **1 Macc 1:10-24**
 - ii. **2 Macc 6:2**
 2. **Jesus' use of abomination/desolation:** Describing what will happen with the destruction of the Temple (64-70 AD)
 - a. Cf. Matt 24:15-16 (Mark 13:14; Luke 21)
 - b. A model for what Rome will do to the current temple (64-70 AD)
 - c. Possible identifications:
 - i. *Titus*
 - ii. *Gaius Caligula*
 - iii. *Zealot militants*

F. Understanding Dan 9 in light of history and Jesus

1. 9:24 identifies six goals of the seventy-weeks
 - a. (1) To finish (restrain) the transgression
 - b. (2) To put an end to sin (seal up sin)
 - c. (3) To atone for iniquity
 - d. (4) To bring in everlasting righteousness
 - e. (5) To seal both vision and prophet
 - f. (6) To anoint a most holy place
2. Jesus is the Anointed One who will cut a firm covenant with many
 - a. His covenant puts a stop to temple sacrifices
 - i. Matt 26:27-28 His blood is the blood of the New Covenant (Jer 31:31-35)
 - ii. Cf. Heb 7:11; 9:11-14; 10:8-10
 - b. The city/temple is destroyed in him (the temple of his body was crucified and raised)
 - c. Jesus is the stone from God, the one like a Son of Man, who inaugurated His Kingdom, is given all authority on earth, and grows His Kingdom to take over every of the world
 - d. **The 490 years are not calendar years, but theological/symbolic years pointing to a perfect rest in fellowship with God** —Vern Poythress (WTS lecture)

Week 11: Chapter 10:1 – 11:45

Title: The Future Reign of Opposing Kingdoms

Genre: Apocalyptic History

Language: Hebrew

Setting: Chs 8–12 (visions concerning his people once they return to Judah)

- A. 10–12 Daniel’s final vision (one literary unit)
 - 1. Ch 10: Lead up
 - 2. Ch 11: The vision
 - 3. Ch 12: The epilogue
- B. A good resource for the historical events
 - 1. *Judaism Before Jesus: The Events & Ideas That Shaped the New Testament World*
 - 2. *ESV Apocrypha Text Edition*, Cambridge University Press (February 18, 2021)

I. 10:1-9 Daniel’s Vision & Heavenly Interpreter

- A. 3rd year of Cyrus; 536/35 BC
- B. (10:2) Daniel had been mourning and fasting/prayer for 3 weeks
 - 1. No ointments: lotions helped ease the skin’s comfort in the hot and dry climate: associated with gladness and feasting (Eccl 9:8)
- C. (10:4) twenty-fourth day of the first month...
 - 1. Daniel’s fasting is overlapping with Jewish feasts
- D. (10:5) a man clothed in linen...
 - 1. Maybe Gabriel again?
 - 2. Daniel has intense response to the vision
 - a. Similar to Ezekiel 1:7, 13, 23, 24, 27

II. 10:10-11:1 Conversation with a Supernatural Being

- A. (10:13) the prince of the kingdom of Persia
 - 1. Angelic/demonic being (cf Deut 32:8-9; Isa 24:21-23)
- B. (10:13) Michael, one of the chief princes
 - 1. In ST literature is identified as an archangel
 - 2. (10:21) ('who is like God'): is the chief prince (or archangel); the leader of God's army; 'the prince'
- C. (10:14) ...came to make you understand what is to happen to your people in the later days
 - 1. Angel has come to give Daniel understanding
 - 2. Vision pertains to the 'latter days'; 'future'
- D. (10:16) *one in the likeness of the children of man touched my lips.*
 - 1. Isaiah's lips touched: Purification
 - 2. Jeremiah's lips touched: So he could speak
 - 3. Daniel's lips touched: To receive strength?
- E. (10:20) *...the prince of Persia...the prince of Greece*
 - 1. Angel will return to the battle
 - 2. (10:21) Battle is spiritual as evidenced by the fact that Michael is the only one standing with him
- F. (10:21) Book of Truth
 - 1. Already seen Daniel read from the book of Jeremiah, what's this?
 - 2. Book of Truth is what we see in ch 11:2?
 - a. The course of history that is about to be revealed in 11:2

Chapter 11

A. Point of Ch 11

1. Tells the history/prophecy of the kingdoms that will proceed from Persia
 - a. King of the north: *Selucid*
 - b. King of the south: *Ptolemies*
2. Climaxes in the Antiochus IV event
 - a. Abomination of Desolation (11:31)

B. The Ptolemies & Seleucids

Ptolemy I Soter/Lagi	323–285 B.C.
Seleucus I	312–280 B.C.
Antiochus I	280–261
Ptolemy II Philadelphus	285–246
Antiochus II	261–246
Ptolemy III Euergetes	246–221
Seleucus II	246–226
Seleucus III	226–223
Ptolemy IV Philopater	221–203
Antiochus III the Great	223–187
Ptolemy V Epiphanes	203–181
Seleucus IV	187–175
Ptolemy VI Philometor	181–146
Antiochus IV Epiphanes	175–164

I. 11:2-4 Persia and Greece

A. (11:2) 3 Kings arise in Persia: 4th King: richer than all of them

1. 4th Uncertain? Darius III (336-30 BC): not the richest; but he was the one to fall to Alexander

B. (11:3) Mighty king will arise: Alexander the Great

1. By 330 BC he had conquered Darius III and all of Persia—eventually reached Indus
2. Died in 323 BC
3. By the time of his death his empire reached from Macedonia to northern India; and from central Asia to Egypt

C. (11:4) Winds of heaven

1. Power passed to his 4 generals

II. 11:5-20 Conflicts between the Kings of the North & the South

- A. Alexander the Great dies
 - 1. The two kings of ch 11
 - a. *North*—Seleucids (Syria)
 - b. *South*—Ptolemies (Egypt)
- B. (11:6) Alliance was formed when a marriage was arranged between the two houses
 - 1. Ptolemies daughter (Berenice) to Antiochus II
- C. A decedent (branch) from her roots one shall arise
 - 1. Ptolemies III
- D. (11:9) then the latter...
 - 1. The king of the North (Seleucid II)
- E. (11:10) His sons = (son of Seleucid II)
 - 1. Antiochus III = the greatest Seleucid king
- F. Antiochus III assassinated in 187 BC
 - 1. Was sacking the temple of Bel to get tribute money for Rome
 - 2. Seleucus IV died mysteriously just as his younger brother was returning from being taken as a hostage to Rome
 - 3. Brother: Antiochus IV Epiphanes

III. 11:21-35 Climatic King of the North

- A. Everyone agrees with these identifications
- B. (11:21) Antiochus IV Epiphanes gains power
- C. (11:22) Antiochus displaces Onias III from the High Priesthood
- D. (11:25-26) Antiochus wars with Ptolemy VI (Egypt)
- E. (11:30) Ptolemy VI and his brother Ptolemy VII (who declared himself king) reconciled and with the aid of Rome: the 'Kittim'
- F. (11:28b, 30-31) Antiochus intensifies his aggression with the Temple after being embarrassed by Rome in Egypt
 - 1. Looted the temple
 - 2. Erected a fortress (Akra) near the temple
 - 3. (10:31) Stopped the daily sacrifices in the temple and erected a statue of Zeus on the altar of burnt offerings in the courtyard: 'The Abomination that makes Desolation'
 - 4. Upon this altar swine had been sacrificed (1 Macc 1:44-47)
 - 5. Many Israelites were massacred and others sold as slaves
- G. (11:32-33) Israelites split into two factions
 - 1. Those who supported Antiochus and his program of Hellenization
 - 2. 'Those who have insight'; they will give understanding to many (35)

IV. 11:36-45 The King who does as he pleases

- A. (11:36) Changes to a different king?
 - 1. Almost all commentators agree that 11:1-35 is historic
 - 2. 11:40–45 doesn't match what we know about Antiochus IV's life
 - a. Didn't extend his power over many countries
 - b. Didn't die when he pitched his tent between "the seas at the beautiful holy mountain" (11:45)
- B. How to understand 11:40-45?
 - 1. Antiochus IV is the model/prototype for a future wicked figure who will be defeated by God?

Week 12: Chapter 12:1-13

Title: God will raise His faithful people

Genre: Apocalyptic History

Language: Hebrew

Setting: Chs 8–12 (visions concerning his people once they return to Judah)

I. Intro/Overview of Daniel

A. Ch 7 = the centrality for the book of Daniel

1. Paralleled ch 2
 - a. Image/statue that has 4 parts
 - b. Stone destroys it
2. 7 = one like a Son of Man destroys the evil kingdoms
 - a. Stone/Son of Man are the same
 - b. Jesus is the stone that has been rejected
3. Jesus is Lord
 - a. Jesus has defeated the kingdoms of this world (in His first coming)
 - i. The Christ Event: life, death, resurrection, ascension
 - ii. 1 Cor 15:55-57
 - b. The Already/Not Yet
 - i. The Kingdom of God has *Already* been inaugurated, but is *Not Yet* fully realized
4. The people of God
 - a. Are going to suffer before the Kingdom is consummated
 - i. 7:21-22, 25
 - ii. 7:27
5. The suffering will be intense
 - a. The little horn (Antiochus IV)

B. Ch 9

1. How is God going to establish His kingdom?
2. God will remember His covenant, will send His Messiah
 - a. He will be faithful
 - b. Exile didn't bring repentance
3. Daniel's repentance isn't good enough
 - a. It will continue for another "490 years"

C. Ch 10–11

1. One long vision (10–12)
2. What will the kingdoms do in their evil?

II. 12:1-4 Salvation of God's people

- A. (12:1) At that time....
 - 1. (12:1a) What time?
 - 2. (12:1c) Your people will be rescued (Jer 30:7)
 - 3. (12:1d) ...whose name shall be found written in the book.
 - a. Book of Life: Exod 32:32-33; Ps 69:28; Isa 4:3; Mal 3:16-18
 - b. Records those who are members of the covenant community
- B. (12:2) *And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
 - 1. The hope and reward of resurrection for the faithful
 - a. God always rescues His people through tribulation; not from tribulation
 - b. John 17:15
 - 2. Rare OT depiction of resurrection
 - 3. Confirmation in the NT
 - a. Gospel accounts
 - 1. Matt 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-18
 - b. 1 Cor 15:12-19
 - c. 1 Thess 4:13-18
- C. (12:4) *Daniel, shut up the words and seal the book, until the time of the end*
 - 1. ANE custom to “seal” an important document by impressing upon it the identifying marks of the parties involved and the recording scribe

III. 12:5-13 Final Words

- A. (12:5) two divine beings...the cry of the oppressed
 - 1. Who are they?
 - a. First being: Gabriel?
 - b. Second being: Yahweh?
 - 2. (12:6) *"How long?..."* The cry of the prophets/people of God in distress
 - a. (Dan 8:13) Ps 13:1-2
 - b. Hab. 1:2
 - c. Rev 6:10
 - d. Rev 14:13
- B. (12:7) Time, times, and half a time
 - 1. Repeated phrase from 7:25
 - 2. There is a determined time of the end
- C. (12:1, 9) *whose name shall be found written in the book...for the words are shut up and sealed until the time of the end.*
 - 1. The content of the scroll/book: the playing out of history (cf 10:21)
 - 2. "Until the time of the end" of what?
 - 3. Rev 5:1-14
- D. (12:11, 12) *the abomination that makes desolate... 1,290 days...1,335 days*
 - 1. Regular burn offering is taken away...abomination/desolate
 - a. Daniel > Antiochus IV
 - b. Jesus > Temple 70 AD
 - 2. 1,290 days/1,335 days
 - a. Connect this number to the abomination/desolation
 - i. A short-time...not forever

IV. The Point of the Book

- A. The book of Daniel is about:
 - 1. Pagan rulers who
 - a. Attack God's people to conform to pagan ways
 - b. Boast arrogantly against Yahweh and His people
 - 2. Wise people
 - a. Endure
 - b. Be vindicated
 - 3. Yahweh who will
 - a. Establish His Kingdom
 - b. Destroys the oppressing nations
- B. This happens by a Messiah who is cut-off
 - 1. The stone from God/One like a Son of Man (Messiah) will destroy the kingdoms who oppose God's people
 - 2. Jesus began this in His ministry (D-Day)
 - 3. Jesus will completely this in His return (VE-Day)
- C. Therefore
 - 1. Stay faithful and remember the covenant (the gospel), because there is a definite end
 - 2. Time, Times, and Half a Time