

I. Daniel

- a. Purpose: We will look at the authorship, purpose, structure and other aspects of the book of Daniel so we would be more familiar with this part of the Bible and yearn to study it for ourselves.
- b. Authorship
 - i. About Daniel
 1. The name Daniel means “God is my judge.”¹
 2. According to **Daniel 1:3** when Nebuchadnezzar attacked Jerusalem on the third year of the reign of Jehoiakim (**Daniel 1:1**) Daniel and other young men were taken into exile in Babylon.
 3. This would have taken place around in 605 B.C.²
 4. Daniel and all these other young men were taken away from their homes to serve in the king’s court (**Daniel 1:4**).
 5. This exile was nearly two decades prior to total destruction of the Temple.
 6. Daniel would live through and served during “the reigns of the Babylonian kings Nebuchadnezzar (605– 562 BC) and his minor successors Evil-Merodach (562– 560), Neriglissar (560– 556), Nabonidus (556– 539), and Belshazzar (550– 539); and of the Persian rulers Darius the Mede and Cyrus (539– 530 BC).”³
 - ii. There is a lot of doubt by today’s scholars that this was written by Daniel during the 6th Century BC largely because of its amazing detailed prophecies that came true.
 - iii. Reasons why it is written by Daniel
 1. Reason 1 why it is by Daniel: There’s a lot of “I, me, my” in showing it is Daniel narrating his experience and vision.

The use of first person pronoun with it being stated as Daniel speaking or other times understood as Daniel referring to himself can be found in **Daniel 7:15, 8:1-8, 9:2, 9:22, 10:2, 10:7, 10:10, 10:12, 10:15, 10:18–19, 11:1, 12:5-8**.⁴
 2. Reason 2 why it is by Daniel: Jesus attribute the book of Daniel to Daniel: “*Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),*” (**Matthew 24:15**)
 - a. This is spoken by Jesus when he was teaching about the end times.
 - b. Jesus mentioned “*abomination of desolation*” which is an allusion to **Daniel 9:27, 11:31, 12:11**.
 - c. Notice Jesus said this “*was spoken of through Daniel the prophet.*”

¹ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 211.

² Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 211.

³ Eugene Merrill, “The Book of Daniel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14371-14372.

⁴ Eugene Merrill, “The Book of Daniel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14378-14379.

c. Purpose

- i. According to Richard Mayhue: “The departure and return of God's glory. Condemnation upon Judah's faithless leaders and godless foes, and consolation regarding Israel's future.”⁵
- ii. According to John Walton: “The purpose of the book of Daniel concern the sovereignty of God...Daniel’s visions proclaims God’s sovereignty over kings, nations and empires.”⁶
- iii. According to Walter Kaisier: “God’s sovereignty is seen in the abiding kingdom that God will eventually set up after the last of human empires and its leaders come to a decisive end, as determined by God himself.”⁷
- iv. A verse that summarize the purpose of the book can be found in **Daniel 2:44**:⁸ *“In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.”*
 1. In this verse Daniel tells us that God’s kingdom will never be destroyed and endure even as world empires crumble.
 2. This is significant considering the context of when this was stated: At a time when the temple is ruins, its precious valuable taken to Babylon and the holy city attacked and God’s people scattered the Lord is still in control.⁹

d. Structure

- i. Outline 1¹⁰
 1. History and Prophecies (1-6)
 2. Daniel’s visions (7-12)
- ii. Outline 2¹¹
 1. Personal History of Daniel (1)
 2. Prophetic Plan for the Gentiles (2-7)
 3. Prophetic Plan for Israel (8-12)

e. Closer look at Daniel

- i. Key Characters¹²
 1. Daniel - departed to Babylon by the age of 16, served in government, the mouthpiece of God to Gentile and Jewish nations

⁵ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 79.

⁶ John Walton, “Ezekiel” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 553.

⁷ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 212.

⁸ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 212.

⁹ Eugene Merrill, “The Book of Daniel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14543-14544.

¹⁰ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 79.

¹¹ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 79.

¹² Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 79.

2. Shadrach, Meshach and Abednego - Chosen for special training with Daniel in government; went through the fiery furnace; former names were Hananiah, Mishael and Azariah
 3. Nebuchadnezzar - Son of Nabopolassar; King of Babylon in 605 B.C.
 4. Darius - the Mede; succeeding at 62 after Belshazzar in 538; feared Daniel's God
 5. Cyrus - King of Persia (chapter 10) allowed the Jews back to Palestine
 6. Belshazzar - King of Babylon after his father Nabonidus and Nebuchadnezzar
 7. Gabriel - the archangel who ministered to Daniel in Chapter 9
- ii. Writing style
1. Written in two languages.¹³
 - a. **Daniel 1:1-2:4a** and **Daniel 8:1-12:13** are in Hebrew.
 - b. **Daniel 2:4b-7:28** are in Aramaic.
 2. There are lots of symbolisms in the book.
- iii. Key Chapters¹⁴
1. **1** Daniel's Personal History in Babylon
 2. **2** Nebuchadnezzar's Image Dream
 3. **3** Nebuchadnezzar's Idolatrous Image/The Fiery Furnace
 4. **4** Nebuchadnezzar's Great Tree Vision/Cow King
 5. **5** Belshazzar and Wall Writing
 6. **6** Darius' Decree and Daniel in the Lion's Den
 7. **7** Daniel's Four Beast Vision
 8. **8** Daniel's Ram, Goat and little Horn Vision
 9. **9** Daniel's Seventy Week Vision
 10. **10** Daniel's Preparation by Michael the angel
 11. **11** Daniel's 69 Weeks, Persia and Greece, 70th week King and Tribulation
 12. **12** Daniel's Sealing up the book and the end
- iv. Parallels of the various prophecies and dreams¹⁵
1. Both **Daniel 2** (Nebuchadnezzar's dream) and **Daniel 7-8** (Daniel's vision) describe four successive kingdoms.
 2. Babylon is described as represented as a head of gold in **Daniel 2:38** is the lion creature in **Daniel 7:4**.
 3. The second kingdom is represented in **Daniel 2:32** as "*breast and its arms of silver*" is described in **Daniel 2:39** as the kingdom after the Babylonian which would be the Medo-Persian empire. This correspond with the bear in **Daniel 7:5** which in **Daniel 8:20** is a ram with two horns that the verse identify as Media and Persia.

¹³ Eugene Merrill, "The Book of Daniel" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14456-14457.

¹⁴ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 79.

¹⁵ The following below is from Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 212.

4. The third kingdom is represented in [Daniel 2:32](#) as the statue's "belly and its thighs of bronze" is described in [Daniel 2:39](#) as two kingdoms after the Babylonian and "which will rule over all the earth." This would historically be Alexander the Great of Greece. This kingdom correspond with the leopard with four heads in [Daniel 7:6](#) which is the aggressive goat in [Daniel 8](#) and which [Daniel 8:21-22](#) state it is Greece with its four split kingdom. This fits Alexander the Great and his four generals.
 5. The fourth kingdom is represented in [Daniel 2:33](#) as the statue's "legs of iron, its feet partly of iron and partly of clay" is described in [Daniel 2:40](#) as the third kingdom after the Babylonian which historically would be the Roman empire. This correspond with the horrifying beast in [Daniel 7:7](#).
- v. Vision of boastful Horn: "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. 8 While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts." ([Daniel 7:7-8](#))
1. Interpretation and explanation: "As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. 25 He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a]time. 26 But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever." ([Daniel 7:24-26](#))
 2. This king seems to be the focus of end times before Christ comes back.
- vi. Future Resurrection: "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. 2 Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. 3 Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever." ([Daniel 12:1-3](#))
1. This is probably the clearest verse in the Old Testament on the resurrection of the dead.
 2. Note here this takes place after "a time of distress such as never occurred since there was a nation" ([v.2](#))

3. The resurrection involves those who will receive “*everlasting life*” and those to “*everlasting contempt*.”
- f. Place of this book in the Canon
- i. For the rest of the Bible Daniel is important since it teaches about the Son of Man: “*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. 14 “And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.” (Daniel 7:13-14)*
 1. Note here this individual is called the “*Son of Man*”
 2. Yet this “*Son of Man*” seems to be more than human:
 - a. He comes “*with the clouds of heaven*” unlike most human beings coming from the earth (Daniel 7:13)
 - b. His rule is forever (Daniel 7:14)
 3. Do we know of anyone who will come and say He is the Son of Man? Jesus!
 - ii. For the rest of the Bible Daniel is important since it teaches about the 70 Weeks: *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. 25 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. 26 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. 27 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.” (Daniel 9:24-27)*
 1. There’s a lot more that we cannot cover of this passage at this time.
 2. There’s a mention of seventy weeks with each week being seven years.
 3. There’s three sets of “weeks” here:
 - a. One set of seven weeks (49 years)
 - b. Another set of sixty two weeks (434 years)
 - c. Final set of one week (7 years)
 4. The completion of all seventy weeks according to verse 24 would accomplish the following:¹⁶
 - a. “*to finish the transgression*”

¹⁶ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 214.

- b. *“to make an end of sin”*
 - c. *“to make atonement for iniquity”*
 - d. *“to bring in everlasting righteousness”*
 - e. *“, to seal up vision and prophecy”*
 - f. *“to anoint the most holy place”*
5. This period also include opposition.
 6. Notice the Messiah is mentioned twice (v.25, 26).
 7. Amazing is this prophecy: *“the Messiah will be cut off”* (Daniel 9:26).
 8. Who do we know that is the Son of Man, the Messiah who is cut off to make atonement for iniquity? Jesus!