

## Introduction, Broad Overview, and Narratives of Daniel (1-6)

- I. History
  - a. Israel falls to Assyria in BC 722 and many believe in the BC 700 theory.
  - b. First deportation in 605 of the best and brightest to the palace. Jeremiah remains in Jerusalem and continues to prophesy. Year Darius is likely born. Year Cyrus is born by Herodotus → Histories
  - c. Second deportation is 597 and Ezekiel is taken to the Babylonian suburbs.
  - d. Last deportation and Jerusalem destruction in 586
- II. Broad overview
  - a. Narratives 1-6, Visions 7-12: uses chiasm, first and third person perspective, prophecy, dreams, and apocalyptic language and uses two languages (Hebrew introduction (1) to Aramaic chiasm (2-7) and Aramaic introduction (7) to Hebrew chiasm (7-12))
  - b. Note: arranged topically and by scope, using chiasm and not chronologically
- III. **Primary THEME → Message delivered to an oppressed people that God is in control and sovereignly rules through Messiah.**
- IV. Chapter one provides background and sets the tone
  - a. **God is faithful** to keep his promise to curse
    - i. Reminded of the promise of curse (Deut 28.36-37)
    - ii. Included being invaded by “a nation whose language you do not understand” Deut 28:49
    - iii. Reminded of God confusing the earliest god government, Babylon (Gen 11:1-9)
  - b. **Daniel is faithful** 1.8
  - c. **God is faithful** to deliver 1.17, 21
    - i. Cyrus the “anointed” of Is 45.1, and orders return II Chron 36.22-23 and Ezra 1
- V. Chapter 2 & 7 → God is faithful to rule
  - a. Similarities
    - i. Dreams with imagery used to describe the future of 4 nations in succession + 1, requires divine interpretation, spirits are troubled, one nation stands triumphant, by the superiority and sovereignty of the one
  - b. Differences
    - i. Chapter 2 emphasizes Nebuchadnezzar’s god like frame of mind 2.4 vs. “little horn” of 7.8
      1. But both want the omnipresence, omniscience and omnipotence of god
        - a. The power for all wisdom, power to “decree” and power to make all people one (Chaldean) 1.4
    - ii. Perspective: Man and heaven
      1. King sees the power of the world represented by the beautiful precious metals the world has long since considered worth killing

for while Daniel sees the “beast” come from the pool of human chaos.

2. Chaldeans consider one coming on behalf of the gods 2.11 while Daniel sees one approaching the Ancient of days on behalf of the “saints” 7.13
3. King sees a pitiful “stone” 2. while Daniel sees one on the “clouds” as “a son of Man” 7.13
4. Chapter 7 provides more detail for scope

VI. Chapter 3 & 6 → God is faithful to deliver

a. Similarities

- i. Decrees are made with regard to worship (3.5-6; 6.7), royal house accuses (3.8, 6.12), both acts of faith are used sequentially in Heb 11, God delivers and is praised by a Gentile (3.28, 6.26-27), a new decree is made with regard to worship (3.29, 6.26) and the saints prosper (3.30, 6.28)

b. Differences

- i. Worship of commission and omission, some pursue opportunity to oppress while some watch for opportunity, Nebuchadnezzar is in rage 3.13 while Darius is “distressed” 6.14, “astonished” 3.24, Darius is hopeful 6.16

- c. Note the similarity between the Chaldeans requiring worship of the image 3.10-11 and that required by the beast from the earth in Rev 13.14-15. Note also those who worship the beast and his image will be thrown to the “flame” Rev 14.9-10 compared to those who won’t worship the image in Daniel 3.

VII. Chapter 4 & 5 → God is faithful to judge

a. Similarities

- i. Babylonia kings practice arrogance and are judged and an interpretation is called for (some of the most dramatic scenes in scripture).

b. Differences

- i. Dan 4 is a unique perspective from Nebuchadnezzar, one elevates himself to God “my mighty power” 4.30, and one reduces God to man “you have not honored” 5.23. “made a decree” 4.6, “called loudly” 5.7. “watchers proclaim aloud” 4.14, silence and “fingers of a human hand” 5.5. “decree of the watchers” 4.17, reminded of decree by Daniel in 5.21, Daniel is apprehensive 4.19, and bold 5.17. A call for repentance 4.27 and no time remaining 5.30

VIII. Is 40:15,17