

INTRODUCTION TO THE BOOK OF DANIEL

1. Importance of the Book

- a) Provides basic framework for Jewish and Gentile history from Nebuchadnezzar to Second Coming of Christ

605 B.C.....539 B.C. (fall of Babylon)
 539 B.C.....330 B.C. (Persian Empire)
 330 B.C.....60 B.C. (Greek Empire)
 60 B.C.....† (cross)/no record of church/tribulation
 ends with Second Coming of Christ to earth to set up His Kingdom

- b) Essential to a proper understanding to Christ's teachings on
- "Kingdom of Heaven"—Mt. 5:3 refers to Dan. 2:44
 - "Son of Man"—term comes from Dan.; cf. Mt. 26:63; cf. Man. 7:13-14
 --clear-cut description of Messiah and His glory
 - "Olivet Discourse"—Mt. 24-25
 --e.g. Mt. 24:15 cf. Dan. 9:27 and Dan. 12; Mt. 24:21 cf. Dan. 12:1
- c) Background for Paul's teaching re. Man of Sin
- 2 Thess. 2:3 cf. Dan. 9:8+ (Little Horn); cf. Dan. 9:26 (Prince that shall come) cf. Dan. 11:36 (king that shall do according to own will)
- d) Supplies proper key for interpreting whole book of Revelation
- e) Doctrine of Angels and bodily resurrection of saints
- e.g. Gabriel (critics ascribe this to Persian influence)
 - Dan. 10—Christ struggled to come to Daniel with Michael's help
 - Dan. 12:2—bodily resurrection
- f) Historical Aspect—Dan. 1-6
- Interprets visions of king
 - Written in third person
- g) Prophetic Aspect—Dan. 7-12
- Daniel himself receives vision
 - Writes in first person
- h) Book displays evident unified plan
- Image of ch. 3 corresponds exactly to beasts of ch. 8
 - Prophecies of ch. 7-12 are dated during reigns of kings mentioned in ch. 1-6
- i) Book is written in two different languages
- Hebrew except for ch. 2:4-7:28 which is written in Aramaic
 - But language difference does not follow the obvious division of book e.g. 1-6; 7-12
 - Completely cuts through any divisions
 - No longer any critical thesis against single authorship

2. Traditional View of Authorship of Book

- Daniel wrote book in 6th century B.C.
- All Jews and Christian accepted this until 250 A.D.

- Positive evidence for traditional view
 - Claims of book itself
 - Claims of Christ Himself—Mt. 24:15 “abomination....spoken by Daniel the prophet”

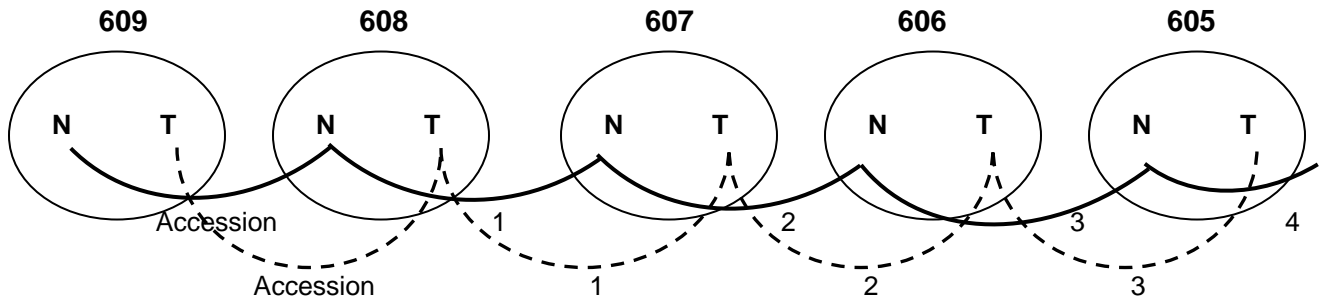
- Daniel included in the Old Testament Canon
 - Old Testament Canon consisted of books believed by Jews to be “inspired by God”
 - Jews of Macabbean period knew which were canonical and accepted Daniel—as they never would have accepted a contemporary pseudigraph
 - Some remarkable pseudigraphs were unanimously rejected by 2nd century B.C. Jews, e.g. 2 Macabbees, Judith etc.
 - 1 Macabbees 2:59-60—historian alludes to ancient saints of God who were faithful to God; the roster of names includes Daniel
 - Dead Sea Scrolls reveal portions of Daniel going back to early 2nd century B.C. including those transitional portions from Aramaic to Hebrew.
 - This would mean the book was in manuscript form at the very time the critics claim it was written
 - Dead Sea Scrolls support fact of Daniel being Canonical

- Ezekiel 14:14; 14:20; 28:3 all mention Daniel
 - According to critics Ezekiel written 250 B.C. but Ezekiel tells of Daniel
 - His readers must have known something of Daniel
 - Conservatives date Ezekiel to 592 B.C.
 - Taken to Babylon during second captivity 597 B.C.
 - In fifth year of captivity he Ezekiel received his prophecy
 - Daniel had interpreted Nebuchadnezzar’s dreams in 603 B.C.

- Josephus’ testimony
 - “Antiquities of Jews” vol. X:11:7; vol. XII:7:6
 - these verses say Daniel was written 400 years before Antiochus Epiphanus
 - though often in error Josephus knew more of inter-testamental period than anyone known vol. XI ch. 8:para 5
 - mentions Alexander the Great in Jerusalem (338 B.C.) being shown prophecies concerning himself

3. Babylonian & Jewish Chronologies

- Third year of Jehoiakim
- Jer. 25:1—4th year of Jehoiakim—1st year of Nebuchadnezzar of Babylon
- Jer. 46:2—Nebuchadnezzar, King of Babylon smote in 4th year of Jehoiakim
- First year called Accession year
- Year one began following New Year—*NISAN*—Apr. or some used basis of *TISHRI*—Oct.
- Jehoiakim’s reign computed on *Tishri* basis
 - Year one of reign began *Tishri* 608
 - Third year ended *Tishri* 605
 - Nebuchadnezzar invaded in Aug. 605—still Jehoiakim’s third year
- Jeremiah used *Nisan* basis for Jewish and Babylonian kings
 - Therefore Jehoiakim’s accession year ended *Nisan* 608
 - Therefore Nebuchadnezzar’s invasion was in Jehoiakim’s fourth year
- Daniel used *Tishri* as basis for his computations



Nisan Basis —————

Tishri Basis - - - - -

- Nebuchadnezzar, king of Babylon was not king in Aug. 605 when he invaded Palestine
- Not king until Sept. 605
- This is prophetic use of titles—Mt. 1:6