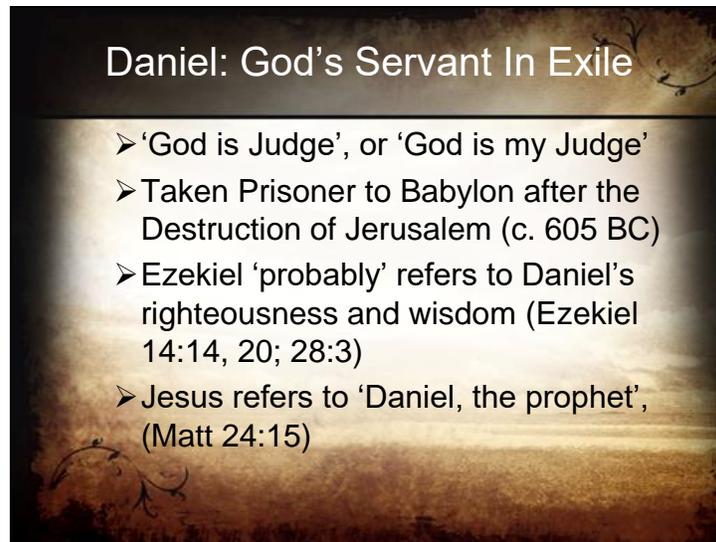


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Daniel 1:3-7:

"Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility—<sup>4</sup> young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.<sup>b</sup><sup>5</sup> The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service.<sup>6</sup> Among these were some from Judah: Daniel, Hananiah, Mishael and Azariah.<sup>7</sup> The chief official gave them new names: to Daniel, the name Beltshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego."

<sup>b</sup>Or *Chaldeans*

Ezekiel 14:13-14:

"Son of man, if a country sins against me by being unfaithful and I stretch out my hand against it to cut off its food supply and send famine upon it and kill its men and their animals, even if these three men—Noah, Daniel and Job—were in it, they could save only themselves by their righteousness, declares the Sovereign Lord."

Ezekiel 14:19-20

"Or if I send a plague into that land and pour out my wrath upon it through bloodshed, killing its men and their animals,<sup>20</sup> as surely as I live, declares the Sovereign Lord, even if Noah, Daniel and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness."

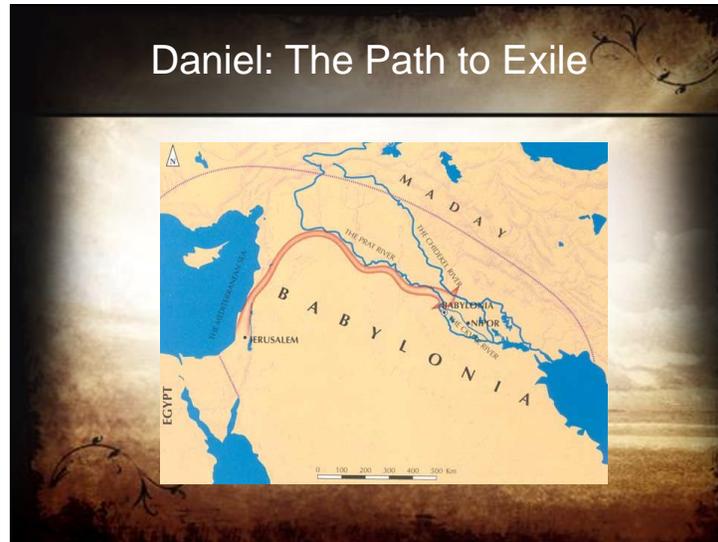
Ezekiel 28:3 [to the ruler of Tyre]

“Are you wiser than Daniel? Is no secret hidden from you?”

Matthew 24:15 (cf. Daniel 9:27; 11:31, 12:11)

“So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel—let the reader understand—

Slide 3



Map taken from the Jewish Virtual Library,  
<http://www.jewishvirtuallibrary.org/jsource/History/Babylonians.html>

- Probably three separate deportations, Daniel being in the first one; Ezekiel in the second:
- c. 605 BC, when Nebuchadnezzar invaded Palestine during his campaign against Egypt (cf. 2 King 24:1; 2 Chronicles 36:5-8; Daniel 1:1-4)
  - c. 597 BC, when Babylonians captured Jerusalem (cf. 2 Kings 24: 8-17; 2 Chronicles 36: 9, 10)
  - c. 586 BC, after the destruction of the temple (2 Kings 25; 2 Chronicles 36:20)

<b>Daniel: A Time Chart</b> c. 605 BC – 536 BC	
<b>Kings in Judah</b>	<b>Significant Kings in Babylon &amp; Media/Persia</b>
- Jehoiakim (608-597 BC)	- Nabopolassar (626 – 605 BC)
- Jehoiachin (597 BC)	- Nebuchadnezzar (605 – 562 BC)
- Zedekiah (597-587 BC)	- Nabonidus, father of Belshazzar (556 – 539 BC)
Destruction of the Temple and the Kingdom of Judah (586 BC)	- Cyrus (539 – 529 BC) appointing Darius the Mede (Gubaru?)
Decree allowing Return of the Exiles (538 BC)	

Nebuchadnezzar referenced in Daniel Chapters 1-5; Belshazzar in Chapters 5, 7, 8; Darius in Chapter 5, 6, 9, 11; Cyrus in 1, 6, 10

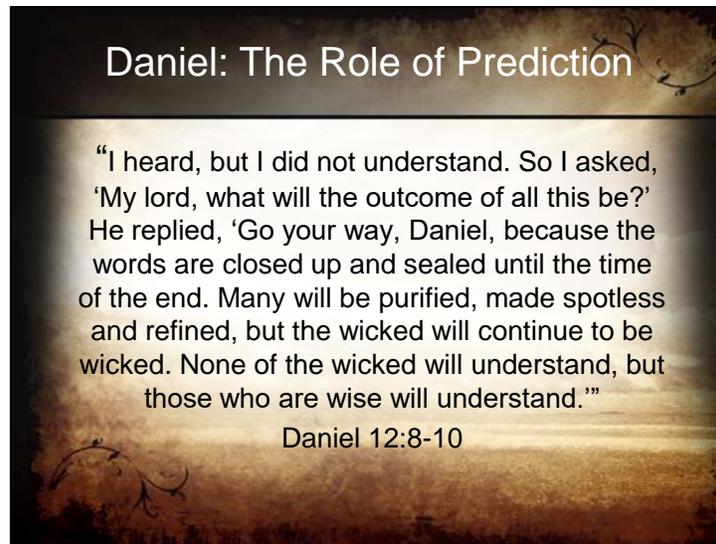
## Book of Daniel: A Simple Overview

- Introduction to Daniel and his Ministry (Chapter 1; in Hebrew)
- Dialogue with Kings & Princes: Visions, Interpretations and Testing (Chapters 2-6; mostly in Aramaic)
- Visions of the Future (Chapters 7-12; Chapter 7 in Aramaic; remainder in Hebrew)

## Book of Daniel: The Central Point

God is still sovereign over the nations, and He has not abandoned His people.

His people must not forget this truth, because He will continue to build His kingdom among the kingdoms of the world.



Cf. Daniel 10:10-18:

<sup>10</sup> A hand touched me and set me trembling on my hands and knees. <sup>11</sup> He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

<sup>12</sup> Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. <sup>13</sup> But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. <sup>14</sup> Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."

<sup>15</sup> While he was saying this to me, I bowed with my face toward the ground and was speechless.

<sup>16</sup> Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I am helpless. <sup>17</sup> How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe."

<sup>18</sup> Again the one who looked like a man touched me and gave me strength. <sup>19</sup> "Do not be afraid, O man highly esteemed," he said. "Peace! Be strong now; be strong."



“An apocalypse is a genre of revelatory literature with a narrative framework in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world.” J. J. Collins, "Apocalyptic Literature," *Dictionary of New Testament Backgrounds*, eds. Craig A. Evans and Stanley Porter (Downers Grove, IL: InterVarsity Press, 2000): 41.



Primary Objection: Miracles & Prophecies

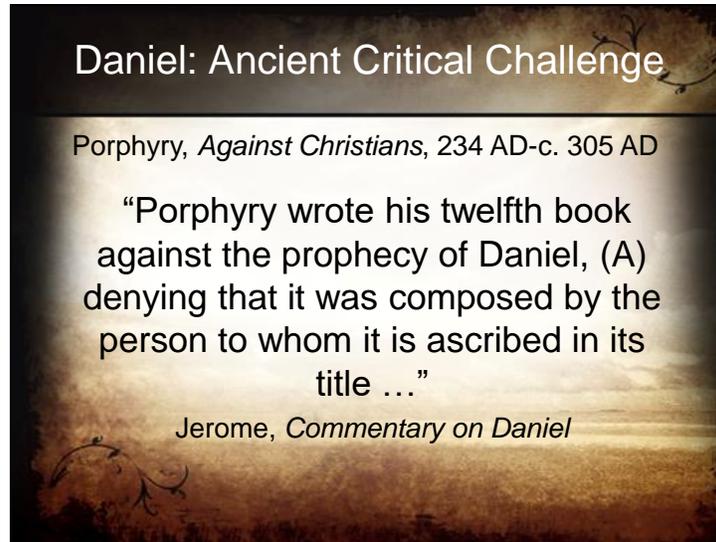
- Dream Revelation and Interpretation
- Fiery Furnace & Den of Lions
- Four Kingdom Predictions: Babylon, Media-Persia, Greek-Selucia; Rome?

Compare the visions in Daniel 2: 31-33; 7:2-8; 8:3-12; also Revelation 13:1-8

## Daniel and Future Kingdoms

- Neo-Babylonian Empire (c. 612 BC. - 536 BC)
- Medio-Persian Empire (c. 559 BC – 330 BC; took Babylon in 539 BC)
- Greek-Selucid Empire (c. 334 BC – 197 BC)
- Roman Empire (c. 197 BC)

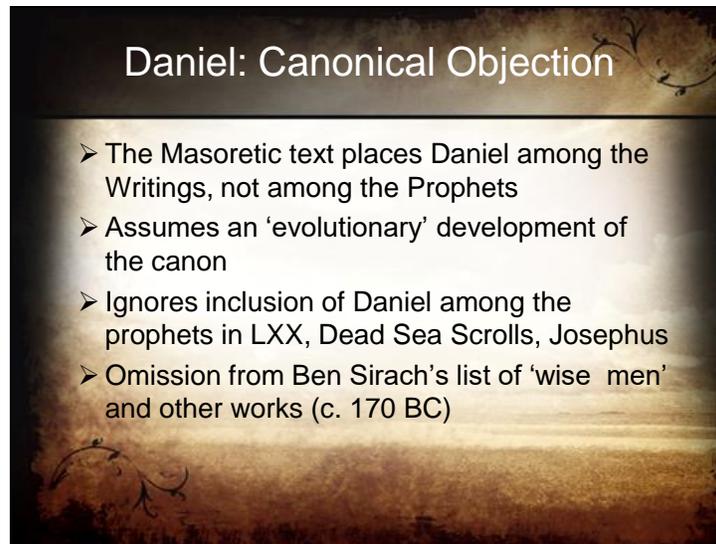




Jerome, *Commentary on Daniel*, (c. 347 – 420 AD), also referring to Porphyry  
“Porphyry wrote his twelfth book against the prophecy of Daniel, (A) denying that it was composed by the person to whom it is ascribed in its title, but rather by some individual living in Judaea at the time of the Antiochus who was surnamed Epiphanes. He furthermore alleged that ‘Daniel’ did not foretell the future so much as he related the past, and lastly that whatever he spoke of up till the time of Antiochus contained authentic history, whereas anything he may have conjectured beyond that point was false, inasmuch as he would not have foreknown the future.”  
Trans, Gleason Archer (*Grand Rapids: Baker Book House, 1958*), (15).

## Daniel: Modern Critical Challenges

- SR Driver, *An Introduction to the Literature of the Old Testament*, originally printed 1891
- Canonical Objections
- Historical Objections
- Linguistic Objections



Josephus, *Against Apion*, 1: 8:

“This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them.”

Wisdom of Sirach 49:8-10:

“It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims. For he made mention of the enemies under the figure of the rain, and directed them that went right. And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope. “

Note: This is part of a larger section, which also neglects to mention Joseph, Ezra, Mordecai, Asa, Jehoshaphat, Esther, or any of the Judges except Samuel.

### Daniel: Sample Historical Objections

- When did the Invasion occur: 3<sup>rd</sup> or 4<sup>th</sup> year of Jehoiakim?
- Belshazzar: The Nabonidus Cylinder
- Darius: The Nabonidus Chronicle



Daniel 1:1: Apparently using the Babylonian dating system of counting the first year AFTER the accession

“In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.”

Jeremiah 46:2: Apparently using the Judaic system of counting the accession year AS the first year.

“Concerning Egypt: This is the message against the army of Pharaoh Neco king of Egypt, which was defeated at Carchemish on the Euphrates River by Nebuchadnezzar king of Babylon in the fourth year of Jehoiakim son of Josiah king of Judah....”

Daniel 5:16; cf. 5:29

Now I have heard that you are able to give interpretations and to solve difficult problems. If you can read this writing and tell me what it means, you will be clothed in purple and have a gold chain placed around your neck, and you will be made the third highest ruler in the kingdom.”

The Nabonidus Cylinder:

“As for me, Nabonidus, king of Babylon, save me from sinning against your great godhead and grant me as a present a life long of days, and as for Belshazzar, the eldest son -my offspring- instill reverence for your great godhead in his heart and may he not commit any cultic mistake, may he be sated with a life of plenitude.” <http://www.livius.org/na-nd/nabonidus/cylinder-ur.html>

Daniel 6:28:

“So Daniel prospered during the reign of Darius and the reign of Cyrus<sup>a</sup> the Persian. “

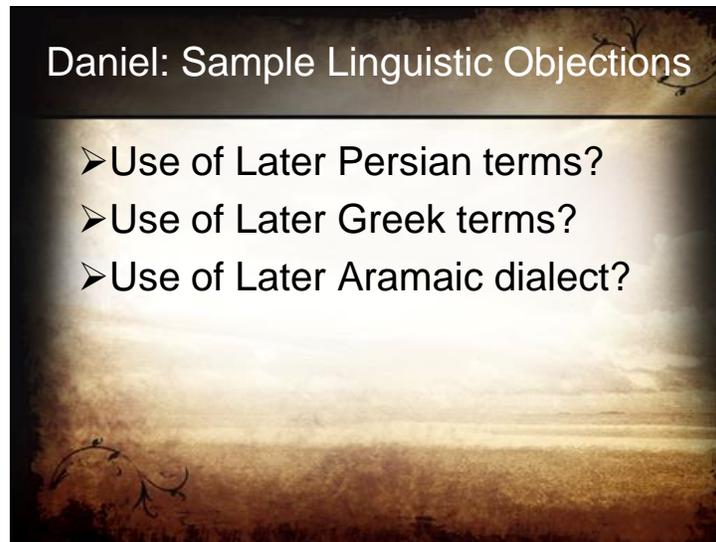
<sup>a</sup>Or *Darius, that is, the reign of Cyrus*

*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Da 6:28). Grand Rapids: Zondervan.

The Nabonidus Chronicle

“In the month of Arahsamna, the third day [29 October], Cyrus entered Babylon, [*unidentified objects*] were filled before him - the state of peace was imposed upon the city. Cyrus sent greetings to all Babylon. Gobryas, his governor, installed subgovernors in Babylon.

“[http://www.livius.org/ct-cz/cyrus\\_1/babylon02.html](http://www.livius.org/ct-cz/cyrus_1/babylon02.html)

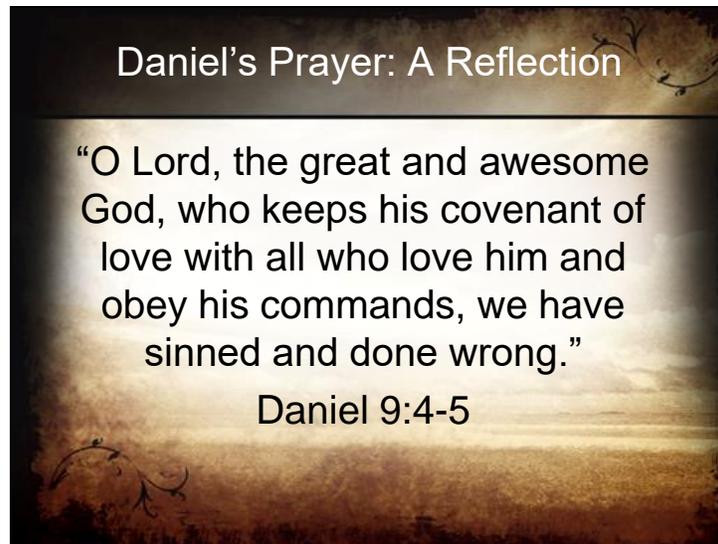


“Conservative scholars do not maintain that the book of Daniel was composed, in the final form at least, until the establishment of the Persian authority over Babylonia. Since the text indicates that Daniel himself lived to serve, for several years at least, under Persian rule, there is no particular reason why he should not have employed in his language those Persian terms (largely referring to government and administration) which had found currency in the Aramaic spoken in Babylon by 530 B.C.” *A Survey of the Old Testament Introduction*. Chicago: Moody Press, 1974, 395.

“It is therefore evident that Greek mercenaries, Greek slaves, and Greek musical instruments were current in the Semitic Near East long before the time of Daniel.” Gleason Archer, *A Survey of the Old Testament Introduction*. Chicago: Moody Press, 1974, 396.

“Neither the character of the language nor the mode in which the prophetic statements are made, corresponds with the age of the Maccabees. As regards the character of the age, the interchange of the Hebrew and the Chaldee, in the first place, agrees fully with the time of the exile, in which the Chaldee language gradually obtained the ascendancy over the Hebrew mother-tongue of the exiles, but not with the time of the Maccabees, in which the Hebrew had long ago ceased to be the language used by the people. In the second place, the Hebrew diction of Daniel harmonizes peculiarly with the language used by writers of the period of the exile, particularly by Ezekiel; and the Chaldean idiom of this book agrees in not a few characteristic points with the Chaldee of the book of Ezra and Jer. 10:11, wherein these Chaldean portions are markedly distinguished from the Chaldean language of the oldest Targums, which date from the middle of the first century B.C.”

Keil, C. F., & Delitzsch, F. (2002). Commentary on the Old Testament. (9:514). Peabody, MA: Hendrickson.



### Daniel 1:1-19 (NIV)

**9** In the first year of Darius son of Xerxes<sup>a</sup> (a Mede by descent), who was made ruler over the Babylonian<sup>b</sup> kingdom— <sup>2</sup> in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. <sup>3</sup> So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

<sup>4</sup> I prayed to the Lord my God and confessed:

“O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands, <sup>5</sup> we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws. <sup>6</sup> We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land.

<sup>7</sup> “Lord, you are righteous, but this day we are covered with shame—the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you. <sup>8</sup> O Lord, we and our kings, our princes and our fathers are covered with shame because we have sinned against you. <sup>9</sup> The Lord our God is merciful and forgiving, even though we have rebelled against him; <sup>10</sup> we have not obeyed the Lord our God or kept the laws he gave us through his servants the prophets. <sup>11</sup> All Israel has transgressed your law and turned away, refusing to obey you.

“Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you. <sup>12</sup> You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the

whole heaven nothing has ever been done like what has been done to Jerusalem. <sup>13</sup> Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the Lord our God by turning from our sins and giving attention to your truth. <sup>14</sup> The Lord did not hesitate to bring the disaster upon us, for the Lord our God is righteous in everything he does; yet we have not obeyed him.

<sup>15</sup> “Now, O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. <sup>16</sup> O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us.

<sup>17</sup> “Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary. <sup>18</sup> Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. <sup>19</sup> O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name.”

<sup>a</sup>Hebrew *Ahasuerus*

<sup>b</sup>Or *Chaldean*