

Daniel Discussion Qs

1. Daniel is unique in the biblical literature having a Hebrew section (1:-2:4a and 8:1-12:13) and an Aramaic section (2:4b-7:28). Is the reason for the different languages the direction of the message?

Yes, the Aramaic section carries a message to the nations in relation to the people of God; it is concerned with the Gentiles and is directed pointedly to them. The Hebrew section interprets the visions of the world kingdoms for the Hebrew people distinctively. The Gentile section:

- Consider the 2:4-7:28 section where we have:
- Image dream of Nebuchadnezzar (2)
- Nebuchadnezzar and the fiery furnace (3)
- The humbled tree, Nebuchadnezzar (4)
- Writing on the wall (5)
- The lion's den of Darius (6)
- The dream of the four beasts (7)

What distinct message is here for the Gentiles (for all but especially for them, thus spoken in their international language, the *lingua franka*, Aramaic)? God will smash them (2:44); and smash their idols (3:29); humble their kings (4:30-31; 5:30); judge those who oppose his people (6:24); and hand the kingdoms under the whole heaven over to the saints, the people of the Most High (7:27).

Consider the Israelite section: Regarding God's people, they will be exalted over their enemies tenfold (1:20), Mede-Persia and Greece will be destroyed (8:25), final atonement will be made for your people and city (9:24) through the Son of man (10), in spite of the Ptolemaic and Seleucid oppression (11) for there is hope beyond distress (12:1-3, for those written in the book, there will be resurrection and shining like the brightness of the expanse of heaven).

2. What outline of the book emerges from the languages?

Introduction 1:-2:3

The kingdoms of this world will be humbled 2:4-7:28

God's people will be exalted 8-12

3. How does a tenfold jubilee of Sabbath redemption arise from the 70 weeks prophecy?

Daniel tells us that instead of tenfold judgment (the 70 years of captivity, 2 Chron. 36:21), there will be a tenfold jubilee that will be realized through 70 sevens or 490 years (Dan. 9.1-4; 24-27). This takes us from the decree to restore and rebuild Jerusalem to the time of Christ with a half-week left floating in prophetic telescoping.

4. How do we know that the seventy weeks (the seventy sevens of years) take us to the time of Christ?

In 9.24, Daniel specifies the ending of sin in the work of atonement that corresponds with the end of OT prophecy (cf. John the last prophet, Mat 11.13). Note how this unfolds in Daniel 9. From v. 24, we know that the seventy sevens take us to the atonement, and the end of OT prophecy (John the last prophet, Matt. 11:13).

5. Why is Daniel referring to God's covenant in the middle of the last seven and not a covenant of the antichrist?

It is God's covenant because of the covenant context (9:4, 19).

Why is "confirm" (9:27) a reference to sacrifice? 1) Its usage is "to cause to triumph" (Ps. 12:4). 2) When tied with the notion of "cut off" in 9:26, it is evident that the "cutting off" of Messiah is how the covenant is confirmed (or made). Thus we have the three years of Christ causing the covenant to triumph, his death in the midst of the week ending OT sacrifice, followed by the desolation of 70 AD by the Romans (v. 27b).

6. What happened to the last ½ of the week?

It is part of the now and not yet; it refers to future judgment and desolation that issues in the kingdom of God across the globe in a degree not yet seen in history.

Note that the text makes no specific comment regarding the last half of the 70th week; it is left floating in an undefined prophetic perspective (the first half brings in the now of the kingdom, the church; and the second half is associated with the not yet that speaks to coming judgment in 70 A.D. *and* in the eschatological future).

7. What is the theme of the book of Daniel?

God will crush all evil world powers and establish His worldwide/global kingdom through the “cutting off” of the Messiah. (cf. how by His resurrection Jesus became Sabbath king ruling from the throne with His feet propped on the footstool of the earth).

8. What is the message of Daniel for us?

1) Jesus will bring in the kingdom of the Ancient of days (Dan. 7:9-10) by being cut off for the sins of his people (Dan. 9:24). Daniel looks to the sacrifice of Christ and beyond to His second coming when He will defeat the powers of evil (executing that which He accomplished on the cross).

It is the ancient of Days in the Book of Revelation (1:7) that will make war on the dragon, beast and false prophet (Rev. 19:11-20:3).

This kingdom, that encompasses the whole earth, telescopes the present international kingdom with the kingdom of universal scope established by Christ at his second coming.

2) God is at war with evil, and without doubt, God will overcome evil. This message brought comfort to the faithful in Israel in Daniel's day and does so today as well (IOT 351).

It is our comfort to know that even horrifying evil in this fallen world is under God's controlling hand. It serves its purpose until the time He has appointed to deliver us, and history itself, from its clutches.