**Lecture 1: Introduction to our method and purpose:**

-Two things I’m not going to do:

A. Spend a lot of time answering the liberals. Here’s what you need to know.

1. The “Maccabean hypothesis” posits that Daniel was actually written in the 2nd century instead of in the 6th.
2. The idea is that someone wrote a pseudonymous document (claiming to be Daniel) and used it for their own political purposes—to bolster the Maccabean cause.
3. This hypothesis claims that there are various linguistic and historical reasons that the book does not actually fit its claimed chronology.  
   -It’s important to note that there are scholarly answers to these charges, and in fact, careful study demonstrates precisely the opposite. There are many linguistic and historical reasons that Daniel must actually have been written in the 5th century. The best resource for this is Gleason Archer in *Expositor’s Bible Commentary.*
4. At its core, the Maccabean hypothesis comes down to a matter of unbelief. Liberal writers are unable to accept that this book predicted the events of Dan. 2, 7-8, and 11 before they actually took place.
5. Because the entire theology of the book rests on these predictions being genuine, the Maccabean hypothesis renders the book not only pointless but intentionally misleading.

B. Spend a lot of time coordinating Daniel into broader eschatology.

1. This isn’t to say that eschatology doesn’t matter or that it would be bad to do that. The reason is that this is a class about Daniel, not a theology class on eschatology.
2. We also have to stop and think about the reason we should study prophecy. We tend to focus on the prophecies that affect us directly or that relate to our own period in human history.  
   -This turns out to be a bit like the common human malady of always looking at ourselves first in every picture.  
   -It is actually illustrated right in the book of Daniel (ch. 2-3).  
   -In other words, we should be studying prophecy so that we have a sense of knowing everything ahead of time or so that we feel like we have an inside corner on information about the future.
3. Rather, the point of prophecy is fundamentally theological and practical.  
   -God’s knowledge and control (Is 42:8–9; 44:6–9)  
   -The assurance of God’s final victory.  
   -In the meantime, prophecy stands as a reason for God’s people to live wisely (Dan 12:2–3; 2 Pet 3:8–14).
4. Daniel records much history and a number of prophecies. The majority of Daniel’s predictions have now been fulfilled. If we intend to be honest with our handling of the book, we should be spending an equal proportion of our time talking about these realities.

So what will we spend our time doing?

1. We will work our way through each chapter of the book in an exposition format. This is also why the projects I assigned are all intended to compel our engagement with the text.
2. We will seek to practice the theological method and actually use the book as an opportunity to illustrate the method.

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-One of my burdens is for us to learn to preach larger portions of Scripture.

1. The text of Scripture powerfully and authoritatively dictates our choices and empowers us for obedience. The problem is that we don’t always feel that way. How do we move from the truth and power in the text to an understanding of our responsibility (application)?
2. The process could be stated in multiple ways, but we can legitimately simplify it in several steps:
   1. Read with skillful observation. (This is a skill that takes time and development.)
   2. Overcome the difficulties and things we don’t understand.
      1. Gathering background data.
      2. Discovering the available interpretational options.
      3. Learning from faithful students of the past and their observations (commentaries).
   3. Summarizing the truth into theological propositions.  
      -We can engage with this on nearly every level of the text. One of our biggest failures is our assumption that thorough Bible study is microscopic. Some of our best insights will come from simply reading (repeatedly and astutely) and summarizing the text. We ought to be thinking on the larger levels of meaning.  
      -[One of the goofiest examples is TDNT’s assertion that there are depths of theological meaning in even Greek prepositions.]
   4. Connecting these theological truths to practical injunctions in modern life. [“Between two worlds”]
3. This process can break down at any point along the way—wherever we insert our own ideas above the truth that has been derived from the prior step.
4. In this class we will follow this exact process through every chapter of the book and when we’re done, follow it again with the entire book.
5. My goal, however, is bigger than that. I want you to finish this class with a solid understanding of the book of Daniel. But I also want you to have an understanding of how to study other books in the same way. If you pick up a good commentary on the book you’ll be studying, you should be able to follow this process yourself with any book of the Bible.

**Lecture 2: A Brief Introduction to the Book of Daniel**

1. Historical Setting:
   1. Date  
      -Daniel lived in the late 6th and early 5th centuries (probably )
   2. Historical Context
2. Linguistics, text and canon:
3. Structure:
4. Position within the OT canon: