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2.7 - Theme

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There are a number of different themes found within the book of Daniel, which are discussed below.

2.7.1 - God is Sovereign in History

The dominant theme in the book concerns the sovereignty of God in history, setting up and deposing both Jewish² and Gentile kings.³

“Daniel’s book has a theme of such simplicity that the most brilliant minds in the world have been unable to grasp it. It is this: *God is in charge.*”⁴

This theme is explicitly stated in numerous passages within the book: “He changes the times and the seasons; He removes kings and raises up kings” (Dan. [2:21](#)▶a); “For the God of heaven has given you a kingdom, power, strength, and glory” (Dan. [2:37](#)▶b); “The most High rules in the kingdom of men, and gives it to whomever he will” (Dan. [4:17](#)▶b); “He does according to His will . . . and among the inhabitants of the earth no one can restrain His hand or say to Him, ‘What have You done?’ ” (Dan. [4:35](#)▶b); “They fed him with grass like oxen, . . . till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses” (Dan. [5:21](#)▶b); “Then the saints shall be given into his hand for a time and times and half a time. But the court shall be seated and they shall take away his dominion” (Dan. [7:25](#)▶b-26).

He Sits Above the Circle of the Earth (Isa. 40:22)



1

This is the book of the universal sovereignty of God. Prophecy is here interwoven with history to show that God is overruling the idolatry, blasphemy, self-will, and intolerance of the Gentiles.⁵

This theme is demonstrated by the linkage between the first six chapters which contain historical narrative and the remaining chapters which illustrate the sovereign control of God in the spiritual realm behind the scenes of history, especially His foreknowledge in predicting and determining the course of history.

It is one thing to see how these episodes [of chapters 1-6] are related. But how are they relevant to the prophetic sections of the book? The reiterated point of the historical episodes relates to the terrifying visions of the earthly kingdoms in an important way. Daniel's overall purpose, obviously reflecting God's purpose in giving him these revelations, was to strengthen the faith of the people of God against the prospects of future events. . . . The historical episodes support the thesis that whereas earthly kings are temporarily sovereign, God is supremely so and His kingdom will never end. This theme is stated explicitly in the prophetic section.⁶

Some attempt to find refuge from the sovereignty which pervades Scripture by holding that although God *knows* in advance what will happen, He doesn't *control* its outcome. This impotent view of God must surrender in the face of passages such as Daniel 9:24-27 which predicted the arrival of the Messiah based on a specific pattern of *seventy sevens* of years. When one considers the generations in the line leading to Messiah between the prediction by Gabriel unto the presentation of Jesus to Israel, one is faced with the realization that all the variables contributing to the "random" timing of human choices pertaining to romance, courting, and marriage (not to mention conception) were not just foreknown, but *predetermined* for the predicted *Seventy Sevens* to come to pass.

The revelation of God's ultimate control of all affairs is intended to be a source of great comfort for those who trust in Him:

These accurate prophecies demonstrating God's control are not intended merely to demonstrate God's omnipotence. They are primarily designed to comfort God's people. He is in control of all human history *for their benefit*. While this benefit may be seen in the short term (as when Daniel is rescued from the lions' den or the young men from the fiery furnace), often it is not immediately evident (as in the capture of Jerusalem by Nebuchadnezzar or the persecution of God's people under Antiochus IV Epiphanes). Yet Daniel emphasizes that God always has his people's welfare in mind, so that by his mighty hand, often unseen in the course of human events, "all things work together for good for those who are called according to his purpose" (Rom. 8:28).⁷

2.7.2 - The Superiority of Israel's God

Because it was necessary for God to judge Israel, He *permitted* Babylon to destroy Jerusalem and cart Israel off to captivity (see *Historical Setting*). Whenever God uses other nations to judge His elect, there is always the risk that the Gentile nations, which are generally biblically illiterate, will interpret the judgment of Israel as an indication that the God of Israel has a vindictive character or is incapable of protecting His chosen nation, being inferior to the gods of the Gentile nations. So, for example, when God threatens to destroy Israel after the sin of making the golden calf, Moses intercedes: "Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'?" (Ex. 32:12). Similarly, Ezekiel declares concerning Israel in judgment:

And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the nations, where they went, they profaned my holy name, when they said to them, These are the people of the LORD, and have gone forth out of his land. But I had pity because of my holy name, which the house of Israel had profaned among the nations, where they went. Therefore say unto the house of Israel, Thus says the Lord GOD; I do this not for your sakes, O house of Israel, but for my holy name's sake, which you have profaned among the nations, where you went. (Eze. 36:19-22)

The events of the captivity and associated destruction of Jerusalem might appear to the natural eye as if to indicate that God was incapable or unwilling to defend Israel or that He had reneged upon His promises:

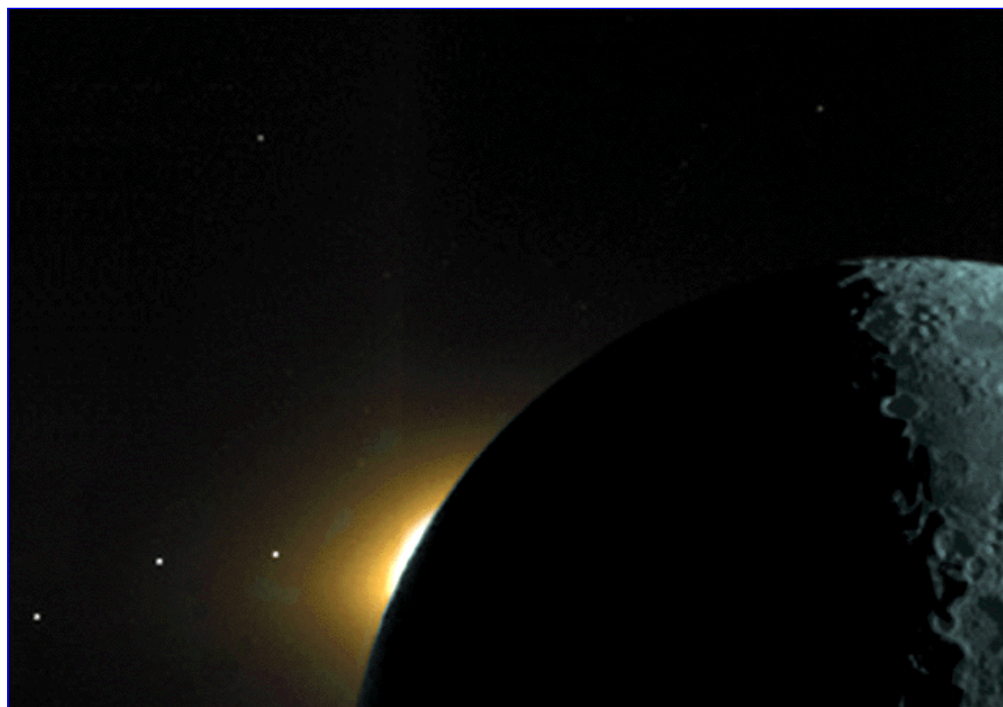
To the interested observer of Israel's fortunes in Daniel's time, it seemed that Yahweh had either become impotent or had abandoned His chosen people. The gods of Assyria and Babylon had apparently triumphed over Him. His temple lay in ruins, His capital had been ravaged and stood empty and vulnerable, and His people were living as unhappy captives in a foreign land. At such a time as this, God revealed His supernatural power. He did so to demonstrate that He is the one true God and that He is still sovereign over the affairs of humanity and history.⁹

The Sun and Moon Witness to Israel's Permanence

The superiority of Israel's God over the Gentile gods is seen in the passages where God receives worship through the witness of *Gentile kings*.

Nebuchadnezzar makes numerous pronouncements glorifying Israel's God (Dan. 2:47▶; 3:28-29▶; 4:2-3▶, 34-35▶, 37▶).¹⁰ **Darius the Mede** also testifies concerning the abilities and character of the God of Israel (Dan. 6:16▶, 25-27▶).

Nebuchadnezzar captures the temple vessels and places them in the temple of his god (Dan. 1:2▶) seemingly demonstrating the superiority of **Marduk** over the God of Israel. However, subsequent abuse of the vessels by **Belshazzar** (Dan. 5:2-4▶) results in the ultimate overthrow of Babylonia at the hands of the Medes and Persians as instigated by Israel's God (Dan. 5:5▶, 22-28▶).



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Although Babylonian rulers appeal to various wise men—who revere Babylon's gods—for understanding (Dan. 2:10-11▶; 4:7▶; 5:7-8▶), only Daniel's God is capable of providing the sought after information (Dan. 2:19▶, 27-28▶; 4:19▶; 5:15-17▶).

When Babylonian rulers require veneration and worship under the threat of death (Dan. 3:4-6▶, 10-11▶; 6:7▶) those who refuse to worship idols while exhibiting their trust in the God of Israel are preserved (Dan. 3:17-27▶; 6:22▶).

2.7.3 - The Eternal Kingdom of Messiah

In contrast with the temporal Gentile kingdoms, the book of Daniel predicts a coming eternal kingdom ruled by the Messiah. This eternal kingdom differs from the Gentile kingdoms in its righteous nature, but especially in its everlasting dominion (Dan. 2:44▶; 7:13-14▶, 27▶).¹¹

The eternal nature of God's kingdom also finds emphasis in the testimony of both Gentile kings: **Nebuchadnezzar** and **Darius the Mede** (Dan. 4:3▶, 34▶; 5:26▶). The kingdom is said to be God's, but the book also indicates it will be ruled over by a representative of man, the Messiah, God's own Son (Dan. 7:13-14▶ cf. Mat. 24:30; 26:64; Mark 13:26; 14:62). This occurs at the Second Coming of Christ, whereas at His First Coming, "Messiah the Prince" is predicted to be cut off as predicted by Gabriel in his message to Daniel (Dan. 9:24-27▶). The global dominion of the eternal kingdom of Messiah is also emphasized, especially in the way it will bring to an end and supersede all previous earthly kingdoms (Dan. 2:35▶, 44▶; 7:14▶, 27▶).

Daniel also emphasizes the person and work of the Messiah as Jerome recognized centuries ago. In the Son of Man figure (Dan. 7:13-14▶), the seventy sevens passage of chap. 9▶, and elsewhere in the prophecy, Christ is set forth. Both his first and second advents are referred to, with particular attention directed toward the latter.... Finally, eschatology is a prominent theme in Daniel's prophecies, particularly the tribulation of the

last days and the subsequent new world. Someday the Messiah will appear and establish a kingdom that will bring earthly regimes to an end.¹²

A significant passage in chapter 7 relates that the kingdom “shall be given to the people, the saints of the Most High” (Dan. 7:27), contributing to the doctrine of the co-rule of the saints in the **Messianic Kingdom** (Ps. 45:16; Dan. 7:27; Rev. 2:26; 3:21; 5:10; 20:6; 22:5). This truth is especially relevant during the difficulties the saints face prior to the arrival of the kingdom.¹³

The permanence and eventual global control of the eternal Kingdom of Messiah is at odds with man’s attempt to establish a kingdom independently from God of similar characteristics:

“Men always try to reestablish the kingdom of Babel. Every major political leader, whether you’re talking about Nebuchadnezzar, Alexander the Great, Caesar or you come up into more modern times with Napoleon and Adolph Hitler, every major political leader in human history has tried to reestablish the kingdom of man and to bring the entire world under one governmental system. Why? Because man wants to control his destiny independent from God; he wants to set up a society and all the structures in society, from education, politics, economics, law, he wants to set everything up completely free from divine interference. And what we see in this is the seed of the Biblical critique of human culture, that man tries to continuously establish his social structures, his intellectual, his political existence independent from God and free from the authority of His Word, but God is not going to allow that to happen and it continuously fails.”¹⁴

A major theme of the book of Daniel is the contest between the kingdom of man (originated in Babel) and the kingdom of Messiah—and the ultimate victory of Messiah’s kingdom as the only eternal kingdom.

2.7.4 - The Preservation of Israel

As seen when discussing the *Historical Setting*, the Babylonian Captivity was a judgment on the rule of the Davidic kings preceding the overthrow of Jerusalem. Although the throne of David was intended to be an example of righteous rule for the surrounding nations, it had become so corrupt that God was forced to bring judgment. During the **Times of the Gentiles**, Davidic rule is in abeyance. The book of Daniel provides the answer as to when Davidic rule will once again be restored: only when the promised Messiah returns. His return brings an end to the Times of the Gentiles and global rule will be reinvested in the throne of David situated in Jerusalem (cf. Mat. 25:31ff). In the interim, Israel is being disciplined by lacking a Davidic ruler and being subject to Gentile dominion.¹⁵

With the fall of Jerusalem to Babylon, the question naturally arises as to what will become of God’s promises to Israel—and especially whether the nation will survive?¹⁶ This theme answers this question by showing that Israel *will* be preserved and ultimately restored,¹⁷ even requiring special angelic ministry on Israel’s behalf (Dan. 9:24-27; 11:1; Dan. 12:1).¹⁸

This theme of Jewish preservation in the midst of Gentile dominion and persecution finds **typological** expression in God’s miraculous preservation of the three Jewish youth from the fiery furnace (Dan. 3:25-27) and Daniel from the midst of the lion’s den (Dan. 6:22).

The book portrays God’s interest in, and care over, His chosen people, even when they are being punished for sin. This is shown in the historical portion by actual events described, and in the predictive portion by the nature of the prophecies, in which Jewish interests are continually placed in the fore.²⁰

In revealing the eventual restoration of Israel, the book serves as an encouragement concerning God’s provision for His elect nation in the midst of judgment.²¹ God’s provision for the Jews in the midst of judgment is evident from the very first verse where we find Daniel taken to Babylon in advance of the majority of his countrymen. Like Joseph who was sold into Egypt, it was God’s purpose to send Daniel ahead as part of His plan to provide favor for the Jews in the midst of their hardship.²²

2.7.5 - Judgment

As was mentioned in our discussion concerning the *Authorship* of the book, the name “Daniel” means either “God is my judge” or “God is judge.” It would seem that Daniel’s name is intended to call attention to the theme of judgment found throughout the book: (1) Israel, and especially the scepter of the Davidic throne, is judged by God through captivity in Babylonia (Eze. 21:10, 13, 25-27); (2) Man judges the sequence of Gentile kingdoms as a glorious image (Dan. 2:3-7); (3) God judges man’s rule as beastly (Dan. 4:28-33; 7:26); (4) Belshazzar’s kingdom is judged and found wanting (Dan. 5); (5) At the end of the age, the righteous and wicked stand for judgment (Dan. 12:2-3). “The theme of Daniel’s prophecy seems to be the fact that God is the judge of all the earth, and that, in spite [of] appearances, all things are following His schedule and are working together to fulfill His purpose.”²³

2.7.6 - The Spiritual Reality Behind History

The book of Daniel “lifts the curtain” on aspects of the spiritual realm to reveal that the political affairs of governments are influenced by angelic powers, some of whom stand opposed to God’s will in history. Angelic powers are seen in conflict regarding the rise and fall of empires (e.g., Dan. 10:13; 11:1) and, in some cases, are dispatched by God in response to the petitions of the saints (Dan. 10:12). Since malevolent angelic powers were already at work attempting to thwart God’s plan to restore Israel following the Babylonian Captivity, we can expect their continued efforts down through history — all the more so as the day of Christ’s coming and the institution of the Messianic kingdom draws ever nearer.²⁴

2.7.7 - Living Amidst Paganism

The book opens by illustrating the response of godly young men who found themselves living in the midst of a pagan culture. This theme continues throughout the historical narrative (e.g., Dan. 3; 6). By the end of the book, Daniel shines forth as one of the premier examples in Scripture of faithful service to God while living in the midst of a pagan culture hostile to the God of Scripture.²⁵

[God] will “refine them, purify [them], and make [them] white” (Dan. 11:35) so that they can maintain their faith with integrity, even in the face of persecution. He will make them insightful enough to avoid compromising their faith, and he will also awaken them from death, raise them bodily, and make them shine like the brightness of the sky forever (Dan. 12:2-3).²⁶

Like Daniel, we in our age are living geopolitically in the “Kingdom of Man.” The question arises as to how we should live within a culture predominantly opposed to God and His principles? Do we take a stand on every issue and become continually divisive? Do we take the opposite approach of yielded pragmatism and risk amalgamation by the culture? By observing Daniel’s behavior immersed in the culture of Babylon, we can discern important principles that help us in our Christian walk in this world. Principles that tell us when to take a stand and when it may not be necessary or wise.²⁷

The book of Daniel is a prophetic book, but it is more than that: It contains some of the most precious and important lessons in practical Christianity that can be found anywhere in all the Word of God. Today as never before we need to emphasize the necessity for living an obedient, Spirit-filled, separated life, dedicated unto the Lord, and the *reward* for such a life. I believe the greatest need in the Church today is the need for men, consecrated to God as Daniel was when he purposed in his heart that he would be obedient to God regardless of he cost to himself.²⁸

2.7.8 - The Framework of Prophecy

Daniel in the Lion’s Den



The repetition of related predictions, especially as they pertain to the sequence of Gentile kingdoms during the [Times of the Gentiles](#), intentionally underscores the importance of the content of the book as it contributes to a comprehensive understanding of other prophetic passages throughout Scripture. The sequence of metals of the image in Daniel 2, the sequence of beasts in chapters 7 and 8, and the events of chapters 9 and 10-12 all contribute to a larger revelation which extends through the NT, especially in the book of Revelation (e.g., Rev. 11-13).²⁹

The contribution of Daniel to a prophetic understanding by believers future to Daniel's era is seen in numerous passages which indicate the predictions pertain to the time of the end (Dan. 8:26; 9:27; 11:35; 12:1, 4, 9) and in the fact that Daniel was told he would not understand their meaning and that the book was intentionally shut up until a future date when it would be revealed and understood, presumably by saints of that age (Dan. 12:9, 13).³⁰

2.7.9 - The Deification of Man

Among the false promises Satan offered to Eve at The Fall, we find these words, "For God knows that in the day you eat of [the forbidden fruit] your eyes will be opened, and **you will be like God**, knowing good and evil." [emphasis added] (Gen. 3:5). Satan's offer to Eve to be "like God, knowing good and evil" was a reflection of his own insane ambition:

How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; I will ascend above the heights of the clouds, **I will be like the Most High.**' (Isa. 14:12-14) [emphasis added]

Thus began the millennia-long struggle of usurped dominion and self-elevation by "the god of this age" and representatives of his choosing (Mat. 4:9). Satan's influence has abetted fallen man in his desire to throw off God's restraints as he imagines himself as a god, independent and in charge of his own destiny (Ps. 2:1-3). Ultimately, Satan is destined to achieve near universal worship through the elevation and self-deification of a man (Rev. 13:2-4, 15).

While asserting his independence and self-will, man perverts his behavior as the divinely ordained representative over the earth. Scripture reveals that man's degeneracy reaches such a degree that instead of reflecting his unique created stature, in the image of God, he descends to the level of the beasts over which he was to rule. Thus, man's imagined "ascent" toward deity works out to be a descent into increasingly beastly behavior.³¹ All the while, as man portrays himself in glorious imagery, God evaluates his behavior as akin to a beast.

This theme surfaces within the book of Daniel in the [interplay between image and beast](#).





Notes

¹ Using a collection of satellite-based observations, scientists and visualizers stitched together months of observations of the land surface, oceans, sea ice, and clouds into a seamless, true-color mosaic of every square kilometer (.386 square mile) of our planet. "It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain, And spreads them out like a tent to dwell in" (Isaiah 40:22). Image courtesy of NASA. Image is in the public domain.

² The Jewish kings were deposed in the events leading up to the Babylonian captivity. See [Historical Setting](#).

³ "Without doubt the principle theological focus of the book is the sovereignty of God. Every page reflects the author's conviction that his God was the Lord of individuals, nations, and all of history."—Stephen R. Miller, "Daniel," in E. Ray Clendenen, Kenneth A. Mathews, and David S. Dockery, eds., *The New American Commentary* (Nashville, TN: Broadman & Holman, 1994), 50.

⁴ David Jeremiah, *The Handwriting on the Wall: Secrets from the Prophecies of Daniel* (Dallas, TX: Word Publishing, 1992), 11.

- ⁵ J. Vernon McGee, *Thru The Bible Commentary* (Nashville, TN: Thomas Nelson, 1997, c1981), 3:526.
- ⁶ Les P. Bruce, “Discourse Theme and the Narratives of Daniel,” in *Bibliotheca Sacra*, vol. 160 no. 638 (Dallas, TX: Dallas Theological Seminary, April-June 2003), 182.
- ⁷ Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 29.
- ⁸ *The Plane of the Ecliptic is illustrated in this Clementine star tracker camera image which reveals (from right to left) the Moon lit by Earthshine, the Sun’s corona rising over the Moon’s dark limb, and the planets Saturn, Mars, and Mercury.* “Thus says the LORD, Who gives the sun for a light by day, The ordinances of the moon and the stars for a light by night, Who disturbs the sea, And its waves roar (The LORD of hosts is His name): ‘If those ordinances depart From before Me, says the LORD, Then the seed of Israel shall also cease From being a nation before Me forever.’ Thus says the LORD: ‘If heaven above can be measured, And the foundations of the earth searched out beneath, I will also cast off all the seed of Israel For all that they have done, says the LORD’ ” (Jeremiah 31:35-37). Image courtesy of NASA. Image is in the public domain.
- ⁹ Thomas Constable, *Notes on Daniel* (Garland, TX: Sonic Light, 2009), 4.
- ¹⁰ Contrast Nebuchadnezzar’s response to God’s revelation with that of Belshazzar who has no record of being humbled or glorifying God.
- ¹¹ “Two statements in chapters 2 and 7 might express the theme of Daniel: ‘The God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people . . . it will itself endure forever’ (2:44). ‘I kept looking . . . and behold . . . One like a Son of Man was coming. . . His dominion is an everlasting dominion which will not pass away, and His kingdom is one which will not be destroyed’ (7:13-14).” — Bruce, *Discourse Theme and the Narratives of Daniel*, 177-178.
- ¹² Miller, *Daniel*, 51.
- ¹³ “The place of the saints in God’s everlasting kingdom is also supported by the historical episodes. The saints will be promoted to positions of responsibility within His kingdom. The servants of God, participants in the narratives in chapters 1-6, illustrate that principle. . . . Believers can live with the conviction that they are part of a greater kingdom in which they have rights and responsibilities. Believers in various political regimes may face persecution and hardship or even martyrdom.” — Bruce, *Discourse Theme and the Narratives of Daniel*, 182-183.
- ¹⁴ Robert Dean, *Lessons on Daniel* (Spokane, WA: Ellen Kelso [transcriber], 2006), 2.22.
- ¹⁵ “The prophecy traces the course of ‘the times of the Gentiles’ (Luke 21:24) from the captivity of Judah under Nebuchadnezzar till the second advent of Christ and the setting up of the Messianic Kingdom over Israel.” — Merrill F. Unger, *Unger’s Commentary on the Old Testament* (Chattanooga, TN: AMG Publishers, 2002), 1603. “In light of what is revealed in the opening and concluding chapters of this section, it is fair to say that chapters 2-7 depict the role, character, and succession of the Gentile nations of the world under whom Israel is being disciplined before Messiah’s kingdom. These chapters affirm that these Gentile kingdoms have the right of world sovereignty (under God’s authority) until God is pleased to establish the messianic kingdom, and that no adversary can successfully oppose Him (Dan. 2:44▶; 4:3▶, 34-35▶; 5:21▶; 6:26▶; 7:14▶, 27▶).” — J. Paul Tanner, “The Literary Structure of the Book of Daniel,” in *Bibliotheca Sacra*, vol. 137 no. 545 (Dallas, TX: Dallas Theological Seminary, January-March 1968), 281.
- ¹⁶ “And now, as we know, with this particular nation (Israel) were tied up all the gracious promises of God. Were these promises cancelled? Could God achieve the impossible, humanly speaking?” — H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1949, 1969), 15.
- ¹⁷ “The people about them were saying that God had cast them aside (Jer. 33:24), and they needed to hear that this was not so. They needed to hear, indeed, that God actually had a long, attractive future in mind for them.” — Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock Publishers, 1998), 14.
- ¹⁸ “Thus the purpose of the Book of Daniel could be stated this way: ‘To demonstrate that God is sovereignly in control of the nations under whom Israel is being disciplined until the time comes when He will bring in Messiah’s kingdom, and that Israel will ultimately be restored and blessed in this kingdom after she has first undergone tribulation and sufferings imposed by the Antichrist.’ ” — Tanner, *The Literary Structure of the Book of Daniel*, 282.
- ¹⁹ “Daniel in the Lion’s Den.” Lead glass window (detail) in the Catholic parish church, Saint-Aignan Church of Chartres, Lorin (1888). Image courtesy of Reinhardhauke. Use of this image is subject to Creative Commons Attribution-Share Alike 3.0 Unported license.
- ²⁰ Wood, *A Commentary on Daniel*, 23.
- ²¹ “Four items about this time period would greatly encourage the exiles. First, they would be encouraged to know that this time period would not last forever but rather would be limited to four specific empires. Second, they would be encouraged to know that God was sovereign over the empires that were oppressing them. His limitation of their reigns revealed His

sovereignty over them. Third, they would be encouraged to know of God’s covenant faithfulness as evidenced by His intention to preserve a remnant throughout this traumatic time period. Fourth, they would be encouraged to know of God’s purpose to honor the Abrahamic covenant by learning of His intention to ultimately restore the kingdom to Israel (Dan. 2:35, 44).” — Andy Woods, *Introduction to the Book of Daniel*, 25.

²² “Thus, Daniel had been in Babylon for eight years when Judeans of the captivity of 597 arrived, and nineteen years when those of 586 came. He continued to live during the full period of the captivity and was able to witness the return to Judah of many of the people in 538/537 B.C.” — Wood, *A Commentary on Daniel*, 13-14. “The other area of work concerns Daniel’s enhancement of the welfare of Judeans, while they were in captivity. One would naturally expect the lot of captives to be a hard and oppressive one, but this was not the case for many, if not the majority, of Judeans in Babylonia. There is evidence that they lived in a good farming area of the land, had their own homes, enjoyed freedom of movement, continued their own institutions of elders, priests, and prophets, experienced employment opportunities, and even carried on correspondence with the homeland. The likely human factor to account for this surprising condition was the influence of Daniel, working from his position in the government. A principal reason for God’s permitting him to be taken captive eight years earlier than the captivity involving the large group of Judeans may well have been to allow opportunity for him to achieve such a position.” — Ibid., 17.

²³ Thomas A Howe, *Daniel in the Preterist’s Den* (Eugene, OR: Wipf and Stock, 2008), 36-37.

²⁴ See Rev. 12:13-17.

²⁵ “Recently I read a well-known Christian author who made the comment that he did not see how any believer who was serious about his Christian life could ever be a politician because he had to compromise so much. Well, he wasn’t thinking of Daniel.” — Dean, *Lessons on Daniel*, 1.1.

²⁶ Steinmann, *Daniel*, 30.

²⁷ “We’re in [the Kingdom of Man], and to a degree we’re all compromising with that, even in the present moment. Daniel was the story of how to at least be effectively separated from it, that though we live in it we don’t have to be of it” — Charles Clough, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, [transcriber], 2006), 4.40. (Php. 2:14-16)., “This book is written for believers who are suffering and struggling inside the kingdom of man. In one sense it’s almost a political handbook for how to survive and how to live in a pagan world without compromise.” — Dean, *Lessons on Daniel*, 3.30.

²⁸ Oliver B. Greene, *Daniel* (Greenville, SC: The Gospel Hour, 1964, 1974), 35.

²⁹ “Daniel . . . constitutes an indispensable introduction to New Testament prophecy, of which the chief themes are the apostasy of the church, the revelation of the Antichrist, the Great Tribulation, the second advent of Christ, the resurrections, and the establishment of the millennial Kingdom. Those themes (except the apostasy of the church) are Daniel’s themes also.” — Unger, *Unger’s Commentary on the Old Testament*, 1603.

³⁰ “Apart from the far-reaching eschatological disclosures of this book, the entire prophetic portions of the Word of God must remain sealed. Jesus’ great prophetic Olivet discourse (Mat. 24-25; Mark 13; Luke 21), as well as 2 Thessalonians 2 and the entire book of the Revelation, can only be unlocked through an understanding of Daniel’s prophecies.” — Ibid., 1606.

³¹ One of the most powerful deceptions of Satan in this age is Neo-Darwinian evolution. Evolution attempts to erase the important distinction between man, uniquely created in God’s image, and animals. As the distinction between man and animal is eroded, a host of evils come to roost: from laws which attempt to bestow human-rights upon animals to laws which denigrate human life to the level of an animal (e.g., abortion, euthenasia).





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