

Daniel is referred to in the OT in one other book. In Ezekiel 14 (Ezekiel is rebuking the wickedness of his contemporaries), and in v. 14 he says, "Though these three men Noah, Daniel, and Job were in it, they should deliver only their own souls by their righteousness, saith the Lord God." In v. 20 we find the same statement. The end of the verse is slightly different but the same idea is there in v. 20. Noah and Job were great ancient figures but in the time of Ezekiel when Ezekiel was living in the land of Israel, Daniel was a prisoner over in Babylonia. We don't know just exactly when this was written by Ezekiel. Probably Daniel had already been there c. 20 years so may have been very prompt in its recording. And his reputation for wisdom we see was known even way across the desert in Israel by this reference to it. This is the only reference to Daniel in the OT outside of the book of Daniel.

In the NT we find him referred to in Matthew 24:15 and in Mark 13:14. Both of these are references to the abominations of desolations spoken of by Daniel the Prophet. I have placed in parenthesis other references in Matthew, Mark, and Luke in which the name of Daniel is not used but in which Jesus says to the High Priest, "Hereafter you shall see the Son of Man coming in the clouds of heaven." Everyone agrees that that is a reference to the seventh chapter of Daniel. We will look at that when we get to that chapter. But everyone agrees that that is what is referred to there in the Gospels. The term "Son of Man" originally meant just a man. It means an individual of the class of man. In the book of Ezekiel the phrase "son of man" is used maybe 70 or 80 times to refer to Ezekiel. In the book of Daniel there is one place where the Lord addresses him as the son of man. But in this one case it says there will come one like the son of man coming on the clouds of heaven. It was recognized very early that that was a prediction of the coming of the Messiah upon the clouds of heaven. Jesus Christ called himself the Son of Man very clearly referring back to this statement in Daniel.

What is most familiar to most Christians in Daniel is the great accounts in this book of fidelity to God. Many people think the Bible is composed of just one miracle after another. Those who have this idea have not read the Bible very much. You can read long sections without finding any reference to what we would call a supernatural act, something that is ordinarily called a miracle. Of course the word miracle actually means a sign. It does not have to mean a supernatural act. But we do have great supernatural acts in the Bible. But they are found only in a few great crucial periods, and one of these periods was at the time at the beginning of the Exile, when you have this accumulation of miracles described in the book of Daniel.

These accounts in the first -- five of the first six chs., perhaps you might say in all six of the first chs. of Dan. are probably among the best-known parts of the Bible, because S.S. Lessons as they go through the OT practically always give these stories. They are very interesting stories and they are wonderful illustrations of the way God has blessed those who are true to Him. There is great value in studying these accounts in Daniel. But that is not our purpose in this course. In this course we are confining ourselves almost exclusively to the prophecies. So the book of Daniel is characterized by these two things: great accounts