

<p><b>A</b></p>	<p><b><u>Daniel and his 3 Companions at the Babylonian Court</u></b></p> <ul style="list-style-type: none"> <li>• Daniel lived during the Babylonian Exile. He was chosen as one of the four bright young men to be educated at the Babylonian court. He served from 605 to 537, from the times of Nebuchadnezzar to Cyrus II.</li> <li>• Nebuchadnezzar desired to promote the Babylonian culture to Judah through these young men in order to prevent Judah from getting close to Egypt.</li> <li>• Two important historical figures during this time: Jehoiakim, king of Judah (609-598); Nebuchadnezzar, king of Babylon (605-562), who invaded Judah 4 times: 605, 601 (2 Kings 24:1-2); 597 (2 Kings 24:10-17); 586 the fall of Judah (2 Kings 25:8-12).</li> </ul>	<p>CSB 1:1-7, SK p 1387</p>
<p><b>B</b></p>	<p><b><u>Daniel’s Refusal of defilement by the King’s Royal Ration of Food and Wine</u></b></p> <ul style="list-style-type: none"> <li>• Mosaic Law: unclean meat; avoid consumption of non-halal meat; according to the Nazarite vow, one may not consume alcohol and meat that has been sacrificed to idols.</li> <li>• “Daniel continued until the first year of King Cyrus” – 539 BC. Daniel was over 70 years of age when he served King Cyrus.</li> </ul>	<p>1:8-21</p> <p>CSB 1:8, Lv 11:1-47, 17:10-14, Num 6:1-4, Tb 1:10-12, Jdt 10:5</p> <p>CSB 1:21</p>
<p><b>C</b></p>	<p><b><u>The Dream of Nebuchadnezzar</u></b></p> <ul style="list-style-type: none"> <li>• Many similarities to Joseph’s story: a foreign king disturbed by his dream that foretold the future; while the learned of the court failed to interpret the dream, a refugee from Judah was able to interpret it for the king. He believed that this power of interpretation came from God alone. This dream interpreter became a valued minister for the king.</li> <li>• Chapter 2, verse 4, to chapter 7: the language of the book switches from Hebrew to Aramaic. Biblical scholars fail to arrive at a plausible explanation.</li> <li>• Note that the dream is considered a “secret” or “mystery” which envisions the Lord guiding history toward the coming of God’s kingdom in the world. Therefore, Divine revelation is required to understand this (Dan 2:27-28). The association forged between “mystery” and “kingdom” in Daniel seems the most likely backdrop for Jesus’ teaching on the mystery of the kingdom of God. Likewise, Paul probably has this in mind when he talks about the mystery of God’s plan for history.</li> </ul>	<p>2:1-49</p> <p>CSB 2: 1-49, Gen 41</p> <p>CSB 2:4</p> <p>2:18, CSB p 19  Mt 13:11, Mk 4:11  Rm 16:25, Eph 1:9, 3:4</p>

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Daniel #2: Daniel and His Companions at the  
Babylonian Court; the Dream of Nebuchadnezzar**

	<ul style="list-style-type: none"> <li>• Since this is God’s mystery, it is “he who reveals mysteries made known to you what is to be”, not Daniel whose wisdom is “more than all the living”. One must not rely on one’s own power but on God’s grace when seeking God’s kingdom. This is a free gift from God.</li> <li>• “he has made known to King Nebuchadnezzar what will be in the latter days” – The Aramaic phrase points forward to the age of messianic fulfillment.</li> <li>• Nebuchadnezzar’s dream is an allegory of political history in the ancient Near East. The image represents the idolization of earthly power, while its four metals represent four successive empires: Neo-Babylon (gold), Medo-Persia (silver), Greece (bronze), and Rome (iron). In the days of the 4<sup>th</sup> Gentile empire, the kingdom of God will make its debut (the pulverizing stone) and eventually establish itself everywhere (universal) and for all time (everlasting).</li> <li>• The metals representing the four successive empires. Comparison with the imagery in chapters 7 and 8.</li> <li>• “But the stone that struck the image became a great mountain” – “stone” =&gt; Messiah: Jesus also describes himself as the “stone” (Lk 20:18). In Scripture, mountains often thought of as places of contact between heaven and earth, e.g. Mount Sinai. The prophet describes Zion becoming the “great mountain” (Is 2:2-3, Mic 4:1-2). God reigns over all nations in the Temple on the mountain (Mic 4:1-2).</li> <li>• All of human history is God’s hands, therefore, we must rely on God’s guidance.</li> </ul>	<p>2:29-30</p> <p>Is 55:1-2, 65:1-2</p> <p>2:28, Is 2:2, Hos 3:5</p> <p>CSB 2:31-45</p> <p>CSB p 21, SN1</p> <p>2:35, Ps 118:22 1Cor 10:4, Mt 16:18 CSB 2:35</p> <p>CSB 2:31-45</p>
<b>D</b>	<p><b><u>Daniel and His Friends Promoted</u></b></p> <ul style="list-style-type: none"> <li>• “Your God is God of gods ...” – Nebuchadnezzar praises the God of Judah; however, this doesn’t mean he believes in God. In the next chapter, we can see that he continues in his own ways, demanding everyone to worship the golden idol.</li> </ul>	<p>2:46-49</p> <p>CSB 2:47</p>

1. A Comparison between the 4 metals, representing the 4 succession of empires, appeared in Chapter 2 and the imagery used in Chapters 7 and 8 (Ref: CSB p 21)

The Four Empires	Daniel 2	Daniel 7	Daniel 8
Neo-Babylonian (612-539)	Gold Head	Lion	--
Medo-Persia (539-331)	Silver Chest	Bear	Ram
Greece (331-63)	Bronze Torso	Leopard	He-Goat
Rome (63 – AD 476)	Iron Legs & Feet	Ten-Horned Beast	--