

LifeChange

A NAVPRESS BIBLE STUDY SERIES

*A life-changing
encounter with God's Word*

DANIEL

*When adversity rolls in like a fog,
God's perspective can give us a new vision.*

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Daniel

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HOW TO USE THIS GUIDE

Along with all the volumes in the LIFECHANGE series of Bible studies, this guide to Daniel shares common goals:

1. To provide you with a firm foundation of understanding, plus a thirst to return to the book of Daniel throughout your life
2. To give you study patterns and skills that help you explore every part of the Bible
3. To offer you historical background, word definitions, and explanation notes to aid your study
4. To help you grasp as a whole the message of Daniel
5. To teach you how to let God's Word transform you into Christ's image

As You Begin

This guide includes twelve lessons that will take you chapter by chapter through all of Daniel. Each lesson is designed to take from one to two hours of preparation to complete on your own. To benefit most from this time, here's a good way to begin your work on each lesson:

1. Pray for God's help to keep you mentally alert and spiritually sensitive.
2. Read attentively the entire passage mentioned in the lesson's title. (You may want to read the passage from two or more Bible versions — perhaps at least once from a more literal translation such as the New International Version, English Standard Version, New American Standard Bible, or New King James Version, and perhaps once more in a paraphrase such as *The Message* or the New Living Translation.) Do your reading in an environment that's as free as possible from distractions. Allow your mind and heart to meditate on the words you encounter — words that are God's personal gift to you and to all His people.

After reading the passage, you're ready to dive into the numbered

questions in this guide that make up the main portion of each lesson. Each of these questions is followed by blank space for writing your answers. (This act of writing your answers helps clarify your thinking and stimulates your mental engagement with the passage as well as your later recall.) Use extra paper or a notebook if the space for recording your answers seems too cramped. Continue through the questions in numbered order. If any question seems too difficult or unclear, just skip it and go on to the next.

Each of these questions will typically direct you back to Daniel to look again at a certain portion of the assigned passage for that lesson. (At this point, be sure to use a more literal Bible translation rather than a paraphrase.)

As you look closer at a passage, it's helpful to approach it in this progression:

Observe. What does the passage actually *say*? Ask God to help you see it clearly. Notice everything that's there.

Interpret. What does the passage *mean*? Ask God to help you understand.

And remember that any passage's meaning is fundamentally determined by its *context*. So stay alert to all you'll see about the setting and background of Daniel, and keep thinking of this book as a whole while you proceed through it chapter by chapter. You'll be progressively building up your insights and familiarity with what it's all about.

Apply. Keep asking yourself, *How does this truth affect my life?* (Pray for God's help as you examine yourself in light of that truth and in light of His purpose for each passage.)

Try to consciously follow all three of these steps as you shape your written answer to each question in the lesson.

The Extras

In addition to the regular numbered questions you see in this guide, each lesson also offers several "optional" questions or suggestions that appear in the margins. All of these will appear under one of three headings:

Optional Application. These are suggested options for application. Consider these with prayerful sensitivity to the Lord's guidance.

For Thought and Discussion. Many of these questions address various ethical issues and other biblical principles that lead to a wide range of implications. They tend to be particularly suited for group discussion.

For Further Study. These often include cross-references to other parts of the Bible that shed light on a topic in the lesson, plus questions that delve deeper into the passage.

(For additional help for more effective Bible study, refer to the "Study Aids" section, starting on page 139.)

Changing Your Life

Don't let your study become an exercise in knowledge alone. Treat the passage as *God's* Word and stay in dialogue with Him as you study. Pray, "Lord, what do You want me to notice here?" "Father, why is this true?" "Lord, how does my life measure up to this?"

Let biblical truth sink into your inner convictions so you'll be increasingly able to act on this truth as a natural way of living.

At times, you may want to consider memorizing a certain verse or passage you come across in your study, one that particularly challenges or encourages you. To help with that, write down the words on a card to keep with you and set aside a few minutes each day to think about the passage. Recite it to yourself repeatedly, always thinking about its meaning. Return to it as often as you can, for a brief review. You'll soon find the words coming to mind spontaneously, and they'll begin to affect your motives and actions.

For Group Study

Exploring Scripture together in a group is especially valuable for the encouragement, support, and accountability it provides as you seek to apply God's Word to your life. Together you can listen jointly for God's guidance, pray for each other, help one another resist temptation, and share the spiritual principles you're learning to put into practice. Together you affirm that growing in faith, hope, and love is important and that you need each other in the process.

A group of four to ten people allows for the closest understanding of each other and the richest discussions in Bible study, but you can adapt this guide for other-sized groups. It will suit a wide range of group types, such as home Bible studies, growth groups, youth groups, and church classes. Both new and mature Christians will benefit from the guide, regardless of their previous experience in Bible study.

Aim for a positive atmosphere of acceptance, honesty, and openness. In your first meeting, explore candidly everyone's expectations and goals for your time together.

A typical schedule for group study is to take one lesson per week, but feel free to split lessons if you want to discuss them more thoroughly. Or omit some questions in a lesson if your preparation or discussion time is limited. (Group members can always study further on their own at a later time.)

When you come together, you probably won't have time to discuss all the questions in the lesson, so it's helpful for the leader to choose ahead of time the ones to be covered thoroughly. This is one of the main responsibilities a group leader typically assumes.

Each lesson in this guide ends with a section called "For the Group." It gives advice for that particular lesson on how to focus the discussion, how to apply the lesson to daily life, and so on. Reading each lesson's "For the Group" section ahead of time can help the leader be more effective in guiding the group.

You'll get the greatest benefit from your time together if each group member also prepares ahead of time by writing out his or her answers to each question in the lesson. The private reflection and prayer this preparation can stimulate will be especially important in helping everyone discern how God wants you to apply each lesson to your daily life.

There are many ways to structure the group meeting, and you may want to vary your routine occasionally to help keep things fresh.

Here are some of the elements you can consider including as you come together for each lesson:

Pray together. It's good to pause for prayer as you begin your time together as well as to incorporate a later, more extensive time of prayer for each other, after you've had time to share personal needs and prayer requests (you may want to write these down in a notebook). When you begin with prayer, it's worthwhile and honoring to God to ask especially for His Holy Spirit's guidance of your time together.

Worship. Some groups like to sing together and worship God with prayers of praise.

Review. You may want to take time to discuss what difference the previous week's lesson has made in your lives as well as recall the major emphasis you discovered in the passage for that week.

Read the passage aloud. Once you're ready to focus attention together on the assigned Scripture passage in this week's lesson, read it aloud. (One person could do this, or the reading could be shared.)

Open up for questions. Allow time for the group members to mention anything in the passage they may have particular questions about.

Summarize the passage. Have one or two people offer a summary of what the passage says.

Discuss. This will be the heart of your time together and will likely take the biggest portion of your time. Focus on the questions you see as the most important and most helpful. Allow and encourage everyone to be part of the discussion for each question. You may want to take written notes as the discussion proceeds. Ask follow-up questions to sharpen your attention and deepen your understanding of what you discuss. You may want to give special attention to the questions in the margin under the heading "For Thought and Discussion." Remember that sometimes these can be especially good for discussion, but be prepared for widely differing answers and opinions. As you hear each other, keep in mind each other's various backgrounds, personalities, and ways of thinking. You can practice godly discernment without ungodly judgment in your discussion.

Encourage further personal study. You can find more opportunities for exploring this lesson's themes and issues under the heading in the margin called "For Further Study" throughout the lesson. You can also pursue some of these together during your group time.

Focus on application. Look especially at the "Optional Application" listed in the margins throughout the lesson. Keep encouraging one another in the continual work of adjusting your lives to the truths God gives in Scripture.

Summarize your discoveries. You may want to read aloud through the passage one last time together, using the opportunity to solidify your understanding and appreciation of it and clarify how the Lord is speaking to you through it.

Look ahead. Glance together at the headings and questions in the next lesson to see what's coming next.

Give thanks to God. It's good to end your time together by pausing to express gratitude to God for His Word and the work of His Spirit in your minds and hearts during your time together.

Get to know each other better. In early sessions together, you may want to spend time establishing trust, common ground, and a sense of each other's background and what each person hopes to gain from the study. This may help you later with honest discussion about how the Bible applies to each of you. Understanding each other better will make it easier to share about personal applications.

Keep these worthy guidelines in mind throughout your time together:

Let us consider how we may spur one another on toward love and good deeds.

(HEBREWS 10:24)

Carry each other's burdens, and in this way you will fulfill the law of Christ.

(GALATIANS 6:2)

Accept one another, then, just as Christ accepted you, in order to bring praise to God.

(ROMANS 15:7)

THE BOOK OF DANIEL

Endurance for the Future

“Like Revelation, Daniel is essentially a book of pictures, appealing to our senses.”¹

“Although listed among the four major prophets of the Old Testament [along with Isaiah, Jeremiah, and Ezekiel], Daniel does not resemble the others because of its preponderance of narrative and apocalyptic material. Its length of twelve chapters is actually more similar to some of the minor prophets.

“Daniel gives the meaning of history more clearly than any other portion of the Bible and, what is more, it tells us how to live for God in ungodly times—like our own. Do many people regard Daniel as a clear revelation of the meaning of history—or of anything else for that matter? I doubt it! Yet that is what it is. . . .

“Consider these facts:

“1. Daniel was a godly man sent to live in ungodly Babylon at a time when God’s blessing upon the Jewish nation seemed to have been withdrawn or postponed. This means that his position was much like that of believers trying to live in secular society today.

“2. The Babylon of Daniel’s day was a type of all kingdoms that do not acknowledge God or think they can dispense with him. This is an apt description of most of the world in our time, including so-called ‘Christian’ America.

“3. Daniel (and his three friends Hananiah, Mishael, and Azariah) was under tremendous pressure to conform. That is, his religion was tolerated, even respected, as long as he did not allow it to intrude into public life or ‘rock the ship’ of state. That is our situation also. We can practice our religion so long as it is not in the schools, at work, or in any public place. We have to keep it ‘on the reservation.’

“4. The world seemed to be winning. Nebuchadnezzar (and after him Belshazzar) reigned. Nebuchadnezzar believed himself to be above having to answer to anybody.

“5. Nevertheless, in spite of these things, God told Daniel that it is he, God, who is in control of history and that his purposes are being accomplished, even in the overthrow and captivity of his people. Moreover, in the

end God will establish a kingdom that will endure forever. The destiny of the people of God is wrapped up in that eternal kingdom.

“I do not know of any message that is so timely and valuable for Christians living in our own secular and materialistic times as that message is.”²

Theme

“The central theme of the book of Daniel is God’s sovereignty over history and empires, setting up and removing kings as he pleases (2:21; 4:34-37). All of the kingdoms of this world will come to an end and will be replaced by the Lord’s kingdom, which will never pass away (2:44; 7:27). Though trials and difficulties will continue for the saints up until the end, those who are faithful will be raised to glory, honor, and everlasting life in this final kingdom (12:1-3).”³

“The theme running through the whole book is that the fortunes of kings and the affairs of men are subject to God’s decrees, and that he is able to accomplish his will despite the most determined opposition of the mightiest potentates on earth.”⁴

“The things that appear in Daniel’s visions . . . are very similar to the things portrayed in the Book of Revelation. The Book of Revelation cannot be properly interpreted without a general knowledge of the Book of Daniel. Material from every chapter of Daniel is either quoted or alluded to in Revelation, and only two chapters in Revelation do not have some background in Daniel.”⁵

“What is the impact intended by the Holy Spirit upon the church through the message of this book? The predominant message is that God’s people will experience suffering and be threatened with extinction, but that will not be the end of the story because their God is the living and all-powerful God who will get glory by vindicating his name and who will save them.”⁶

Daniel the Man

“Daniel was a nobleman of Israel (possibly a prince) who was taken to Babylon in the first deportation (605 B.C.), probably while in his early teens (Daniel 1:3-4). His ministry lasted the entire length of the Babylonian Exile, his last dated prophecy being made in 536 B.C., when Daniel was in his eighties.”⁷

Daniel’s unique experiences made him particularly suitable for the special message he was given in this book, one with universal scope. Although the works of later prophets such as Ezekiel and Zechariah include references to blessing for all the world’s peoples, “these prophetic books are Israel-centered and covenant-based. . . . What was lacking was a genuine world-view and a more comprehensive understanding of history, which would take account of other nations and their part in God’s overarching

purpose. This is where the book of Daniel comes into its own, and who could be better fitted to receive it than a well-instructed Jew who had lived the major part of his life as royal adviser in the court of the Babylonian world empire? His duties had forced him to break away from the thought-patterns of his childhood and, while maintaining his own faith, to see the application of its truths in an alien and powerful state. He lived through the fall of both the Assyrian and Babylonian empires, and in his old age would have been made ready to receive the visionary revelations concerning the final overthrow of God's enemies."⁸

Structure

"Daniel is probably the most highly organized book in Scripture. Some attribute this to the fact that near the end of his life, Daniel rewrote and organized the whole book into one consolidated message. The intricate arrangement of the ideas in the book demonstrates the extraordinary wisdom of Daniel (Daniel 1:17,19,20; 4:9; 5:11)."⁹

"The book is half narrative (chapters 1–6) and half visionary and apocalyptic writing (chapters 7–12).

"The narrative section tells stories about the Jewish community as it lived in exile in Babylon and Persia. The book revolves primarily around one of these exiles, Daniel, as we read about his career as a trusted adviser to three famous kings (Nebuchadnezzar, Belshazzar, and Darius).

"The visions of the future relate a double history—political history stretching from the time of Daniel through the Roman Empire and a more generalized, universal history recounting the struggle between forces of good and evil until the end of time.

"The issues with which the two halves of the book deal are universal, especially the following questions: How can followers of God maintain their loyalty to him while living in cultures that are hostile to biblical religion? What does the future hold, and how will history end?"¹⁰

"Chapters 2, 7, 8, 9, and 11 are to some extent parallel. They review a period of history by means of different symbols; in chapters 2 and 7 this period is identical, whereas in chapters 8, 9, and 11 the starting-point is later, and there is concentration on one theme. Chapter 2 is least complex; chapter 11 is very detailed."¹¹

1. Sinclair Ferguson, *Daniel*, The Preacher's Commentary, ed. Lloyd J. Ogilvie (Nashville: Thomas Nelson, 1988), 134.
2. James Montgomery Boice, *Daniel* (Grand Rapids, MI: Baker, 2006), 9.
3. *ESV Study Bible* (Wheaton, IL: Crossway, 2008), introduction to Daniel, "Theme."
4. Gleason L. Archer Jr., *Daniel*, vol. 7, Expositor's Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 1985), 8.
5. *The Complete Word Study Old Testament*, ed. Warren Baker (Chattanooga, TN: AMG Publishers, 1994), introduction to Daniel.
6. Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 25, Tyndale Old Testament Commentary (Downers Grove, IL: InterVarsity, 1978), 73–74.

7. *Complete Word Study*, introduction to Daniel.
8. Baldwin, 59.
9. *Complete Word Study*, introduction to Daniel.
10. Leland Ryken and Philip Graham Ryken, eds., *The Literary Study Bible* (Wheaton, IL: Crossway, 2007), introduction to Daniel, “The book at a glance.”
11. Baldwin, 69.

DANIEL 1

A New Life in Babylon

1. For getting the most from Daniel, one of the best guidelines is found in 2 Timothy 3:16-17, words Paul wrote with the Old Testament first in view. He said that *all* Scripture is of great benefit to (a) teach us, (b) rebuke us, (c) correct us, and (d) train us in righteousness. Paul added that these Scriptures completely equip the person of God “for every good work” (verse 17). As you think seriously about those guidelines, in which of these areas do you especially want to experience the usefulness of Daniel? Express your desire in a written prayer to God.

2. In Jeremiah 23:29, God says that His Word is like fire and like a hammer. He can use the Scriptures to burn away unclean thoughts and misdirected desires in our hearts. He can also use Scripture, with hammer-like hardness, to crush and crumble our spiritual hardness. From your study of Daniel, how do you most want to see the “fire and hammer” power of God’s Word at work in your life? Again, express this longing in a written prayer to God.

Optional

Application: After Jesus' resurrection, when He was explaining Old Testament passages to His disciples, we read that He "opened their minds so they could understand the Scriptures" (Luke 24:45). Ask God to do that kind of work in *your* mind as you study Daniel so you're released and free to learn everything here He wants you to learn and so you can become as bold and worshipful and faithful as those early disciples of Jesus. Express this desire to Him in prayer.

3. Think about these words of Paul to his younger helper Timothy: "Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth" (2 Timothy 2:15). As you study God's truth in Daniel, he calls you to be a "worker." It takes *work*—concentration and perseverance—to fully appropriate God's blessings for us. Express here your commitment before God to work diligently in this study of Daniel.

4. Glance through the pages of Daniel and briefly scan each chapter. What are your overall impressions of the book, including its structure and themes?

5. Now turn your focus to the first chapter of Daniel. What important background events are given in verses 1-2?

In the third year of the reign of Jehoiakim (1:1).
That is, 605 BC.

Nebuchadnezzar king of Babylon came to Jerusalem and besieged it (1:1). See 2 Kings 23:36–24:6. “This was the first of three invasions of Judah by Nebuchadnezzar. The second was in 597 B.C. (2 Kings 24:1-14), and the third in 587 B.C. (2 Kings 25:1-24).”¹

6. Notice the action attributed to God in Daniel 1:2. In its context here, how does this help us understand God’s sovereignty and His purposes?

Along with some of the articles from the temple of God. These he [Nebuchadnezzar] carried off to the temple of his god in Babylonia (1:2). “Jews boasted that their God, Jehovah, was all-powerful. Nebuchadnezzar believed that he was greater than that God. So when he forced the capitulation of Jerusalem, his cause and his gods seemed vindicated. It was in demonstration of that conviction that he brought the gold and silver articles that had been dedicated to the service of Jehovah in Jerusalem to Babylon to be placed in the treasure house of his gods. The heathen gods had triumphed! Nebuchadnezzar was sovereign! In this case, as in so many other historical situations, appearances were deceiving.”²

7. What are the most significant details we learn about Daniel and his three fellow exiles in 1:3-7?

For Further Study: In 2 Kings 24–25, what do you feel are the most important background elements for the book of Daniel?

Israelites from the royal family and the nobility (1:3). Nebuchadnezzar had brought these captives back to Babylon after his attack on Jerusalem. “This deportation was the beginning of what came to be known as the Babylonian exile, which was the result of the Lord’s judgment on his people. In Lev. 26:33,39 the Lord threatened his people with exile if they were unfaithful to the terms of the covenant established at Mount Sinai (see also Deut. 4:27; 28:64). After a lengthy history of disobedience, this threat was carried out in several stages, culminating in the destruction of Jerusalem and the burning of the temple in 586 B.C. The final destruction and exile were foreshadowed by this earlier exile.”³

They were to enter the king’s service (1:5). “Somewhat like Alexander the great at a later time, Nebuchadnezzar adopted an enlightened policy of enlisting the most promising young men of his new empire into government service, whatever their nationality. . . . Nebuchadnezzar resolved to pool the best brains and abilities discoverable in the ranks of the nations he had conquered.”⁴

Daniel, Hananiah, Mishael and Azariah (1:6). “The Jewish names of these men each contains a name of God and has a spiritual meaning. Daniel and Mishael both contain the syllable *el*, which means ‘God’ and is the basis of the frequently appearing (plural) name *Elohim*. Daniel means ‘God is my Judge.’ Mishael means ‘Who is like God?’ The other two names, Hananiah and Azariah, both contain a shortened form of the name Jehovah. Hananiah means ‘Jehovah is gracious.’ Azariah means ‘Jehovah is my helper.’ The very names of these men were reminders of their heritage

and a challenge to them to remain faithful to the Lord.”⁵

New names (1:7). “The exiles were given names linked with Babylonian deities in place of Israelite names linked with their God. Daniel (‘God is my Judge’), Hananiah (‘Yahweh is gracious’), Mishael (‘Who is what God is?’), and Azariah (‘Yahweh is a helper’) became names that invoked the help of the Babylonian gods Marduk, Bel, and Nebo: Belteshazzar (‘O Lady [wife of the god Bel], protect the king!’), Shadrach (‘I am very fearful [of God]’ or ‘command of Aku [the moon god]’), Meshach (‘I am of little account’ or ‘Who is like Aku?’), and Abednego (‘servant of the shining one [Nebo]’).⁶

To Daniel, the name Belteshazzar (1:7). See Nebuchadnezzar’s explanation of this in 4:8.

In Daniel, “each of the first six chapters consists of a self-contained ordeal story.”⁷

8. How would you summarize what Daniel was trying to “prove” by the kind of testing he pursued in 1:8-16?

Not to defile himself with the royal food and wine (1:8). A likely explanation: “Daniel and his friends avoided the luxurious diet of the king’s table as a way of protecting themselves from being ensnared by the temptations of the Babylonian culture. They used their distinctive diet as a way of retaining their distinctive identity as Jewish exiles and avoiding complete assimilation into Babylonian culture (which

For Thought and Discussion: From the perspective of these four young Jewish men of noble heritage introduced to us in Daniel 1, what is most different about their routines and experiences in Babylon from what these would have been if they were still in their homeland and Babylon had never defeated Jerusalem?

For Further Study: When you compare these opening verses of Daniel with chapter 39 of Isaiah, what connections do you see, including fulfillment of prophecy?

Optional Application: We read in Daniel 1:8 of what “Daniel resolved” to do. Think about his example in this. What are some important resolutions that you have made in your Christian life? What need might there be now in your life for a further resolution of some kind?

For Thought and Discussion: Imagine yourself as the chief official mentioned in 1:8-14, who is confronted by this bold request from Daniel and his friends. What are the various factors that might cause you to agree to this “test” that Daniel proposed, despite the objections mentioned in verse 10?

For Further Study: How does Daniel 1:9 indicate an answer to the prayer request of Solomon, centuries earlier, as given in 1 Kings 8:50?

Optional Application: Reflect further on the “test” Daniel pursued in 1:8-16. What would be an example of how some similar testing would be appropriate for you to pursue in your own life?

was the king’s goal with these conquered subjects). With this restricted diet they continually reminded themselves, in this time of testing, that they were the people of God in a foreign land and that they were dependent for their food, indeed for their very lives, upon God, their Creator, not King Nebuchadnezzar.”⁸

“As always, small things (questions of diet) gesture toward larger issues (paganism versus loyalty to God).”⁹

9. What were the most significant obstacles Daniel had to overcome in verses 8-16?

10. Notice the action attributed to God in verse 9. In its context here, what does this communicate about God’s grace and His sovereign purposes?

11. What do you find most impressive about the character and capabilities of Daniel and his three fellow exiles as they’re described in verses 17-20?

12. Notice the action attributed to God in verse 17. What does it communicate about God's grace and His gifting for His people?

At the end of the time set by the king to bring them into his service (1:18). After three years (recall verse 5).

So they entered the king's service (1:19). "God placed them in a unique position where they could be a blessing to their captors and build up the society in which they found themselves (see Jeremiah 29:5-7), while at the same time enabling them to remain true to him amid extraordinary pressures."¹⁰

Ten times better than all the magicians and enchanters (1:20). "Whatever means these royal advisers used to gain knowledge, Daniel and his friends were able to demonstrate superior insight on the matters they were questioned about."¹¹

-
13. Note especially the brief fact mentioned in the final verse of this chapter. What is the significance of this fact being mentioned so early in the book rather than at the end of it?

The first year of King Cyrus (1:21). That is, 539 BC, nearly seven decades after the events mentioned in verse 1. "Daniel was one of the first

Optional

Application: What aspects of Daniel's character, as shown in this chapter, do you believe are strengths that God, by His grace, wants to further develop in your life? How is God already working on this in your life, and how does He want you to respond to His training?

captives taken to Babylonia, and he lived to see the first exiles return to Jerusalem in 538 B.C. Throughout this time he honored God, and God honored him. While serving as a counselor to the kings of Babylonia, Daniel was God's spokesman to the Babylonian Empire. Babylonia was a wicked nation, but it would have been much worse without Daniel's influence."¹²

14. How is Daniel's leadership demonstrated in this chapter?

15. In Daniel 1, what would you select as the key verse or passage—one that best captures or reflects the dynamics of what this chapter is all about?

16. List any lingering questions you have about Daniel 1.

For the Group

(In your first meeting, it may be helpful to turn to the front of this book and review together the

sections titled “How to Use This Guide” and “For Group Study.”)

You may want to focus your discussion for lesson 1 especially on the following issues, themes, and concepts. (These things will likely reflect what group members have learned in their individual study of this week’s passage, although they’ll also have made discoveries in other areas as well.)

- The holiness of God’s people
- Our dependence on God
- True heroism
- Godliness
- Perseverance
- God’s faithfulness
- God’s sovereignty over all things

The following numbered questions in lesson 1 may stimulate your best and most helpful discussion: 4, 8, 9, 11, 14, 15, and 16.

Look also at the questions in the margin under the heading “For Thought and Discussion.”

1. *New Geneva Study Bible* (Nashville: Thomas Nelson, 1995), at Daniel 1:1.
2. James Montgomery Boice, *Daniel* (Grand Rapids, MI: Baker, 2006), 15.
3. *ESV Study Bible* (Wheaton, IL: Crossway, 2008), at Daniel 1:1-2.
4. Gleason L. Archer Jr., *Daniel*, vol. 7, *Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 1985), 33.
5. Boice, 21.
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