Introduction to:

DANIELDEFENDED

Author of *A Testimony of Jesus Christ*
DR. TONY GARLAND

CONTENTS UNDER CONSTRUCTION
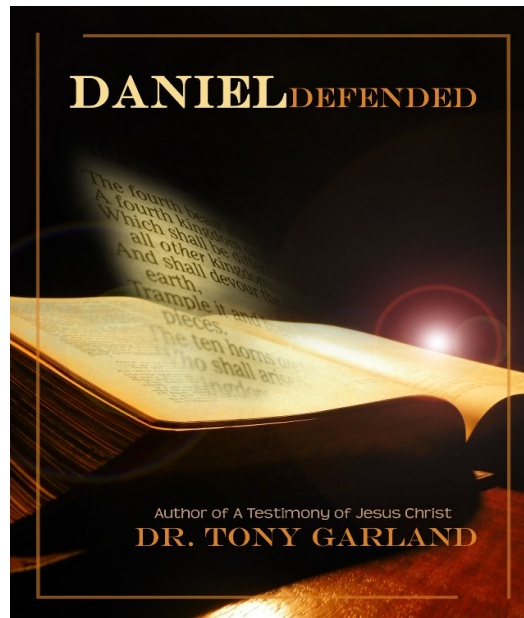
This commentary is also available in a variety of other formats from *other formats* (http://www.SpiritAndTruth.org/id/dan.htm) from *www.SpiritAndTruth.org*.

Revision 0.6.1

NOTE: This commentary is under development and is not yet complete. I'm making this introductory material available before the verse-by-verse commentary is complete.

I am most interested in corrections and feedback. Please send comments or corrections to
contact@SpiritAndTruth.org
(please mention "ST-EMAIL" somewhere in the subject line).

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1.1 - Copyright

This commentary is freely available and may be distributed with the following restrictions:

Copyright © *2008-2013 by Tony Garland.*

1.3 - Acknowledgments

This commentary and companion course would not have possible without the encouragement and support of numerous individuals.

I am particularly grateful for the help of several individuals who reviewed early versions of the commentary and related course materials including: Mike Frazier, Paul Martin Henebury, Bruce Hurt, Jim Irwin, Charles Ray, and Greg Summers.

The saints at *Mabana Chapel* (http://www.MabanaChapel.org) extended their support and prayers during sabbaticals which allowed for extended periods of concentrated study.

Kevin Kunz produced the cover images for the hardbound edition and assisted with images and artwork within the text.

Brandon Staggs' excellent *SwordSearcher Bible Study Program* (http://www.swordsearcher.com) greatly facilitated access to my notes while making it possible to efficiently incorporate Scripture information into the commentary. The magnitude of my task was *greatly* reduced by his excellent program. I also relied heavily upon *Libronix Bible Software* (http://www.logos.com) for work in the original languages and for access to an extensive set of digital study resources.

Several individuals and ministries granted permission for their copyrighted materials to appear within this commentary. See *Special Permission*[1.4].

WikiMedia Commons (http://commons.wikimedia.org/wiki/Main_Page) was invaluable in locating many of the images which inform and decorate the pages which follow.

The developers of the *Python Programming Language* (http://www.python.org) are to be thanked for an extremely productive scripting language. Without the Python language, converting the marked-up original text into an extensively cross-referenced, formatted, final version would have been much more difficult. Python was also used to automatically generate the topic and Scripture indexes.

May this effort further the work of God's Spirit in bringing more people to a saving faith in our Lord and Savior, Jesus Christ.

1.4 - Special Permission

I gratefully acknowledge the following ministries and individuals who granted permission to include copyrighted materials herein.

◆ **Todd Bolen** of *www.BiblePlaces.com* granted permission to include photos of places of significance to the book of Daniel

◆ **Ariel Ministries** granted permission to include diagrams from [Arnold G. Fruchtenbaum, *The Footsteps of Messiah, rev. ed.*, rev. ed. (Tustin, CA: Ariel Ministries, 1982, 2003)].[2]

Because these materials are copyrighted, they may not be extracted from this commentary for use in derivative works. See the *Copyright*[1.1].

Notes

[1]   Arnold G. Fruchtenbaum, *The Footsteps of Messiah, rev. ed.*, rev. ed. (Tustin, CA: Ariel Ministries, 1982, 2003).

[2]   Ariel Ministries, P.O. Box 792507, San Antonio, TX 78279-2507. *www.Ariel.org*.

1.5 - About the Author

Author Tony Garland

Tony Garland

Tony and his wife Deb live on Camano Island, Washington (USA) where Tony serves as an elder/pastor of *Mabana Chapel* (http://www.MabanaChapel.org).

Tony holds the *Masters of Theological Studies (M.T.S.)* and *Doctor of Theology* degrees from *Louisiana Baptist Theological Seminary* (http://www.lbu.edu) and thec *Advanced Diploma in Systematic Theology (Th.M.)* and *Advanced Diploma in Prophetic Studies* from *Tyndale Theological Seminary* (http://www.tyndale.edu).

Tony is an ordained minister of the gospel (nondenominational) and administers the Christian website *www.SpiritAndTruth.org*. He can be contacted at *contact@SpiritAndTruth.org*.

Tony earned a *Bachelor's of Science* degree in Electrical Engineering from the University of Washington and has worked in the field of software engineering for several decades.

1.6 - Abbreviations

The following abbreviations are used within the text. See the *Glossary*[5.2] for additional information.

Abbreviations

Abbreviation	Meaning
DSS	*Dead Sea Scrolls*[5.2.17]
KJV	King James Version Bible
LXX	*Septuagint*[5.2.54]
MS	Manuscript
MSS	Manuscripts
MT	*Masoretic Text*[5.2.36]
NASB	New American Standard Bible
NKJV	New King James Version Bible
NT	New Testament
OG	Old Greek (version of the Septuagint)
OT	Old Testament

2 - Introduction

2.1 - Audio Course

2.2 - As We Begin

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2.5 - Language

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2.8 - Structure

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2.1 - Audio Course

A companion audio course on the book of Daniel is available over the internet from

www.SpiritAndTruth.org/teaching/21.htm

The course includes audio recordings of many of the background topics as well as verse-by-verse teaching through the entire book of Daniel. The course is available in a variety of formats and can be download to your computer for more convenient access and future reference.

The commentary is also available in a variety of *other formats* (http://www.SpiritAndTruth.org/id/dan.htm).

2.2 - As We Begin

(Work in progress.)
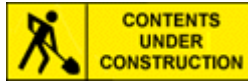
2.2.1 - The Son of Man and God

The New Testament Gospel of Matthew records a puzzling exchange which took place nearly 2,000 years ago between a Jewish high priest and the son of a simple carpenter on trial before him. The high priest arose and said to Him:

Jesus before Caiaphas

> Do you answer nothing? What is it these men testify against you?

To the surprise of all who were present, the defendant made no response. The high priest stepped up his efforts:

> I put You under oath by the living God: Tell us if You are the Christ, the Son of God!

Breaking his silence, the defendant responded in agreement:

> It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.

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The defendant, bearing the common 1st century Jewish name of "Jesus," identified himself as both the "son of *God*" and the "son of *Man*." If this were not puzzling enough, the Gospel writer records the unusual reaction of the high priest:

> Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?"

The response of the other religious leaders was predictable:

> They answered and said, "He is deserving of death."

Why did Jesus' claim to be both Son of God and Son of Man meet with such a vehement reaction? And what is one to make of his mysterious statement drawn from the twelfth chapter of the Old Testament book of Daniel concerning "seeing the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven"?

This question is just one of many which this work seeks to elucidate. In doing so, it is my goal that the reader comes to understand how the seemingly untimely death of this Jewish carpenter ultimately led to the explosive growth of Christianity—an historically religious movement. More than that, I seek to understand how information penned by a man named Daniel hundreds of years prior to the birth of Jesus contributes to a proper understanding of Jesus' claim while providing important keys for understanding the final book of the Bible written by another man named John: the *book of*

Revelation (http://www.spiritandtruth.org/id/revci.htm).

It is my prayer that these truths will lead the reader to acknowledge Jesus of Nazareth as being much more than a simple carpenter: the King of kings and Lord of lords risen from the dead.

> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (John 3:16-18)

> Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life. **No one comes to the Father except through Me.**" (John 14:5-6) [emphasis added]

> God our Savior . . . desires all men to be saved and to come to the knowledge of the truth. For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. (1Ti. 2:3-6)

I invite the reader to carefully consider the free gift offered in the final chapter of the Bible:

> And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. (Rev. 22:17)

2.2.2 - Using the Commentary

This section discusses some practical matters related to the use of this commentary.

2.2.2.1 - Section Numbers

Because this commentary is being made available in a wide variety of formats (including digital formats), it is not practical to rely upon page numbers to locate information. Instead, numbers are used to designate the section within which related information appears.[2] Sections are numbered in a hierarchical fashion where subsections include the section number of their containing section. For example, section 5 will have subsections numbered 5.1, 5.2, 5.3, etc. Section 5.1 will have subsections numbered 5.1.1, 5.1.2, 5.1.3, and so on.

2.2.2.2 - Finding Your Way Around

Digital versions of the commentary contain navigation controls which facilitate movement through the text. The following controls are located at the top and bottom of each major section.

Navigation Aids in the Electronic Version
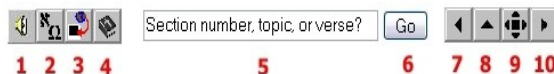
Each control in the diagram above is described below:

1. **Audio Course** - Click on this button to listen to the companion audio course on the book of Daniel.
2. **Hebrew and Greek Fonts** - Click on this button to obtain the necessary Hebrew and Greek fonts for viewing the original Bible languages in the text. See *Hebrew and Greek Fonts*[2.2.2.6].
3. **Download** - Click on this button to download the commentary from our website to your computer. This allows the commentary to be viewed when disconnected from the internet. It also provides faster access for those with a slow internet connection.

4. **Choose Bible** - Click on this button to choose between different Bible translations when looking up verses.

5. **Find Entry** - Type a section number, topic, or Bible address of interest. Click on the *Go* button (or type [ENTER] on the keyboard) to open the related section, topic, or address. To open section *1.3*, type *1.3.* To find the topic *symbol*, type *symbol*.[3] To open this section you are reading from anywhere in the commentary, type *navigating*. To open the verse-by-verse commentary associated with Daniel 3:10, type *3:10* or *Dan. 3:10*.

6. **Go** - Click on this button (or type [ENTER] on the keyboard) to find the section number, section heading, or Bible address which appears in the *Find Entry*.

7. **Previous** - Click on this button to go to the preceding topic (the previous major section heading).

8. **Up** - Click on this button to go to the containing "parent" section (e.g., from *2.2* to *2*).

9. **Table of Contents** - Opens the *Table of Contents*[2]. There is also an *Expanded Table of Contents*[5.1] in the *Reference Information*[5] which lists every section heading in the entire commentary.

10. **Next** - Click on this button to go to the following topic (the next major section heading).

2.2.2.3 - Cross-References

Several types of cross-references are found within the text.

◆ **Glossary Entry** - Words and phrases which are explained in the glossary are followed by a section cross-reference in superscript. For example: *Amillennialism*[5.2.2].

◆ **Section Title** - A cross-reference to a related section title appears in italics with the related section number within superscripted brackets. For example: *Why Another Commentary on Daniel?*[2.2.3]

2.2.2.4 - New King James Version

This commentary utilizes the *New King James Version* (NKJV).[4] This text has several advantages:

◆ The NKJV text provides a readable, modern text.

◆ Because of its close affinity with the historic *King James Version* (KJV), the NKJV indirectly benefits from the many historic reference works based on the KJV.[5]

2.2.2.5 - Use of Bible Addresses

All book names within Bible addresses appear in one of two forms: (1) the full formal name (e.g., *Daniel*), or (2) a standardized abbreviation. The standardized abbreviations are: **Gen.**, **Ex.**, **Lev.**, **Num.**, **Deu.**, **Jos.**, **Jdg.**, **Ru.**, **1S.**, **2S.**, **1K.**, **2K.**, **1Chr.**, **2Chr.**, **Ezra**, **Ne.**, **Est.**, **Job**, **Ps.**, **Pr.**, **Ecc.**, **Sos.**, **Isa.**, **Jer.**, **Lam.**, **Eze.**, **Dan.**, **Hos.**, **Joel**, **Amos**, **Ob.**, **Jonah**, **Mic.**, **Nah.**, **Hab.**, **Zep.**, **Hag.**, **Zec.**, **Mal.**, **Mat.**, **Mark**, **Luke**, **John**, **Acts**, **1Cor.**, **2Cor.**, **Gal.**, **Eph.**, **Php.**, **Col.**, **1Th.**, **2Th.**, **1Ti.**, **2Ti.**, **Tit.**, **Phm.**, **Heb.**, **Jas.**, **1Pe.**, **2Pe.**, **1Jn.**, **2Jn.**, **3Jn.**, **Jude**, **Rev.**[6]

Citations from other works appear *verbatim* with the following exceptions: (1) Bible addresses for which the book of Daniel is assumed, which omit an explicit book name, have been modified to include an initial book name designating the book of Daniel; (2) Bible addresses which employ abbreviated book names have been converted to use the standardized book abbreviations (above); (3) Bible addresses for single-chapter books which omit the chapter number (e.g., "Jude 5") have been augmented with an initial chapter number of "1" (e.g., "Jude 1:5"). These changes have been made to standardize Bible addresses to facilitate the automated conversion and adaptation of this text for inclusion in computer-based study tools. (4) The inclusion of additional Bible addresses where they differ from the English translations (e.g., versification for the *Masoretic Text*[5.2.36] or LXX) may be omitted for the sake of simplicity. (5) Like the main text, terms

appearing within the glossary are cross-referenced on first appearance within a section.

2.2.2.6 - Hebrew and Greek Fonts

The digital version of the commentary displays the original languages of the Bible using the free *Ezra SIL* (Hebrew) and *Galatia SIL* (Greek) unicode fonts which can be obtained from *www.SpiritAndTruth.org/fontsu/index.htm*.

If you are viewing this commentary in a digital format, you may need to download and install the fonts in order to view the original Hebrew or Greek characters. Wherever Hebrew or Greek occurs in this commentary, a transliteration into Roman characters is included for those who cannot read the original languages or who cannot access the Hebrew and Greek fonts.

2.2.2.6.1 - Transliteration

The transliteration of Hebrew and Greek is displayed using the *Arial Unicode MS* font. If you are viewing this commentary in digital format you may need to obtain this commonly-available font in order for dots and overbars and underbars to be displayed within the transliteration (see below). A key for the transliteration from the original language symbols into Roman characters follows:

◆ **Hebrew consonants**: Aleph : א [], Bet : בּ [*b*] ב [*ḇ*], Gimel : גּ [*g*] ג [*ḡ*], Dalet : דּ [*d*] ד [*ḏ*], He : ה [*h*] הּ [*h*], Waw : ו [*w*], Zayin : ז [*z*] ז [*z*], Het : ח [*ḥ*], Tet : ט [*t*] ט [*ṭ*], Yod : י [*y*] י [*y*], Kaf : כּ [*k*] כ [*ḵ*], Lamed : ל [*l*] ל [*l*], Mem : מ [*m*] ם [*m*], Nun : נ [*n*] ן [*n*], Samek : ס [*s*] ס [*s*], Ayin : ע [ʻ], Pe : פּ [*p*] פ [*p̄*], Tsade : צ [*ṣ*] צ [*ṣ*], Qof : ק [*q*] ק [*q*], Resh : ר [*r*], Sin : שׂ [*ś*] שׂ [*ś*], Shin : שׁ [*š*] שׁ [*š*], Taw : תּ [*t*] ת [*ṯ*].

◆ **Hebrew vowel vocalizations. Short Vowels** : Pathach : בַה [*bah*], Seghol : בֶה [*beh*], Hireq : בִה [*bih*], Qamets Hatuf : בָה [*boh*], Qibbuts : בֻה [*buh*]. **Changeable Long Vowels** : Qamets : בָה [*bâ*] בָה [*bāh*], Tsere : בֵה [*bēh*], Holem : בֹה [*bōh*]. **Unchangeable Long Vowels** : Qamets Yod : בָי [*bâ*], Tsere Yod : בֵי [*bê*], Seghol Yod : בֶי [*bè*], Hireq Yod : בִי [*bî*], Holem Waw : בוֹ [*bô*], Shureq : בוּ [*bû*]. **Reduced Vowels** : Hateph Pathach : בֲה [*băh*], Hateph Seghol : בֱה [*běh*], Hateph Qamets : בֳה [*bŏh*], Shewa : בְה [*bᵉh*].

◆ **Greek** - Alpha : A α [*A a*], Beta : B β [*B b*], Gamma : Γ γ [*G g*], Delta : Δ δ [*D d*], Epsilon : E ε [*E e*], Zeta : Z ζ [*Z z*], Eta : H η [*Ē ē*], Theta : Θ θ [*Th th*], Iota : I ι [*I i*], Kappa : K κ [*K k*], Lambda : Λ λ [*L l*], Mu : M μ [*M m*], Nu : N ν [*N n*], Xi : Ξ ξ [*X x*], Omicron : O o [*O o*], Pi : Π π [*P p*], Rho : P ρ [*R r*], Sigma : Σ σ ς [*S s s*], Tau : T τ [*T t*], Upsilon : Y υ [*U u*], Phi : Φ φ [*Ph ph*], Chi : X χ [*Ch ch*], Psi : Ψ ψ [*Ps ps*], Omega : Ω ω [*Ō ō*].

Greek transliteration examples: εὐαγγέλιον [*euangelion*], μυστήριον [*mystērion*], ὑπερ [*hyper*], ῥαββι [*hrabbi*], Ἰσραηλ [*Israēl*], Ἱεροσόλυμα [*Ierosolyma*]. Hebrew transliteration examples: אָדָם [ʾ*āḏām*], אֶרֶץ [*ereṣ*], יִשְׂרָאֵל [*yisrāʾēl*], יְרוּשָׁלַיִם [*yᵉrûšālayim*], אֱלֹהִים [ʾ*ĕlōhîm*], יָה [*Yah*].

2.2.2.7 - Automatic Lookup

The *HTML version of this commentary* (http://www.spiritandtruth.org/id/danci.htm) supports the ability to automatically open at a section or chapter and verse. To perform an automated lookup, include a search string specifying the section number, section name, or Bible address of interest. For example, to open the commentary at this section, specify: *www.spiritandtruth.org/id/danc.htm?Automatic Lookup* (http://www.spiritandtruth.org/id/danc.htm?Automatic Lookup). To open the commentary at section number 1.6, specify a search string of *?1.6*. To open the commentary at Daniel chapter 1 and verse 10, specify: *?1:10*. If you downloaded the HTML commentary for offline use, pass the search string to the *index.htm* file in the top level directory of the commentary, for example: *index.htm?Automatic Lookup*.

2.2.2.8 - Endnote References

This commentary draws from references which exist in both digital and traditional paper media. Citations to references in traditional book or article form typically make use of the page number to locate the citation. While this means of locating a citation is viable for books in print form and for some forms of digital media, many digital references do not support traditional pagination. Therefore, a different means of locating a citation is required. Moreover, even those references which currently exist in print may eventually be more readily available in digital format where pagination may not be preserved. Wherever possible, I have chosen to indicate the location of citations by Bible address (e.g., *Dan. 12:2*) rather than page number. This is not possible in all cases—as when citing material from a nonbiblical source or which does not deal with the verse-by-verse treatment of the Bible text. It is my expectation that over time this approach will prove to be more digital-friendly for the use of this work in conjunction with other study aids in electronic format.[7]

2.2.2.9 - Dating Events

The author has consulted numerous works by biblical chronologists in order to document when various events related to the book of Daniel took place in history. When consulting this information, I ask the reader to consider the complexity and attention to detail which attends the study of biblical chronology. As a result, while there is overwhelming agreement among authorities concerning the date of certain key events, there can also be considerable variation in relation to the date of other events.

As an aid to the reader, I have included an overview of the *chronology*[4.2] associated with the book of Daniel. Where expert chronologers arrive at different dates this provides somewhat of a conundrum for citing a single date with authority. Where this occurs, use of a date refers back to the master *timeline*[4.2.3] to which the reader can repair in order to study the range of dates given by the experts and to follow up in much greater detail from the cited sources.

2.2.3 - Why Another Commentary on Daniel?

Having previously produced an *online course* (http://www.spiritandtruth.org/teaching/5) and *commentary* (http://www.spiritandtruth.org/id/rev.htm) on the book of Revelation,[8] the value of a *companion course* (http://www.spiritandtruth.org/teaching/21.htm) and *commentary* (http://www.spiritandtruth.org/id/dan.htm) covering the book of Daniel became increasingly evident. A study of the book of Revelation will reveal that much of what is revealed to the Apostle John in Revelation is closely related to the dreams and visions shown to Daniel in his book. The OT book of Daniel and NT book of Revelation are so closely related, both in terms of content and method of interpretation, as to stand or fall together. As one might expect, the number and variety of interpretive treatments of the book of Daniel is second only to the book of Revelation:

Another Commentary?

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> Interpretations of Daniel are so profuse as to practically defy analysis or summary, a situation which is perhaps true of no other book outside the Apocalypse of John. The literature written, for instance, on the prophecy of the *seventy weeks*[4.6] (Dan. 9:24-27) consists of scores of volumes, and that on the book of Daniel itself runs into hundreds.[9]

To study either book in-depth is to study both books together."Both books, the one written by the man greatly beloved and the other by the beloved disciple, must be studied together and are the keys to the entire prophetic Word."[11]"One

cannot understand with any measure of depth the New Testament book of Revelation without first mastering its primary Old Testament counterpart in Daniel."[12]"The Apocalypse of John is written in that same style and language with the prophecies of Daniel, and has the same relation to them which they have to one another, so that all of them together make but one complete prophecy . . ."[13]"The book is quite parallel with the book of Revelation in the New Testament for giving information relative to the last days. Eschatological studies would be greatly impoverished if the Old Testament did not include the book of Daniel."[14]

A study of both Daniel and Revelation yields an integrated understanding of the divine purposes of God in history. Yet of the two books, in many ways Daniel is the more important because it provides the large-scale structural framework within which other detailed events presented within the book of Revelation can be properly sequenced in time. This feature of Daniel has led many to recognize its key role for understanding the prophetic revelation found within Scripture. No less a mind than Sir Isaac Newton recognized this fact when he penned,"Amongst the old prophets, Daniel is most distinct in order of time, and easiest to be understood: and therefore in those things which relate to the last times, he must be made the key to the rest."[15]

Because the books of Daniel and Revelation are so closely related, any attack upon either one of the books is an attack upon the other:

> St. Paul's predictions of the Antichrist point back to the visions of Daniel. And with those visions the visions of St. John—the Daniel of the New Testament—are so inseparably interwoven, that if the former be attributed to imagination, the latter must be attributed to lunacy. The Book of Daniel and the Apocalypse stand or fall together. . . .
>
> if the Book of Daniel be expunged the Revelation of John must share its fate, . . .[16]

Thus it is of no surprise to find that, like John's Apocalypse, the book of Daniel has also been the target of incessant attacks in an attempt to discredit the work and the Bible as a whole. And like Revelation, because Daniel provides important information concerning the most important individual in history, Jesus Christ, the book remains a target for those who reject the claims of Christ.

In view of these factors, it was only natural to support the work of the previous Revelation course and commentary with a corresponding treatment of Daniel.

Other goals of the commentary include:

◆ **Unrestricted Use** - To provide a commentary which is not subject to the royalty and permission limitations so prevalent in our times. *A primary goal* of this work is to provide a modern commentary on the book of Daniel which may be copied and freely distributed by any means and for any purpose. This is particularly important in our current age of digital study tools and worldwide distribution via the internet. It is my desire that this commentary would be freely available for reading or inclusion with any of the many free or low-cost Bible-study programs which are now available.[17] The *copyright*[1.1] for this commentary embraces this goal.

◆ **Use of Modern Technology** - To present the commentary using modern text-processing, cross-referencing, and presentation technology. This facilitates the ease with which the material can be read when using a computer, with or without an accompanying digital Bible text.

◆ **Introduction to Other Works** - To guide the inquiring student toward what I believe are the most valuable and trustworthy works available on the book of Daniel. Fortunately, after dismissing those works which compromise the core values of Evangelicalism or are written by those lacking the illumination of the Holy Spirit because they have not

been "born again," the number is reduced substantially.[18] Readers will find additional aids for the study of the book of Daniel within the endnotes and *bibliography*[5.7].

◆ **Policy of Inoculation** - It is my desire to alert the unfamiliar reader concerning some of the potential *pitfalls*[2.2.6] which accompany a study of Daniel, and the Bible in general.

2.2.4 - Attacks upon the book of Daniel

Like the book of Revelation, the book of Daniel has been subject to ongoing criticism by skeptics who doubt just about everything that could be doubted concerning Daniel's work: its

date of composition[2.4], its *author or authors*[2.3], the *language of its composition*[2.5], as well as many other aspects. "The Book of Daniel has, without question, been the object of more negative criticism than any other book of the Old Testament."[20] Unlike Revelation, which is often dismissed as a devotional allegory concerning the spiritual battle between good and evil or is understood to contain unfulfilled predictions, Daniel includes predictions concerning historic developments which thereafter came to pass in history: (1) the interplay between the Seleucids and Ptolemies leading up to the repression of the Jews under Antiochus IV Epiphanes which triggered the Maccabean revolt (Dan. 11); (2) the eventual dominion of Rome over Palestine which followed (Dan. 2, 7, 8). Of these two historical developments, chapter 11 of Daniel treats the first with great detail. So much so that the reader is placed at a crossroads: either Daniel contains *bona fide* prophetic predictions as demonstrated by history or it must have been written or edited after-the-fact so that the accurate prophetic "predictions" could be made with 20-20 hindsight and falsely portrayed as describing historical events of the future, but which had already transpired.

The Prophet Daniel, Augsburg Cathedral

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Bible believers will smile when they meet with such a fork in the road. For this is the *crossroads of faith* which one frequently encounters in the Scriptures—which pits the rationalistic naturalism of the skeptic against the possibility of an all-powerful God Who intervenes in the course of history, even declaring in advance through chosen individuals what will transpire in the future.

The Bible declares prophetic prediction to be a unique capability which identifies God, the only uncreated being, Who is therefore not subject to the constraints of time or space:

> Remember the former things of old, For I *am* God, and *there is* no other; *I am* God, and *there is* none like Me, Declaring the end from the beginning, And from ancient times *things* that are not *yet* done, Saying, 'My counsel shall stand, And I will do all My pleasure' (Isaiah 46:9-10)

The reader of Daniel must either bow to the possibility of a supernatural God Who has predicted the future, or come up

with some other explanation for how the book of Daniel came to be. If one holds an *a priori* commitment to naturalistic rationalism,[21] then there is no possibility of the supernatural intervention of the Christian God so it becomes self-evident to such individuals that Daniel *must* have been written later than the events described.

> If you've ever been involved in a college classroom or some other academic environment where Christianity has been attacked, it is probably Daniel that is at the forefront of that attack. It has borne the brunt of liberal attacks throughout the centuries and it represents the key issues in every non-Christian attack against Christianity, especially liberal rationalism because the assumption of the liberal rationalist is that God is not actually involved in human history, God does not intervene, there is no supernatural involvement by God in history at all.[22]

We'll be discussing the various attacks in more detail under their respective topics (see *Authorship*[2.3], *Date*[2.4], *Language*[2.5], *Daniel 1*[3.1], *Daniel 5*[3.5], and *Daniel 11*[3.11]). In the following sections we'll take an introductory look at some of the characteristics of the attacks.

It is in light of ongoing attacks against the historicity and reliability of the book of Daniel that I have chosen to title this work, *Daniel Defended* (0). The defense of the book of Daniel will call upon two primary witnesses:

◆ **Extra-Biblical Historical Evidence** - This evidence refutes the skeptical interpretation of the book as a late production written after the events which it predicts. When historical evidence is allowed to speak without skeptical bias it unambiguously upholds the *authentic authorship*[2.3] of the book by Daniel as having been written *in advance*[2.4] of the events it describes.

◆ **Internal Biblical Evidence** - Evidence from within the Scriptures establishes the intricate relationship between the book and the rest of the biblical canon. Books from both testaments show an integrated unity in detail with information found within the book of Daniel. Demonstration of this relationship reveals the supernatural origin of both the book of Daniel and other biblical books written by authors who lived far removed from Daniel in time and historical setting.

2.2.4.1 - The Nature of the Attacks

Although attacks upon Daniel are almost as varied as the imaginations of the critics, the majority are based upon suppositions concerning the contents of the book in combination with fragmentary historical evidence derived from secular sources. The critics are deft at injecting doubt by the use of subjective statements bolstered by appeals to a fragmentary and often subjectively interpreted record of history.

> [This writer is convinced] that the methods pursued by many so-called higher critics are illogical, irrational, and unscientific. They are illogical because they beg the question at issue. They are irrational because they assume that historic facts are self-evident, and that they can set limits to the possible. They are unscientific because they base their conclusions on incomplete inductions and on a practical claim of omniscience.[23]

The number and variety of the criticisms are such that one can easily become distracted and lose sight of the fact that most of the criticism are mere *symptoms* of the real disease: disbelief in a supernatural God and all that such disbelief entails.

No doubt there have been skeptics opposed to the book of Daniel almost from the date of its writing, but one of the earliest and most influential that we have knowledge of is the Neo-Platonist *Porphyry*[5.2.47] (died c. 304). Although his writings have been lost to history, we have some record of his views from *Jerome's*[5.2.33] commentary on Daniel:

Porphyry wrote his twelfth book against the prophecy of Daniel, denying that it was composed by the person to whom it is ascribed in its title, but rather by some individual living in Judaea at the time of the Antiochus who was surnamed Epiphanes. He furthermore alleged that "Daniel" did not foretell the future so much as he related the past, and lastly that whatever he spoke of up till the time of Antiochus contained authentic history, whereas anything he may have conjectured beyond that point was false, inasmuch as he would not have foreknown the future. **Eusebius, Bishop of Caesarea, made a most able reply to these allegations in three volumes, that is, the eighteenth, nineteenth, and twentieth. Appollinarius did likewise, in a single large book, namely his twenty-sixth. . . . Prior to these authors Methodius made a partial reply.** [emphasis added][24]

We may understand several important points from this passage of Jerome:

◆ **Denial of Predictive Prophecy** - The guiding principle for Porphyry is that history cannot be predicted in advance. Therefore, all works which claim to be prediction cannot be—but must have been produced by some other means. "To such an extent has this opposition prevailed, that at the present time all critics who reject miracles and supernatural prophecy hold its spuriousness as an undoubted principle of criticism. They regard the book as the composition of a Jew living in the time of the Maccabees, whose object was to cheer and animate his contemporaries in the war which was waged against them by Antiochus Epiphanes for the purpose of rooting up Judaism, by representing to them certain feigned miracles and prophecies of some old prophet announcing the victory of God's people over all their enemies."[25] "The Book of Daniel is not 'the work of a prophet in the Exile' (if indeed such a personage as Daniel ever really existed), 'but of some faithful *Chasid* in the days of the Seleucid tyrant.' Its pretended miracles are but moral fables. Its history is but idle legend, abounding in 'violent errors' of the grossest kind. Its so-called predictions alone are accurate, because they were but the record of recent or contemporary events."[26] "Perhaps no other book in the Bible other than Genesis has been criticized more than the book of Daniel. The reason for such carping is that the precise prophecies in the book challenge the presuppositions of anti-supernaturalists. Daniel's prophecies are not of the vague variety. They give much historical detail that can be verified. If it can be shown that the book was written before the fulfillment of many of the prophecies, then belief in the supernatural character of the book is bolstered."[27]

◆ **The Critics Were Answered** - Already by the time of Jerome, we see that *Eusebius*[5.2.19], Appollinarius, and Methodius had responded to the criticism of Porphyry. Approximately 1700 years later, we find the situation much the same! Although the form of some of the criticisms has changed with time and new ones have arisen, the critics are still as vocal as ever—and all attempts to answer them essentially fall on deaf ears. This underscores an important principle to recognize: *reasoned answers, no matter how well researched or composed, will not cause the critics to accept Daniel*. This is because the critics must give up their "faith" in naturalism and admit the possibility of a supernatural God with an ability and desire to foretell the future. And this they will not do. We would do well to keep this limitation in mind when we investigate the criticisms. Although it will prove fruitful for us to discuss the various criticisms and their answers, I do so under no illusion of convincing the ardent skeptic—that is not my task or calling. But to the extent that dealing with the criticism can help clarify the issues for a soul which genuinely seeks God or is already in the faith and desires a better understanding of how to understand issues of the book, something of benefit will have been achieved. History reveals hundreds of works concerning Daniel, many written by authors who have spent much paper and ink answering the attacks of the critics. I have no illusion that my treatment of the topic will prove more persuasive than those which have already gone before. For it is impossible to cure the disease (rationalistic naturalism) by treating the symptoms (responding to criticisms of the book of Daniel).

So although hundreds of years have passed since the time of Porphyry, the situation remains much the same:

Following Jerome's refutation of Porphyry, he was more or less dismissed by Christian scholarship as a mere pagan detractor who had allowed a naturalistic bias to warp his judgment. But during the time of the Enlightenment in the eighteenth century, all supernatural elements in Scripture came under suspicion, and Porphyry's theory received increasing support from J.D. Michaelis (1771), J.G. Eichhorn (1780), L. Berthold (1806), F. Bleek (1822), and many others after them. They all agreed that every accurate prediction in Daniel was written after it had already been fulfilled (a *vaticinium ex eventu*) and therefore in the period of the Maccabean revolt (168-165 B.C.).[28]

In many ways, conservative refutation of liberal scholarship has proven fruitless in that the same old arguments continue to resurface as if they had never been refuted. This provides more evidence that liberal scholarship is not truly interested in the possibility that the book of Daniel may in fact be a reliable document:

So far as twentieth-century liberal scholarship is concerned, little or nothing has happened since 1806—or indeed, since the third century A.D. The same old threadbare arguments, the long-refuted "proof texts," the circular reasoning of doctrinaire rationalism, have persisted up to the present time. Even in most Roman Catholic circles it is now commonplace to speak of Daniel as a Maecabean pseudepigraph. They too seem to ignore completely the rising tide of historical and linguistic data which render that view completely indefensible, and are content to parrot the discredited arguments of Porphyry and Bertholdt as if they had never been refuted.[29]

For example, from a work dated in the 1990's:

Most significant are the numerous glaring historical problems. These begin with the statement in the opening verse that Nebuchadnezzar captured Jerusalem in the third year of Jehoiakim (Jer 25:1 says that the fourth year of Jehoiakim was the first of Nebuchadnezzar). The most famous problems concern the claim that Belshazzar was king of Babylon and that he was succeeded by Darius the Mede.... The references to the Babylonian period,... are notoriously confused.[30]

As shall be seen in the commentary on *Daniel 1*[3.1] and *Daniel 5*[3.5], answers to these "errors" have been offered by numerous commentators for decades but they are largely ignored. Although the critics believe themselves to be objective and would deny any bias against Daniel (and Scripture in general), their bias is clearly evidenced from the inconsistent way in which they handle evidence. If *Scripture* records some event, then the account is deemed a fable until some other secular document of history is unearthed to corroborate it. However, if a *secular source* is found to contradict the scriptural account, then the secular source is assumed reliable and it is the Scriptures which must be in error. [31]

This is an uneven playing field where the Bible is always assumed "guilty until proven innocent" and fragmentary historical records are assumed to have the final word about what actually transpired. And in many cases, the historical records are so fragmentary that it is only the subjective interpretation of their contents and significance which sits in judgment of the biblical record. The inspired Scriptures aren't even given the benefit of being taken on a par with the evidence from profane records—the Bible is considered to contain substandard historical content, regardless of the fact that archaeology has shown it to be reliable (e.g., *Belshazzar*[5.2.7] and his coregency in Daniel 5). Even in cases where there are *no* secular records, the Scriptures are still considered to be in error based on erroneous arguments from silence.[32]

Perhaps the most famous argument from silence was the denial of the existence of Belshazzar. Critics used to claim Daniel's mention of Belshazzar was completely fictional until archaeology proved otherwise.[33] Now that archaeology has proved the existence of Belshazzar and his coregency,[34] the field of argument has shifted to whether it is proper to refer to him as "king" and what his relationship was to *Nebuchadnezzar*[5.2.42]. Then there was the problem of lack of

corroboration by secular history regarding Nebuchadnezzar's early capture of Jerusalem, "The early capture of Jerusalem by 'King' Nebuchadnezzar . . . was not authenticated till very recent times, and it has been commonly denied and cited by some modern critics as the first in a list of alleged 'historical errors' in the book. However, within the past several decades ancient documents have come to light that indicate Nebuchadnezzar's presence in Judah at that time . . ."[35] But the historic refutation of these 'criticisms from silence' has not silenced the critics!

This pattern of answering an objection only to see the objection move to some new topic is akin to the frequent experience in apologetics when interacting with *insincere* inquirers of the Bible. The insincerity of such inquirers becomes plain when their point of criticism constantly shifts reflecting a deeper issue: *entrenched, willful unbelief*. As Unger observes, the historic pattern of vindication regarding contested elements of Daniel *should* give critics pause: "The proved solutions to many of the [previous] problems about the book should be a warning to the reader against glibly dismissing the remaining ones as 'erroneous statements' and using them as the basis for rejecting the book's Danielic authorship and authenticity."[36] Predictably this has not been the case.

This tells us that the critics are not sincere in their inquiry concerning Daniel and any attempt on our part to refute their claims will largely be wasted effort since they consider the case to be closed: "Modern criticism views the establishment of a Maccabean date (about 167 B.C.) and the rejection of the Danielic authorship as one of its assured achievements."[37]

2.2.4.2 - Evidence of Daniel's Importance

The ongoing attacks upon the book of Daniel also serve to underscore the importance of its content. Why do the critics rage in such number, and with such longevity and ferocity against *this* book? The answer is at least two-fold: (1) The book attests to the predictive capability of God as embodied by the Bible, and especially where it lays the groundwork for the New Testament, "In NT prophecy Daniel is referred to more than any other OT book. Moreover, it contains more fulfilled prophecies than any other book in the Bible"[38]; (2) The book attests to the identity of the promised Messiah of Israel and Savior of mankind, Jesus Christ, "Daniel was in the greatest credit amongst the Jews, till the reign of the Roman emperor Hadrian: and **to reject his prophecies is to reject the Christian religion**. For this religion is founded upon his prophecy concerning the Messiah." [emphasis added][39]

Another way to think about the criticisms is to ask what would it say about the nature of the book if atheists reacted to the book with acceptance or disinterest? If that were the case, then the book would befriend the world—the exact opposite of what Jesus predicted would be the reception for those who uphold the message of God. The reception of the book is much like that which Jesus predicted of his followers, "If [the book of Daniel] were of the world, the world would love [the book of Daniel]. Yet because [Daniel is] not of the world . . . therefore the world hates [the book of Daniel]." (cf. John 15:19) The irritation of the skeptics attests to its divine nature and ongoing relevance for the believer today.

2.2.4.3 - Attacks from Those Who Claim the Name of Christ

One of the most unexpected experiences for believers who accept the Scriptures as the inspired Word of God is encountering the illogic of the skeptics while reading the works of those who claim to share our faith. A scholarly commentary of recent origin provides a ready example:

> Conversely, conservative scholarship has sometimes overtly, sometimes covertly approached these visions with the a priori conviction that they must be actual prophecies because quasi-prophecies issued pseudonymously could not have been inspired by God; it has also approached the stories with the a priori conviction that they must be pure history, because fiction or a mixture of fact and fiction could not have been inspired by God. All these convictions seem to me mistaken. **I believe that the God of Israel who is also the God and Father of our Lord Jesus Christ** is

capable of knowing future events and thus of revealing them, and **is capable of inspiring people to write both history and fiction, both actual prophecy and quasi-prophecy, in their own name, anonymously, or—in certain circumstances —pseudonymously**. . . . Whether the stories are history or fiction, the visions actual prophecy or quasi-prophecy, written by Daniel or by someone else, in the sixth century B.C., the second, or somewhere in between, makes surprisingly little difference to the book's exegesis. [emphasis added][40]

It is difficult to see how the God of the Bible would reveal detailed events of the second century to people living in the sixth, even though he could do so . . .[41]

This "friendly fire" from a work which purports to further the cause of Christ promotes the strange notion that the God Who cannot lie (Num. 23:19; Rom. 3:4; Tit. 1:2; Heb. 6:18) and Who's Word cannot be broken (John 10:35) would give revelation as an admixture of truth and falsity in a way where readers could not necessarily separate the two. If that weren't a depressing enough characterization of God, he goes on to find difficulty in the notion that God would choose to reveal history more then 400 years in advance! One wonders if such a writer has ever considered the many predictions associated with the first or second coming of Christ which were all given hundreds or, in the case of the second coming, even thousands of years in advance? Such Christian commentary borders on the bizarre.

This would be perplexing enough if it weren't for the fact that Christian scholars of this persuasion, after eroding God's character and Word with their strange logic, continue onward to assert that such antics do not reduce the value of the book for the believing community! Witness the dedication from the same work, "To Steven and Mark: may they stand with Daniel, Hananiah, Mishael, and Azariah."[42] One has to wonder how the recipients of the motivational dedication are to stand with Daniel and his three compatriots *risking their lives for their faith* when later, in the same work, they read, "Whether the stories are history or fiction, the visions actual prophecy or quasi-prophecy, written by Daniel or by someone else, in the sixth century B.C., the second, or somewhere in between, makes surprisingly little difference to the book's exegesis."[43] Perhaps it makes little difference to *exegesis*[5.2.20][44], but it makes a *huge difference in relation to Christian living*!

The illogic found in such a combination is staggering: "live your lives just like the characters in the book who risked their lives" but keep in mind that they could well be fictional characters risking fictional lives in a fictional furnace and with fictional lions!

The critic draws too much on our credulity, when he asks us to believe that the contemporaries of the heroic Judas Maccabeus would have been encouraged for their deadly conflict by any old wives' fables, or the cunningly devised craftiness of any nameless writer of fiction, however brilliant. **People do not die for fiction, however brilliant. People do not die for fiction but for faith**. [emphasis added][45]

Unfortunately, this is an all too commonly encountered oxymoron: undermining essential aspects of the book while extolling its devotional and motivational virtue. In this inconsistency, some Christian scholars seem to be among the ranks of the skeptics.

We must confess to our utter inability to understand the position of those who spend page after page of argument in an endeavor to discredit and honeycomb the credibility of the book and its basic reliability and then give us the bland assurance: "Yet no words of mine can exaggerate the value which I attach to this part of our Canonical Scriptures." . . . we fail utterly to comprehend how such a position can be maintained.[46]

Anderson recognizes the problem and provides a warning:

Faith is not the normal attitude of the human mind towards things Divine; the earnest doubter, therefore, is entitled to respect and sympathy. But what judgment shall be meted out to those who delight to proclaim themselves doubters, while claiming to be ministers of a religion of which Faith is the essential characteristic?[47]

2.2.4.4 - Scripture Upholds Scripture

As our understanding of Scripture deepens, we come to recognize that an attack on almost any book of the Bible is an attack upon all books of the Bible. This is due to the interwoven nature of the Scriptures. Although written by many different authors of many different vocations in varied historical settings over a period spanning over a thousand years, the message of the Bible is *integrated*. This integration did not come about by the careful planning of the various authors, but by the superintendence of the Holy Spirit.[48] So an attack upon Daniel (or Revelation) is also an attack, for example, upon Genesis and the Gospels.

Yet this seemingly negative result has an extremely valuable flip-side which is of paramount importance for the believer and the preservation of God's Word: to undermine the Scriptures requires undermining the entire integrated message as distributed through all 66 books. Admittedly, not every theme is found distributed throughout the entire corpus of Scripture, but significant themes, even prophetic ones, pop up here-and-there in many and diverse passages. I like to refer to this characteristic as the "*Scripture safety net*[5.2.53]." It is impractical to wrest one or two passages out of their context to discount or abuse them—even torturing them to admit of an unintended meaning—because each passage is *anchored* within the totality of Scripture. This is especially so for many prophetic themes such as those found in Daniel!

Moreover, in order to undermine the revelation given Daniel, one has to discount the revelation given John, Paul, Peter, and also the words of Jesus—not to mention Jeremiah, Isaiah, Zechariah, Haggai, Habbakuk, and Zephaniah, to name the more obvious books bearing upon similar topics.

Herein lies an **essential tool** for the equipping of the believer and great motivation for embracing the holistic study of God's Word. Is a skeptic claiming that Jesus went to India as a child and studied under gurus before beginning His ministry? We know that cannot be because Jesus is absolutely *anchored* within the context of 1st century rabbinic Judaism as comprehensively set forth in the Old Testament! Are Daniel's visions of chapters 2, 7, 8, and 11 claimed to be of dubious nature—especially as they go beyond fulfillment in the days of the *Maccabees*[5.2.35]? Not so! For Jesus, Paul, and John tell us of the same events in the same period of time concerning the same individual. Was Daniel confused about the events pertaining to the Jews and Jerusalem (chapter 9)? We look to the rest of Scripture which also describes the same *Times of the Gentiles*[5.2.58], the partial blinding of the Jews, and their eventual restoration at the second coming of Christ. This correspondence among diverse passages is known as *the analogy of faith*.

> Hermeneutically, "analogy of faith" is defined as the "general harmony of fundamental doctrine that pervades the entire Scriptures." Two degrees of analogy are acknowledged: (1) *the positive*, something so plainly stated and based on so many passages that there can be no question as to the meaning (e.g., sin, redemption, and omnipotence), and (2) *the general*, something not based on explicit declarations but on the obvious scope and import of Scriptural teachings as a whole. . . . Bernard Ramm defines "analogy of faith" in terms of one and only one system of doctrine taught by the Bible. This, he says, forbids pitting one author against another or finding doctrinal contradictions within the Bible.[49]

This is a great and unassailable safeguard which applies to all doctrinal areas in the Scriptures, including an important area within Daniel: *eschatology*, the study of last things (prophecy). This is part of the "glue" which prevents the attacks of the skeptics from defacing God's perfect Word.[50] The analogy of faith is captured within the *Golden Rule of*

Interpretation[5.2.22]:

> When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, **studied in the light of related passages and axiomatic and fundamental truths**, indicate clearly otherwise. — *The Golden Rule of Interpretation*, D.L. Cooper [emphasis added][51]

In essence, we allow the Scriptures to defend themselves!

> "No book can be written in behalf of the Bible like the Bible itself. Man's defences are man's word; they may help to beat off attacks, they may draw out some portion of its meaning. The Bible is God's word, and through it God the Holy Ghost, who spake it, speaks to the soul which closes not itself against it." [Pusey, *Daniel*, Pref. p. 25]. But more than this, the well-instructed believer will find within it inexhaustible stores of proof that it is from God. . . . Ignorance may fail to see in it anything more than the religious literature of the Hebrew race, and of the Church in Apostolic times; but the intelligent student who can read between the lines will find there mapped out, sometimes in clear bold outline, sometimes dimly, but yet always discernible by the patient and devout inquirer, the great scheme of God's counsels and workings in and for this world of ours from eternity to eternity.[52]

2.2.4.5 - How to Respond?

What are we, as believers in the Scriptures, to think about these attacks? First, we should realize that the Scriptures have not come down to us over thousands of years by accident. For generations, countless lives have been spent and even lost to preserve them and uphold their important message. When faced with the many criticisms of the skeptics, we need to ask whether the idea of the critic is viable in light of the number of people who have accepted the book of Daniel at face value.

> It seems amazing how such a conglomeration of absurdities, such a congeries of impossibilities, should have befooled both Jew and Christian alike for 2000 years or more! Why could not their learned men at least have seen that such things were impossible? And if they are impossible, and if no proof is needed to show this impossibility, why is it that millions to–day . . . should still believe them possible?[53]

Second, the more one becomes acquainted with the criticisms, the more one will notice a pattern of subjective variation and lack of consensus among the conclusions of the skeptics.

> [There is] great divergence of opinion regarding the questions of integrity and authorship, and, by implication, the date of the book or its supposed parts. This very situation is unfortunately self-defeating, for as Rowley has pointed out, if there is so little consensus of opinion as to which were the earlier parts, it is difficult to have much confidence in the method whereby these varying results were reached.[54]

> Critics have raised textual problems almost without number in relation to the book of Daniel; but they have also contradicted each other, testifying to the subjective character of these criticisms.[55]

This is one of the purposes of the *Policy of Inoculation*[2.2.6]. By exposing the student to the basic criticisms and responses, he is better equipped to see how subjective and varied the critics are in their approach to Daniel.

Third, although the believer must never decouple faith from reason, he must realize that God has chosen *faith*—not intelligence, not academics, not influence, not any other thing—as the sole dividing line between those who are His and those who are in the kingdom of Satan (Mat. 12:30; Luke 11:23). We will encounter many in our sojourn here on earth who surpass us in ability, including intelligence and academics. But where they lack faith, we can only expect either

outright or latent hostility to God's revelation. We find many of the critics of Daniel among these intelligent enemies of God lacking in faith. It is not so much *reason* which prevents their acceptance of Daniel, but an inability and unwillingness to trust God in those areas where information is lacking or contradictions appear to exist. On the other hand, for we who accept Scriptural revelation as God's Word to mankind, faith is the highest act of our reason.[56]

The difficult truth is that God's Word requires a faith-response on the part of the reader. Those who respond in faith will be shown more. Those who lack faith and respond as scoffers will be hardened in their rejection (Mat. 13:12; Mark 4:24-25). Thus, we find purposeful design in the Scriptures which admits of either interpretation: carefully crafted interrelationships which provide evidence of supernatural origin to the people of faith mixed with apparent contradictions (so-called "Bible difficulties"), which when taken superficially provide evidence of the "falsehood" of God's Word to the skeptic. Those who respond in faith admit that they are "blind" because there is much they do not yet understand whereas those who scoff are generally self-assured in their analysis and rejection of what to them are patently obvious Scriptural blunders. Jesus mentioned how this spiritual principle works, "And Jesus said, 'For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.' " (John 9:39)

Finally, as followers of our Lord, we can have no lower view of Daniel then our Master, "To the Christian the Book is accredited by the Lord Jesus Christ Himself; and in presence of this one fact the force of these criticisms is dispelled like mist before the sun."[57]

2.2.5 - Fidelity over Academics

Although this treatment of Daniel will draw from a number of scholarly works, the commentary is unlikely to satisfy those who major on academics over practical exposition and assimilation of the Scriptures. Too often, academics, scholarship, and personal recognition are sought at the expense of sound biblical exposition.[58] Like every other endeavor, academic work without fidelity to God engenders compromise:

> The final virtue I shall mention is fidelity to God and dedication to His cause in the world as one's chief end. The Christian intellectual is here to serve a Name, not to make one. Unfortunately, I have seen too many Christian thinkers who have a certain texture or posture in life that gives the impression that they are far more concerned with assuring their academic colleagues that they are not ignorant fundamentalists than they are with pleasing God and serving His people. Such thinkers often give up too much intellectual real estate far too readily to secular or other perspectives inimical to the Christian faith. This is why many average Christian folk are suspicious of the mind today. All too often, they have seen intellectual growth in Christian academics lead to a cynical posture unfaithful to the spirit of the Christian way. I have always been suspicious of Christian intellectuals whose primary agenda seems to be to remove embarrassment about being an evangelical and to assure their colleagues that they are really acceptable, rational people in spite of their evangelicalism. While we need to be sensitive to our unbelieving friends and colleagues, we should care far less about what the world thinks than about what God thinks of our intellectual life. Fidelity to God and His cause is the core commitment of a growing Christian mind. Such a commitment engenders faithfulness to God and His people and inhibits the puffiness that can accompany intellectual growth.[59]

This is more often the case were Higher Criticism is concerned—an endeavor which frequently takes place in a rarefied academic air where gaining the respect of other academics and interacting with their questionable theories becomes the main focus. Even evangelical scholars, who should know better, often succumb to this temptation to laud other scholars and their works—regardless of their negative contribution to the cause of Christ.[60]

Academia has a plethora of anti-supernaturalist thinkers who spend a good deal of time and energy directed against those of us who are considered naïve Christians:

Every course on religion on the college campus or in high school which is taught by an unregenerate, unredeemed individual or a person who does not think doctrinally . . . will feature a prominent attack on the authenticity of this book. . . . the book of Daniel has so many already fulfilled [prophecies] that it is deeply offensive to the anti-supernaturalists. People who attack Daniel hate the concept of a personal infinite God who speaks to His creatures and they vent their hatred by their academic attacks upon this book. . . . no one is objective; even the people you are paying for your education, you thought they were nice cold scientific and objective, you thought they were until you began to rub on their religious presuppositions, and then you discovered they're not objective. They're more fanatically committed to their presuppositions than any Christian ever thought of being and they show it by their emotional reaction to Bible doctrine.[61]

The key for the Christian is to avoid throwing out the baby (academics with fidelity) with the bathwater (academic liberalism). Too often we react in the opposite extreme by avoiding in-depth study of the facts leaving us unprepared and giving Christianity a reputation as a belief system for the simpleton. Nowhere is this more true than in the many sensational and often superficial treatments of the prophetic passages of Scripture:

True prophetic study is an inquiry into these unsearchable counsels, these deep riches of Divine wisdom and knowledge. Beneath the light it gives, the Scriptures are no longer a heterogeneous compilation of religious books, but one harmonious whole, from which no part could be omitted without destroying the completeness of the revelation. And yet the study is disparaged in the Churches as being of no practical importance. If the Churches are leavened with skepticism at this moment, their neglect of prophetic study in this its true and broader aspect has done more than all the rationalism of Germany to promote the evil. Skeptics may boast of learned Professors and Doctors of Divinity among their ranks, but we may challenge them to name a single one of the number who has given proof that he knows anything whatever of these deeper mysteries of revelation.[62]

Although we are in need of the ox of academics, it must be harnessed by fidelity to Christ if it is to be effective in serving the purposes of God. We recognize that academic study—in and of itself—is a good thing. Yet we also recognize that much of what passes for "deeper study" in relation to Christianity is a pandering to academia including its typically disparaging attitude toward God and His Word. While much that flows from the academy is faithless, it is possible to combine academic excellence with faith and fidelity. But where the academy differs from the faith, fidelity requires the man of God to follow Christ at the cost of offending academia. Moreover, the spiritual nature of God's revelation is such that academic pursuit which lacks in accompanying spiritual enlightenment and dedication will not yield the sought after understanding.

This little company, Daniel, Hananiah, Mishael and Azariah, four devoted young men, set themselves against all the evil of the kingdom of Babylon. They said, "We will not defile ourselves": and these were the men to whom God could communicate His mind. I believe it is important to dwell upon this, because in our own day, alas, in many cases prophetic study has been taken up by very unspiritual persons. If we are going to get the mind of God in studying this book, we must remember that it consists of revelations, deliverances and visions given to a spiritually-minded man who was separated from the iniquity of his day; and if we are to understand it, we also need to be spiritually-minded, and to walk apart from all that is unholy, all that would hinder progress in divine things. . . . God does not commonly impart His secrets to careless men, but to those who are devoted to His interests. He may, in His sovereignty, use even a Balaam or a Caiaphas to utter divine truth; but cases like these are extraordinary. The rule is that "the secret of the Lord is with them that fear Him."[63]

2.2.6 - Policy of Inoculation

Someone has said "every writer has biases, but only some admit to it." It is not my intention here to provide an unbiased tour of a wide variety of views concerning Daniel. There are many other works which the reader could refer to which fill that function. Here, I will practice a policy of 'inoculation' in regard to alternate views. That is, I intend to set forth enough information concerning the alternative view for readers to be aware of its major features. I also provide information refuting aspects of the view which seem most problematic. Neither the alternate view nor the refutation will proceed in great detail, but will include suitable references for those who wish to pursue the subject in greater depth. It is my hope that in the same way that an inoculation injects a small amount of a deadly disease into the human body so that it may build up its natural defenses, an understanding of aspects of alternate views will help the reader appreciate the problems accompanying them and so avoid the mistake of endorsing questionable ideas mainly because they are "new" or "different."[65]

Inoculation

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Some of the matters discussed are not simply differences in view within Evangelical ranks, but touch on basic issues concerning the nature of the Scriptures—which have been undermined by many who purport to lead others into a deeper understanding of Scripture. Teachers who endorse questionable views concerning the inspiration, inerrancy, and authorship of Holy Scripture are adept at dressing their skepticism within the garb of inference, making it less obvious to the inexperienced student of Scripture. I hope to make these implicit teachings more explicit where needed. All of this is intended to help prepare students to defend their faith.

> Sooner or later you will be trapped into a situation where you will be shredded by a knowledgeable non-Christian who has studied some of the higher critical arguments and will attempt to demolish your position by hitting you at what amounts to in most believers' lives as their Achilles heel, their inability to defend this book.[66]

> Anybody who goes to college and takes a Western Civilization course is probably going to run into a professor who is going to start assaulting Daniel. It happened to me in my first year of college and I think it'll happen to just about anybody if they have a professor who has studied in the schools of liberal higher learning. So we have to be prepared, and as parents that's one thing you need to do is prepare your children so that when they go off to college then they are able to withstand the intellectual assaults against Christianity. I can't tell you how many people I knew who were believers but who never had the foundations, were never given the information. When they got to college and they got into sociology classes and biology classes, more often it was in the liberal arts classes than in the science classroom, their Christian beliefs came under the assault in the classroom and they had never heard the correct answers, they had never heard the information that substantiated the claims of Scripture and their faith came under severe assault and in many cases they were shipwrecked.[67]

Although we'll be discussing the alternate views in greater depth in association with various introductory topics, once we enter upon the *verse-by-verse exposition*[3.1] we'll devote relatively less attention to such distractions.[68]

2.2.7 - The Importance of Prophecy

While recognizing that any treatment of Daniel would be deficient if it focused entirely on prophecy while bypassing the many other important aspects of the book, I am also aware of a prevalent bias by God's people against the study of

prophecy. People are too quick to dismiss prophecy as being unimportant thereby demeaning both its study and its motivational power in the life of the believer. The study of prophecy is seen as either irrelevant or "negative" and "unfruitful" because one of its side-effects is to remind us that this age will end in fearful apostasy.

> In view of such a marvellous Book with divine and infallible predictions concerning this earth and its future, the destiny of nations, one can hardly understand why the professing church of to-day should almost completely ignore and neglect the study of Prophecy. Yet such is the case. The study of a Book like Daniel, or the great New Testament prophetic book, the Revelation, is frowned upon by many. The great majority of professing Christians have little desire to know what God has said concerning the future. They rather listen to the theories or dreams of the human mind than to God's plan. . . This rejection of what God says about the future appears strange and inconsistent, when one thinks of the natural eagerness and curiosity of the human heart to know the future. . . . And this almost absolute neglect of the study of Prophecy has avenged itself. On account of it Christendom has sunk into the deplorable condition in which it is to-day. The denial of the inspiration of the bible has become widespread. If Prophecy were intelligently studied such a denial could not flourish as it does, for Prophecy gives the clearest and most conclusive evidence, that the bible is the inspired and infallible Word of God. Because the study of Prophecy has been set aside skepticism has come in. One of the most powerful answers to infidelity is Prophecy. . . . **For this reason we see about us among Christians an unscriptural optimism, which holds in theory and practice, the very opposite from what the bible teaches; an optimism, which has no use for the solemn declarations of the Word, that this age is an evil age and that it will close with apostasy and judgment. . . . The statement one hears sometimes from good Christian people, "I have not much use for Prophecy," is bad testimony for the spiritual condition of the one who speaks thus.**
>
> [emphasis added][69]

But it is this very realization—that we are not people of *this world* and that our focus is to be heavenward which Scripture itself exhibits as a powerful force motivating believers to eschew the temptations and distractions of this life because of an understanding of that which is to come.

> Prophecy is designed to change the way we think and the way we live *at the present time*. It is not to satisfy our curiosities but to alter our priorities and our decision making right now. It is to develop and mature a "two world view" in our lives. A "two world view" can be described as living well in this world because there is a clear focus on the world to come. This is THE biblical approach to living life right now here on earth and it is the way in which the Apostles lived, and how they exhorted other believers to live. . . . If believers do have a clear focus and understanding of the world to come (and believe it!), their lives will be lived with greater authenticity and with greater consistency.[70]

Besides all that, a large portion of Daniel (and the entire Bible) is prophetic in nature. Thus, to ignore or belittle the study of prophecy is to subject oneself to ignorance concerning much of what Scripture relates.
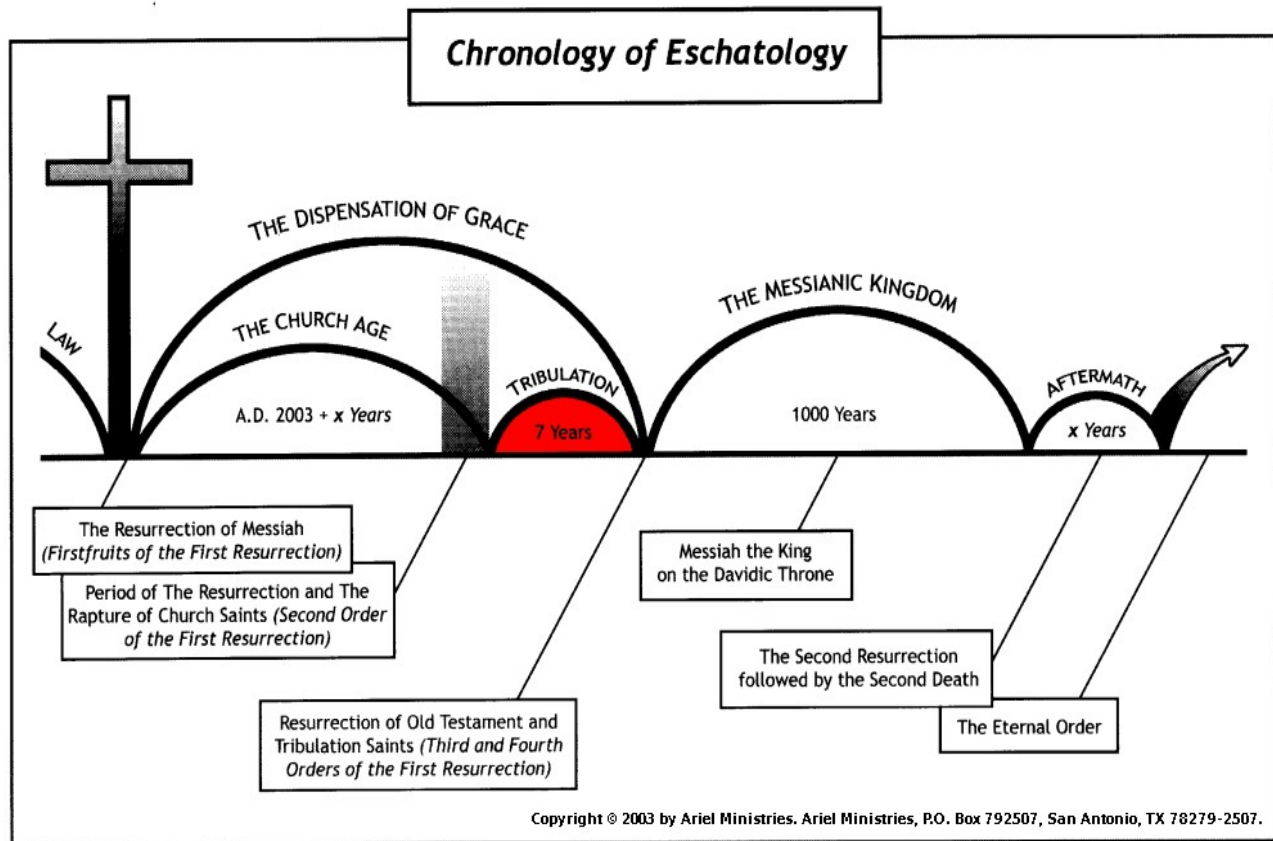
> One fourth of the books in the Bible are of prophetic nature; the subject and statement of the books are eschatological, that is, they deal with prophecy. One fifth of the content of Scripture was predictive at the time of its writing; a large segment of that has been fulfilled. . . . I do not believe that one can have a full-orbed view of the Bible or be a well-rounded student of Scripture without a knowledge of eschatology, or prophecy. The neglect of the study of prophecy has produced certain harmful results which I think are quite evident today. Many of the cults have gone off the track in prophetic areas. This is largely because the teaching of prophecy has been neglected by the great denominations.[71]

There is also the nagging question about why God gave so much of the Bible as prophecy if believers are not expected to diligently apply themselves to understand it? The unavoidable conclusion is that a large part of the Bible is prophetic because it is a subject God holds us accountable for knowing. To be ignorant of prophecy is to be at risk of opposing God's plan in our own age as it works its way toward final fulfillment and the culmination of history.

2.2.8 - Dispensational, Premillennial, Pretribulational Exposition

The reader should know that this commentary is written from the perspective of a dispensational, *premillennial*[5.2.49], and pretribulational view of Scripture as I believe that this is what God's Word teaches when rightly interpreted.

The Millennial Kingdom on Earth

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It has been my observation that many who are trained to observe details and integrate the teachings of Scripture into a self-consistent whole wind up in the dispensational, premillennial camp.[72] Not because we hold this *a priori* understanding, but because the Scriptures, when interpreted in a consistently literal way where figures of speech and symbols are duly recognized as such and handled in their normative fashion, evidence differences in the requirements which God prescribes to different groups at different times.[73] This approach refuses to divest passages of their intended meaning.[74]

As but one example, consider the following passage written by the Apostle Paul:

> Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that **he sits as God in the temple of God, showing himself that he is God**. Do you not remember that when I was still with you I told you these things? (2Th. 2:1-5) [emphasis added]

Paul gives a detailed prophecy identifying a future individual known as "the man of sin . . . the son of perdition" who will take specific actions including *sitting as God in the temple of God, showing himself that he is God*. There are no indications within the passage that the individual, temple, or seat are to be interpreted as figures or symbols. Moreover, we will search the historic period between the writing of 2 Thessalonians (A.D. 51-52)[76] and the destruction of the temple by Rome (A.D. 70) in vain for evidence of such an individual or the events which Paul describes. This simple fact leads us to two reliable conclusions: 1) a future Jewish temple must arise; 2) the individual in view has yet to appear on the stage of history. This is but one example of why this commentary takes a futurist interpretation of eschatology: I believe Scripture clearly predicts a future figure known as "the *Antichrist*[5.2.5]" (1Jn. 2:18).

The idea that this passage, along with numerous others, could be describing this nefarious figure—revealed in numerous passages of both Old and New Testaments—is so repugnant to some interpreters that they completely deny this possibility in related passages within Daniel. Concerning the idea that this "man of sin" might be the subject of passages within Daniel (e.g., Dan. 9:27), Philip Mauro confidently asserts:

> There is no conceivable reason why any prince (i.e., commander) should be mentioned in this passage except the one whose armies were to accomplish the destruction of the city and temple, that being the subject of the passage. . . . we know nothing of any roman prince who is to "come" (come where?) in the future. . . . this prophecy has nothing whatever to do with any future roman prince; nor is there, so far as we are aware, any ground for saying that a roman prince will arise to play a part in the time of the end of this age.[77]

Mauro is certain that the Antichrist is not found in Daniel 9:27. Moreover, he asserts there are no passages in Daniel or elsewhere which might concern a future prince associated with Rome. Never mind that numerous early church fathers understood passages such as Daniel 7:7-8, 23-27; 9:27 and Revelation 13:2-3 to indicate this very thing! Fathers such as *Irenaeus*[5.2.32], *Chrysostom*[5.2.12], *Hippolytus*[5.2.26], and *Cyril of Jerusalem*[5.2.14] were among those who expected a future individual just as Paul described to the Thessalonians.

Rather than approaching the text with a predisposition to shoe-horn nearly all the prophecies of Daniel into the events which attended the first coming of Christ, I recognize Daniel's close correspondence to the Revelation given John after the destruction of Jerusalem in 70 A.D.[78] When taken at face value, Daniel and Revelation concern many of the same events which take place beyond our day in association with the second coming of Jesus. It is only at the second coming, when Jesus ascends the throne of David in Jerusalem, that the kingdom is given to the "saints of the Most High" (Ps. 2:6; Dan. 7:27; Zec. 14:9; Mat. 6:10; 25:31; Luke 4:5-6; Rev. 5:10; 11:15). Thus, Scripture relates that the culmination of the present era which Jesus referred to as "the times of the Gentiles" (Luke 21:24) is found in the predicted appearance of the most powerful Gentile government yet known to man. This is the full flowering of the times of the Gentiles: the most powerful (Dan. 2:31-33)—and worst (Dan. 7:7)—government that the nations of the world will ever produce. That this government will be headed by a future Antichrist seems plain enough.

2.2.9 - Guidelines for Study

When studying the book of Daniel, or any book of the Bible, the following guidelines may prove helpful.

- ◆ **Read Normally** - Read the text normally while recognizing figures of speech and symbolism. Above all, avoid allegorical interpretation and spiritualizing. There are spiritual lessons, but the text itself should be taken in a normative way. Remember the Golden Rule of Interpretation. The focus is on understanding the meaning as intended by the author. Characterizing a passage as "apocalyptic genre" is not license for throwing out normative interpretation. Although apocalyptic passages shared certain defining characteristics, our interpretive approach should not change in

a major way as others would lead us to think.[79]

◆ **Compare Related Passages** - "There is no form of evil doctrine or practice that may not claim apparent Scriptural sanction and support from isolated passages taken out of their context, but no erroneous doctrine can ever find support in the Word of God when the whole united testimony of the Scriptures is weighed against it."[80] Since symbols within Scripture are almost always explained near their appearance in related passages, "Diligence in searching the Word is the price of accurate exegesis in symbolic portions."[81]

◆ **Recognize Supernatural Origin** - The Scriptures are not a production fueled by the cleverness, motivation and literary analyses of its many authors. The careful crafting of related passages is the fingerprint of the Holy Spirit. Although the motivation and thoughts of each author impinge to a greater or lesser degree on the text, be cautious about attributing subtle aspects of the text to the design of the author. This is especially the case in prophetic passages (e.g., visions and dreams) where the author was not in control of the content, sequence of presentation, or emphasis. Recognize that many biblical authors record prophetic information which they themselves did not understand (e.g., Dan. 12:8; 1Pe. 1:10-11; 2Pe. 1:20-21).

◆ **Details are Divine** - Details are there for a reason. Rest assured they would not be given by God unless they carry some significance. They certainly wouldn't have been preserved for thousands of years if God didn't intend us to pay attention to them. Give special attention to divinely-established distinctions, especially where they involve Jewish/Gentile aspects.[82] Avoid pouring our place in the plan of God ("the Church" or as a generic "people of God") back into settings originally involving Israel or other peoples.[83]

◆ **Seek Understanding of Original Recipients** - Believe that language is sufficient to communicate that which God intended and that the meaning is constrained both by the author *and by the normative understanding of the original recipients* within the historical context wherein it was delivered. "In order to understand Scripture more fully, and particularly as a safeguard against erroneous interpretation, we need to understand what that Scripture meant to the first people to whom it was addressed, for all Scripture had significance to its first generation as well as to the generations which followed."[84] God can broaden the meaning or application of His original promises, but they cannot be reinterpreted into meaning something completely different than the original recipients would have understood. God is willingly constrained in this manner by His own character—God cannot and will not mislead. Nor did He give forth his communication in a way which is insufficient for proper understanding by His sincere followers.[85]

◆ **Prayer** - "Before studying, pray. Ask God to clear your mind of outside concerns and thoughts, and particularly to open your understanding to the wonder of His revelation: Psalm 119:18 makes a most appropriate prayer before Bible study. We all need divine help in understanding Scripture, and particularly Daniel for, by common consent, it is one of the deepest books in the Bible."[86]

◆ **Application** - Observe and listen to the Spirit speak to your heart regarding how a passage or theme applies to your own life, those you fellowship with, or the leaders or country where you live. Although not all passages are written *to* us, they are all written for our understanding and application. This may, in turn, trigger additional thoughts about things to pray about. Be sure that application comes *after* gaining a proper understanding of the context of the passage. Too frequently, a lack of biblical knowledge causes us to short-circuit a true understanding of the passage within its context and jump too soon to application. Proper interpretation must always precede application. Otherwise, the application will be erroneous or lack motivational power to change lives.

◆ **Rest in the Unknown** - If a passage is puzzling, don't try to force an understanding from it or make it fit one's preconceptions. Instead, set the passage aside and move on with other study and make it a matter of prayer. Over time, God is faithful to provide the keys to understanding today that which was puzzling yesterday. Most "Bible difficulties" fall into this category. Time, maturity, or the teaching of a gifted teacher can usually unlock these stumbling blocks—often while yielding a hidden insight along the way.

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Notes

1   Image provided by *Bachiacca*, *Christo davati a Caifa*, (1539-40). The image is in the public domain in the USA.

2   Due to the absence of page numbers, endnotes are utilized instead of footnotes.

3   Topics are searched for within section titles, *glossary entries*[5.2], and *index entries*[5.4]. The first section title, glossary entry, or index entry containing the word or phrase is opened.

4   Scripture taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

5   e.g., [James Strong, *The Exhaustive Concordance of the Bible* (Ontario: Woodside Bible Fellowship, 1996)], [R. Torrey, *The Treasury of Scripture Knowledge* (Oak Harbor, WA: Logos Research Systems, 1995)].

6   Recognizing that no single set of Bible book abbreviations is optimum in terms of length, readability, and interoperation with other study aids, our main interest in standardization is to facilitate digital processing of this document.

7   In some resources, while the majority of information may be located by verse, other information is not verse-specific. In the latter case, references cite the page number rather than the verse location.

8   Anthony C. Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation* (Camano Island, WA: SpiritAndTruth.org, 2004).

9   Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago, IL: Moody Press, 1968), 274.

10   Image provided by *Gnosos* (http://commons.wikimedia.org/wiki/File:Alte_Buecher.JPG), *Diverse Bücher (Bücherhaufen)*. The image is in the public domain in the USA.

11   Arno Clemens Gaebelein, *The Prophet Daniel: A Key to the Visions and Prophecies of the Book of Daniel* (New York, NY: F. E. Fitch, 1911), 5.

12   Paul Benware, *Daniel's Prophecy of Things to Come* (Clifton, TX: Scofield Ministries, 2007), s.v. "Forward - Dr. Thomas Ice."

13   Isaac Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of John* (Cave Junction, OR: Oregon Institute of Science and Medicine, 1991), 254.

14   Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock Publishers, 1998), 23.

15   Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of John*, 15.

16   Robert Anderson, *Daniel in the Critic's Den* (Grand Rapids, MI: Kregel Publications, 1909, 1990), 70,78.

17   See *www.e-sword.net*, *www.swordsearcher.com*, *www.SpiritAndTruth.org*, and others.

18   John 14:26; 16:13-14; 1Cor. 2:10-13; Eph. 3:5; 1Jn. 2:20, 27.

19   Copyright © 2010 by *Hans Bernhard* (http://commons.wikimedia.org/wiki/File:Prophet_Daniel_in_Augsburg_Cathedral.jpg). This image is licensed under a *Creative Commons Attribution-Share Alike 3.0 Unported license* (http://creativecommons.org/licenses/by-sa/3.0/deed.en).

[20] Freeman, *An Introduction to the Old Testament Prophets*, 261.

[21] "There is nothing really so irrational as rationalism. Whoever wishes to peer into God's secrets must be adorned with the threefold ornament of humility, reverence, and faith; and where these are found the soul can restfully commit to the Most High all matters not revealed." — Eric Sauer, *The Dawn of World Redemption* (Grand Rapids, MI: Eerdmans Publishing Company, 1964, 1951), 37.

[22] Robert Dean, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, transcriber, 2006), 1-2.

[23] Robert Dick Wilson, *Studies in the Book of Daniel* (New York, NY: G. P. Putnams & Sons, The Knickerbocker Press, 1971), xiii.

[24] *Jerome's Commentary on Daniel (translated by Gleason L. Archer, Jr.)* (Grand Rapids, MI: Baker Book House, 407, 1958) in Jacques-Paul Migne, ed., *Patrologia Latina*, 491.

[25] Carl Friedrich Keil, *Daniel* in Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), 9:503.

[26] Anderson, *Daniel in the Critic's Den*, 6-7.

[27] Mike Stallard, *Inerrancy in the Major Prophets* in *The Conservative Theological Journal*, vol. 3 no. 9 (Fort Worth, TX: Tyndale Theological Seminary, August 1999), 174.

[28] Gleason Leonard Archer, *Daniel* in Frank E. Gaebelein, ed., *The Expositor's Bible Commentary, Vol. 7 - Daniel and the Minor Prophets* (Grand Rapids, MI: Zondervan, 1985), 13.

[29] Gleason Leonard Archer, *Modern Rationalism and the Book of Daniel* in *Bibliotheca Sacra*, vol. 136 no. 542 (Dallas, TX: Dallas Theological Seminary, April-June 1979), 130-131.

[30] John J. Collins, *DANIEL, BOOK OF* in David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1996, c1992), 2:29,30.

[31] "It is an unhappy circumstance, that there are many persons who suppose that the fact that a thing is mentioned by a profane historian is presumptive evidence of its truth; if mentioned by a sacred writer, it is presumptive evidence of its falsehood." — Albert Barnes, *Notes on the Bible* (Grand Rapids, MI: Baker Book House, 1884-85), s.v. "Introduction to Daniel."

[32] "Since Darius the Mede is not mentioned outside the Old Testament narratives, and since the cuneiform inscriptions do not record the existence of any king between Nabonidus-Belshazzar and the accession of Cyrus, the historicity of Darius the Mede has been denied by many liberal scholars, and the accounts concerning his reign have been held to be a conflation of confused tradition." — Roland K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Press, 1969, 1999), 341. "I personally would maintain that many of these difficulties are raised through there being insufficient extant evidence, either archaeological or scriptural, for a valid definition of the problem and thus of the circumstance and interpretation. Some are due to an interpretation of the evidence, whether biblical or otherwise, which need not necessarily be the only one tenable. Allowing this would reduce the number of 'errors' to (i) those which could be varying presentations of the same fact; (ii) those which at present defy solution through lack of evidence; or (iii) those which might be classified as 'scribal errors.' The last apply mainly to single words, spelling, or numerals and the proven errors of this category are liable to be the subject of diverse interpretation." — Donald J. Wiseman, *Archeology and Scripture* in *Westminster Theological Journal*, vol. 33 no. 2 (Philadelphia, PA: Westminster Theological Seminary, May 1971), 151. "It is to be remembered, also, in regard to these events and times, that we have few fragments of history remaining. We have fragments of the writings of Berosus, a Chaldean, indeed, who wrote in Greece; and of Abydenus, a Greek, who wrote in Chaldea; we have some historical statements in Xenophon, and a few in Herodotus: but the Chaldean history, if ever written, is lost; the public documents are destroyed; the means of an accurate and full knowledge of the Chaldean or Babylonish power in the time when Daniel lived, have disappeared for ever. Under these circumstances, it would not be strange if we should not be able to clear up all the difficulties of a historical nature that may be suggested respecting these fragmentary accounts, or be able to verify the statements which we find in the sacred books by the explicit testimony of contemporary writers." — Barnes, *Notes on the Bible*, s.v. "Introduction to Daniel."

[33] "As Dougherty recounts, before the discovery and publication of cuneiform documents demonstrating that Belshazzar was Nabonidus's son, scholars proposed that Belshazzar was (a) a pure invention, (b) a brother or son of Evil-Merodach, or Evil-Merodach himself, (c) Neriglissar, (d) a grandson of Nebuchadnezzar, or (e) another name for Nabonidus.[Raymond F. Dougherty, Nabonidus and Belshazzar (New Haven, CT: Yale University Press, 1929), pp. 13-14.]" — Edwin M. Yamauchi, *Archaeological Backgrounds of the Exilic and Postexilic Era, Part I: The Archaeological Background of Daniel* in *Bibliotheca Sacra*, vol. 137 no. 545 (Dallas, TX: Dallas Theological Seminary, January-March 1968), 9.

[34] "A cuneiform source expressly states that Nabonidus entrusted the kingship to his son, Belshazzar." — Merrill F. Unger, *Unger's Commentary on the Old Testament* (Chattanooga, TN: AMG Publishers, 2002), 1630.

[35] Ibid., 1609.

[36] Ibid., 1604.

[37] Ibid.

[38] Archer, "*Daniel*," 3.

[39] Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of John*, 25.

[40] John E. Goldingay, *Daniel*, vol. 30 in Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, eds., *Word Biblical Commentary* (Dallas, TX: Word Books), xxxix-xl.

[41] Ibid., 321.

[42] Ibid., v.

[43] Ibid., xl.

[44] Even that we wouldn't readily admit.

[45] Wilson, *Studies in the Book of Daniel*, 168.

[46] H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1949, 1969), 27.

[47] Robert Anderson, *The Coming Prince*, 10th ed. (Grand Rapids, MI: Kregel Publications, 1894, 1957), 6.

[48] Although it remains in academic vogue to attribute the design of each book, even apocalyptic visions, to the carefully crafted literary intentions of the author, Scripture makes clear that apocalyptic revelation, such as that given to Daniel and John, finds the author dutifully recording that which is shown by vision and divine interpretation. Non-apocalyptic books such as those by Luke (e.g., Luke 1:1-4; Acts 1:1) evidence more attributes of human design, but even there the overall structure must be attributed to the Spirit.

[49] Robert L. Thomas, *Evangelical Hermeneutics* (Grand Rapids, MI: Kregel, 2002), 64.

[50] Care is still needed when determining which passages shed light on the primary passage in question. An appeal to related passages is only valid to the degree the claimed passages are themselves interpreted according to a plain sense. "Scripture must be interpreted, and that includes any Scripture passage to which an interpreter appeals in his effort to support his interpretation of another Scripture passage. In other words, to claim that one is interpreting Scripture with Scripture often simply means that the interpreter has interpreted one Scripture passage in one way and is using his interpretation of that passage to support or clarify his understanding of another Scripture so as to interpret it in a comparable way. But, if an interpreter's interpretation of a given passage is questionable, his appeal to other passages does not serve to support his interpretation of the passage in question, because his interpretation of those other passages may be equally questionable. Even the choice which Scriptures relate to which, and which do not relate at all, is an interpretive process that is influenced by the prior hermeneutical and eschatological framework of the interpreter. . . . There is nothing that is necessarily illicit or improper in this process. The disingenuous aspect is to imply that simply because an interpreter compares one Scripture passage to another, this somehow obviates the need for interpretation and miraculously bypasses the interpreter's presuppositions and assumptions, and that by means of this process of appeal one has the hermeneutic high-ground . . . The practice of comparing Scripture with Scripture is not some magical formula that validates one's

interpretation . . . As important as the practice is, in order to be valid, the interpreter must justify and prove his interpretation of the related Scripture just as he must justify and prove his interpretation of the Scripture under consideration." — Thomas A Howe, *Daniel in the Preterist's Den* (Eugene, OR: Wipf and Stock, 2008), 9-11. To minimize susceptibility to possible abuse of the Analogy of Faith, the reader must possess sufficient familiarity with Scripture to discern when important related passages are omitted by the interpreter in favor of an interpretive disposition.

[51] J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids, MI: Zondervan Publishing House, 1958), 44.

[52] Anderson, *The Coming Prince*, 14-15.

[53] Wilson, *Studies in the Book of Daniel*, 285-286.

[54] Harrison, *Introduction to the Old Testament*, 1109.

[55] John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago, IL: Moody Bible Institute, 1971), 22.

[56] "The proof that the voice is really Divine must be absolute and conclusive. In such circumstances, skepticism betokens mental or moral degradation, and faith is not the abnegation of reason, but the highest act of reason." — Anderson, *The Coming Prince*, 11.

[57] Ibid., xliii.

[58] This is often the snare of otherwise bright young men who in furthering their preparation to serve Christ wind up chasing academic recognition, often shipwrecking their faith.

[59] J. P. Moreland, *Love your God with all Your Mind: The Role of Reason in the Life of the Soul* (Colorado Springs, CO: NavPress, 1997), 110–111.

[60] "No student of Daniel can afford to ignore the writings of Montgomery and Rowley, and it is hoped that the frequent reference to these men in the following pages, even though it is so often by way of disagreement, will be regarded as a sign of the **admiration and respect** with which their labors are regarded by the author." [emphasis added] — Edward J. Young, *The Prophecy of Daniel* (Eugene, OR: Wipf and Stock Publishers, 1949, 1998), 5-6. What a strange recommendation! We are told that no student of Daniel can afford to ignore the writings of Montgomery and Rowley. But these authors are among the most vocal and influential critics of the book of Daniel! How can any believer who cares for the cause of Christ have admiration and respect for promoting views that the Apostle Paul would surely have condemned and which effectively undermine the work of our Lord? Such is the allure of the academy and its ability to twist judgment and promote compromise.

[61] Charles Clough, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, transcriber, 2006), 1.1,6.

[62] Anderson, *The Coming Prince*, 16.

[63] H. A. Ironside, *Daniel: An Expository Commentary* (New York, NY: Loizeaux Brothers, 1911, 1920), 11,19.

[64] Image provided by *John Vachon* (http://commons.wikimedia.org/wiki/File:John_Vachon_Inoculation.jpg), "Dr. Schreiber of San Augustine giving a typhoid inoculation at a rural school, San Augustine County, Texas". The image is in the public domain in the USA.

[65] Many who have defected from solid doctrinal positions based upon the Word of God have done so because they never truly understood the position they initially endorsed. Having ridden on a "straw horse," it became all too easy for others to push them off and lead them to something new.

[66] Clough, *Lessons on Daniel*, 1.1.

[67] Dean, *Lessons on Daniel*, 1-5.

[68] "[This author] has likewise appreciated commentaries which spend less time in refuting an opposing writer and give more time to presenting positive evidence for the interpretation favored. . . . the prime endeavor should be analysis, not refutation." — Wood, *A Commentary on Daniel*, 8.

[69] Gaebelein, *The Prophet Daniel: A Key to the Visions and Prophecies of the Book of Daniel*, 2-3,5.

70   Benware, *Daniel's Prophecy of Things to Come*, 10.

71   J. Vernon McGee, *Thru The Bible Commentary* (Nashville, TN: Thomas Nelson, 1997, c1981), 3:524.

72   Being trained as an electrical engineer, I soon found other engineers who reached similar conclusions. Men like Clarence Larkin, Henry Morris, and Robert Thomas.

73   One need only contrast the different instructions given by God pertaining to the eating of meat to see the essence of dispensationalism: Gen. 1:29; 9:3; Deu. 12:15; Isa. 11:7; 65:25; Rom. 14:2; 1Ti. 4:3.

74   Our view accepts at face value the numerous passages in both OT and NT which contribute to an understanding of the thousand-year kingdom of Jesus reigning from earthly Jerusalem. Others are unwilling to allow such an interpretation of the Biblical text: "Nowhere, however, do the Scriptures teach that at his return Christ will establish a this-worldly, political kingdom or 'millennium.' . . . the 'millennium' described in Revelation 20 is the church age, spanning the time between Christ's first and second advents. . . . this period of time, figuratively described as a thousand years, has already begun, so 'inaugurated millennialism' might be technically more accurate for it." — Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 49,51. However, if the church age is the millennium, then Satan must be *presently bound* (Rev. 20:2-3)—something which the nightly news easily refutes. For additional *background on the millennium* (http://www.spiritandtruth.org/id/revc.htm?Millennial%20Kingdom), see [Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation*, 4.11].

75   Copyright © 2003 Ariel Ministries (*www.ariel.org*), P.O. Box 792507, San Antonio, TX 78279-2507. This image appears by *special permission*[1.4] and may not be duplicated for use in derivative works. [Arnold G. Fruchtenbaum, *The Footsteps of Messiah, rev. ed.*, rev. ed. (Tustin, CA: Ariel Ministries, 1982, 2003), 2].

76   John MacArthur, *The MacArthur Study Bible* (Nashville, TN: Word Publishing, 1997), xxxii.

77   Philip Mauro, *The Seventy Weeks and the Great Tribulation* (Washington, DC: Eerdmans, 1921, 1944, 2005), 26-27.

78   Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation*, 2.11.

79   "Apocalyptic literature in the Bible has several characteristics: (1) In apocalyptic literature a person who received God's truths in visions recorded what he saw. (2) Apocalyptic literature makes extensive use of symbols or signs. (3) Such literature normally gives revelation concerning God's program for the future of His people Israel. (4) Prose was usually employed in apocalyptic literature, rather than the poetic style which was normal in most prophetic literature. . . . In interpreting visions, symbols, and signs in apocalyptic literature, one is seldom left to his own ingenuity to discover the truth. In most instances an examination of the context or a comparison with a parallel biblical passage provides the Scriptures' own interpretation of the visions or the symbols employed. Apocalyptic literature then demands a careful comparison of Scripture with Scripture to arrive at a correct understanding of the revelation being given." — J. Dwight Pentecost, *Daniel* in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983), 1:1323.

80   Clarence Larkin, *The Book of Daniel* (Glenside, PA: Clarence Larkin Estate, 1929), s.v. "Introduction."

81   Pentecost, *Things to Come: A Study in Biblical Eschatology*, 55.

82   In response, some will point to passages such as, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28 cf. Col. 3:11). But Paul is not teaching the abolition of all male/female, slave/free, or Jewish/Gentile distinctions because the context concerns the means of salvation and our resulting position *in Christ Jesus*. Other passages written by Paul illustrate that these important distinctions have not been abolished in every sphere (e.g., Rom. 2:8; 11:25-29; 1Cor. 10:32; 11:3; Eph. 5:22; Col. 3:18). Also consider the Jewish/Gentile distinction in the mouth of Jesus concerning our present times (Luke 21:24).

83   Although Scripture is written for our learning, not all is written *to us* as the primary recipients.

84   Monty S. Mills, *Daniel: A Study Guide to the Book of Daniel* (Dallas, TX: 3E Ministries, 1988, 1999), s.v. "Introduction."

[85] This follows when we realize that the Scriptures describe the way of eternal salvation and the eternal damnation of those who reject God. If language were insufficient to the task of accurately communicating these realities, God would then be guilty of judging mankind without having unambiguously communicated the consequences of our response.

[86] Mills, *Daniel: A Study Guide to the Book of Daniel*, s.v. "Introduction."

2.3 - Authorship

(Work in progress.)

Like many books within the Bible, the name of the book of Daniel identifies the author who wrote the book's contents: *Daniel*. Like *Cyrus*[5.2.15] (Isa. 45:3-4), who also figures prominently in the book of Daniel, Daniel's name was not a matter of historical accident. Daniel's name means "God is my judge" or "God is judge"[1] and serves to emphasize one of the major *themes*[2.7] of the book: the judgment of the nations (both Jewish and Gentile).

Daniel was probably born during the *reign of king Josiah*[4.2.3] and was a teenager at the time he was taken to Babylon. He served under both the Babylonian and Medo-Persian empires from about 605 - 537 B.C. (see *Chronology of Daniel*[2.8.7]). Thus, he was intimately familiar with the *historical setting*[2.9] surrounding the fall of the southern kingdom of Judah and the rise and eventual overthrow of the Neo-Babylonian Empire.

Among the varied biographical passages within Scripture, the life of Daniel in Babylon, like that of Joseph in Egypt, is notably unique:

> Rarely in the Bible are we given a close and revealing look at the life of an individual whose personal history is free from major sins much less minor blunders and blemishes. . . . Rarely does a man prosper materially and have great political power and yet remain authentically righteous in his life as well as consistently loyal to his God. And rarely does a man who does possess power, prestige and wealth become a primary channel for critical revelation from God. But such a man is Daniel.[2]

Indeed, Daniel serves as a model for all who are called of God and find their giftedness in secular activities which are not traditionally considered serving God.[3] In this role, he is much like Joseph.

Joseph and Daniel

Attribute	Joseph[4]	Daniel[5]
Character	Excellent, godly (Gen. 39:8-13).	Excellent, godly (Dan. 6:10; 9:1-23; 10:11, 19).
Taken forcefully to a foreign country.[6]	Joseph sold by his brothers (Gen. 37:12-36).	Daniel captured by Nebuchadnezzar (Dan. 1:1-7).
Exalted in Gentile government.	Ruled under king of Egypt (Gen. 41:42-44; 44:14; 50:18; Ps. 105:20-22).	Ruled under kings of Babylon & Medo Persia (Dan. 2:48-49; 5:29; 6:2).
Revelation given while in exile.[7]	Under Egypt (Gen. 41:25-32).	Under Babylon & Medo-Persia (Dan. 2:23; 4:19; 5:25; 7:1; 8:1; 9:1, 24-27; 10:1).
Interpreted dreams.	For Gentile king Pharaoh (Gen.	For Gentile king Nebuchadnezzar (Dan. 2:29-45).

Attribute	Joseph[4]	Daniel[5]
	41:25-32).	
Recognized as possessing God's Spirit.[8]	By Pharaoh (Gen. 41:38)	By Nebuchadnezzar (Dan. 4:5-6) and the queen (Dan. 5:11).
Purpose of dreams.	Revealed future: sequence of plenty then famine (Gen. 41:26-30).	Revealed future: sequence of Gentile empires (Dan. 2:36-45).
Captivity resulted in provision for the Jews (Ps. 106:46; Rom. 8:28).[9]	Favor for Jews during famine (Gen. 45:17-18; Ps. 105:17-23).	Favor for Jews during Babylonian captivity (Dan. 9:1-19; 10:13, 20).[10]
Supernatural abilities.	Attributed to God (Gen. 41:16).	Attributed to God (Dan. 2:20-23, 28, 30).
Historical timing of revelation.	At formation of the nation of Israel (Ex. 4:22; Hos. 11:1).	At the close of sovereign reign of Davidic kingdom (Jer. 22:30; 36:30; Eze. 21:13) and the beginning of the Times of the Gentiles.

These parallels between Daniel and Joseph are not coincidental, but by the design of the Holy Spirit. They provide significant evidence that the author of the book is none other than the biblical Daniel and not some other Daniel unknown to the biblical record (see below). These observations form part of the "Scripture safety net" which we discussed in the section titled *Scripture Upholds Scripture*[2.2.4.4]. We should also note that the stellar record of Daniel's character exhibited within the Scriptures also provides weighty evidence against the notion that an *extra-biblical Daniel authored the book*[2.3.2].

One difference between Daniel and Joseph is that although Joseph experienced and interpreted dreams, they were not of the frequency and significance of those of Daniel. Thus, while Daniel was similar to Joseph in how he served in government, he also had a prophetic ministry which led our Lord to refer to him as "Daniel the prophet" (Mat. 24:15; Mark 13:14).[11] But Daniel's prophetic role was considerably different from that of other OT prophets. Although prophecy was revealed to and through Daniel, he never delivered prophetic messages *publicly* to the Jewish nation. We search his book in vain for the oft-encountered prophetic signature, *Thus says the Lord . . .*[12] His role and ministry was not like that of other prophets for, "Daniel had no claim to the prophet's mantle. The prophets 'spake as they were moved by the Holy Ghost:' *he* merely recorded the words addressed to him by the angel, and described the visions he witnessed."[13]

> Daniel was not regarded as having occupied the prophetic office as such. He was not a prophet in the classic sense associated with Amos, Isaiah, Jeremiah,, and others of the literary coterie for the simple reason that he did not function as a spiritual mediator between God and a theocratic community, despite the fact that he was endowed with certain conspicuous prophetic gifts. Like Joseph of old, he was a Hebrew statesman in a heathen court, and not a "writing prophet" or spiritual mediator in the commonly understood sense.[14]

In some sense, Daniel's prophetic gift and function was much like that of his NT counterpart, the *apostle* John who wrote the book of Revelation. [15]

This unique aspect of Daniel as a prophet also helps to explain why Daniel was placed among the writings within the three-fold partitioning of the Jewish Scriptures among the Law (*Torah*), the Prophets (*Nebiim*) and the Writings (*Ketubim*).[16]
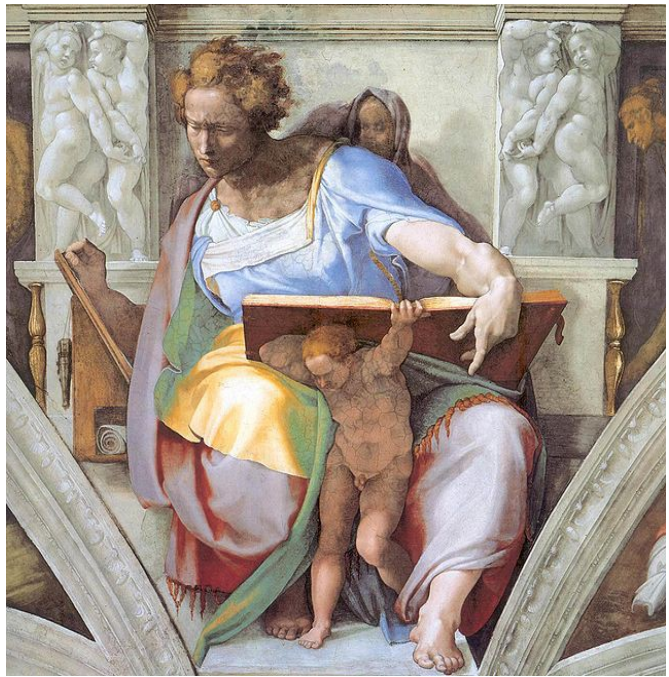
2.3.1 - The Biblical Daniel wrote the Book of Daniel

The traditional view, which stands on solid evidence, is that Daniel was a real historic figure and wrote the material in the book by his name.[18]

Unfortunately, it seems that tradition is often rejected in favor of novel ideas, even if poorly substantiated. This is seen in the plethora of theories concerning the authorship of Daniel—it seems that anything *except* the idea that Daniel wrote Daniel finds currency among many of today's scholars.

But any view that a different author wrote the book overlooks a significant amount of evidence to the contrary:

The Prophet Daniel, Sistine Chapel

17

◆ **Witness of Daniel** - Although the book begins by identifying Daniel in the third-person, ("he" - Dan. 1:8; 2:15-16, 24), from chapter 7 onward Daniel is referred to in the first person ("I" - Dan. 7:2, 15, 28; 8:1, 15, 27; 9:2, 22; 10:1, 2, 7, 11, 12; 12:5). Many scholars believe the shift from first to third person reflects the different emphasis of the portions of the book. Whereas the first portion is largely historical narrative wherein Daniel is but one of several interacting figures, the last portion of the book places greater emphasis on the visions given Daniel, their explanation, and his response.[19] Daniel's use of the third person should not overrule his use of the first person elsewhere. Other historical works evidence a similar tendency of the writer to utilize the third person and no one disputes their authorship.[20] At the end of the book, we find the angel telling Daniel to "shut up the words, and seal the book" providing a clear indication that Daniel was recording information in a book which was under his control.

◆ **Witness of Scripture** - A tremendously strong witness for the authorship of Daniel—which should satisfy the needs of every believer—are the words of Jesus where he attributes the contents of the book to Daniel (Mat. 24:15; Mark 13:14).[21] We also note that Jesus only ever quoted canonical writings.[22] Besides this attribution by Jesus, Daniel is mentioned by Ezekiel (Eze. 14:14, 20; 28:3) and almost certainly alluded to by the author of the Book of Hebrews (Heb. 11:33-34).[23]

◆ **Unity of the Book** - Clearly, from chapter seven onward the text itself indicates the author to be Daniel through the use of first person pronouns. Add to this the unity demonstrated between the different sections of the book (see *Structure*[2.8]) and the natural conclusion is that the same author must have written the earlier sections where Daniel is

referred to in the third-person.[24] The unity is seen in the style, but especially in the content (e.g., see *Sequence of Kingdoms*[4.5], *Thematic Outline*[2.8.8]).[25] We may add to these evidences that fact that the Aramaic spans both sections of the book.[26] "The unity of Daniel's book is further supported by noting the interdependence of its two portions. The revelation in chapter 2 parallels closely the revelation in chapter 7. Further, some of the terms and theological concepts in the first half are similar to those in the second half. 'Dream(s) and visions' are mentioned in Dan. 1:17; 2:28; 7:1. Lying 'on (in) . . . bed' is referred to in Dan. 2:28; 4:10; 7:1. That God's 'kingdom' is eternal is spoken of four times in the first half (Dan. 2:44; 4:3, 34; 6:26) and three times in the second half (Dan. 7:14, 18, 27). God's eternal 'dominion' is extolled in Dan. 4:3, 34; 6:26; 7:14. And God is called 'the Most High' or 'the Most High God' nine times in the first half (Dan. 3:26; 4:2, 17, 24-25, 32, 34; 5:18, 21) and four times in the second half (Dan. 7:18, 22, 25, 27)."[27] Once again, we are making use of the "Scripture safety net" to illustrate how Daniel is an integrated unit which cannot be sliced apart as the liberal critics often attempt.

◆ **Early Interpretation** - It goes without saying that if Daniel were a pseudonymous work,[28] then it is difficult to explain how it came to be a part of the Hebrew canon when other pseudonymous works were uniformly rejected. Also, when we look at the earliest exposition of the book (e.g., Irenaeus, Hippolytus), we find it to be taken as real history with no notion of any fraudulent origin.[29] This seems hardly possible if the book were written by anyone other than the Daniel known elsewhere in Scripture.

◆ **Unqualified Name** - While often overlooked, the fact that references to Daniel both within the book and elsewhere in Scripture use the simple attribution of "Daniel" is itself very strong evidence that the biblical Daniel wrote the book. For who else could be understood without further qualification by merely mentioning the first name "Daniel"? A similar situation presents itself in relation to the identity of the author of the book of Revelation. Some argue that the "John" who wrote Revelation was not the Apostle John. In both cases critics assume that some other "Daniel" or "John" wrote the work, neither of whom are recorded in Scripture or unambiguously known in the history of the Church.[30] It is almost beyond conception that God would give the most significant prophetic revelation concerning an overview of Gentile history leading up to the last days through men who we know little or nothing of when the traditional biblical alternative is the most obvious meaning.

Thus, we conclude the obvious: *The Biblical Daniel wrote the book of Daniel*!

However, in view of our *Policy of Inoculation*[2.2.6], we interact below with some of the critical views which attribute the book to some other author or authors. Those who are comfortable with the witness of Jesus concerning the authorship of the book need read no further.

2.3.2 - Someone Else Wrote the Book of Daniel?

The critics have convinced themselves that it is beyond doubt that the book of Daniel was *not* written by the biblical Daniel. In examining some of their views, we enter upon a tangled line of reasoning which goes something like this: (1) Daniel contains predictions of events of the Maccabean revolt which are too accurate to be true predictions, therefore (2) Daniel must have been written after the events transpired—after the Maccabean revolt (c. 165 B.C.), and (3) the Daniel portrayed within the book as living during the Babylonian captivity died much earlier, so (4) some other author or authors must have written and assembled the book.

> Two principal reasons exist for denying authorship by Daniel: (1) the minutely accurate portrayal of the Seleucid-
> Ptolemaic wars and the career of Antiochus Epiphanes (chap. 11) which are unthinkable as genuine prophecies for

the rationalistic and purely naturalistic critic and (2) alleged historical inaccuracies in the book. The first fallacy rests

on pure unbelief and the second on arguments from silence, plausible but erroneous presuppositions, insufficient

data, or untenable interpretations.[31]

One of the first things to recognize in this line of attack is that the issues of *authorship* and *date* are closely related,

"Within the Book of Daniel, the issues of date and authorship are so intertwined that if you are convinced of one, you

have found the other."[32] In other words, if you are convinced that Daniel wrote the book, then the date of composition

becomes obvious—it must have been composed prior to his death. On the other hand, if one rejects Danielic authorship

then the book could have been written much later—as much later as one can possibly push it (in order to deny as much

predictive prophecy as possible). But one of the flies in the critical ointment is that certain historic witnesses establish

dates beyond which it becomes impractical to try and date the book. This aspect is discussed in more detail where we

discuss the *Date*[2.4] of the book. Here, we are focusing on the authorship, but as we proceed we'll see that authorship

and date cannot be treated entirely independently of one another.

It should be obvious that the entire tenor of the book of Daniel (and the canon of Scripture) is to teach what it means to

live a godly life in view of the requirements of a Holy God. Therefore, the idea of a pseudonymous work immediately

encounters a fundamental difficulty: for the term *pseudo* means **FALSE**, "Being apparently rather than actually as stated:

SHAM, SPURIOUS."[33] When the critics introduce a different author than the one represented within the book itself, they

endeavor to show that the *Hebrew canon admitted a book which teaches righteousness by delivering its contents in the*

form of a lie.

Here again we see what was earlier claimed, *an attack upon one book of the Bible is an attack against the entire Bible*

because if Daniel is pseudonymous then the prophetic content of Daniel is fiction and Jesus was either wrong or He

intentionally misled His listeners. If this were true then the promises of God and the claims of His Messiahship become,

as Merriam-Webster puts it, "SPURIOUS" and a "SHAM."

> The book of Daniel purports to be serious history. It claims to be a revelation from the God of heaven which concerns
>
> the future welfare of men and nations. If this book were issued at the time of the Maccabees for the purpose of
>
> strengthening the faith of the people of *that* time, and the impression were thereby created that Daniel, a Jew of the
>
> 6th cent. were the author, then, whether we like it or no—the book is a fraud. There is no escaping this conclusion. It
>
> will not do to say that the Jews frequently engaged in such a practice. That does not lessen their guilt one whit.[34]

Although there were numerous pseudonymous works written in the intertestamental period and thereafter, these were

rejected from the canon of Scripture for the very reason that they were recognized for what they were. If Daniel were to

be one of these, somehow it uniquely duped both the Hebrews and the early Christian Church to find its way into the

Bible. More than that, the book of Revelation would have to be of similar fraudulent character since it shares many details

with Daniel. And let's not forget Paul's letters to the Thessalonians which are also part of the integrated message. Once

again, we find the "Scripture safety net" indicating that the suggestion that Daniel is a pseudonymous work is untenable.

2.3.2.1 - Critical Views

Let's take a relatively short tour of some of the prevalent ideas put forth by the critics about who actually wrote the book

of Daniel.

2.3.2.1.1 - Daniel Unknown to Secular History

Almost immediately, we encounter perhaps the most frequent line of reasoning put forth by those who attack various

aspects of Daniel: there is no record of the biblical Daniel in historical records. Therefore, the Bible must be wrong in its

representation of Daniel. Some even go so far as to say the silence of secular history regarding the identity of Daniel proves he never existed![35] Instead, as we shall see, they champion the existence of some other Daniel who has been completely forgotten by the Hebrews and early Church:

> Daniel is not mentioned by other prophets; therefore, they argue, Daniel is a myth. Three times the prophecies of Ezekiel speak of him; therefore, they infer, some other Daniel is intended. Their argument is based on the silence of the sacred and other books of the Jews. A man so eminent as the Daniel of the exile would not, they urge, have been thus ignored. And yet they conjecture the career of another Daniel of equal, or even greater eminence, whose very existence has been forgotten![36]

Listen to the line of reasoning of the critics:

> **Apart from the book that bears his name, Daniel does not appear as a historical personality of the exilic period in any biblical book.** The name occurs twice in Ezekiel, one time in conjunction with Noah and Job (14:14) and once as a prototype of wisdom (Eze. 28:3: "are you wiser than Daniel?"). **Neither passage can have the biblical Daniel stories in mind**, but it may be significant that the name was associated with a legendary wise man in the exilic period. All but the most conservative scholars now accept the conclusion that the book of Daniel is not a product of the Babylonian era but reached its present form in the 2d century B.C.E. **Daniel is not a historical person but a figure of legend**.
>
> [emphasis added][37]

Case closed!

But let's look at the logic: (1) We only have fragmentary historical evidence from the period of Daniel; (2) the major historic witness to the time of Daniel is the Hebrew Scriptures; (3) the Hebrew Scriptures mention Daniel (the book of Daniel, Ezekiel); but (3) the witness of Daniel in the early Hebrew Scriptures can't really be about the biblical Daniel; therefore (4) there is no early witness to Daniel and he is reduced to but a figure or legend. Notice the flagrant bias in the reasoning—especially what we discussed in the introduction regarding the fact that the Scriptures are never admitted in the courtroom as evidence—even silence trumps them! The conclusion is as faulty as the logic: some legendary wise man of the exilic period who eclipsed the biblical Daniel wrote the book bearing his name but his identity has somehow been lost to the mists of history. We are also to assume that where Ezekiel writes "Daniel," without any other qualifiers, we are to understand that he referred to some other character unknown elsewhere in the Biblical text. Not very convincing!

2.3.2.1.1.1 - Ezekiel Mentioned a Different Daniel?

The simple understanding regarding Ezekiel's mention of Daniel is that Daniel's reputation was well known, even at an early time in his life, so Ezekiel refers to Daniel's character and wisdom. This was the view of Josephus.[38] This would be only natural because Daniel's reputation was already established by the time Ezekiel arrived in Babylon:

> It should be noted that Ezekiel was Daniel's contemporary, arriving as a captive in Babylon eight years later. By this time, Daniel would have already held the important position he attained in the government and Ezekiel, it may be assumed, would have made inquiry, on arrival, regarding the young Judean who had risen to such a height so quickly. . . . and was sufficiently impressed by what he had found to mention Daniel in parallel with Noah and Job as a great man of righteousness. This fact is still more remarkable when one recognizes that persons who live in a prior generation tend to stand out more brilliantly than contemporaries. Both Noah and Job lived centuries prior to the day when Ezekiel listed Daniel with them.[39]

The date for the passage of Eze. 14:14, 20 is determined by a comparison of the following passages: 8:1 compared with 1:2 yields the result that chapter 14 of Ezekiel should be assigned to the year 591 B.C. inasmuch as Jechoniah's

captivity began in 597 B.C. However, Daniel was led into captivity in 604. Consequently this word was written fourteen years after Daniel was taken to Babylon and eleven years (cf. Dan. 1:5) after Daniel's elevation to the prominent position at the court of the king of Babylon. For the reference in Eze. 28:3 the date-passage is 26:1. Consequently, this latter passage is to be dated about five years later than the preceding one. . . . Daniel could have been eighteen years old when he began his studies of Babylonian lore and would, eighteen years thereafter, have been thirty-six years old. Many a man has made his mark long before that time, even in the realm of politics.[40]

Some find it unlikely that Ezekiel would mention Daniel in conjunction with Noah and Job, but we need be cautious when we attribute Scriptural content completely to the motives of the inspired writer while forgetting that it is the Holy Spirit Who superintended the Scriptures. Let's look at the passage:

> **The word of the LORD** came again to me, saying: "Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it. Even *if* these three men, Noah, Daniel, and Job, were in it, they would deliver *only* themselves by their righteousness," **says the Lord GOD**. (Ezekiel 14:12-14) [emphasis added]

Thus, Ezekiel's mention of Daniel with the luminaries of Noah and Job ultimately serves the purpose of the Spirit rather than reflecting Ezekiel's conception regarding Daniel as a contemporary. For it is *the Lord* which makes the statement through Ezekiel—it is God's assessment of Daniel which Ezekiel is forth-telling.

Looking more closely at the historical setting within each of the three lived, we find a fairly even gap in time between each of the godly individuals:

> As to the grouping of these three, it is significant that Noah lived a good fifteen hundred years or more before Job, and Job about fifteen hundred years before Daniel, Ezekiel's contemporary. What God seems to be saying, therefore, in Ezekiel 14:14, 20 is that even though outstanding heroes of faith—like Noah at the beginning of postdiluvial history and Job in the Patriarchal Age in the middle of the second millennium—were to combine with godly, gifted Daniel to intercede for apostate Judah, their most earnest intercession would not avail to turn back God's penal judgment against his faithless people.[41]

Thus, Noah, Job, and Daniel represent godly men of different ages and nationalities: Noah and Job being godly Gentiles whereas Daniel being a godly Jew.[42] The point being no matter the historic age, nationality or godly character of the intercessor, God would not avert His judgment.

In another passage in Ezekiel, the wisdom of the king of Tyre is said to exceed that of Daniel: "Behold, you *are* wiser than Daniel! There is no secret that can be hidden from you!" (Ezekiel 28:3) The critics also deny that Ezekiel mentions the biblical Daniel in this passage. They note that even if Ezekiel might have known of the wisdom of his contemporary, the king of Tyre surely wouldn't have known of Daniel. While this point could be debated—perhaps Daniel's reputation was more widely known since Babylon was the major regional power at that time—the passage does not necessarily depend upon the king of Tyre knowing of Daniel:

> *Koenig* asks: Is there any likelihood "that the king of Tyre would be reminded of Daniel as of a notable wise man?" One objection along the same line comes to our mind: Even if Daniel's fame had spread quickly among his own people, would fifteen years suffice to have made him so famous that the king of Tyre could appropriately be reminded of him? However, this objection vanishes if we remember that, though the king of Tyre is addressed, this does not mean that the prophetic discourse was delivered before the king in his own palace. It is not even necessary that he should ever had had this word brought to him. Note a similar situation in Jer. 25:15ff. where the prophet Jeremiah gives the kings of the nations to drink of the cup of the wrath of God.[43]

Ezekiel makes a prophetic statement where God describes the character and judgment of the king of Tyre. The focus of the passage is God's declaration against the king. Whether the king ever became aware of the statement is immaterial. In many cases, the ungodly are never aware of the pronouncements that God makes against them—that's not the purpose of the statements. Instead, they record the declarative intent of God within His Word regarding His righteous response and judgment of the wicked. The main point is that which God is *declaring* because whatever God declares comes to pass. This would be similar to the creative statements in early Genesis (e.g., "Let there be light" in Gen. 1:3) where a specific listener is of little consequence. In the case of the king of Tyre, most commentators understand the language to go beyond the earthly ruler to recognize Satan as the spiritual power behind the king (Eze. 28:12ff.). Thus, the passage could just as well be targeted at Satan who was certainly aware of Daniel and his position in Babylon. There is also a textual parallel between Ezekiel 28:3 and Daniel 12:9 which points to a connection to the biblical Daniel.[44]

Legend of Dan'el and Aqhat

45

If the critics don't believe that the biblical Daniel is referred to by Ezekiel, who *do* they believe was in view? Most believe Ezekiel was referring to a character by the name of *Dan'el* mentioned in the *Ugaritic Epic*. But the character of the *Dan'el* of the epic is unlikely to be used as a positive role model by the Lord through Ezekiel:

> The second difficulty with identifying the Daniel of Ezekiel 14 with the Dan'el of the ugaritic epic is found in the character and spiritual condition of Dan'el himself. When the legend of *Aqhat* is studied in its full context, which relates the story of Dan'el, the father of young *Aqhat*, it is found that he is praised as being a faithful idol-worshiper, principally occupied with seven-day periods of sacrifices to the various gods of the Canaanite pantheon, such as Baal and El. . . . from this portrayal of Dan'el it is quite apparent that he could never have been associated with Noah and Job as a paragon of righteousness and purity of life. Nothing could be more unlikely than that a strict and zealous monotheist like Ezekiel would have regarded with appreciation a Baal-worshiper, a polytheistic pagan . . .[46]

> The view of some scholars that the Daniel mentioned by Ezekiel is to be identified with a semi-mythical person from the epic literature of Ras Shamra, must be rejected. It is unthinkable that Ezekiel would have compared a pagan, Baal-worshiping personage with the two historical stalwarts, Noah and Job, especially on the score of righteousness.[47]

The critics tell us that Ezekiel couldn't possibly have associated the biblical Daniel with such notables as Noah and Job and then suggest the more likely explanation is that Ezekiel had in mind a pagan character completely unknown to Scripture! This is a common pattern of critical argument: (1) reject the traditional understanding as being unlikely or impossible; (2) embark on a highly subjective and conjectural search for an alternative; (3) settle on an explanation which is much less probable than the traditional understanding.

About the only thing that *Dan'el* has going for him is that he is known to secular history. Notice once again that lengthy *biblical* documentation concerning the historic character Daniel is jettisoned as being fiction whereas fragmentary

knowledge about some otherwise unknown character named *Dan'el* is substituted in its place. Clearly, the critics won't even allow the inspired Scriptures to carry equal weight with errant scraps from secular records, never mind the fact that the Hebrew records are superior in every way.

2.3.2.1.2 - Pseudonymous Author or Editor in Maccabean Era

Perhaps the most widespread view of the critics of Daniel is that the book was written by an unknown author under a false name during the Maccabean era.[48] As previously mentioned, the idea that Daniel is pseudonymous has serious implications concerning the character of God, the validity of the Bible, and the Christian faith. Nevertheless, it can be helpful to be familiar with this view which one is likely to encounter sooner or later—all the more so because this view is held by some who purport to follow our Lord.

Most often, the author is said to have written following the Maccabean era because the prophecies of Daniel 11 which include events which transpired in the reign of Antiochus IV Epiphanes "must" have been written after they transpired - *vaticinia ex eventu*[5.2.59]:

> **[A] pious seer of Maccabaean times** . . . sought to establish as exact a relation as was possible between the prophecy and its historical fulfillment, as observed by him. . . . we charge the thorough description of the kingdoms of the Seleucidae down to that tyrant [Antiochus IV Epiphanes], to the account of the modifying agency of this interpolator. [emphasis added][49]

> **The visions presuppose a setting in Jerusalem in the 160s B.C.** where power lies in the hands of constitutionally hostile gentile authorities and a compliant Jewish leadership that has cooperated with the subversion and outlawing of traditional Jewish faith. It is natural to ask whether the visions have a pre-second-century B.C. history, and specific indication of this has been found in chap. 7 and elsewhere, but we have noted that the arguments for identifying earlier strata are not compelling. [emphasis added][50]

However, moving its composition to the Maccabean era doesn't really solve the problem for the critic because Daniel still contains prophecy concerning Rome which did not dominate Palestine until considerably later.[51]

Since nothing is known of this posited Maccabean author there isn't much that can be said for or against his identification. But the general idea is that he wrote history after-the-fact as motivational encouragement for his countrymen in the era of their struggles. Lacking specifics concerning his identity, the discussion becomes more one concerning the *date of the book*[2.4] than the author.

2.3.2.1.3 - Multiple Authors

Because nothing may be known about the imagined Maccabean author, critics must turn to an analysis of the book itself in order to try and discern the hand or hands of different authors within the text. Since the *structure*[2.8] of the book most easily partitions into two sections, earlier views tended to see only two authors or an author and a subsequent editor, such as Ezra:

> The book lends itself readily to a division into two sections: chapters 1 to 6, consisting of narratives set against an historical background, and chapters 7 to 12, comprising the visions of Daniel. Similarity of subject-matter appears to have been the predominant consideration for such a grouping, and while in the first division a general chronological order was observed, in the second the visions were related to one another in terms of theme and content rather than the actual time when they were supposed to have been experienced. Elementary as this bifid division is, it has led a great many scholars to conclude that Daniel was a composite work. Spinoza and Sir Isaac Newton were among early

exponents of this view, . . .[52]

> The book of Daniel is a collection of papers written at several times. The six last chapters contain prophecies written at several times by Daniel himself: the six first are a collection of historical papers written by others. The fourth chapter is a decree of Nebuchadnezzar. The first chapter was written after Daniel's death: for the author saith, that Daniel continued to the first year of Cyrus, that is, to his first year over the Persians and Medes, and third year over Babylon. And, for the same reason, the fifth and sixth chapters were also written after his death. For they end with these words: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Yet these words might be added by the collector of the papers, whom I take to be Ezra.[53]

Suggesting that parts of Daniel were collected and arranged by a later editor, while not required by the text, would not necessarily be cause for alarm. But this is just the tip of the iceberg: such analysis is fraught with difficulty and subjectivity —as evidenced by the huge variation in the conclusions of its practitioners.[54] The inherent problem with such an approach is that different practitioners identify different textual subtleties as being significant in their pursuit to find the hand behind the words. Thus the number of different authors and the parts of Daniel attributable to each varies enormously.[55] The more independent sections a subjective analysis of the book yields, the more authors are thought to have produced the work, growing in number to the point of absurdity:

> However, Porphyry erred in ascribing all of the book to a person who lived in Judea in the reign of Antiochus IV (176/5–163 B.C.E.). Daniel B was indeed composed by such a person, or rather by four such persons (see infra). Daniel A, on the other hand, is unquestionably earlier, as was recognized by an impressive array of scholars in the first half of the 20th century[56]

> A variety of contributing authors had already been suggested by Michaelis, and this idea was taken up avidly by Bertholdt, who detected the presence of no fewer than nine different hands in the book, placing them all in a comparatively late period.[57]

> Those who reject the integrity of this book . . . find a considerable number of independent compositions contained in it, which are said to have been written at different times and by various authors. Of such compositions Michaelis enumerates eight, Eichhorn ten (in vol. 3 of his *Hebräische Propheten*, p. 428 et seq., at least five), and Bertholdt nine.[58]

The pattern we see here is simple to explain: once the inspired testimony of God is rejected and the authorship of Daniel denied, there is almost no limit to the subjective guesswork expended in pursuit of the mythical author or authors. Many of the suggested "solutions" are many times more improbable that the supposed problems they were meant to solve. All of this multiple authorship, mind you, took place (1) relatively late—just before New Testament times; (2) without any historical trace of record of who was involved; (3) in such a way that it completely fooled the Jews who accepted the book almost immediately upon its writing in the Maccabean era and after taking its contents at face value, accepted it as part of their canonical books. Can anything stranger be proposed?

2.3.2.1.4 - Pseudonymous Bumbler

One of the stranger aspects of the critical view that Daniel was the work of a late pseudonymous author is the errors they attribute to his work. Thinking that Daniel 11 must be prophecy written after-the-fact, the assertion is made that even in this the author bungled, "The Hebrew-Aramaic book had probably reached its present form by 164 B.C.E. (the year in which Antiochus Epiphanes died: Daniel 11 gives a mistaken prophecy of his death)."[59] But it is the *critic* who has bungled in failing to recognize that Daniel 11 contains *bona fide* prediction which goes far beyond the Maccabean era so

of course was not fulfilled by Antiochus IV Epiphanes. The critics also believe that the author confused the fall of Babylon in 539 B.C. with that of 520 B.C.:

> Those who dismiss the historicity of Daniel 6 have to cope with what they regard as confusion on the part of the second-century B.C. author of the work in the matter of neo-Babylonian and Persian chronology. These scholars hold to the view that the person who wrote Daniel confused the fall of Babylon in 539 B.C. with that of 520 B.C. under Darius I Hystaspes (522-486 B.C.), made that monarch the predecessor instead of the successor of Cyrus the Great (539-530 B.C.), assumed that Xerxes (486-465/64 B.C.) was the father rather than the son of Darius I, and assigned Darius to Median rather than the Persian ancestry.[60]

Yet as several have observed, this supposed author would have had to be completely ignorant of the sources of information available to him at the time of writing and the book would never have been accepted as authoritative by the Jews:

> In view of the fact that the works of Herodotus, Ctesias, Berosus, Menander, and many others which treated of the affairs of Assyria, Babylonia, and Persia, may have been known to a writer of the second century B.C., how can any man have the assurance to assert that the author of Daniel must have believed that the Medes without the assistance of the Persians must have captured Babylon?[61]

> When the critics insist that the author of the Book of Daniel was so confused about the history of the sixth century B.C. that he thought Darius Hystaspes preceded Cyrus the Great and that Xerxes was the father of Darius Hystaspes, they have gone too far. *No* intelligent Jew of the second century B.C. could have committed such a blunder. From the Book of Ezra (4:5-6) he could at least have known that the early Persian kings followed one another in this order: (1) Cyrus, (2) Darius, (3) Xerxes, (4) Artaxerxes. . . . If the author were as ignorant of history as the critics claim, the Jews of the Maccabean period would never have accepted his book as canonical. . . . Even more remarkable is the fact that the Jews would have accepted the book of Daniel as canonical when they classified as apocryphal such books as Tobit, Judith, and First Maccabees.[62]

2.3.2.1.5 - Unknown to History

The strangest aspect of the substitution of an imagined author or authors in the place of the biblical Daniel is that he did his work relatively late (almost in NT times) supposedly for the purpose of encouraging his nation in the midst of difficult times, yet passed from the stage of history as a complete unknown:

> Here we are asked to believe that another prophet, raised up within historic times, whose "message of encouragement" must have been on every man's lips throughout the noble Maccabean struggle, passed clean out of the memory of the nation. The historian of this struggle [writing the book of Maccabees] cannot have been removed from him by more than a single generation, yet he ignores his existence, though he refers in the plainest terms to the Daniel of the Captivity. . . . But in fact not a vestige of his fame or name survived. No writer, sacred or secular, seems to have heard of him. No tradition of him remained. Was there ever a figment more untenable than this?[63]

The well-known biblical Daniel of history, although unknown to history outside the Bible as of yet, is denied his place and the invisible surrogate of the critics pronounced as the real author—never mind that there is not a shred of evidence from *either secular or biblical accounts* of his existence!

> The critics urge that a man so famous as the Daniel of the Exile is represented to have been in the book which bears his name, would have filled a large place in the literature of the nation, and they appeal to the silence of that literature in proof that no such personage in fact existed. And yet when the testimony of Ezekiel is cited, they declare that there must have been another Daniel of equal if not greater fame, who flourished at some earlier epoch of their history,

albeit not even the vaguest tradition of his existence has survived! Such casuistry is hard to deal with.[64]

2.3.2.2 - More Evidence that Daniel Wrote Daniel

Additional evidence that the biblical Daniel wrote the book bearing his name is found in *The Knowledge of the Author*[2.3.2.2.1] and *The Evidence of the Canon*[2.3.2.2.2].

2.3.2.2.1 - The Knowledge of the Author

A consideration of the *Historical Details in Daniel*[2.4.1.5] identifies a number of facts known to Daniel which reflect detailed knowledge of the sixth-century setting when the book was written. Some of this information was unknown to other historians, even down to our own day. Another author writing long after the time of the events recorded in the book would not have included these details.

2.3.2.2.2 - The Evidence of the Canon

Lastly, there is the testimony of the OT canon (the collection of books considered by the Jews as authoritative by the middle of the second century B.C.)[65] How is it, if the origin of the book of Daniel be that described by the critics, the book found such influence and ready acceptance by those close to the time of its supposed forgery?

> Had the work contained as many frank errors as are usually credited to it, it is certain that the book would never have gained acceptance into the canon of Scripture, since it would have emerged very poorly by comparison with the writings of secular historians such as Herodotus, Ctesias, Menander, and others whose compositions are no longer extant.[66]

Especially difficult to explain is its acceptance as an authoritative portion of the Hebrew scriptures at a time prior to when other apocalyptic and pseudonymous works, which were deemed secondary in authority or quality, allude or cite its contents?

> It is idle to talk of it as being the work of some prophet of a later epoch. It dates from Babylon in the days of the Exile, or else it is a literary fraud, concocted after the time of Antiochus Epiphanes. But how then could it come to be quoted in the Maccabees—quoted, not incidentally, but in one of the most solemn and striking passages in the entire book, the dying words of old Mattathias? And how could it come to be included in the Canon? The critics make much of its *position* in the Canon: how do they account for its having a place in it at all? . . . The presence of the Book of Daniel in the Jewish Canon is a fact more weighty than all the criticisms of the critics.[67]

> It is admitted, (1) that the canon was complete in the second century B.C.; and (2) that no book was included which was not believed to have been in existence in the days of Nehemiah. For the test by which a book was admitted to the canon was its claim to be inspired; and the Sanhedrim held that inspiration ceased with the prophets, and that no "prophet"—that is, no divinely inspired teacher—had arisen in Israel after the Nehemiah era. When, therefore Josephus declares that the Scriptures were "justly believed to be Divine," and that the Jews were prepared "willingly to die for them," he is not recording merely the opinion of his contemporaries, but the settled traditional belief of his nation. How then, can the critics reconcile their hypothesis as to the origin of the Book of Daniel with its inclusion in the canon? . . . **The critics would have us believe that after the death of Antiochus some Jewish *Chasid* incorporated a history of his reign in a historical romance, casting it into the form of a prophecy supposed to have been delivered hundreds of years before; and that, at a time when this was still a matter within living memory, the work was accepted as divinely inspired Scripture, and bracketed with the Psalms of David among the sacred books of the Hebrew nation!** [emphasis added][68]

See *Early Testimony to Daniel*[2.4.1.4].

2.3.2.3 - A Dividing Line

To be sure, the book of Daniel records unusual prophecies and bold miracles which challenge the experience of our own times. But the assertion of the critics that Daniel was written by some other "Daniel" unknown to the Hebrews or their Scriptures or by a pseudonymous author, or multiple authors hundreds of years after the facts it records is much more incredulous than belief in the traditional view. In this, the critics, like the committed evolutionist, have "greater faith" than I.

As time goes by, we can expect archaeology, when interpreted without bias, to continue to testify to the accuracy of Daniel, but we also would be foolish to think that this will silence the critics. This, it seems, is by God's design, "Many alleged difficulties have been cleared up by archaeological and historical advance, but **the book seems designed as a battleground between faith and unbelief**" [emphasis added][69].

Notes

[1] "The Hebrew proper name 'Daniel' means either 'God is judge' or 'God is my judge,' depending on whether the *i* within the word is regarded as the connective (*yôd compaginis*) or as the pronominal suffix for 'my.' In forms of this sort it is almost impossible to tell whether the one or the other of these two is meant." — H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1949, 1969), 5.

[2] Paul Benware, *Daniel's Prophecy of Things to Come* (Clifton, TX: Scofield Ministries, 2007), 9.

[3] We used the term *secular* in the sense of denoting activities which are not considered by most as being religious. We recognize that the Scriptures do not make such a distinction but rather teach that whatever a believer does in any realm is to be done as unto the Lord (Rom. 12:1; Col. 3:22-23).

[4] Typologically, Joseph clearly represents Christ: "Both Joseph and Christ were born by special intervention of God (Gen. 30:22-24; Luke 1:35). Both were objects of special love by their fathers (Gen. 37:3; Mat. 3:17; John 3:35); both were hated by brethren (Gen. 37:4; John 15:24-25); both were rejected as rulers over their brethren (Gen. 37:8; Mat. 27:37-39; John 15:24-25); both were robbed of their robes (Gen. 37:23; Mat. 27:35); both were conspired against and placed in the pit of death (Gen. 37:18, 37:24; Mat. 26:3-4; Mat. 27:35-37); both were sold for silver (Gen. 37:28; Mat. 26:14-15); both became servants (Gen. 39:4; Php. 2:7); both were condemned though innocent (Gen. 39:11-20; Isa. 53:9; Mat. 27:19, 24). . . Both were raised from humiliation to glory by the power of God. . . Both during the time of exaltation but continued rejection by brethren take a Gentile bride and are a blessing to Gentiles (Gen. 41:1-45; Acts 15:14; Rom. 11:11-12; Eph. 5:25-32). After the time of Gentile blessing begins to wane, both are received finally by their brethren and recognized as a savior and deliverer (Gen. 45:1-15; Rom. 11:1-27). Both exalt their brethren to places of honor and safety (Gen. 45:16-18; Isa. 65:17-25)." — John F. Walvoord, *Jesus Christ Our Lord* (Chicago, IL: Moody Press, 1969), 66-67. Both Joseph and Judah are prophesied to have their brothers bow down before them (Gen. 37:9; 49:8). The embalming of Joseph (Gen. 50:2,52) may also typify the preservation of Christ who never saw decay (Ps. 16:10).

[5] Typologically, Daniel and his three companions represent the nation Israel under Gentile dominion during the Times of the Gentiles. See *Thematic Outline*[2.8.8].

[6] Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 37.

[7] This is also true of Ezekiel (Eze. 1:1) and the Apostle John (Rev. 1:9).

[8] Steinmann, *Daniel*, 38.

[9] During the Babylonian deportations, Mordecai (or his great-grandfather Kish) was taken resulting, years later, in Mordecai and Esther providing for the safety of their countrymen (Est. 2:5-6; 10:3). "Amongst the leaders of the people who returned with Zerubbabel and Jeshua in the 1st year of Cyrus, we find (Ezra 2:2) the names of Nehemiah, Seraiah (alternatively called Azariah, Neh. 7:7, and possibly identical with Ezra) and Mordecai. There is no reason why these three should not be identified with the well

known Nehemiah the Tirshatha (Neh. 8:9), Ezra the priest the scribe (Neh. 8:9), and Mordecai of the Book of Esther. These three men take first rank. They stand at the very head of the list of the exiles who returned with Zerubbabel and Jeshua, and the prominence given to them in the narrative of Ezra, Nehemiah and Esther is quite in accord with the position assigned to them here. It is only the mistaken identification of the Artaxerxes of Nehemiah with Artaxerxes Longimanus (B.C. 464-424) instead of with Darius Hystaspes (B.C. 521-485), and by consequence the mistaken date assigned to Nehemiah that has led to the distinguishing of the Nehemiah of the first year of Cyrus (Ezra 2:2, 7:7) from Nehemiah the cupbearer and the Tirshatha of Neh. 1:11 and 8:9. And it is only the mistaken identification of the Ahasuerus of Esther with Xerxes (B.C. 485-465) instead of with Darius Hystaspes (B.C. 521-485), that has led to the distinguishing of the Mordecai of the first year of Cyrus (Ezra 2:2 and Neh. 7:7), from the Mordecai of the Book of Esther, and the torturing of the passage in Esther 2:5-6 to make it mean that Kish was carried away with Jeconiah, instead of what it really does say, which is, that Mordecai was carried away with Jeconiah (B.C. 597)." — Martin Anstey, *The Romance of Bible Chronology: The Treatise (Vol 1)* (London, England: Marshall Brothers Ltd., 1913), 238.

10 The favor extended to the Jews during the Babylonian captivity is predicted by Jeremiah and evidenced by the fact that many remained in Babylon even after Cyrus gave permission to return to Jerusalem. While Jeremiah's prophecy concerning favor in captivity (Jer. 29:4-7) and Isaiah's prophecy concerning Cyrus (Isa. 44:28-45:13) appear independent of Daniel, we can safely assume that Daniel's high and enduring role in the successive governments of Babylon and Medo-Persia, along with his intercession on behalf of his people were key contributors to their experience in Babylon and obtaining the release via Cyrus. Angelic assistance concerning the release of the Jews may have been connected with Daniel's intercession and visions. See *Daniel 10:20*[3.10.20].

11 Daniel was also considered a prophet by the community of the Dead Sea Scrolls. See *Date*[2.4].

12 The phrase *Thus says the Lord* occurs 293 times in the OT outside the book of Daniel.

13 Robert Anderson, *Daniel in the Critic's Den* (Grand Rapids, MI: Kregel Publications, 1909, 1990), 60.

14 Roland K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Press, 1969, 1999), 1123.

15 "His visions have their New Testament counterpart, but yet no one speaks of 'the prophet John.' . . . Daniel contains the record, not of God-breathed words uttered by the seer, but of the words spoken to him, and of dreams and visions accorded him." — Robert Anderson, *The Coming Prince*, 10th ed. (Grand Rapids, MI: Kregel Publications, 1894, 1957), xxv.

16 "Not to class Daniel with the other prophets marks a very correct observation on the part of the Jewish guardians of the Old Testament canon. For, in fact, Daniel was not sent to the people of God with a message to proclaim to them day by day as other prophets were." — Leupold, *Exposition of Daniel*, 20.

17 Image provided by *Michelangelo Buonarroti* (http://commons.wikimedia.org/wiki/File:%D0%94%D0%B0%D0%BD %D0%B8%D0%B8%D0%BB.jpg) (1475-1564). The image is in the public domain in the USA.

18 There are differences of opinion about whether a later editor, such as Ezra, collated the material and added comments related to Daniel's time of service (Dan. 1:21; 6:28), although we see nothing in the text which requires this.

19 "The fact that Daniel is mentioned exclusively in the third person throughout the first six chapters is sufficiently explained by the historical and descriptive character of this first main division, which merely reports occasional expressions by Daniel, of greater or less extent . . . but generally represents other persons as speaking and acting." — Otto Zöckler, *The Book of the Prophet Daniel* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), 16.

20 "No one disputes Xenophon's authorship of the Anabasis, even though he always referred to himself in the third person. The same is true of Caesar's Gallic Wars. The only notable exception to this rule in the narrative literature of the OT seems to be Nehemiah, whose memoirs are in the form of a personal diary. But in general it was apparently considered bad taste for a writer to speak of himself in the first person—a practice that smacked of the boastfulness of the Assyrian and Persian rulers." — Gleason Leonard Archer, *Daniel* in Frank E. Gaebelein, ed., *The Expositor's Bible Commentary, Vol. 7 - Daniel and the Minor Prophets* (Grand

Rapids, MI: Zondervan, 1985), 4. "We have here . . . a classic example of the inconsistency of modern critical scholarship. Their argument for the denial of the authorship of the book of Jonah to the prophet himself (whose existence, like Daniel, as a historical figure the critics admit) is that Jonah is always referred to in the *third* person in the book bearing his name. . . . Had Jonah composed the book he would have written in the *first* person concerning himself. However, in the case of Daniel who does this very thing, rather than its being evidence of Danielic authorship, Daniel's employment of the first person is set aside by the critical school as 'a common literary device employed to give vividness to the narrative'!" — Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago, IL: Moody Press, 1968), 264-265.

[21] Unfortunately, some brethren of liberal tendencies attempt to find a way around this witness of Jesus. They suggest that Jesus was "accommodating" the incorrect belief of his listeners that Daniel wrote the book of Daniel when He knew in fact this was not true. But once we open the door to Jesus endorsing a lie to further His teaching, we contravene the character of God and reduce the gospels to an unreliable witness to truth.

[22] "The Lord Jesus Christ quoted and referred to the book of Daniel, and He quoted only canonical writings." — John C. Whitcomb, *Daniel* (Chicago, IL: Moody Press, 1985), 14.

[23] "In the great Faith chapter of the New Testament, in the court of witnesses, his name is not mentioned, but his deeds are there. 'Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions' (Heb. 11:33)." — Arno Clemens Gaebelein, *The Prophet Daniel: A Key to the Visions and Prophecies of the Book of Daniel* (New York, NY: F. E. Fitch, 1911), 9.

[24] "Though nothing in the first six chapters of the book indicates that the Daniel mentioned in it is the author, yet from chapter 7 onward the following instances occur where both the first person and the name Daniel are combined: Dan. 7:2, 15, 28; 8:1, 15, 27; 9:2, 22; 10:1, 2, 7, 11, 12; 12:5. This fact, coupled with the obvious unity of the book, indicates that Daniel wrote all of it. If in the first half of the book he is pleased to refer to himself objectively, that is a mode of procedure that was common in antiquity. If, after he has acquainted his reader with himself, he prefers to turn to the use of the first person, that in itself is no insuperable difficulty in the way of unity of authorship." — Leupold, *Exposition of Daniel*, 8.

[25] "The unity of the volume as a whole is evidenced by its style and content, and the allusion to 'the book' in Dan. 12:4." — J. Barton Payne, *Encyclopedia of Biblical Prophecy* (Grand Rapids, MI: Baker Books, 1973, 1996), 370.

[26] "The way in which the use of Aramaic spans both the biographical and the visionary sections is also a major argument for the literary unity of the book." — Sinclair B. Ferguson, *Daniel* in D. A. Carson, ed., *New Bible Commentary (4th ed.)* (Downers Grove, IL: Intervarsity Press, 1994, 1970), s.v. "Structure."

[27] J. Dwight Pentecost, *Daniel* in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983), 1:1324.

[28] Written using a fictitious name.

[29] "Were the book so obviously fictional in character, we would expect to find the first hints of this in the tradition of interpretation, prior to and independent of Porphyry's attack on Christianity, but these are absent. If the book is 'obviously' composed of legend, it is hard to understand the apparently unbroken tradition of interpreting it as theological and autobiographical history and vision." — Ferguson, "*Daniel*," s.v. "Author and Date."

[30] There are some theories about "John" but they are unconvincing. See *www.SpiritAndTruth.org/id/revc.htm?Author* (http://www.SpiritAndTruth.org/id/revc.htm?Author).

[31] Merrill F. Unger, *Unger's Commentary on the Old Testament* (Chattanooga, TN: AMG Publishers, 2002), 1604.

[32] Charles Ray, *The Date and Authorship of the Book of Daniel* in *Journal of Dispensational Theology*, vol. 11 no. 34 (Fort Worth, TX: Society of Dispensational Theology, December 2007), 49.

[33] *Merriam-Webster's Collegiate Dictionary, (Eleventh ed.)* (Springfield, MA: Merriam-Webster, 1996, c1993), s.v. "pseudo."

[34] Edward J. Young, *The Prophecy of Daniel* (Eugene, OR: Wipf and Stock Publishers, 1949, 1998), 25.

[35] Wilson, after spending more than a dozen pages discussing and illustrating the liability of arguments made from silence, remarks: "In view of this, what an astounding statement is that which was made in Dean Farrar's *Daniel*, that Daniel could not have existed, inasmuch as his name does not appear on the Median monuments!" [Robert Dick Wilson, *Studies in the Book of Daniel* (New York, NY: G. P. Putnams & Sons, The Knickerbocker Press, 1971), 18]

[36] Anderson, *The Coming Prince*, xliv.

[37] John J. Collins, *DANIEL, BOOK OF* in David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1996, c1992), 2:29-30.

[38] "While he was alive he had the esteem and applause both of the kings and of the multitude; and now he is dead, he retains a remembrance that will never fail . . ." — Flavius Josephus and William Whiston, *The Works of Josephus : Complete and Unabridged.* (Peabody, MA: Hendrickson, 1996, c1987), s.v. "Ant. 10.266."

[39] Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock Publishers, 1998), 16.

[40] Leupold, *Exposition of Daniel*, 5-7.

[41] Archer, "*Daniel*," 5.

[42] This sort of Jewish/Gentile comparison as regards righteousness is a common feature of the gospels (e.g., Mat. 8:10; Luke 7:9).

[43] Leupold, *Exposition of Daniel*, 12.

[44] "Ezekiel spoke sarcastically to the 'prince of Tyre'; 'You are wiser than Daniel; everything shut up (סָתוּם [sāṭûm]) has not amazed you' (Eze. 28:3). The language is similar to Daniel 12:9, which refers to words being 'closed up and sealed' (סְתֻמִים וַחֲתֻמִים [sᵉṯumîm waḥăṯumîm])." — Thomas J. Finley, *The Book of Daniel in the Canon of Scripture* in *Bibliotheca Sacra*, vol. 165 no. 658 (Dallas, TX: Dallas Theological Seminary, April-June 2008), 207.

[45] Copyright © 2007 by *Rama* (http://commons.wikimedia.org/wiki/File:Danel_epic_AO17323_img_0160.jpg). Fouilles C. Schaeffer, 1931. "Tablet: the legend of Danel and his son Aqhat, or the Epic of Aqhat. Alphabitic cuneiform writing, Ugarit language ca. 14th - 13th century BCE, Ras Shamra (house of the Great Priest), Terra cotta. Louvre Museum, Department of Oriental Antiquities, Sully, lower ground floor, room B, Display 12" This image is licensed under a *Creative Commons Attribution-Share Alike 2.0 France license* (http://creativecommons.org/licenses/by-sa/2.0/fr/deed.en).

[46] Gleason Leonard Archer, *Modern Rationalism and the Book of Daniel* in *Bibliotheca Sacra*, vol. 136 no. 542 (Dallas, TX: Dallas Theological Seminary, April-June 1979), 133-134.

[47] Wood, *A Commentary on Daniel*, 16n2.

[48] Some critics now concede that leading portions of Daniel may have been written as an earlier collection and then combined with the work of a pseudo-Daniel at a later date.

[49] Zöckler, "*The Book of the Prophet Daniel*," 3,5.

[50] John E. Goldingay, *Daniel*, vol. 30 in Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, eds., *Word Biblical Commentary* (Dallas, TX: Word Books), 326.

[51] Some critics attempt to solve this problem by ignoring the Scriptural unification of the Medo-Persian empire and taking the Medes and Persians as two separate kingdoms to wind up with Greece as the fourth Gentile kingdom rather than Rome. See *Sequence of Kingdoms*[4.5].

[52] Harrison, *Introduction to the Old Testament*, 1107.

[53] Isaac Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of John* (Cave Junction, OR: Oregon Institute of Science and Medicine, 1991), 10.

54 Similar techniques led to the bogus *Documentary Hypothesis* which still holds sway among liberal academics and which attempts to attribute portions of the Scripture to different authors based to a large degree on the appearance of different names for God within the Pentateuch. "The basic thrust of what is called the Documentary Hypothesis remains the same: the Pentateuch is divisible into at least four basic sources, each of which can be roughly dated to represent different stages in Israel's (thoroughly naturalistic) religious history. . . . The original Documentary Hypothesis suggested a mere four sources behind the Pentateuch: 1. J, or Jahwist, for an early priest (c. 900 BC) who preferred Jahweh as the divine name, and viewed God in somewhat anthropomorphic terms; 2. E, or Elohist, a slightly later priest who preferred Elohim as the divine name, and viewed God as more transcendent; 3. D, or Deuteronomist, the author of Deuteronomy who fabricated that work at the time of Josiah and presented it as an authentic work of Moses (and of course, it was accepted at once as authoritative by the conveniently, 'enormously naive' Josiah [p. 45]); and 4. P, pr Priestly, a rather sour-minded religionist of very late date who combined J, E and D and added his own touches." — James Patrick Holding, *Debunking the Documentary Hypothesis* in *TJ: The In-Depth Journal of Creation*, vol. 19 no. 3 (Answers in Genesis), 37.

55 "There is such a variance of opinion that one suspects that the literary techniques used to section the book are improper, or else why would there be such divergence? For us, the arguments advanced for the division of the book by two or more authors do not seem compelling. We find in both parts (chaps. 1–7; 8–12) no concrete reason for questioning its unity. In both sections there is the same aim and historical background. It is difficult to understand how the Aramaic section could have stood without the Hebrew section, especially Dan 2:1–4a, preceding it. Daniel 7 belongs to the Aramaic section, yet it is clear that its contents belong to the Hebrew following it (cf. 8:1). A division of the chapters is artificial and forced. The Aramaic section is linked with the Hebrew both at the beginning and ending." — Robert I. Vasholz, *Qumran And The Dating Of Daniel* in *Journal of the Evangelical Theological Society*, vol. 21 no. 4 (Evangelical Theological Society, December 1978), 320.

56 Harold Louis Ginsberg, *Daniel, Book of* in Geoffrey Wigoder, ed., *Encyclopedia Judaica CDROM Edition Version 1.0* (Keter Publishing House, Ltd., 1997), s.v. "Critical View."

57 Harrison, *Introduction to the Old Testament*, 1107.

58 Zöckler, "*The Book of the Prophet Daniel*," 17.

59 Collins, "*DANIEL, BOOK OF*," 2:31.

60 Harrison, *Introduction to the Old Testament*, 192-193.

61 Wilson, *Studies in the Book of Daniel*, 149.

62 John C. Whitcomb, *Darius the Mede* (Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1959, 1963), 52,56-57.

63 Anderson, *The Coming Prince*, xxxix.

64 Anderson, *Daniel in the Critic's Den*, 62-63.

65 "Leiman's groundbreaking study of the canon has led many scholars to revise their views about the role of the so-called Synod of Jamnia in the canonization of the Old Testament. He emphasized that the discussions at Jamnia did not close the biblical canon or even canonize 'any books at all.' Discussions about the canon dealt only with books that were already considered part of the canon, such as Ezekiel or Ecclesiastes. Thus, it is not correct to think that the rabbis at Jamnia 'closed' the canon and decided on where to place Daniel. Beckwith has amassed a plethora of evidence to demonstrate that by at least the middle of the second century B.C. Jews recognized all of the Old Testament as authoritative Scripture." — Finley, "*The Book of Daniel in the Canon of Scripture*," 197.

66 Harrison, *Introduction to the Old Testament*, 1122.

67 Anderson, *The Coming Prince*, xi-xli.

68 Anderson, *Daniel in the Critic's Den*, 102-104.

69 Unger, *Unger's Commentary on the Old Testament*, 1604.

2.4 - Date

(Work in progress.)

Chronological indicators[2.8.7] within the book place the events recorded by Daniel between about 604 B.C. (Dan. 1:1) and 536 B.C. (Dan. 10:1). Although portions of the book were likely recorded in conjunction with the events described, the contents of the entire book were probably finished near the end of Daniel's life, around 530 B.C.:

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> If Daniel lived to see the fall of Babylonian under Belshazzar and was then already an old man, and also labored under Darius the Mede for a time and in his own book recorded this activity of his, the most reasonable time to assign for the composition or the completion of his book would be the decennium following the fall of Babylonian—538 B.C. to 528 B.C.[2]

> Probably he [wrote the book] late in his life, which could have been about 530 B.C. or a few years later. Several Persian-derived governmental terms appear in the book. The presence of these words suggests that the book received its final polishing after Persian had become the official language of government. This would have been late in Daniel's life.[3]

For the biblically minded, this date of composition is easily established and on firm ground. This date is also established by the *Authorship*[2.3] and *Language*[2.5] of the book. And for those who are convinced of the deity of Jesus and accept his attestation of Daniel (Mat. 24:15), there is no need to speculate further.

2.4.1 - The Critical View

In this section, I examine the critical hypothesis that the book of Daniel was not written by the biblical Daniel, but instead was composed by *some other author or authors*[2.3.2] near the time of the Maccabean revolt (c. 168-165 B.C.).[4] Here, I focus on issues that are specifically date-related, although it is difficult to untangle them from other issues which are treated elsewhere such as *authorship*[2.3] and the *language*[2.5] of the book.

It is important to understand that the issue of when the book of Daniel was written is critical because the very nature of the Messiah is connected with it. For Jesus staked His character on the truthfulness of whether Daniel was a prophet and whether the book contains *bona fide* prophecy. If Jesus were wrong on these matters, or intentionally misrepresented the truth, then He was not sinless[5] and could not be Who He claimed to be:[6]

> One's understanding of the nature of Jesus Christ depends on the answer to the date of the book. Jesus Christ
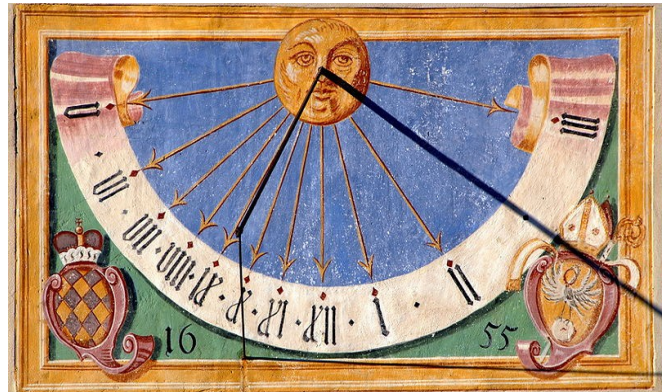
regarded the Book of Daniel as a prophetic preview of future history and indeed of the divine program for a future that still lies ahead (Mat. 24:15–16; Mark 13:14; Luke 21:20). If He is wrong in His interpretation of the book, then He must be less than the omniscient, inerrant God incarnate.[7]

For those like the author who are believers in Christ, this is no small matter. The endorsement of Daniel and his book by Jesus is also one of the key witnesses (indeed, *the* key witness) which settles the matter for those who place their faith in Christ. Many of us will never take the critical hypothesis with seriousness because we already know from fulfilled prophecy that Jesus is the Christ and His endorsement of Daniel will never be overthrown by the critic.[8]

Still, as stated in our *Policy of Inoculation*[2.2.6] it can be helpful to be familiar with the arguments of the critics and to understand why their criticisms are lacking in substance.

2.4.1.1 - The Maccabean Composition Hypothesis

In our discussion of *The Nature of the Attacks*[2.2.4.1] upon the book of Daniel, one of the earliest figures who alleged that Daniel was not written by the biblical Daniel was the philosopher Porphyry:

> Quite apart from the historicity of the figure of Daniel, the authenticity of the book had already been questioned by the 3d century Neoplatonist philosopher Porphyry. We are informed by Jerome that: "Porphyry wrote his twelfth book against the prophecy of Daniel, denying that it was composed by the person to whom it is ascribed in its title, but rather by some individual living in Judaea at the time of that Antiochus who was surnamed Epiphanes; he further alleged that 'Daniel' did not foretell the future so much as he related the past, and lastly that whatever he spoke of up till the time of Antiochus contained authentic history, whereas anything he may have conjectured beyond that point was false, inasmuch as he would not have foreknown the future." Porphyry's insight was resisted for well over a millennium, but **its validity has been widely acknowledged by modern critics**, beginning in the 18th century (see Koch 1980: 186–87). **Daniel refers to no events later than the time of Epiphanes, and evidently expected the end of history shortly thereafter**. [emphasis added][9]

See *The Nature of the Attacks*[2.2.4.1] for background on the rationalistic naturalism that lies behind the views of Porphyry and the modern critics who have been convinced by his line of argument. In the above quotation, you'll notice a typical confusion of the modern critics: the inability to understand the large-scale prophetic framework which spans the entire Scriptures. In asserting that Daniel expected the end of history shortly after the time of Antiochus IV Epiphanes, the critic either ignores or is unable to see the common characteristic of predictive prophecy which often combines in a *near-future* and related *far-future* view.[10] This explains why the "abomination of desolation" (Dan. 9:27; 11:31; 12:11) can refer to an event in the life of Antiochus which was fulfilled over a hundred years before the birth of Jesus, yet Jesus still referred to Daniel's passages as also relating to an event future to His day, " 'Therefore when you see the "abomination of desolation," spoken of by Daniel the prophet, standing in the holy place' (whoever reads, let him understand), 'then let those who are in Judea flee to the mountains' " (Matthew 24:15-16). The critic misses this dual reference so common in prophecy and, as we'll see, attributes any lack of fulfillment in the life of Antiochus to error on the part of the writer of Daniel.

Although Porphyry may have started the ball rolling, it is instructive to see that his theory gained relatively little traction until it was revived during the Enlightenment.[11] Porphyry's ideas fit well with those who sought to dismiss the supernatural or miraculous of history as superstitious fables because of their belief that there is no reality beyond that which man can rationally investigate and measure.

The critics deny that Daniel was the author of the book, contending that it was written after-the-fact so that its prophetic

content can be explained away as a description of historical events that had already transpired. This is especially the case for the detailed predictions made in chapters 11 and 12:

> The wars between the Ptolemies of Egypt and the Seleucids of Syria as depicted in the final two chapters of the book were introduced by means of a revelation to Daniel in chapter 10. These accounts have been commonly held by critics of orthodoxy as being too precise in their prediction of events to belong to the area of prophecy in the sense of foretelling.[12]

> Because of the detailed nature of apocalyptic timetables, the dating of at least the last chapters of Daniel can be established precisely. Scholars consider the predictions in this book, as in other apocalypses, to be prophecies after the fact, purportedly written own centuries earlier and kept secret in order to give credence to other predictions about the end of history. . . . The predictions are detailed and accurate until the end of the Maccabean revolt in 164. At that point, however, they veer dramatically from what we know of the actions of the Seleucid king . . . and scholars assume that the author lived and wrote at the precise time when the predictions become inaccurate.[13]

Not only do the critics deny the possibility of true prophetic prediction, in some cases they add insult to injury by maintaining that the truthfulness of the book (its authorship, date of composition, and content) is not connected with its value to the Christian faith—though believed to be riddled with errors it somehow still retains its spiritual power and authority.[14]

Predictably, the critics typically establish the date of the material in the book by *a priori* assuming that prophecy is not possible. Therefore, where the book contains descriptive passages which accurately match historical events, those passages must have been written after the events they describe.

> It is above all the close correspondence of Daniel 11 to events in the life of Antiochus IV that convinces scholars that these are *vaticinia ex eventu*. As Baldwin notes: "Though several arguments are adduced with the intention of giving cumulative force to a second-century date, there is basically one reason for the tenaciously-held opinion, and that is the content of chapter 11." Numerous studies have underscored the close parallels between Daniel and the actual events. The divergence of vv 36–45 from the known history of Antiochus simply proves to liberal scholars that the author was ignorant of the death of Antiochus, which took place in Persia in 164 rather than in Palestine. Scholars believe that they can pinpoint the exact date of Daniel's composition from these verses.[15]

Here we see that not all the prophetic content in the book can conveniently be dealt with by moving the composition of the book later in history because some of its predictions remain outstanding and await future events in God's timetable. The critics generally deal with this problem by claiming these unfulfilled predictions were of Antiochus IV Epiphanes, but did not come true.

Another problem for the critic is the nearly universal identification of the first four kingdoms of chapters 2 and 7 (see *Sequence of Kingdoms*[4.5]) as Babylon, Medo-Persia, Greece, and Rome. The problem here is that at the time of Antiochus IV Epiphanes (c. 165 B.C.), Rome was not the major influence in Palestine that Daniel's predictions describe."Rome . . . not being in Daniel's time known beyond the precincts of Italy, or rather of Latium . . ."[16] It was only after Pompey made Judea tributary to Rome in 63 B.C. that Daniel's predictions concerning Rome began to come to fruition. Therefore, some method must be found to dismiss the prophecies concerning Rome since the critics are unable to push the date of Daniel out that far. This complication is generally dispatched by ignoring the Scriptural evidence for viewing the Medo-Persian Empire as a single kingdom (Est. 1:3, 14, 18-19; Est. 10:2; Dan. 5:28; 6:8, 12, 15; 7:5; 8:20) and taking the first four kingdoms as Babylon, the Medes, Persia, and then Greece—culminating with the break up of

Greece and the events of the Seleucids and Ptolemies down to Antiochus IV Epiphanes. But this ignores the evidence within the book itself:

> If then one is to pay any attention to the testimony of the text itself, it must be conceded that Daniel regards the second empire as Medo-Persian, with the Persians predominating over the Medes, rather than as Median alone. This being the case, the third empire has to be the Greek Empire, and the fourth power can only be that of Rome. Again, one is faced with conclusive internal evidence from the text that the author of Daniel predicted the overthrow of the Greek Empire by the Roman at least one hundred years (even on the assumption of the Maccabean date) before it took place. Thus it turns out that the entire effort to explain the predictive elements in Daniel as prophecy after the event ends up in failure.[17]

> If, then, the fourth empire of chapter 2, as corroborated by the other symbolic representations of chapter 7, clearly pointed forward to the establishment of the Roman empire, it can only follow that we are dealing here with genuine predictive prophecy and not a mere *vaticinium ex eventu*. According to the Maccabean Date Theory, Daniel was composed between 168 and 165 B.C., whereas the Roman empire did not commence (for the Jews at least) until 63 B.C., when Pompey the Great took over that part of the Near East which included Palestine. To be sure, Hannibal had already been defeated by Scipio at Zama in 202 B.C., and Antiochus III had been crushed at Magnesia in 190, but the Romans had still not advanced beyond the limits of Europe by 165, except to establish a vassal kingdom in Asia Minor and a protectorate over Egypt. But certainly, as things stood in 165 B.C., no human being could have predicted with any assurance that the Hellenic monarchies of the Near East would be engulfed by the new power which had arisen in the West. No man then living could have foreseen that this Italian republic would have exerted a sway more ruthless and widespread than any empire that had ever preceded it. This one circumstance alone, then, that Daniel predicts the Roman empire, is sufficient to overthrow the entire Maccabean Date Hypothesis (which of course was an attempt to explain away the supernatural element of prediction and fulfillment).[18]

Besides the "Roman Empire problem" there is also the problem of the *seventy weeks*[4.6] which most understand as predicting the first coming of Christ—which is even later than the ascendancy of Rome:

> But no critic has ever dared to suggest a date for the Book of Daniel as late as the birth of our Lord. Yet Daniel's prophecy of the Seventy Weeks predicts to the very day Christ's appearance as the "Prince" of Israel. Therefore, when the critics have done their worst, no matter where they place the date of the book, the greatest time-prophecy of the Bible is left untouched. And on this prophecy the whole case of the critics goes to pieces. For if even so much as *one* predictive prophecy is established, there remains no valid a priori reason for denying the others.[19]

Yet the critics never seem to be without a work-around. They generally address this problem by adopting a non-Messianic interpretation of the words of Gabriel in Daniel 9:24-27 and once again assert fulfillment in the Maccabean age. (See *Seventy Sevens*[4.6] for some of the different ways this prophetic passage has been interpreted.)

Even if one overlooks the above problems, there is still the question why a pseudonymous author would write the book of Daniel during the times of the Maccabean revolt purporting to document events of a much earlier era? What purpose would it serve? The critic offers the answer that it was meant primarily to motivate his countrymen during the dangers of the Maccabean times, but this is shown to be unconvincing:

> There is a theological and psychological flaw in the notion that a piece of known and obvious fiction is well suited to inspire readers to be faithful to death. According to the second-century dating theory this is not merely a possible effect but the actual function of the book. But this is asking people to trust in the power, knowledge and wisdom of God when in fact the evidence for these attributes was a figment of the writer's imagination, not the actual revelation and activity of God.[20]

Would Jews who were dying for their God-given faith and their God-given Scriptures have looked for encouragement to fictional characters and events in a pseudograph? The truth of the matter is that nothing but *well-known* material and material that was *believed to be infallibly true* and *inspired of God* could have kindled their spirits in the midst of that supreme hour of national crisis.[21]

If the work is actually a retrojection from Maccabean times, as has been claimed by many critics, it is not easy to see how the beleaguered Jews could have been encouraged by a narration of past history made to look like prophecy, as in ch 8 and 11. Furthermore, since some of the apocalyptic sections were apparently beyond even the understanding of Daniel himself, it is hard to imagine that Maccabean Jews would have had any greater degree of insight or enlightenment, and consequent encouragement, since so many of the allusions are so cryptic as to defy precise explanation or identification, particularly in 11:30–45.[22]

2.4.1.2 - Placement Among The Writings

In English Bibles, we find the book of Daniel listed among the books of the major prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel). It acquired this position from the influence of the Latin *Vulgate*[5.2.60] which, in turn, was influenced by the *Septuagint*[5.2.54].[24]

Yet among the Hebrew arrangement of the OT, the book of Daniel is not placed among the prophets. As discussed in our treatment of the *Authorship*[2.3] of the book, the Hebrew Scriptures are grouped into three categories: the Law (*Torah*), the Prophets (*Nebiim*) and the Writings (*Ketubim*). The book of Daniel is placed among the Writings (*Ketubim*).[25] The critics often refer to the book's placement among the Writings rather than the Prophets as if this fact erodes the authority of the book or indicates a late date of composition.

The Hebrew Tanach

Although we shall see that the placement of Daniel among the Writings does nothing to undermine its authority or indicate a late date of composition, it is interesting to note that there is some early evidence that among the Hebrews the book of Daniel was at one time placed among the prophets. In the earliest papyri of the Septuagint, Daniel is placed among the prophetic books.[26] Josephus also provides evidence that at an early date Daniel must have been placed among the prophets (see *Writings of Josephus*[2.4.1.4.3] below). But, by the time of the *Babylonian Talmud*, Daniel is placed (along with another very prophetic book: *Lamentations*) among the Writings.[27]

23

In our treatment of the *Authorship*[2.3] of the book of Daniel, I discussed the unique nature of Daniel's prophetic ministry, especially that he never uses the typical prophetic phrase, "Thus says the Lord . . ." This is because he did not occupy the typical role of a prophet of Israel nor did he give prophetic messages in a public forum. Thus, while the book of Daniel contains prophecy given through Daniel, he himself did not have the prophet's mantle. His role was mainly that of a statesmen. This in itself would seem to be a ready explanation for why the Book Daniel wound up among the Writings in the Hebrew Scriptures.

> The third division of the canon is composed of works written by men who were inspired of God and yet did not themselves occupy the office of prophet. In ancient Israel the prophet was primarily a mediator between God and the nation, speaking to the people on behalf of God. He was in effect a spokesman for the Lord. Daniel did not occupy such a position, since his training prepared him for service as a statesman at a heathen court, a capacity in which he served throughout his long life. While, however, he did not occupy the technical office of a prophet of Israel, his

outlook manifested many elements consistent with the highest aspirations of normative prophecy; and for that reason the NT speaks of him as a prophet (cf. Mt. 24:15). Quite clearly, then, the book belongs properly in the third division of the Hebrew canon.[28]

Keil mentions another reason why the book may not have been placed among the prophets. He suggests the possibility that since Daniel did not occupy the public office of a prophet and since his book makes dire predictions indicating a period of oppression extending beyond the Babylonian Captivity, there may have been a reluctance to place it among the other prophetic books.[29] It has also been suggested that the book may have been placed among the Writings rather than the Prophets because of its apologetic value in pointing toward Jesus as the fulfillment of the predicted Messiah, especially chapters 7 (the Son of Man) and 9 (the Messianic interpretation of the *Seventy Sevens*[4.6]).

> No one can know for certain why the Jews placed Daniel's book in the Writings rather than the Prophets. Wills suggests that it was because of debates between Jewish rabbis and Christian theologians. The Christians in the early church saw Christ and the Resurrection predicted in Daniel; so the rabbis distanced the book from the Prophets. "The Rabbis denied that Daniel was predicting events after the Maccabean revolt, and especially not the end of time, and assigned him a role as seer, not prophet (*b. Meg.* 3a; *b. Sanh.* 94a)."[30]

> Daniel was evidently considered a prophet at Qumran and elsewhere in early Judaism . . . but because prefigurations of Christ and Christian resurrection were seen in Daniel by the early church, the rabbinic tradition hesitated to embrace the visions of Daniel. The Rabbis denied that Daniel was predicting events after the Maccabean revolt, and especially not the end of time, and assigned him a role as seer, not prophet (*b. Meg.* 3a, b. Sanh. 94a).[31]

Price suggests a further reason why Daniel may have been relocated from the prophetic writings:

> Why, then, did the later rabbis exclude Daniel from the prophetic corpus? . . . The use and influence of Daniel as predictive prophecy led the rabbis to regard Daniel as a dangerous book since the application of an apocalyptic timetable to contemporary events had brought both disappointment and decline to the nation, By separating it from classical prophecy and grouping it with other narratives of the Exile (e.g., Esther and Ezra), it was removed from exerting a paradigmatic influence on the prophetic corpus. Once it was incorporated among the heroes of the Exile, the accent of the book was shifted from prophecy to pedagogy.[32]

Whatever the case may be, there is nothing about the book's placement among the Writings which would limit its authority or indicate a late date of composition. First, it is not accurate to view the collection of the Prophets as containing nothing but prophecy and the collection of Writings as omitting the same. The Writings contain some highly revered prophetic passages (e.g., portions of the Psalms).[33] Second, the Writings contain material of great antiquity such as the Book of Job and the Davidic psalms.[34] Therefore, Daniel's position among the Writings does not infer a late date of composition. Third, we must not forget that the Writings contain essential and authoritative works that were accepted into the Hebrew canon whereas other spurious works were properly rejected. Thus, no matter where Daniel's book is found there, it is still recognized as an inspired portion of the Hebrew canon.

2.4.1.3 - The Book of Ecclesiasticus

The *apocryphal*[5.2.3] *Book of Ecclesiasticus*[35], also known as the *Book of Sirach* or *The Wisdom of Jesus the Son of Sirach*, contains a lengthy passage within which a number of biblical notables are mentioned. From a translation of the Greek text of Ecclesiasticus we find:

> 1. The remembrance of **Josias** is like the composition of the perfume, Prepared by the labor of the apothecary; It is sweet as honey in every mouth, And as music at a banquet of wine. 2. He was prospered in the conversion of the

people, And took away the abominations of transgression. 3 He directed his heart unto the Lord; In the time of transgressors he maintained godliness. 4. All, except **David** and **Ezekias** and **Josias**, went widely astray, For they forsook the law of the Most High; The kings of Judah disappeared; 5. For they delivered up their power unto others, And their glory to a foreign nation. 6. They burnt the chosen city of the sanctuary, And made her streets desolate, according to the prophecy of **Jeremias**; 7. For they treated him ill, And he was sanctified as a prophet in the womb: That he might root out, and afflict, and destroy; That in like manner he might build and plant. 8. **Ezekiel** saw the glorious vision, Which he showed him upon the chariot of the cherubim; 9. For he made mention of the enemy in rain, And did good unto them that went aright. He comforted also **Jacob**, And delivered them by an assured hope. 10. And the **twelve prophets**, Let their bones revive again from their grave. 11. How shall we magnify **Zorobabel**? He also was as a signet on the right hand; 12. So was **Jesus** son of **Josedec**, Who in their time built the house, And set up the holy temple to the Lord, Which was prepared for everlasting glory. 13. And great is the memory of **Neemias**, Who raised up for us the walls that were fallen, And set up gates with bolts, And raised up our dwellings. 14. Upon the earth was not one created like **Enoch**; For he was taken up from the earth. 15. Neither was there a man born like unto **Joseph**, A governor of his brethren, a stay of the people; And they cared for his bones. 16. **Sem** and **Seth** were in great honor among men; And **Adam** was above every living thing in the creation. [emphasis added][36]

The critics point to this passage as evidence that the book of Daniel did not exist or was unknown at the time the author of Ecclesiasticus, Jesus Ben Sira, wrote. Since this passage mentions a number of contemporaries of Daniel (e.g., *Josiah*[5.2.31], Ezekiel, Jeremiah, Nehemiah) but not Daniel, they conclude that the historical Daniel was unknown by Ben Sira or else he would have surely been mentioned.

While such an argument from silence may sound reasonable at first blush, more careful thought shows it to be wanting. First, the passage covers a large span of time, from Adam down past the Babylonian Captivity, but explicitly mentions *only 16 names.*[37] Dozens of other notables fail to appear in the list (e.g., Moses, Joshua, Solomon, Samuel, Sampson). Thus, the list functions much like the "Hall of Faith" passage in the book of Hebrews (Heb. 11). The author mentioned representatives from among a much larger population. A population which practicality precluded from listing ("And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets . . ." (Hebrews 11:32)). Thus, the passage should not be used as a proof text for who was known or considered notable by Ben Sira.[38] Second, concerning Daniel's contemporaries, the notable Ezra is also missing from the list.[39] Yet Ezra's omission hasn't lead the critics to conclude that Ezra or his book were unknown.[40]

Third, this is an argument from silence and arguments from silence are notoriously unreliable.[41]

Some have observed that Job is also missing from those listed by Ben Sira, but this was evidently based on the faulty Greek version of Ecclesiasticus which apparently rendered 49:9 incorrectly. When a Hebrew version of Ecclesiasticus was discovered, it showed that Job was in fact listed.[42]

The discovery of the Hebrew version of Ecclesiasticus also provided a more faithful rendering of the book which allowed scholars to recognize its literary dependency upon the book of Daniel.[43] Thus, Ecclesiasticus may actually provide evidence in favor of the existence of the book of Daniel at an earlier date. C. C. Torrey and Solomon Schechter note a strong literary dependence between Ecclesiasticus and Daniel involving the following passages: (1) Sir. 36:8 (Greek, 33:8 Hebrew) cf. Dan. 8:19; 11:27, 35; (2) Sir. 3:30 cf. Dan. 4:24; (3) Sir. 36:17 cf. Dan. 9:17.[44] "These three verses in Ben Sira have clear parallels in Daniel. One could argue that the parallels are coincidental. However, these parallels are of the same type as those in Ben Sira that allude to other OT books. To deny that these are parallels to Daniel, one would have to deny practically every reference to other OT books as well. Since scholars generally view those other parallels as Ben

Sira's deliberate use of the OT, that approach is precluded."[45] Furthermore, the Aramaic of Daniel is found to be earlier than that of the DSS which are of the same period as Ecclesiasticus, "With its early variety of Aramaic, Daniel is certainly earlier than the Aramaic found in the Dead Sea Scrolls. For these reasons, no one today should assert that Daniel is dependent on Ben Sira: the early Aramaic in Daniel precludes such a possibility."[46]

2.4.1.4 - Early Testimony to Daniel

In this section I discuss other writings which were composed before or near the time of the Maccabean era which provide evidence that the book of Daniel was written earlier than the date proposed by the skeptics.

2.4.1.4.1 - Scripture

Our first witness to an early date for Daniel are the Scriptures themselves. For those who accept the Bible as the inspired, inerrant Word of God, this is the most important witness and settles the argument. But in the view of the critics, this is the *least important* witness since their view of Scripture is so low that they generally do not permit the OT to be used as evidence unless corroborated by some external means.

In the NT, the chief witness to the reliability of Daniel is the reference made by Jesus in the gospels to "Daniel the Prophet" and the "abomination of desolation" (Mat. 24:15; Mark 13:14). We may add to this the many references throughout the NT to the contents of Daniel (see *New Testament Use of Daniel*[4.4]). These references indicate: (1) Daniel was considered to be authoritative and understood to be written in the era of the Babylonian Captivity; (2) many of Daniel's prophecies have fulfillment beyond the times of the NT (well beyond the era of the Maccabees).

In the OT, Ezekiel, writing in the sixth-century, refers to Daniel on three separate occasions (Eze. 14:14, 20; 28:3).[47] Especially significant is Ezekiel's use of the name "Daniel" without further qualification. This is akin to the NT use of the name "John" without qualification (in distinction to "John *the Baptist*") to indicate the well-known personality of John the Apostle. Any unbiased reader of the OT will immediately (and correctly) assume that Ezekiel, who's ministry overlapped that of Daniel, had the biblical Daniel in mind. Predictably, the critics reject this evidence from Ezekiel. See *Ezekiel Mentioned a Different Daniel?*[2.3.2.1.1.1]

Scripture records another evidence for the sixth-century existence of the Biblical Daniel: the use of his name by two post-exilic Jews. This implies Daniel was a well-known historic figure of his time.[48]

Cave of Qumran

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2.4.1.4.2 - The Dead Sea Scrolls

Not so many years ago, one could visit any major bookstore and find books in the religious section with various sensational titles alluding to a "*Dead Sea Scrolls*[5.2.17] Cover-up" implying that once the evidence from Qumran was fully published, Christianity would be shown to be a fabrication of the early Church.[50] These claims were shown to be sensationalism because as more material from the Dead Sea Scrolls [hereafter DSS] was published it revealed just the opposite: significant and early evidence of the reliability of the Hebrew Scriptures upon which our OT is

based.

Prior to finding the texts of the DSS, our earliest manuscript evidence to the OT was the Hebrew Masoretic Text (hereafter MT) from about 1000 A.D. With the material from Qumran, the manuscript evidence was pushed back by over 1,000 years to about 150 B.C. Although there is much material among the DSS of interest to students of the Bible, in this section I focus on material related to the book of Daniel and its implications regarding the authority of Daniel and its date of composition.

2.4.1.4.2.1 - Reliability of Daniel

Among the finds at Qumran are fragments of every chapter of the book of Daniel except one.[51] A comparison of these fragments from the DSS with the MT underlying our modern Bibles demonstrates that the MT has been carefully preserved.[52] Thus, the text that was handed down to us through a period spanning about 1,100 years is remarkably reliable.

2.4.1.4.2.2 - Daniel Predates Maccabean Revolt

Evidence from the DSS upholds what conservative scholars have said all-along: that Daniel could not have been written as late as the Maccabean hypothesis held by the critics. Among the finds at Qumran were fragments from cave 4 (4QDan^c) which are considered to be the earliest witness to the Hebrew text of Daniel. These fragments have been dated to the "late second century B.C." which implies at least a pre-second century date for the book's origin.

> The oldest manuscript of Daniel by far is 4QDan^c, which Cross dated in 1961 to the "late second century BC" (Cross 1961:43) . . . do the early dates of the fragments from Cave 4 leave enough room for the developments, editorial and redactional as well as others, that are so often proposed (e.g., Koch 1986:20–24)? The verdict seems to be negative, and an earlier date for Daniel than the second century is unavoidable . . . Inasmuch as Daniel was already canonical at Qumran at about 100 BC, how could it have become so quickly canonical if it had just been produced a mere half century before? While we do not know exactly how long it took for books to become canonical, it may be surmised that insofar as Daniel was reckoned to belong to the canonical books, it had a longer existence than a mere five decades, as the Maccabean dating hypothesis suggests.[53]

This evidence alone undermines the Maccabean hypothesis. But there's more.

Some of the Daniel fragments are paleographically[54] related to the large Isaiah manuscript (1QIsa^a) which implies that the autograph of Daniel must have been written several centuries in advance of the time of the Maccabees.[55] Similar finds have caused scholars to reject a Maccabean origin theory for portions of the Psalms and recognize their origin during the Persian period.

The DSS finds also included a Targum (early commentary) on the Book of Job (11QtgJob). This Targum provides paleographic evidence regarding the form of written Aramaic in the late third or early second century B.C. A comparison of the Aramaic of Daniel to that of the Targum on Job indicates that Daniel's Aramaic predates the Targum providing yet more evidence that Daniel was written before Maccabean times.[56]

See *Language*[2.5].

2.4.1.4.2.3 - Popularity of Daniel at Qumran

Most people recognize that it takes time to gain a reputation, especially by way of written material after one is dead. If Daniel were written during the Maccabean era, almost at the time of the early material from Qumran, it would be unusual

to find his book widely used at Qumran. Yet the DSS evidence shows just the opposite: that the book of Daniel was evidently popular at Qumran. The popularity of the book of Daniel at Qumran is shown in the significant number of separate manuscripts (8) found among the DSS.

> It is a highly surprising phenomenon that no fewer than eight manuscripts of Daniel have been identified among the materials discovered in three of the 11 caves of Qumran. In order to appreciate the significance of this fact, we need to compare it with the manuscript finds of other Biblical books from the same caves. To my knowledge, the most recent listing of published materials from the Dead Sea scrolls appeared in 1977. The listing speaks of 13 fragments of scrolls from the Psalms; nine from Exodus; eight from Deuteronomy; five from Leviticus; four each from Genesis and Isaiah (Fitzmyer 1977:11–39); and no fewer than eight scrolls representing Daniel. . . . It seems very difficult to perceive that one single desert community should have preserved such a significant number of Daniel manuscripts if this book had really been produced at so late a date. The large number of manuscripts in this community can be much better explained if one accepts an earlier origin of Daniel than the one proposed by the Maccabean hypothesis of historical-critical scholarship, which dates it to the second century BC.[57]

The number of copies of Daniel is even more significant when we remember that this was a time in history which knew nothing of the printing press or photocopy machine. Thus, extra copies of manuscripts had to be laboriously hand-copied—a significant barrier to the proliferation of manuscripts. Despite the effort required, Daniel was very popular.[58]

Not only was the book of Daniel popular at Qumran, there is also evidence that he was considered a prophet, "It is incontestably clear that the people of Qumran regarded Daniel as a prophet. In 4Q174 2:3 we read . . . '[whi]ch is written in the book of Daniel the prophet.' The passage, called a *florilegium* by J. M. Allegro, contains a quotation of Dan 11:32 and 12:10."[59] This may provide further evidence that the book itself was originally considered to be among the Prophets rather than the Writings.[60]

2.4.1.4.2.4 - Bias of the Critics

So what do the critics do with the formidable evidence from the DSS which invalidates the Maccabean hypothesis? They remain largely blind to it and continue to hang on to their untenable theory!

> **Was the book of Daniel quoted or referred to in other writings at Qumran? Since Daniel was not written until about 165 BCE, it would be surprising to find it used in this way—yet that is precisely the case.** 11QMelchizedek, for example, refers to the "Anointed of the Spirit, of whom Daniel spoke" (Dan. 9:25-26). The quotation of Daniel 12:10 as from the "book of Daniel the Prophet" in the *Florilegium*, referred to above, is significant for three reasons: (1) It proves that by about 25 BCE Daniel was already being quoted as Scripture. (2) It shows that the author(s) of the *Florilegium* knew Daniel as a complete book. They were not simply using traditions about Daniel that may have been circulating before the book was written. (3) It suggests that at Qumran Daniel was included among the Prophets and not among the Writings. . . Several other manuscripts—all written in Aramaic—also mention Daniel or events associated with his book. These are the *Prayer of Nabonidus*, two pseudo-Daniel documents, the *Daniel Apocryphon* (or *Son of God* text), 4QDaniel Sussana(?), 4QFour Kingdoms, and pap4QApocalypse. [emphasis added][61]

Although led to express their surprise about where the evidence points, they remain so committed to the "uncontestable fact" of liberal critical scholarship that Daniel was composed in the Maccabean era that they are unable to admit any contrary evidence. Worse than this, they seem inconsistent in their handling of the evidence, refusing to repudiate the Maccabean date for Daniel but doing so for other writings for which the DSS offer similar early evidence (e.g., the Persian date for the Psalms mentioned above). Clearly, there is a lot at stake—reputations, publications, and theories that would fall to the ground if Daniel were accepted as having been written early:

This evidence demonstrates the popularity of Daniel with the Qumran Covenanteers. One Dead Sea scroll cannot be dated later than 120 B.C. on the basis of its paleography. . . . Equivalent manuscript finds at Qumran of other books where the issue of predictive prophecy is not in question have led scholars to repudiate a Maccabean date for their compositions. . . . **But critical scholars have refused to draw the same conclusion in the case of Daniel even though the evidence is identical**. [emphasis added][62]

Realistically, **it is unlikely that the authors of new introductions to the OT will immediately accept these arguments. There is simply too much at stake**. Evangelical scholars have long complained that the same Qumran evidence that has been allowed to push back the dating of the Psalms, Ecclesiastes, and Chronicles exists for Daniel, but because of the issue of predictive prophecy, equivalent manuscript finds have not been allowed to do the same thing for Daniel. [emphasis added][63]

2.4.1.4.3 - Writings of Josephus

The writings of Josephus, the first century A.D. Jewish historian, provide a number of interesting pieces of evidence concerning early views of the book of Daniel.

First, Josephus describes the Hebrew Scriptures in such a way that it appears that in his day the book of Daniel was considered to be among the Prophets:

The eminent Jewish historian, Flavius Josephus (ca. A.D. 100) clearly indicates that in his day the Book of Daniel was included among the Prophets, rather than with the third division of the Hebrew canon. Josephus observed that the Hebrew Scriptures contain twenty-two books (in contrast to the Masoretic text, which numbers them as thirty-nine), of which five contain the Torah (i.e., the Pentateuch), four "comprise hymns to God and practical precepts to men" (i.e., Job, Psalms, Proverbs, Ecclesiastes), and thirteen are books of the Prophets.[Josephus *Contra Apionem* 1.8.] The only possible inference to draw from this category is that Daniel, as late as the first century A.D., was included among the Prophets, not among the Kethubim. . . . The thirteen books of the Prophets must have been Joshua, Judges-Ruth, Samuel, Kings, Chronicles, Ezra-Nehemiah, Esther, Isaiah, Jeremiah-Lamentations, Ezekiel, Daniel, the Twelve Minor Prophets, and Canticles. From this it is perfectly evident that the peculiar division of the Masoretic text was a later arrangement, and therefore is of no evidential value whatever as to the possible date for the composition of the Book of Daniel.[65]

Josephus

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Second, Josephus held that Daniel was the author of the work and that it was in completed form by 332 B.C. when Alexander the Great arrived in Jerusalem. Josephus relates how the prophecy of Daniel regarding the rise of the Greek Empire was shown to Alexander.[66] This resulted in Alexander extending favor to the Jews. Some question the historical validity of this event related by Josephus, but even if the story itself were inaccurate, "Alexander favored the Jews, and Josephus' statement gives an explanation of the fact; at least it shows that the Jews in Josephus' days believed that Daniel was extant in Alexander's days, long before the Maccabees."[67]
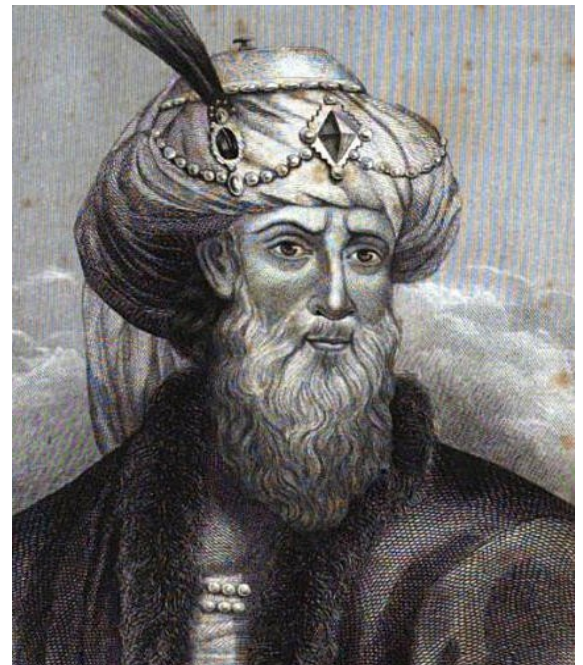
Elsewhere, Josephus interprets the actions of Antiochus IV Epiphanes as being the fulfillment of prophecies made by Daniel in the *sixth century B.C.*:

> For so it was, that the temple was made desolate by Antiochus, and so continued for three years. . . . And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some time].[68]

Josephus, a historian living much closer to the Maccabean era than any of Daniel's critics, knows nothing of a Maccabean origin for Daniel or any alternative author than the biblical Daniel.

2.4.1.4.4 - The Septuagint

As we've seen in our discussion of the *Authorship*[2.3] of Daniel, the critics believe that most of the predictions in Daniel described events from the time of Antiochus IV Epiphanes. Even then, they ascribe errors to the author based on some of the after-the-fact "predictions" which were not fulfilled in Antiochus. They also ascribe error to the prophecy of the *Seventy Sevens*[4.6] because they believe it heralded the arrival of the Messiah shortly after the events related to Antiochus. Thus, in their eyes, the book is soundly discredited.

Yet neither the Qumran scribes (see above) nor the translators of the Septuagint, the Greek version of the OT, had this same view of Daniel. Again, living much closer to the events in view, the translators of the Septuagint understood Daniel to contain *bona fide* prediction and accepted the book as an authoritative portion of the Hebrew Scriptures which they dutifully translated into Greek.

> The Septuagint translators and Qumran scribes lived only decades after Daniel was supposedly written, and they considered Daniel canonical. Yet Antiochus had come and gone, and the messianic age had not arrived. The book's pronouncements were proven to be fallacious. These Jewish scholars were certainly acquainted with Deu. 18:22: "If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously." If Daniel had predicted the arrival of the messianic age immediately after Antiochus's death, the book would have been thoroughly discredited in the eyes of Jewish believers. It would never have found its way into the canon but would have suffered the same fate as the other pseudoprophetic books of that period.[69]

Within 30 years of the time that the critics allege Daniel was written, the grandson of Ben Sira, when writing the prologue to Ecclesiasticus made mention of the "law and the prophets and the rest of the Bible," referring to the Septuagint. According to the critical view, Daniel would have had to be written, recognized as canonical, taken to Alexandria, Egypt and then translated into Greek all within this short period of time. Adding to the unlikelihood of this scenario is the fact that four of the Persian "loan words" found within Daniel were mistranslated by the translators of the Septuagint which implies that enough time had elapsed between the writing of Daniel and its translation for the Septuagint that the meanings of the words had been lost to the Hebrews.[70]

These are significant pieces of evidence that the book of Daniel could not have been written as late as the critics claim.

2.4.1.4.5 - The Book of First Maccabees

The Book of First Maccabees, which contains a reliable historical account of the events surrounding the Maccabean Revolt, makes mention of events from the book of Daniel:

> Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph in the

time of his distress kept the commandment and was made lord of Egypt. Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood. Jesus for fulfilling the word was made a judge in Israel. Caleb for bearing witness before the congregation received the heritage of the land. David for being merciful possessed the throne of an everlasting kingdom. Elias for being zealous and fervent for the law was taken up into heaven. **Ananias, Azarias, and Misael, by believing were saved out of the flame. Daniel for his innocency was delivered from the mouth of lions**. (1 Mac. 2:51-60) [emphasis added][71]

Elswhere, First Maccabees refers to Daniel by representing the events of Antiochus as being a fulfillment of Daniel's predicted "abomination of desolation" (Dan. 12:11 cf. Dan. 11:31):

Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation (Βδέλυγμα ἐρημώσεως [*Bdelygma erēmōseōs*]) upon the altar, and builded idol altars throughout the cities of Juda on every side; And burnt incense at the doors of their houses, and in the streets. (1 Mac. 1:54-55)[72]

First Maccabees could have been written anytime after the events it records, but most likely near 166 B.C.[73] and no later than 100 B.C.[74] But this is almost the same time period in which the critics say Daniel was written:

First Maccabees cites history from the book of Daniel in such a way as to give indication that it occurred in the distant past. Since this apocryphal book is considered relatively good historical material by both liberals and conservatives (in spite of its non-canonical status), a late date for Daniel would entail a major criticism of one of the mainstay historical works for the Maccabean period.[75]

Again, we see the same pattern: a work which was written near the time of the Maccabees which draws upon an earlier Daniel which has already been accepted as authoritative and is taken at face value as a legitimate account of the Babylonian era.

Although written at a considerably later date and sharing in common with First Maccabees only the name "Maccabees,"[76] the Third Book of Maccabees[77] (6:6-8) also makes reference to Daniel.[78] This provides little in the way of evidence concerning the early date of Daniel since it could have been written considerably later than the Maccabean era.

2.4.1.4.6 - The Book of Baruch

The Book of Baruch is an apocryphal writing which is dated as early as the fourth century before Christ[79] and as late as 60 B.C.[80]

Baruch 1:10-12 makes mention of Belshazzar, the last king of Babylon whose infamous party is recorded in Daniel 5:

And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; And pray for the life of Nabuchodonosor king of Babylon, and for the life of **Balthasar his son**, that their days may be upon earth as the days of heaven: And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of **Balthasar his son**, and we shall serve them many days, and find favour in their sight. [emphasis added][81]

The name *Balthasar* mentioned in Baruch is equivalent to the Vulgate's translation of Belshazzar by *Balthasar*[82] which reflects the name found in the Septuagint (*Theodotion*[5.2.57]) as βαλτασαρ [*baltasar*][83]—the Greek equivalent of the Hebrew name בֵּלְשַׁאצַּר [*bēlšaṣṣar*] found in the MT.[84]

Since no other historic writings of that period mention Belshazzar, the question arises as to how the author of Baruch knew of him? As was mentioned when discussing *The Nature of the Attacks*[2.2.4.1], for many years the book of Daniel was the *only* writing known that made mention of Belshazzar. This was assumed to be an error by the critics until Belshazzar's existence was uncovered by archaeology. It seems most likely the writer of Baruch was familiar with Daniel from which he derived the knowledge of Belshazzar.[85] This means that Daniel must have predated Baruch by a significant period of time and could not have been written in the Maccabean era.

2.4.1.4.7 - The Book of Enoch

The *pseudepigraphal*[5.2.51] work 1 Enoch contains a passage which appears to be drawn from Daniel:

> And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face by reason of the magnificence and glory and no flesh could behold Him. (1 Enoch 14:18-22)[86]

The related passage in Daniel as as follows:

> As I watched, thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire. A stream of fire issued and flowed out from his presence. A thousand thousands served him, and ten thousand times ten thousand stood attending him. The court sat in judgement, and the books were opened. (Daniel 7:9-10).

This provides further evidence that the book of Daniel was well known and used as an authoritative source prior to 150 B.C.[87],

2.4.1.4.8 - The Sibylline Oracles

Zöckler notes that the earliest of the Sibylline Oracles, composed by an Alexandrian Jew in the first half of the second century B.C., draws from passages in the Septuagint version of Daniel:

> Citations from its [the Alexandrian] version of Daniel occur in the first book of Maccabees (1:57), as well as in the Sibylline oracles (3:396, 613, etc.); facts that argue with great force the origin of this Greek version in the Asmonean period, and therefore, at the very time to which the negative criticism assigns the original Daniel itself. The testimonies drawn from the Apocrypha are, with rare exceptions, surpassed in importance and evidential force by the agreement of the Sibyllines with Daniel, since the unanimous consent of competent scholars, such as Bleek, Lücke, Friedlieb, and others, ascribes the composition of the portion of the Oracula Sibyllina in question (lib. III., 5:35–746) to an Alexandrian Jew, and dates it in the first half of the second century, or, more probably, about 160 B. C. The correspondence of many of these verses to passages in our prophetical book, or rather in its Alexandrian version, cannot be questioned; and the supposition ventured by Bleek, that both (pseudo-Daniel and the pseudo-Sibyllines) sprang from a common source of a more ancient time, is merely an arbitrary evasion to hide his embarrassment. Compare Sibyll., lib. III., 5:396 . . . with the Sept. at Dan. 7:7, 8, 11, 20;—also Sibyll., III. 613 . . . with Sept., Dan. 7:23, 24.[88]

Here is more evidence that Daniel was well known and considered authoritative prior to the Maccabean era.

2.4.1.5 - Historical Details in Daniel

Additional evidence that the book of Daniel was written in the Medo-Persian era is found when the author relates facts of his time which were unknown to historians until recently.

- **Belshazzar** - Daniel's mention of the coregency of Belshazzar (with Nabonidus) was for many years the sole witness to this historical fact. Neither of the 5th century B.C. Greek historians *Herodotus*[5.2.25][89] or Xenophon mentions Belshazzar in their works. Neither does the 4th century *Chaldean*[5.2.11] priest *Berosus*[5.2.8].[90] This fact was at one time used by critics as evidence implicating the falsity of Daniel—until secular history found Belshazzar's coregency to be true. "It became startlingly apparent that the writer of Daniel was much more accurately informed about the history of the 540s in Babylonia than Herodotus was in 450 B.C. Thus the argument based on the silence of extrabiblical Greek sources concerning Belshazzar not only collapsed but turned out to be a powerful argument in favor of a sixth-century date for the writing of the book."[91] See commentary on *Daniel 5*[3.5].

- **Babylon Rebuilt By Nebuchadnezzar** - Except for information provided by Daniel (Dan. 4:30), earlier historians did not know that Nebuchadnezzar had rebuilt Babylon.[92]

- **Meaning of Persian Terms** - According to Kitchen, some of the Persian terms which appear in Daniel were only in use in the language until about 300 B.C. As mentioned above, the meaning of these words was apparently lost by the time Daniel was translated into Greek for *The Septuagint*[2.4.1.4.4].[93] See *Language*[2.5].

- **Differences between Babylonian and Medo-Persian Rule** - Daniel was aware of the difference between the alterable laws of the Babylonians (Dan. 3:29) vs. the unalterable laws of the Medes and Persians (Dan. 6:12) and their different means of punishment (fire vs. lions).[94]

- **Mede over Babylon** - Daniel knew that upon the fall of Babylon to the Persians that a Mede was placed in authority over the city under Cyrus (Dan. 5:30).[95]

- **Shushan in Province of Elam** - Daniel shows knowledge regarding details of geopolitical boundaries which would almost certainly have been lost to a pseudonymous writer of the Maccabean era. "The author of Daniel shows such an accurate knowledge of sixth-century events as would not have been open to a second-century writer; for example, in Dan. 8:2, the city of Shushan is described as being in the province of Elam back in the time of the Chaldeans. But from the Greek and Roman historians we learn that in the Persian period Shushan, or Susa, was assigned to a new province which was named after it, Susiana, and the formerly more extensive province of Elam was restricted to the territory west of the Eulaeus River. It is reasonable to conclude that only a very early author would have known that Susa was once considered part of the province of Elam."[96]

- **Revelry at Overthrow of Babylon** - Daniel records that the Babylonian leadership were involved in revelry at the time the city fell to the Medes and Persians (Dan. 5). Although this account is still rejected by critical scholarship,[97] Herodotus and Xenophon both concur that a drunken festival was in progress and Xenophon relates that this was one of the reasons why the Persians chose to attack on that particular night.[98] But, as seen above, neither Herodotus or Xenophon make mention of Belshazzar who is closely associated with the revelry in Daniel 5. This implies that the Greek historians reflect an external source for the same historical information recorded by Daniel regarding the party. If past experience holds, one can expect that secular history will one day find Daniel (and the Greek historians) correct on this point.

Waltke summarizes:

> The author possessed a more accurate knowledge of Neo-Babylonia and early Achaemenid Persian history than any other known historian since the sixth century B.C. Even Pfeiffer, who was one of the more radical critics of Daniel,

was compelled to concede that it will presumably never be known how the author learned that the new Babylon was the creation of Nebuchadnezzar, as the excavations have proved, and that Belshazzar, mentioned only in Babylonian records, in Daniel, and in Baruch (1:1), which is based on Daniel, was functioning as king when Cyrus took Babylon in 539 B.C.[99]

2.4.1.6 - Other Evidence of Early Date

◆ Keil notes that the book of Daniel makes no explicit mention of Rome, which would be very unusual if it were written as late as the critics say. "The absence of every trace of the historical reference of the fourth world-kingdom, furnishes an argument worthy of notice in favour of the origin of this book of Daniel during the time of the exile. For at the time of the Babylonian exile Rome lay altogether out of the circle of vision opened up to the prophets of Scripture, since it had as yet come into no relation at all to the then dominant nations which were exercising an influence on the fate of the kingdom of God."[100]

◆ Daniel's unified portrayal of the Medo-Persian empire where the Medes are mentioned before the Persians may also be evidence of an early date. Later, after the Persians became dominant (Dan. 8:3), they were usually mentioned before the Medes.[101]

◆ Hävernick notes that the tolerance of Nebuchadnezzar, Belshazzar, and Darius in relation to the religion of the Jews is entirely different than that of Antiochus IV Epiphanes—who the author would have likely been describing if writing during the Maccabean era.[102]

◆ The style of the Aramaic of Daniel has an affinity with that of other early Aramaic documents.[103]

◆ "It is difficult to explain how the supposed late writer of the book of Daniel knew that the glories of Babylon were due to Nebuchadnezzar's building activities. Pfeiffer, though setting forth the critical view, acknowledges that 'we shall presumably never know' how the writer of Daniel knew that Babylon was the result of Nebuchadnezzar's building projects, as the [historically more recent] excavations have proved."[104]

◆ The even-handed treatment by Daniel, a Jew, of being subjected to the learning of the Chaldeans is opposed to the theory of a Maccabean origin for the book. "The facts recorded here [Dan. 1:17] may be regarded as rather strong evidence against the theory of late authorship of the book. For it is well known with what abhorrence the Jews of Maccabean times regarded the acquirement of Greek learning. In fact, everything Greek was assiduously avoided (cf. 2 Macc. 4:14). How, then, could an author, writing in that particular period, suggest that his hero freely absorbed heathen lore and so practically encouraged his contemporaries to do the same?"[105] "The pious Jews of the Maccabæan period not only scrupulously avoided the flesh which was sacrificed to idols by their heathen oppressors, but everything that emanated from them, even to their arts and sciences. Daniel, Hananiah, etc., are, on the contrary, represented as distinguished adepts in all the wisdom of the Chaldæans, and at the same time, as filling official stations at the court of the Babylonian king, or even as members of the order of the magi (cf. Dan. 2:13, 48 et seq.)."[106]

See *Authorship*[2.3] and *Language*[2.5] for other evidence of the early date of the book of Daniel.

In conclusion, it seems there is abundant evidence upholding the traditional understanding of the date when the book of Daniel was composed. This evidence renders untenable the Maccabean date hypothesis of the critics.

Notes

1   Copyright © 2006 by *Johann Jaritz* (http://commons.wikimedia.org/wiki/File:Gurk_Domstift_26112006_68.jpg). "Sundial on the south-wall of the monastery of Gurk, municipality Gurk, district Sankt Veit an der Glan, Carinthia, Austria." This image is licensed under a *Creative Commons Attribution-Share Alike 3.0 Unported license* (http://creativecommons.org/licenses/by-sa/3.0/deed.en).

2   H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1949, 1969), 17.

3   Thomas Constable, *Notes on Daniel* (Garland, TX: Sonic Light, 2009), 2.

4   "The book of Daniel, probably written in its final version in 164 B.C.E., is probably the latest composition of the Hebrew Bible. . . . The figure of Daniel, known from the *Aqhat Epic* found at Ugarit and mentioned in Ezekiel 14:14; 28:3 as a wise and righteous hero of the past, becomes here a new model of Jewish faithfulness to God." — Marc Berlin and , eds., *The Jewish Study Bible* (New York, NY: Oxford University Press, 1985,2004), 1640.

5   Regarding the sinlessness of Jesus, see Isa. 53:9; John 8:46; 14:30; 2Cor. 5:21; Heb. 4:15; 7:26; 9:14; 1Pe. 1:19; 2:22; 1Jn. 3:5.

6   Regarding the divinity of Jesus, see Num. 21:6 (cf. 1Cor. 10:9); Isa. 45:23 (cf. Php. 1:10); Isa. 49:10 cf. (Rev. 7:17); Luke 1:76; 22:69; John 1:1; 5:18, 23; 8:58; 10:30-33, 38; 12:45; 14:1, 9; 19:7; Rom. 9:5; Php. 1:19; 2:6; Col. 2:2; 1Ti. 3:16; Heb. 3:1-6.

7   Bruce K. Waltke, *The Date of the Book of Daniel* in *Bibliotheca Sacra*, vol. 133 no. 532 (Dallas, TX: Dallas Theological Seminary, October-December 1976), 320.

8   Old Testament books whose date of composition is universally accepted as being prior to the birth of Christ contain numerous predictions which were fulfilled by the subsequent life and death of Jesus Christ. Passages such as Isa. 7:14; 9:6-7; and 53 within the *Great Isaiah Scroll* from the DSS are among such passages. See [Martin Abegg, Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible* (New York, NY: Harper Collins, 1999)].

9   John J. Collins, *DANIEL, BOOK OF* in David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1996, c1992), 2:30.

10   The near-future view allows the prophet to be tested (e.g., Deu. 18:22). The far-future view is used by God to relate events beyond the lifetime of the prophet and his original recipients.

11   "No significant writer espoused a late date for the book after Jerome refuted Porphyry until the eighteenth century A.D. J. D. Michaelis revived Porphyry's theory in 1771, and it took root in the rationalistic intellectual soil of the Enlightenment." — Constable, *Notes on Daniel*, 3.

12   Roland K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Press, 1969, 1999), 1130.

13   Berlin, *The Jewish Study Bible*, 1641-1642.

14   "Speaking of Daniel, the late Louis Hartman asserts: "Inasmuch as neither of these genres (haggadic and apocalyptic) is concerned with history, it is no longer the task of Catholic exegetes to try to solve the seeming inner-fancies in historical matters where an inspired writer, such as the author of Dn, did not intend to write history." Hartman was entrusted with the Anchor Bible volume on Daniel. After his death the work was completed by another Catholic scholar, Alexander A. Di Lella. In the work, which bears the *nihil obstat* and *imprimatur* of the Catholic Church, the authors refer to the stories in the first part of Daniel as 'mildly incredible or even childish' and accept the view of Daniel as a late pseudonymous work full of historical errors. On the other hand, by some exercise of casuistry they are able to maintain: 'At the same time it should be emphasized that in no way at all does the argument presented above impugn or even call into question the sacredness, authority, and inerrancy of the Book of Daniel which are accepted here without question as truths of Christian faith.' " — Edwin M. Yamauchi, *Archaeological Backgrounds of the Exilic and Postexilic Era, Part I: The Archaeological Background of Daniel* in *Bibliotheca Sacra*, vol. 137 no. 545 (Dallas, TX: Dallas Theological Seminary, January-March 1968), 19.

15   Edwin M. Yamauchi, *Hermeneutical Issues in the Book of Daniel* in *Journal of the Evangelical Theological Society*, vol. 23 no. 1 (Evangelical Theological Society, March 1980), 18.

[16] A. R. Fausset, *The Book of Daniel* in Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997, 1877), s.v. "Introduction."

[17] Gleason Leonard Archer, *Modern Rationalism and the Book of Daniel* in *Bibliotheca Sacra*, vol. 136 no. 542 (Dallas, TX: Dallas Theological Seminary, April-June 1979), 141.

[18] Gleason Leonard Archer, *A Survey of Old Testament Introduction* (Chicago, IL: Moody Press, 1998, c1994), 443.

[19] Alva J. McClain, *Daniel's Prophecy of the 70 Weeks* (Grand Rapids, MI: Zondervan Publishing House, 1940, 1969), 10.

[20] Sinclair B. Ferguson, *Daniel* in D. A. Carson, ed., *New Bible Commentary (4th ed.)* (Downers Grove, IL: Intervarsity Press, 1994, 1970), s.v. "Author and Date."

[21] John C. Whitcomb, *Daniel* (Chicago, IL: Moody Press, 1985), 11-12.

[22] Roland K. Harrison, *Daniel, Book of* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 1:862.

[23] Copyright © 2008 by *Reuvenk* (http://commons.wikimedia.org/wiki/File:Tanach.jpg). This image is licensed under a *Creative Commons Attribution-Share Alike 3.0 Unported license* (http://creativecommons.org/licenses/by-sa/3.0/deed.en).

[24] "Daniel was listed among the prophets in the Septuagint translation (hence the position in our English Bibles through the medium of the Vulgate)." — Whitcomb, *Daniel*, 15.

[25] "The third division is called the Ketubim ('writings'): it comprises eleven books. First come the Psalms, Proverbs and Job; then a group of five called the Megillot or 'scrolls' (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther); finally Daniel, Ezra-Nehemiah (reckoned as one book), Chronicles. This is the arrangement regularly followed in printed editions of the Hebrew Bible. These twenty-four books are identical with the thirty-nine of the Protestant Old Testament; the difference in reckoning arises from counting the twelve ('minor') prophets separately and dividing Samuel, Kings, Chronicles, and Ezra-Nehemiah into two each." — F. F. Bruce, *The Canon of Scripture* (Downer's Grove, IL: InterVarsity Press, 1988), 29.

[26] "At any rate, 'wherever Daniel is preserved in the Greek Bible, it is placed among the prophetic books,' and this includes 'in the earliest papyri of the Septuagint.' [Koch, "Is Daniel Also among the Prophets?", 121]" — Thomas J. Finley, *The Book of Daniel in the Canon of Scripture* in *Bibliotheca Sacra*, vol. 165 no. 658 (Dallas, TX: Dallas Theological Seminary, April-June 2008), 204.

[27] "The most ancient evidence for the ordering of books in the Hebrew Bible comes from a statement found in the Babylonian Talmud. After mentioning the five books of Moses it lists the 'Prophets' (*Nebiim*) in the order Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve, followed by the Writings (*Ketubim*) in the order Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra, and Chronicles (*Baba Bathra* 14b). This statement agrees with the modern practice of including Daniel with the Writings." — Ibid., 196.

[28] Harrison, "*Daniel, Book of*," 1:860.

[29] "Kranichfeld has not without good reason remarked, that since the prophets before the exile connected the beginning of the Messianic deliverance with the end of the exile, while on the other hand the book of Daniel predicts a period of oppression continuing long after the exile, therefore the period succeeding the exile might be offended with the contents of the book, and hence feel some hesitation to incorporate the book of one who was less distinctively a prophet in the collection of the prophetic books, and that the Maccabee time, under the influence of the persecution prophesied of in the book, first learned to estimate its prophetic worth and secured its reception into the canon." — Carl Friedrich Keil, *Daniel* in Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), 9:504.

[30] Finley, "*The Book of Daniel in the Canon of Scripture*," 204.

[31] Berlin, *The Jewish Study Bible*, 1642.

[32] J. Randall Price, *Daniel's Seventy Weeks, Rabbinic Interpretation* in Mal Couch, ed., *Dictionary of Premillennial Theology* (Grand

Rapids, MI: Kregel Publications, 1996), 79.

[33] "Now, the objection implies that the *Neveeim* embraced all that was regarded as prophecy, and nothing else; and that the contents of the *Kethuvim* were deemed inferior to the rest of the canon. Both these implications are false. In the former class are placed the books of Joshua, Judges, Samuel, and Kings. And the latter included to books at least, than which no part of the Scriptures were more highly esteemed,—the Psalms, associated so inseparably with the name of King David; and Esther, which, . . . was held in exceptional honour." — Robert Anderson, *Daniel in the Critic's Den* (Grand Rapids, MI: Kregel Publications, 1909, 1990), 58.

[34] "It should be noted that some of the documents in the Kethubhim (the third division of the Hebrew Bible) were of great antiquity, such as the book of Job, the Davidic psalms, and the writings of Solomon. Position in the Kethubhim, therefore, is no proof of a late date of composition." — Archer, *A Survey of Old Testament Introduction*, 424.

[35] Not to be confused with the Book of Ecclesiastes found in the Bible

[36] Edwin Cone Bissell, *The Apocrypha of the Old Testament* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), 402.

[37] The "twelve prophets" recalling the minor prophets.

[38] "A proper assessment of the evidence provided by Ecclesiasticus should include recognition of the possibility that Ben Sira deliberately excluded Daniel from his list of notables for unknown reasons, as he did also with Job and all the Judges except Samuel, as well as Kings Asa and Jehoshaphat, Mordecai, and even Ezra himself. Ecclesiasticus is clearly limited in its usefulness as a ground of appeal for establishing the historicity of certain well-known Hebrew personages, if, indeed, it should ever be employed at all in this manner." — Harrison, *Introduction to the Old Testament*, 1123.

[39] "The fact that the apocryphal writer, Jesus Sirach, in his well-known book Ecclesiasticus, chapter forty-four, does not mention Daniel when he does list many other biblical heroes is said to indicate that Daniel was unknown to him. In reply, it may be stated that this writer did not mention certain other well-known biblical figures either, such as none of the judges except Samuel, and not even Ezra, who was actually nearer to him in time than Daniel. Why he omitted Daniel is not known, but that he did does not prove that he did not know of him." — Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock Publishers, 1998), 22.

[40] "[John] Raven says that ben Sirach's omission of Ezra is more remarkable than the omission of Daniel, but no one has used this as evidence to deny the existence of Ezra or his book." — Josh McDowell, *Daniel in the Critics' Den* (San Bernardino, CA: Here's Life Publishers, 1979), 43.

[41] The Dead Sea Scrolls illustrate the bankruptcy of arguments based on the silence of Ecclesiasticus. "External evidence for a Maccabean date has been adduced by liberal scholars from the absence of the name of Daniel in the catalog of famous Israelites in Ecclesiasticus 44:1ff. Since this source was in extant from by about 180 B.C., it implies that the author knew nothing either of Daniel or his book. However, it seems difficult to conceive of such a traditional figure as Daniel being unknown to a second-century B.C. Hebrew sage, particularly in view of the fact that, according to critical theories, the sagas of Daniel were about to be written and received with enthusiasm by the populace. The shallowness and erroneous nature of such a position has been amply demonstrated by the Qumran discoveries, which make it impossible to deny the popularity of Daniel at that period, if the numbers of copies and fragments of the composition may be taken as furnishing any indication at all of the situation." — Harrison, *Introduction to the Old Testament*, 1123. Critics aren't the only ones to misuse arguments from silence: "It seems that conservative scholars want it both ways. E. J. Young says Ben Sira's failure to mention a prophet (Second Isaiah) is significant because Ben Sira shows signs of serious study of the prophets, while Harrison claims Ben Sira's failure to mention Daniel is not significant and the argument from silence should carry no weight when it comes to Daniel." — Douglas E. Fox, *Ben Sira on OT Canon Again: The Date of Daniel* in *Westminster Theological Journal*, vol. 49 no. 2 (Philadelphia, PA: Westminster Theological Seminary, Fall 1987), 340.

[42] "The discovery of the Hebrew Ben Sira showed that the Greek translator had mistaken *yôb* (Job), for *'āyab* (to be an enemy) in 49:9. Where the Greek translation had, 'For surely he remembered the enemies in storm,' the Hebrew reads, 'and also he made mention of Job, who maintained all the ways of righteousness.' " — Fox, "*Ben Sira on OT Canon Again: The Date of Daniel*," 339.

[43] "As was the case in the reference to Job, the Greek of Ben Sira 36:10 had gone astray, so the dependence on Daniel could not be recognized until the Hebrew came to light." — Ibid., 345.

[44] Ibid., 342.

[45] Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 16.

[46] Fox, "*Ben Sira on OT Canon Again: The Date of Daniel*," 345.

[47] "Ezekiel, the sixth-century prophet, alluded to Daniel three times in his book (Eze. 14:14, 20; 28:3), and these references would appear to be conclusive evidence for the traditional view.... Ezekiel's references to Daniel must be considered one of the strongest arguments for a sixth-century date. No satisfactory explanation exists for the use of the name Daniel by the prophet Ezekiel other than that he and Daniel were contemporaries and that Daniel had already gained notoriety throughout the Babylonian Empire by the time of Ezekiel's ministry." — 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), 41-43.

[48] "From a conservative point of view, the fact that the name Daniel is used for two sons among post-exilic Jews (Ezra 8:2, Neh. 10:6) may point to the hero status of Daniel among them. . . . The only other time a person is named Daniel other than the character from the book of Daniel is the second son of David born in Hebron (see 1 Chron. 3:1)." — Mike Stallard, *Inerrancy in the Major Prophets* in *The Conservative Theological Journal*, vol. 3 no. 9 (Fort Worth, TX: Tyndale Theological Seminary, August 1999), 179.

[49] Copyright © 2012 by *Peter van der Sluijs* (http://commons.wikimedia.org/wiki/File:The_cave_of_Qumran_place_of_the_dead_Sea_Scrolls.JPG). "The cave of Qumran where the dead Sea Scrolls where found." This image is licensed under a *Creative Commons Attribution-Share Alike 3.0 Unported license* (http://creativecommons.org/licenses/by-sa/3.0/deed.en).

[50] It was even suggested that the Qumran evidence was being purposefully withheld because of the damage it would cause the Church.

[51] "The most extensively preserved scroll of the book of Daniel from Qumran is one from Cave 4: 4QDana, which contains large portions of Daniel. Preserved are Parts of Daniel 1:16–20; 2:9–11, 19–49; 3:1, 2; 4:29, 30; 5:5–7, 12–14, 16–19; 7:5–7, 25–28; 8:1–5; 10:16–20; 11:13–16. Scroll 4QDanb contains Daniel 5:10–12, 14–16, 19–22; 6:8–22, 27–29; 7:1–6, 11(?), 26–28; 8:1–8, 13–16; and 4QDanc has Daniel 10:5–9, 11–16, 21; 11:1, 2, 13–17, 25–29 (Ulrich 1987:18). This means that we have at our disposal from the Dead Sea scrolls parts of all chapters, except Daniel 9 and 12. Of course, the unpublished 4QDane is to have a few words of various parts of Daniel 9." — Gerhard Hasel, *New Light On The Book Of Daniel From The Dead Sea Scrolls* in *Bible and Spade*, vol. 5 no. 2 (Associates for Biblical Research, Winter 1992), 46.

[52] "A comparison between the MT and the earlier manuscripts contained in 1QDana, 1QDanb, and 6QDan, based upon a careful study of the variants and relationships with the MT, reveals that 'the Daniel fragments from Caves 1 and 6 reveal, on the whole, that the later Masoretic text is preserved in a good, hardly changed form. They are thus a valuable witness to the great faithfulness with which the sacred text has been transmitted' (Mertens 1971:31). These textual witnesses demonstrate that the MT was faithfully preserved and confirm that the Hebrew and Aramaic text of Daniel is reliable." — Ibid., 47.

[53] Ibid., 47-48,51.

[54] Paleography is the study of ancient writing whereby it is possible to infer the historic period within which a text was written by the style of writing and alphabetic characters employed.

[55] "When 1Q was excavated, two of the three fragments of Daniel recovered from the site proved to be related paleographically to the large Isaiah MS (1QIsa[a]). Since the book of Isaiah comes from a time several centuries prior to the earliest date to which 1QIsa[a] can be assigned on any grounds, it follows that the autograph of Daniel also must be several centuries in advance of the Maccabean period. From Cave 4 was also recovered a fragmentary second-century B.C. copy of the Psalter (4QpPs 37), and this document showed that the collection of canonical psalms had already been fixed by the Maccabean period. On the basis of this

evidence alone, scholars have now assigned to the Persian period psalms which were once confidently acclaimed as unquestionably Maccabean in origin. It is now clear from the Qumrân MSS that no part of the OT canonical literature was composed later than the 4th cent B.C. This means that Daniel must of necessity be assigned to some point in the Neo-Babylonian era (626–539 B.C.), or a somewhat later period." — Harrison, "*Daniel, Book of*," 1:861-862.

[56] "We suggest that 11QtgJob is at least a century older than the Genesis Apocryphon. We claim, therefore, that the targum may originally have been composed in the late third century or early second century B.C. . . . our studies indicate that Biblical Aramaic is older than 11QtgJob. The linguistic phenomena . . . suggest that Daniel was written before 11QtgJob and lead us to believe that the evidence now available from Qumran indicates a pre-second-century date for the Aramaic of Daniel. . . . As for those who would hold to the composite authorship of Daniel, it means that the Hebrew sections of the book must also be older. No century exists between the first and last sections of Daniel. If the Aramaic of Daniel suggests a presecond-century dating, then the Hebrew section must be given this same consideration." — Robert I. Vasholz, *Qumran And The Dating Of Daniel* in *Journal of the Evangelical Theological Society*, vol. 21 no. 4 (Evangelical Theological Society, December 1978), 320.

[57] Hasel, "*New Light On The Book Of Daniel From The Dead Sea Scrolls*," 46-47.

[58] "If 4QDan^c is dated to the late second century B.C., it is highly unlikely that the Book of Daniel would have been accepted as Scripture by the Qumran community and copied along with other Old Testament books less than fifty years after its composition." — Miller, "*Daniel*," 38.

[59] Yamauchi, "*Hermeneutical Issues in the Book of Daniel*," 14.

[60] "Do the scrolls offer clues to the position of the book of Daniel in the canon of the Hebrew Bible or Old Testament, which was not complete but still being formed during the Qumran period? . . . We have already mentioned the quotation of Daniel 12:10 in the *Florilegium*, which says that the verse is written in the 'book of Daniel *the Prophet*.' This indicates that at Qumran Daniel was classified among the Prophets rather than the Writings, which is highly significant for our understanding of prophecy and the existence of different ancient Jewish collections of Scripture." — Abegg, *The Dead Sea Scrolls Bible*, 483.

[61] Ibid., 484.

[62] Waltke, "*The Date of the Book of Daniel*," 321-322.

[63] Fox, "*Ben Sira on OT Canon Again: The Date of Daniel*," 350.

[64] Image provided by *William Whiston* (http://commons.wikimedia.org/wiki/File:Josephus_eng.jpg), *The Works of Flavius Josephus* (1854). The image is in the public domain in the USA.

[65] Archer, "*Modern Rationalism and the Book of Daniel*," 132.

[66] "And when the book of Daniel was showed him [Alexander], wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended . . ." — Flavius Josephus and William Whiston, *The Works of Josephus : Complete and Unabridged.* (Peabody, MA: Hendrickson, 1996, c1987), s.v. "Ant. 11.8.5."

[67] Fausset, "*The Book of Daniel*," s.v. "Introduction."

[68] Josephus, *The Works of Josephus : Complete and Unabridged.*, s.v. "Ant. 12.320-322."

[69] Miller, "*Daniel*," 37.

[70] "J. W. Wevers states that 'by 132 B.C., when the grandson of Ben Sirach wrote the Prologue to the Ecclesiasticus, "the law and the prophets and the rest of the Bible" existed in Greek translation. This means that only thirty years after some scholars allege that Daniel was written, the book had been received into the canon and carried to Alexandria, Egypt, approximately three hundred miles away, and there translated into Greek. Such a proposal seems unlikely. That the book of Daniel was quite old by the time of the Septuagint is evidenced by the fact that the translators were completely unaware of the meaning of many terms in Daniel as evidenced by their mistranslations.' Kitchen points out that the Septuagint rendering of four Persian loan words in Daniel 'are hopelessly inexact—mere guesswork,' which indicates that the terms were so ancient that 'their meaning was already lost and

forgotten (or, at the least, drastically changed) long before he [the translator] set to work.' " — Ibid., 39.

71   *The Apocrypha : King James Version.* (Bellingham, WA: Logos Research Systems, 1995), 1 Mac. 2:51-60.

72   Ibid., 1 Mac. 1:54-55.

73   "In his deathbed speech Mattathias encouraged his sons to be faithful to God by reminding them of the steadfastness of the three Hebrews in the fiery furnace and of Daniel's experience in the lion's den (1 Macc 2:59-60). Although 1 Maccabees may not have been written until late in the second century B.C., Mattathias died in 166 B.C.. If the record of his speech is substantially genuine (and there is no reason to doubt it), the events in the Book of Daniel were well known by 166 B.C. most likely because the book was written long before." — Miller, "*Daniel*," 40.

74   "A handful of Jewish apocryphal works appear to uphold this centuries-old understanding. In 1 Maccabees (2:59-60) Mattathias (on his deathbed) seeks to inspire his sons by recalling two events in Daniel: the three friends in the fiery furnace (Dan. 3) and Daniel in the lions' den (Dan. 6). First Maccabees could have been written as late as 100 BC [Mattathias died in 166 BC.] yet the fact that the scenes of Daniel were so well-known suggests the book was composed much earlier." — Charles Ray, *The Date and Authorship of the Book of Daniel* in *Journal of Dispensational Theology*, vol. 11 no. 34 (Fort Worth, TX: Society of Dispensational Theology, December 2007), 49.

75   Stallard, "*Inerrancy in the Major Prophets*," 177.

76   "The present book [of Third Maccabees] treats of events which antedate the proper Maccabean history (reign of Ptolemy Philopator, b. c. 221–204), and is entitled to its name only on the ground that its contents have, in general, a similar bearing. . . . We have said that there is sufficient evidence in the book itself to prove that the author was a Jew. From the same source it is clear, that his home was in Alexandria, that he was more or less acquainted with the philosophical systems there current, and that he composed his work not far from the beginning of the Christian era." — Bissell, "*The Apocrypha of the Old Testament*," 615.

77   "The third book narrates the history of events which took place before the Maccabean family appeared on the stage (B.C. 221–204)." — Ibid., 473.

78   "Thou didst deliver in Babylon, unhurt even to a hair, the three companions, who voluntarily gave their lives to the fire, rather than serve the vain things, shedding a dew upon the glowing furnace, while turning the flame against all their adversaries. Thou didst restore Daniel unhurt to the light, when through envious calumnies he was thrown, as a prey for beasts, to the lions underground." — Ibid., 633.

79   [McDowell, *Daniel in the Critics' Den*, 29], "Ewald, therefore, with apparently good reasons (i Geschichte d. Volk. Is., iv. 266, and i Prophet. d. Alt. Bund., iii. 252 ff.), places the first part of the book in the Persian period, when, on the occasion of revolt against their oppressors, the Babylonian Jews did not share in the struggles or the hopes of their brethren at Jerusalem. The contents of the composition certainly agree well with this theory (see 2:21, ff. et passim)." — Bissell, "*The Apocrypha of the Old Testament*," 417.

80   "Baruch, another apocryphal writing, also reflects elements of the Book of Daniel (chaps 1-2). This work is dated to the first century B.C. by Eissfeldt and somewhere between 150 and 60 B.C. by others. The date could, in fact, be earlier since a major criterion for dating the book is its dependence upon Daniel. A date before 165 B.C. would mean that Daniel must have been written earlier." — Miller, "*Daniel*," 40-41.

81   *The Apocrypha : King James Version.*, Baruch 1:10-12.

82   *Biblia Sacra Vulgata: Iuxta Vulgatem Versionem* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1996, c1969.), Dan. 5:1.

83   Alfred Rahlfs, ed., *Septuaginta: With Morphology* (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1996, c1979.), Dan. 5:1.

84   "Baltasar is also the Greek of the Hebrew בֵּלְשַׁאצַּר [*bēl²šaṣṣar*] . . . the name of the last king of Babylon . . . Compare Baruch 1:11 and Belshazzar (Daniel 5:1 ff; 7:1; 8:1)." — J. W. Orr, ed., *International Standard Bible Encyclopedia* (Albany, OR: Ages Software, 1915), s.v. "Baltasar."

85   "Wilson evaluates the Book of Baruch as follows: 'Chapters i and ii of the apocryphal book Baruch are assigned by some scholars to

the fourth century before Christ. If this date be correct, then the writer of that book would seem to have known the Book of Daniel . . . In i, ii of Baruch the author bids men pray for Nabuchodonosor, King of Babylonian and for Balthasar his son. How did he learn of Belshazzar? He could of learned it from the book of Daniel and undoubtedly he did. There is no other book, of which we know know, containing Belshazzar's name.' " — McDowell, *Daniel in the Critics' Den*, 29.

[86]   Robert I. Bradshaw, *The Book of Daniel* (BiblicalStudies.org.uk, 1999), 2.2.3.

[87]   "If the pseudepigraphic material designated 1 Enoch borrowed from Daniel (compare 1 Enoch 14:18-22 with Dan. 7:9, 10), the section involved, which was probably written prior to 150 B.C., would testify to the use of Daniel as authoritative Scripture at that time." — Harrison, *Introduction to the Old Testament*, 1107.

[88]   Otto Zöckler, *The Book of the Prophet Daniel* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), 24-25.

[89]   "Herodotus composed his *History of the Persian Wars* at Athens ca. 445 B.C." — Edwin M. Yamauchi, *Herodotus (Person)* in David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1996, c1992), 3:180.

[90]   "Berosus gives the Chaldean account, which suppresses all about Belshazzar, as being to the national dishonor. Had Daniel been a late book, he would no doubt have taken up the later account of Berosus." — Fausset, "*The Book of Daniel*," s.v. "Introduction."

[91]   Gleason Leonard Archer, *Daniel* in Frank E. Gaebelein, ed., *The Expositor's Bible Commentary, Vol. 7 - Daniel and the Minor Prophets* (Grand Rapids, MI: Zondervan, 1985), 16.

[92]   "The author also knew that Babylon had been rebuilt by Nebuchadnezzar (Dan. 4:30), another fact that was unknown to later historians until the excavations of more recent times." — Peter Masters, *A Tour of Biblical Evidence in the British Museum* in *Bible and Spade*, vol. 13 no. 2 (Associates for Biblical Research, Spring 2000), 54.

[93]   "Kitchen notes that in four of the nineteen words in question, the old Greek renderings made about 100 B.C. are hopelessly mere guesswork. He reasons: 'If the first important Greek translation of Daniel was made sometime within 100 B.C. to A.D. 100, roughly speaking, and the translator could not (or took no trouble to) reproduce the proper meaning of these terms, then one conclusion imposes itself: their meaning was already lost and forgotten (or, at least, drastically changed) long before he set to work. Now if Daniel were wholly a product of 165 B.C., then just a century or so in a continuous tradition is surely embarrassingly inadequate as a sufficient interval for that loss (or change) of meaning to occur by Near Eastern standards.' [Kenneth A. Kitchen, et al., 'The Aramaic of Daniel,' *Notes on Some Problems in the Book of Daniel* (London: Tyndale Press, 1965), p. 43.]" — Waltke, "*The Date of the Book of Daniel*," 324.

[94]   "Quite evidently the writer knew enough about the customs of the sixth century B.C. to depict Nebuchadnezzar as able to enact and modify Babylonian laws with absolute sovereignty (Dan. 2:12f, 46), while representing Darius the Mede as being completely powerless to change the laws of the Medes and Persians (Dan. 6:8f.; cf. Est. 1:9; 8:8). Again, he was quite accurate in recording the change from punishment by fire under the Babylonians (Dan. 3:11) to punishment by being thrown to lions under the Persian regime (Dan. 6:7), since fire was sacred to the Zoroastrians of Persia." — Harrison, *Introduction to the Old Testament*, 1120-1121.

[95]   "The author shows remarkable knowledge of Babylonian and early Persian history, such as would be true of a contemporary like Daniel. In the fourth chapter, Nebuchadnezzar is presented correctly as the creator of the Neo-Babylonian empire. In the fifth chapter, Belshazzar is set for as co-ruler of Babylon, a fact recently demonstrated by archaeological research. In the sixth chapter, Darius is presented as ruler of Babylon, even though Cyrus was the supreme ruler of Persia; Cyrus is now know to have appointed one Gubaru in this capacity, with whom Darius may well be identified. In the second chapter (cf. Dan. 2:12, 13, 46) Nebuchadnezzar is shown to have been able to change Babylonian laws which he had previously made (such a change is now known to have been possible in Babylonia); whereas in the sixth chapter (cf. Dan. 6:8, 9, 12, 15) Darius is presented as not being able to do this (such a change is now known to have been impossible in Persia)." — Wood, *A Commentary on Daniel*, 20.

[96]   Archer, *A Survey of Old Testament Introduction*, 445.

[97]   "While the Greek historians Herodotus (1:191) and Xenophon (Cyropaedia, 3:5, 15) do not mention Belshazzar, they share with

Dan. 6 the—hardly historical—tradition that the Babylonians were engaged in revelry at the time when the Persians entered the city (corresponding to the time when Belshazzar was killed in the biblical account)." — Geoffrey Wigoder, ed., *Encyclopedia Judaica CDROM Edition Version 1.0* (Keter Publishing House, Ltd., 1997), s.v. "Belshazzar."

[98] "Xenophon added that the city was invaded while the Babylonians were feasting in a time of drunken revelry [Xenophon, *Cyropaedia* 7.5.15,21,25], and Herodotus also related that a festival was in progress [Herodotus, *Histories* 1.191]. As a matter of fact, Xenophon cited the festival as the reason the Persians chose to attack Babylon on that particular night." — Miller, "*Daniel*," 167.

[99] Waltke, "*The Date of the Book of Daniel*," 328-329.

[100] Keil, "*Daniel*," 9:517-518.

[101] "The mention of Medes before Persians in the phrase, 'the law of the Medes and Persians,' is an evidence of the early date of the book; for in later years the Persians were usually mentioned before the Medes (Esther 1:3, 14, 18, 19, though not 10:2; cf. I Macc. 6:56)." — John C. Whitcomb, *Darius the Mede* (Philadelphia, PA: Presbyterian and Reformed Publishing Company, 1959, 1963), 55.

[102] "Hävernick, *Einl.*, II:488, shows in a striking manner, the untenable character of the assumption that the book is a fiction of the Maccabean age, invented to serve a purpose, especially in view of the marked difference between the religious and political circumstances of that time and those prevailing in the captivity: 'How marked is the distinction between the heathen kings of this book and Antiochus Epiphanes! Collisions with Judaism occur, indeed, but how different is the conduct of Nebuchadnezzar, Belshazzar, and Darius the Mede, in relation to the recognition of Judaism and its God! Where is the evidence in this case of a desire to extirpate Judaism, or to inaugurate a formal persecution of the Jews, such as entered into the designs of Antiochus. There can hardly be two things more dissimilar than are the deportment of a Belshazzar or Darius and that of the Seleucidian king.' " — Zöckler, "*The Book of the Prophet Daniel*," 43.

[103] "One of the most interesting phenomena in the Aramaic of Daniel, however, is the word order, which usually follows the pattern of subject-object-verb. That stands in sharp contrast to certain Dead Sea documents in Aramaic, the *Genesis Apocryphon* and the *Targum of Job*, both close to the time of the supposedly second-century composition of Daniel. As Kitchen has observed, the word order of Daniel agrees with the Asshur ostracon of the seventh century B.C. and with the freedom of word order that characterized the fifth-century Aramaic papyri from Egypt." — C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago, IL: Moody Press, 1986), 287. "New discoveries of Aramaic documents . . . put the Aramaic of Daniel within the possible if not probably range of Imperial Aramaic (7th-3rd centuries B.C.), thus allowing for a sixth-century date of composition." — Ibid., 289.

[104] Howard P. Free and , *Archaeology and Bible History* (Grand Rapids, MI: Zondervan Publishing House, 1992), 196.

[105] Leupold, *Exposition of Daniel*, Dan. 1:17.

[106] Zöckler, "*The Book of the Prophet Daniel*," 64.

2.5 - Language

(Work in progress.)
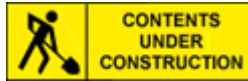
This section discusses language-related aspects of the book such as the *Literary Genre*[2.5.1] of Daniel and the *Multiple Languages*[2.5.2] found within the book.

2.5.1 - Literary Genre

Like other OT passages and the book of Revelation in the NT, the book of Daniel is classified as *apocalyptic*. This term is derived from a transliteration of the first Greek word within the book of Revelation: Ἀποκάλυψις [*Apokalypsis*]. The word denotes "An action *uncovering, disclosing, revealing*."[1] Biblically, it refers to passages within which God reveals information to man which could not be obtained by any other means. Although this is the biblical meaning of the term, the term is also used to describe a literary genre which denotes written works which share characteristics which often categorize revelatory passages where the revealing takes place by way of visions frequently containing symbols:

> In the New Testament only the book of Revelation can be classified as apocalyptic; but in the Old Testament, Ezekiel and Zechariah may be so classified in addition to Daniel. . . . Ralph Alexander has provided an accurate and comprehensive definition of apocalyptic literature in his study of this literary genre. He defines apocalyptic literature as follows: "Apocalyptic literature is symbolic visionary prophetic literature, composed during oppressive conditions, consisting of visions whose events are recorded exactly as they were seen by the author and explained through a divine interpreter, and whose theological content is primarily eschatological." . . . Apocalyptic works rightly included in the Old Testament may be sharply contrasted to the pseudepigrapha because of the more restrained character of their revelation, identification of the author, and their contribution to biblical truth as a whole.[2]

Walvoord mentions an extremely important point in regard to canonical apocalyptic works, their *contribution to biblical truth as a whole*. Here again, we meet with the "Scripture safety net" which distinguishes errant, uninspired apocalyptic revelation from biblical, inspired revelation: how does the revelation contribute and uphold biblical truth revealed elsewhere in the Scriptures. It isn't valid to identify the genre of a book as apocalyptic and then assume that all such works are roughly equivalent. Canonical apocalyptic works need to be differentiated from other apocalyptic works in the same way that canonical epistles (letters) are differentiated from noncanonical epistles. Identification of the genre is secondary to whether or not the literature in question has been recognized as canonical. I emphasize this point because academia often inverts this priority and uses the categorization of a work as "apocalyptic genre" as license for discounting its truthfulness as a legitimate mode of revelation by God:

> That there are many spurious apocalyptic works both in the Old Testament period and in the Christian era can be readily granted. The existence of the spurious is not a valid argument against the possibility of genuine apocalyptic revelation anymore than a counterfeit dollar bill is proof that there is no genuine dollar bill.[3]

God has chosen to use this style of communication within the inspired corpus of the scriptures and the validity of His message cannot be discounted just because spurious books have been written imitating the same style or genre. The key is whether the book in question has been recognized as canonical. One of the important factors in recognizing the canonicity of a book is how it contributes to and fits within the overall teaching of the Scriptures. As we'll see, the apocalyptic work of Daniel is foundational to a proper understanding of prophetic passages elsewhere in the Bible.

As many have recognized, apocalyptic passages are generally given within the context of apparent hopelessness. During times when it appears that events of history are not going according to God's plans or promises. Apocalyptic revelation is often associated with a period in which man's response to God led to judgment or postponement of promises. In the case of the book of Revelation, the Davidic king was rejected, crucified and His rule from the throne of David postponed (Acts 1:6-7) and the age of the Church began to unfold. With Daniel, the Jews, Jerusalem, and even God's house (the Temple) were judged and the people taken into captivity (see *Historical Setting*[2.9]). In both cases, there were to be long periods characterized by disobedience and judgment but the apocalyptic message given by God underscored the fact that God's covenant faithfulness (Lev. 26:44-45; Luke 1:32) cannot be thwarted and His sovereign will is destined to prevail upon the earth:

> Apocalyptic literature is always pessimistic in the short run, there's no hope. The die has been cast, unlike in the prophets when there's a possibility of repentance, by the time you get to the apocalyptic literature the game is over; the whistle has blown, there's no hope for repentance. There's only one option—sit it out until God intervenes. So apocalyptic literature is pessimistic in the short run, optimistic in the long run.[4]

We'll see this aspect when in *Daniel 9*[3.9] where Daniel, after interceding for the restoration of Jerusalem, is given the prediction of the *Seventy Sevens*[4.6] for the Jews and Jerusalem which include the prediction of *yet another destruction of the city* to follow upon the restoration under Ezra and Nehemiah which Daniel is interceding for![5]

2.5.2 - Multiple Languages

Within the book of Daniel, we find the influence of four different languages: *Hebrew*[2.5.2.1], *Aramaic*[2.5.2.1], *Greek*[2.5.2.2], and *Persian*[2.5.2.3]. Major sections of the book are written in Hebrew and Aramaic and individual Greek and Persian terms are found within the text.

The characteristics of these different languages and foreign terms found in Daniel have been the basis for a number of *attacks*[2.2.4.1] by critics of the book. Assertions are made that various foreign words could not have been known by Daniel as early as the sixth century B.C. so therefore Daniel must have been written at a *later date*[2.4]. When discussing the languages and terms, we'll touch upon reasons why this is not so. Along the way, it will become apparent how subjective many of these arguments are—frequently being based on presuppositions of scholars in combination with historical ignorance or silence. And, as in any realm of academic inquiry, many of the scholars disagree over key points.[6]

2.5.2.1 - Hebrew and Aramaic

Within the book of Daniel, Daniel 1:1-2:4a and 8:1-12:13 are written in Hebrew whereas Daniel 2:4b-7:28 are in Aramaic. The use of Aramaic is not unique to Daniel, it is also found in Ezra, Jeremiah, and Genesis.[7]

The switch from Hebrew to Aramaic occurs in the middle of a verse,[8] carefully crafted in such a way as to coincide with the first words spoken by the Chaldeans (Babylonian wise men) who no doubt spoke in Aramaic at the court of Babylon. The switch to Aramaic is emphasized below:

> Then the Chaldeans spoke to the king in Aramaic, **"O king, live forever! Tell your servants the dream, and we will give the interpretation."** (Daniel 2:4) [emphasis added]

From this point onward, Daniel continues in Aramaic until the end of chapter 7 and then resumes in Hebrew at chapter 8, verse 1 and for the rest of the book.

It would seem that the switch to Aramaic recognizes the Gentile setting of the historic narrative which follows since Aramaic was the predominant language spoken by the heterogeneous population at Babylon. Not only was Aramaic spoken at Babylon, it was the *lingua franca* over a wide region during the sixth-century B.C., especially in the realms of government and commerce. With this in mind, the use of Aramaic may also be intentional as an indication that the subject matter of chapters 2-7 are of special interest to non-Jews:

> Since Aramaic was the *lingua franca* of this period, it seems logical that Daniel would have recorded most of his memoirs in that language. In fact, Aramaic probably was the means by which he normally communicated. Official decrees were issued in Aramaic so that people in all parts of the empire could read them, and it is not surprising that chap. 4 was written in this language. Moreover, all the accounts in chaps. 2-6 concern Gentile kings whose activities would have been of interest to a world audience, and so this material was written in a language that non-Jews could understand. Finally, the messages concerning the four Gentile kingdoms of chap. 7 (and chap. 2) involved not only Israel but the whole world and therefore were issued in Aramaic. Regarding the Hebrew of Daniel, the introduction (chap. 1) was likely written in the prophet's native language because it reports the fate of three Jewish youth's sent to Babylon in the final days of the kingdom of Judah, an account that would have been of little interest to a Gentile audience. Like wise, chaps. 8-12 speak particularly of the fate of the Jews under tyrannical rulers (Antiochus IV and the eschatological Antichrist) and would not have been relevant to the Gentile world of Daniel's time. Daniel therefor wrote this section in Hebrew, the language of the Jews. The Aramaic was reserved for the parts of the book that had universal appeal or special relevance to the Gentile nations, and Hebrew was employed for those portions that most concerned the Jews.[10]

As to the question of why half the book was written in Aramaic and half in Hebrew, the reason for the choice is fairly obvious. Those portions of Daniel's prophecy which deal generally with Gentile affairs (the four kingdoms of Nebuchadnezzar's dream, the humiliation of that king in the episode of the fiery furnace and by his seven years of insanity, and also the experiences of Belshazzar and Darius the Mede) were put into a linguistic medium which all the public could appreciate whether Jew or Gentile. But those portions which were of particularly Jewish interest (chaps. 1, 8–12) were put into Hebrew in order that they might be understood by the Jews alone. This was peculiarly appropriate because of the command in chapter 12 to keep these later predictions more or less secret and seal them up until the time of fulfillment (12:9).[11]

Fragment from Isaiah Scroll

[9]

The distinction between Hebrew and Aramaic may also emphasize the Jewish vs. Gentile themes found within Daniel, especially the contrast between God's plan for the Jews and Jerusalem (Dan. 9:24) vs. their repression under Gentile dominion during the Times of the Gentiles (Dan. 2:31-45; 7:1-28; cf. Luke 21:24; Rev. 11:2):

> The explanation I wish to offer is that the author of Daniel had two related but distinct kinds of messages to deliver. One was a message of judgment and final defeat to the Gentile world, of whom the chief representatives of the time were Nebuchadnezzar, Belshazzar, Darius, and Cyrus. The other was a message of hope and deliverance for God's

oppressed but precious, holy people, the Hebrews.[12]

See *Structure*[2.8] for additional information on this topic.

Evidence from the DSS shows that these shifts from Hebrew to Aramaic and back have been a part of Daniel from early on:

> Another question in the case of Daniel concerns the bilingual nature of the book, which in the Hebrew Bible opens in Hebrew, switches to Aramaic at chapter 2:4b, and then reverts again to Hebrew at 8:1. The four scrolls that preserve material from two or all three of these sections make the very same transitions from Hebrew to Aramaic and back again.[13]

> Noteworthy is 1QDan[a] because it preserves the transition from Hebrew to Aramaic in Dan. 2:4. Manuscript 1QDan[b] is significant since like the Massoretic Text it omits Dan. 3:24-30, the interpolated materials found in the Greek, Syriac, and Latin versions of the book. Manuscripts 4QDan[a] and 4QDan[b] both illustrate the shift from Aramaic back to Hebrew at Dan. 8:1, and 4QDan[a] is also notable due to its age, ca. 100-50 B.C.; 4QDan[c] has been dated in the second century B.C., a fact that has implications concerning the time of the books' composition . . .[14]

Some have reasoned that the two languages are evidence of more than one author, but the shift from Hebrew to Aramaic in *mid-verse* argues against this idea. Moreover, other mixed language Near Eastern compositions have been found to use a similar technique for emphasis.[15]

2.5.2.1.1 - Style of Aramaic

As might be expected, the critics have pointed to the style of the Aramaic within Daniel as evidence that the book was composed late, during the Maccabean era. They maintained that the Aramaic in Daniel was that of a *Western* rather than *Eastern* style. Presumably, Daniel would have composed in the Eastern style since he lived most of his life in Babylon. Others who have studied the question disagree, noting that the Aramaic of Daniel is Eastern, not Western.[16] Still other scholars maintain that prior to the first century B.C., when Daniel would have written, there is no evidence that Aramaic had developed different Eastern and Western styles.[17]

In any event, more recent studies have shown that the Aramaic of Daniel is of early composition—too early to have been written in the Maccabean era when the critics place the composition of Daniel:

> Kitchen notes that about ninety percent of the Aramaic vocabulary in Daniel occurs in fifth-century texts or earlier and maintains that words appearing in the fifth century presuppose their existence in the sixth century. Akkadian loan words in Aramaic are of no significance for dating since Aramaean migration into Mesopotamia from southern Babylonia persisted from the twelfth century B.C. All Persian words in Daniel are from Old Persian and therefore certainly plausible (even suggestive) for a pre-second-century dating. . . . In our opinion the strength of the argument for a pre-second-century Daniel comes from Daniel's proximity to both the Elephantine papyri and the Aramaic of Ezra. In this there appears to be a general consensus among the scholars. Without question the majority of the Elephantine papyri are fifth century B.C., and the majority of modem scholars agree that the original composition of Ezra is no later than the fourth century B.C. If Daniel is so similar to the Elephantine papryi and Ezra, is it not reasonable to think that the composition of Daniel is prior to the second century B.C.?[18]

> The affinity of the Aramaic portion with known fifth-century Aramaic documents argues for its early composition. Fox writes, 'Recent studies on the Aramaic of Daniel indicate that it is closely akin to the fifth-century Imperial Aramaic of Ezra and the Elephantine papyri, but very different from the later Palestinian derivations of Imperial Aramaic

witnessed by the Genesis Apocryphon and the Targum of Job found among the Dead Sea Scrolls. It now appears that "the Genesis Apocryphon furnishes very powerful evidence that the Aramaic of Daniel comes from a considerably earlier period than the second century BC." ,[19]

Critics have also pointed to relatively later form of the spelling of some Aramaic terms as an indication of a Maccabean era composition. In reply, Leupold notes that this could merely be an indication of editing activities which were part of the process of scribal maintenance of the text:

> We on our part, however, are meeting the critic on his own ground and are assuming for the moment that the Aramaic portions of Daniel, since they were written in the world language, may, for that matter, have been brought up to date in spelling and endings and the like as late as the second century B.C. The particular reason for this revision may well have been the fact that the Book of Daniel was being appreciated anew in the troublous times under Antiochus Epiphanes. . . . It would not necessitate the loss of a single word or the alteration of the meaning of a single sentence. It would be entirely parallel, let us say, with the fortunes of Luther's translation of the Bible, when the original of Luther of the sixteenth century is compared with reprints of the nineteenth and the twentieth centuries. Certain consonants are dropped, others are added; some are doubled; some endings are changed; new spellings appear. . . . who, because of the nineteenth century spelling, would venture the claim that Luther could not have been the author of the translation? . . . We cite Luther's translation as a parallel because German orthography has undergone more extensive variations than has the English during the last four centuries.[20]

2.5.2.2 - Greek Words

Several musical instruments in chapter 3 of Daniel appear to be Aramaic transliterations of their Greek names.[22] One English translation renders the musical terms as "harp" (קַתְרֹום [qaṯrôm]), "psaltery" (פְּסַנְתֵּרִין [pᵉsantērîn]), and "symphony" (סוּמְפֹּנְיָה [sûmᵉppōnᵉyah])[23] (Dan. 3:5, 7, 10, 15 in the NKJV).

Critics assert that the appearance of some of these terms indicated a late date of composition for the book of Daniel because these Greek words would not have been known in Babylon in the sixth century B.C.

King David playing Zither

21

> Three Greek loan words that appear in the Aramaic portion of the book (cf. Dan. 3:5, 7, 10, 15) are commonly cited as proof of a late date. Jeffrey insists that these words—qayṭĕrôs, "zither" (Greek kitharis), pĕsantērîn, "harp" (Greek psaltērion), and sûmpōnĕyâ, "pipes" (Greek symphōnia)—"have a history within Greek that shows that they could hardly have come into Oriental languages until that spread of Greek culture which followed the campaigns of Alexander the Great . . ." Yet Kitchen points out that the Greek kitharis (Dan. 3:5, 7, 10, 15) is know from Homer (eighth century B.C. at the latest [Illiad 13.731; Odyssey I:153]) and is not a certain sign of late composition. Although the other two words are not attested in Greek until after the sixth century B.C., this argument from silence does not mean that they were not present in the Greek language or that they were unknown in Babylon in the sixth century

B.C.[24]

Greek culture had a wide influence in the Near East in the time of Daniel. Mitchell and Joyce identify significant cultural interactions facilitating the dissemination of Greek culture in the years 750, 660, 605-585, 595-570, 590, sixth-fifth century, and fifth century B.C. Boutflower also lists dates demonstrating contact of Assyria, Babylonia, and Egypt with the Asiatic Greeks for over a century before the age of Daniel: 715, 711, 707, 698, 697, 674, 664, 605, 595, 587 B.C.[25] Moreover, there were Greek colonies in Palestine as early as the days of Hezekiah and possibly even earlier.[26] Greek culture was sent abroad by extensive trading activities and also by the employment of Greek mercenaries in Egypt and Western Asia.[27]

Evidence of the extensive and early influence of Greek culture is reflected in the appearance of Greek words in other early Aramaic documents, such as the Elephantine Papyri dated to the fifth century B.C.[28]

Furthermore, the terms in question are all *musical terms* which we might expect were among the earliest terms to cross language boundaries due to the wide influence of the arts and employment of foreign musicians.[29] Musical terms frequently retain their original phonetic pronunciation by transliteration into the native tongue, much like the Italian words *piano* or *viola* in English.[30]

In Daniel's day, the Neo-Babylonian empire had eclipsed the Assyrian empire and Babylon served as a center of commercial intercourse so Greek culture, some by way of earlier influence in Assyria, would be expected:

> The assumption that the instruments of the Greeks were in use among the Chaldeans early in the sixth century B. C., or even in the seventh and eighth, involves no difficulty whatever. It would seem strange, rather, if no traces of commercial intercourse with the Greeks at about the middle of the sixth century B. C. were found in Babylon, the primitive "city of merchants" (Eze. 17:4, 12; cf. Jos. 7:21), since the Assyrian kings Esar-haddon, Sargon, and Sennacherib were involved in either friendly or hostile relations with the Greeks of Asia Minor, as early as the eighth century B.C.[31]

In fact, numerous scholars have remarked upon the relative paucity of Greek terms within Daniel—if Daniel were written in the Maccabean era as critics maintain, there should be many more Greek words found within the text. For between the Medo-Persian empire of Daniel's time and the Maccabean era we find the rise and fall of Alexander the Great which furthered the dissemination of Greek culture and influence:

> Insuperable difficulties are encountered in attempting to explain how it was possible in the 160 years between Alexander's conquest of the Near East and the reign of Antiochus Epiphanes that not a single Greek term pertaining to administration or government had been adopted into the Aramaic of the early second century. Since there are at least fifteen Persian loan-words (largely pertaining to government functions and administrative titles) to be found in Daniel's Aramaic, it is perfectly evident that Aramaic, the lingua franca of the Babylonian capital, readily adopted foreign terms of this sort. But the fact that no such Greek terms are to be found in Daniel demonstrates beyond all reasonable doubt that this work was composed in the Persian period rather than after Greek had become the language of government in the Near East.[32]

> In fact, the meager number of Greek terms in the Book of Daniel is a most convincing argument that the prophecy was not produced in the Maccabean period, the heart of the Greek era. By 170 B.C. Greek-speaking governments had controlled Babylon and Palestine for 150 years, and numerous Greek terms would be expected in a work produced during this time.[33]

2.5.2.3 - Persian Words

The text of Daniel also includes words of Persian origin. This too has been seen as evidence for a late date of composition for the book. But, as in the case of the *Greek Words*[2.5.2.2] found in Daniel, we find that the appearance of the terms is easily explained by early contact between Persia and Aramaic-speaking peoples as well as the restricted sphere in which the terms were employed.

To illustrate the wide diffusion of the Arameans, and their contact with Median tribes speaking the Old Persian well before the sixth-century date of the book of Daniel, Boutflower lists significant contacts in the following years: 1650, 1350, 1150, 1120, 1050, 1010, 885-860, 850, 770-730, 745, 744, 722, 536, and 471-411 B.C.[34]

> The presence of Akkadian loanwords . . . is, of course, unexceptional in a work such as Daniel, considering the cultural milieu from which it emerged. The same is true of the nineteen or so words of Persian origin, some of which are attested in the Targums. About half of the Persian loan words occur in Official Aramaic, and in general can be found in sixth- to fifth-century B.C. literary sources. It is worth noting that all such Persian terms are Old Persian in nature, i.e., earlier than ca 300 B.C., a fact which would be consistent with the linguistic situation of pre-Hellenistic Aramaic.[35]

The majority of the Persian loan words are technical terms which were used within the sphere of governmental business —just the sort of terminology which Daniel, in his administrative position under the Medes and Persians, would have quickly acquired:[36]

As mentioned concerning the contribution of *The Septuagint*[2.4.1.4.4] regarding the *Date*[2.4] of Daniel, there is evidence that by the time the Septuagint was translated the meaning of a number of the Persian terms had been forgotten. This would be unlikely if Daniel were written late.

> Furthermore it should be observed that even in the Septuagint translation of Daniel, which dates presumably from 100 B.C., or sixty-five years after Judas Maccabeus, the rendition of several of the Aramaic technical terms for state officials was mere conjecture. . . . It is impossible to explain how within five or six decades after Daniel was first composed (according to the Maccabean date hypothesis) the meaning of these terms could have been so completely forgotten even by the Jews in Egypt, who remained quite conversant in Aramaic as well as in Greek. (Cf. D. J. Wiseman, *Some Problems in the Book of Daniel*, p. 43.)[37]

Moreover, some of the Persian words are from an older form of Persian which no longer existed by the Maccabean era:

> The Persian expressions in the book would seem to be rather strong evidence for an early time of composition. Kitchen points out that "the Persian words in Daniel are specifically, *Old Persian* words." Old Persian gave way to Middle Persian ca. 300 B.C., so these terms must have come from an era before Persia fell to the Greeks since the Middle Persian period began at that time and there are no Middle Persian expressions in the book.[38]

In summary, the Persian terms which appear within the book of Daniel are exactly what one would expect if the book of Daniel were written in the sixth century B.C., shortly after the events it describes.

> The linguistic evidence that critical scholars once advanced with such enthusiasm as proof of a Maccabean date for Daniel has undergone sobering modification of late as a result of archaeological discoveries in the Near East. In 1891 S. R. Driver could write quite confidently that the Persian words in Daniel presupposed a period of composition after the Persian empire had been well established; the Greek words demanded, the Hebrew supported, and the Aramaic permitted a date subsequent to the conquest of Palestine by Alexander the Great in 332 B.C. . . . [but the] studies of Rosenthal have shown that the kind of Aramaic employed in Daniel was that which grew up in the courts and

chancelleries from the seventh century B.C. on and subsequently became widespread in the Near East. Thus it cannot be employed as evidence for a late date of the book, and in fact it constitutes a strong argument for a sixth-century B.C. period of composition. . . . It is now known that the Persian load-words in Daniel are consistent with an earlier rather than a later date for the composition of the book.[39]

Notes

1   Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids, MI: Baker Books, 2000), 67.

2   John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago, IL: Moody Bible Institute, 1971), 13-14.

3   Ibid., 21.

4   Charles Clough, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, transcriber, 2006), 1.8.

5   Passages such as these also demonstrate the importance of our perspective always being on the long-term, big-picture about what God is doing in history rather than the here-and-now. This is yet another reason why an understanding of the prophetic framework within Scripture is so important.

6   "In Bertholdt's day the critics counted *ten* Greek words in Daniel: they have no come down to *two*. Dr. Pusey denies that there are any." — Robert Anderson, *Daniel in the Critic's Den* (Grand Rapids, MI: Kregel Publications, 1909, 1990), 43n2.

7   "A similar use of Aramaic is found in Ezra 4:8-6:18; 7:12-26; Jer. 10:11; and the two words of the compound name *Jegar-Sahadutha* in Genesis 31:47." — Walvoord, *Daniel: The Key to Prophetic Revelation*, 14.

8   "If someone looks at a copy of the Hebrew Bible, these sections in Aramaic will appear no different from other parts of the Old Testament. This is true because the Aramaic characters are like those of the Hebrew, or, to be more exact, the square-shaped Hebrew letters are actually borrowed from the Aramaic. . . ." — Neil R. Lightfoot, *How We Got the Bible* (Grand Rapids, MI: Baker Book House, 2003), 28.

9   Image provided by *Daniel Baranek* (http://commons.wikimedia.org/wiki/File:1QIsa_b.jpg), *Dead Sea Scroll - part of Isaiah Scroll (Isa. 57:17-59:9), 1QIsa^b* (*ca* 100 B.C.). The image is in the public domain in the USA.

10   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), 48.

11   Gleason Leonard Archer, *A Survey of Old Testament Introduction* (Chicago, IL: Moody Press, 1998, c1994), 434.

12   *Daniel and the Latter Days*, 108.

13   Martin Abegg, Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible* (New York, NY: Harper Collins, 1999), 483.

14   Miller, "*Daniel*," 50.

15   "However, in the light of what is now known about Near Eastern literary forms, it is possible to refute conclusively the arguments for diversity of authorship posited on the ground that the book contains two languages. The device whereby the main corpus of a literary composition was enclosed within a contrasting linguistic form so as to heighten the effect was commonly used in constructing single, integrated Mesopotamian compositions such as the Code of Hammurabi. Daniel, therefore, should be understood as a consciously composed literary unit involving Hebrew and Aramaic components." — Roland K. Harrison, *Daniel, Book of* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 862.

16   The position of the verb in the Aramaic of Daniel has been found to reflect that of an Eastern, rather than Western style of composition, "Now this is a very damaging admission indeed, for if Daniel was really composed by a Jewish patriot in Judea during

the early second century B.C. it could not possibly have been composed in an eastern type of Aramaic." — Gleason Leonard Archer, *Modern Rationalism and the Book of Daniel* in *Bibliotheca Sacra*, vol. 136 no. 542 (Dallas, TX: Dallas Theological Seminary, April-June 1979), 143.

17 "As Martin observes . . . 'When he [Driver] wrote, the only material available was too late to be relevant. Subsequently, R. D. Wilson, making use of earlier materials that had come to light, was able to show that the distinction between Eastern and Western Aramaic did not exist in pre-Christian times. This has since been amply confirmed by H. H. Schaeder.' " — Walvoord, *Daniel: The Key to Prophetic Revelation*, 15. "It used to be asserted rather confidently that the Aramaic of this book bears such a close resemblance to the Western Aramaic that is found in Jewish sources that originated in Palestine about this time [of the Maccabees] or later that it must be classed as Western Aramaic. This claim was then naturally followed by the contention that Daniel, who had spent practically three-fourths or more of his life farther east, where the Eastern Aramaic was spoken, would naturally have written in Eastern Aramaic had he written this book. . . Wilson proved rather exhaustively, also on the basis of the papyri, that such a claim cannot be substantiated . . . Charles formulates his findings . . . 'The differentiation of Aramaic into Eastern and Western cannot from existing documents and inscriptions be established before the first century B.C., if so early.' " — H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1949, 1969), 30.

18 Robert I. Vasholz, *Qumran And The Dating Of Daniel* in *Journal of the Evangelical Theological Society*, vol. 21 no. 4 (Evangelical Theological Society, December 1978), 316-317.

19 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), 273.

20 Leupold, *Exposition of Daniel*, 33-34.

21 Image provided by *Andrea Celesti* (http://commons.wikimedia.org/wiki/File:Andrea_Celesti_-_King_David_Playing_the_Zither_-_WGA04619.jpg), (1637-1712). *King David playing the Zither.* The image is in the public domain in the USA.

22 "Satrap" (Dan. 6:1) was once thought to be a Greek term, but "In this connection scholars have now become aware that the term 'satrap,' which was once thought to have been Greek in origin, was actually derived from the Old Persian form *kshathrapān*, which also occurred in cuneiform inscriptions as *shatarpānu*, giving rise to the Greek term 'satrap.' " — Roland K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Press, 1969, 1999), 1125.

23 "Symphony" in the NKJV may have been misleadingly translated as "dulcimer" in the KJV, "The earliest meaning of the Greek word *sumphonia* [Dan. 3:5] was 'sounding together,' that is, the simultaneous playing of instruments or voices producing a concord. Jerome, commenting on Luke 15:25 where the word occurs, noted: 'The symphonia is not a kind of instrument, as some Latin writers think, but it means concordant harmony.' " — Edwin M. Yamauchi, *Archaeological Backgrounds of the Exilic and Postexilic Era, Part I: The Archaeological Background of Daniel* in *Bibliotheca Sacra*, vol. 137 no. 545 (Dallas, TX: Dallas Theological Seminary, January-March 1968), 12.

24 Miller, "*Daniel*," 28-29.

25 Josh McDowell, *Daniel in the Critics' Den* (San Bernardino, CA: Here's Life Publishers, 1979), 98-99.

26 "According to Professor Sayce, 'there were Greek colonies on the coast of Palestine in the time of Hezekiah'—a century before Daniel was born; 'and they already enjoyed so much power there that a Greek usurper was made King of Ashdod. The Tel el-Amarna tablets have enabled us to carry back a contract between Greece and Canaan to a still earlier period' [*The Higher Criticism and the Monuments*, pp. 494, 495]. Indeed, he goes on to indicate the possibility 'that there was intercourse and contact between the Canaanites or Hebrews and Palestine and the Greeks for the Aegean as far back as the age of Moses.' " — Anderson, *Daniel in the Critic's Den*, 47.

27 "Recent archaeological evidence has demonstrated that the whole argument based upon the premise that Greek loan words could not have been found in Near Eastern literature before the time of Alexander the Great is flawed. W. F. Albright declared; 'Greek traders and mercenaries were familiar in Egypt and throughout Western Asia from the early seventh century on, if not earlier. As
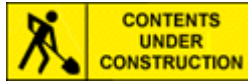
early as the sixth century B.C. the coasts of Syria and Palestine were dotted with Greek ports and trading emporia.... There were Greek mercenaries in the armies of Egypt and Babylonia, of Psammetichus II and Nebuchadnezzar.' Greek words have been attested in the Aramaic documents of Elephantine dated to the fifth century B.C." — Miller, "*Daniel*," 29. "The early nature and extent of Greek influence in the entire area can be judged from the presence of Greek colonies in the mid-seventh-century B.C. Egypt at Naucratis and Tahpanhes, as well as by the fact that Greek mercenary troops served in both the Egyptian and Babylonian armies at the Battle of Carchemish in 605 B.C." — Harrison, *Introduction to the Old Testament*, 1126.

[28] "Greek words have been attested in the Aramaic documents of Elephantine dated to the fifth century B.C.... the Aramaic of Daniel and Ezra exhibits striking parallels with early examples of the language found in such documents as the Elephantine Papyri, also written in Imperial Aramaic and dated to the fifth century B.C.... On the other hand, the Aramaic of the book does not conform to later samples of the language." — Miller, "*Daniel*," 29,31.

[29] "Foreign musicians were known to be at Nebuchadrezzar's court, as they were at others. This could account for the names of some of the instruments given in Aramaic . . . The studies by Mitchell and Joyce and by Coxon have shown that all these types of instruments . . . occur in early Babylonian and early Greek texts." — Donald J. Wiseman, *Nebuchadrezzar and Babylon* (New York, NY: Oxford University Press, 1985, 2004), 111.

[30] "It should carefully be observed that these three words are names of musical instruments and that such names have always circulated beyond national boundaries as the instruments themselves have become available to the foreign market. These three were undoubtedly of Greek origin and circulated with their Greek names in Near Eastern markets, just as foreign musical terms have made their way into our own language, like the Italian piano and viola." — Archer, *A Survey of Old Testament Introduction*, 431.

[31] Otto Zöckler, *The Book of the Prophet Daniel* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), 26.

[32] Archer, "*Modern Rationalism and the Book of Daniel*," 142-143.

[33] Miller, "*Daniel*," 30.

[34] McDowell, *Daniel in the Critics' Den*, 91-92.

[35] Harrison, "*Daniel, Book of*," 1:861.

[36] Archer attributes the appearance of Persian technical terms to a possible late recension of material in Daniel. "The appearance of Persian technical terms indicates a final recension of these memoirs at a time when Persian terminology had already infiltrated into the vocabulary of Aramaic." — Archer, *A Survey of Old Testament Introduction*, 423. "For a careful examination of the list presented at once reveals the fact that at least twelve of the seventeen words listed are in the class of governmental terminology used at governmental headquarters—names of officials, technical terms, and the like. If Daniel moved in the circles of the new Persian government he must have become immediately aware of the new regime that the Persians set up, their new nomenclature to designate the new officials. Not only that, but he must have seen that to use the old terminology would have confused the new generation for which he was writing." — Leupold, *Exposition of Daniel*, 23-24.

[37] Archer, *A Survey of Old Testament Introduction*, 432.

[38] Miller, "*Daniel*," 28.

[39] Harrison, *Introduction to the Old Testament*, 1124-1125.

2.6 - Versions

(Work in progress.)

CONTENTS UNDER CONSTRUCTION

There are several textual witnesses to the book of Daniel. The *Masoretic Version*[2.6.1] is the authoritative and reliable Hebrew text of Daniel which we are most familiar with. Prior to the Christian era, the combined Hebrew and Aramaic text of Daniel was translated into several *Greek Versions*[2.6.2] as part of the Greek Bible known as the Septuagint. The *Dead Sea Manuscripts*[2.6.3] also contain passages from the book of Daniel.

2.6.1 - Masoretic Version

The vast majority of modern translations of the Old Testament are based on the Masoretic Text. This text is represented by a collection of manuscripts dating from as early as the ninth century:

> The most important surviving manuscripts of the Masoretic Text all come from the ben Asher family. The earliest, providing our best examples of the Masoretic Tradition are: 1) *Codex Cairensis* (AD 895), containing only the Former and Latter Prophets; 2) *Aleppo Codex* (AD 930), once a complete copy, but one-fourth destroyed in a fire; 3) *Oriental 4445* (AD 950, 1540), containing most of the *Pentateuch* (Ge 39:20-De 1:33); 4) *Codex Leningradensis*, or *Leningrad B19a* (AD 1008-1009), a complete text of the Old Testament that served as the source for the most current critical editions of the Hebrew text: *Biblia Hebraica*, ed. Rudolf Kittel (1973), and *Biblia Hebraica Stuttgartensia*, eds. Kark Ellinger and Wilhelm Stuttgart (1984); 5) *Leningrad (Petersburg) Codex of the Prophets* (AD 916), containing only the Latter Prophets; 6) *Damascus Pentateuch* (late ninth or tenth century AD), containing most of the Pentateuch; 7) *Codex Reuchlinianus of the Prophets* (AD 1105), containing on editorial revision of the ben Naphtali text; 8) *Erfurtensis Codex* (AD 1000-1300), consisting of three manuscripts, all containing the entire Old Testament.[2]

A Scribe at Work

1

Although the earliest Masoretic text of the book of Daniel is almost 1,000 years later than the time when Daniel wrote, this version has stood the test of time because of the meticulous care with which the Hebrew scribes accurately preserved the text over the centuries. This is known to be true because of evidence provided by the DSS. See *Dead Sea Manuscripts*[2.6.3]. The DSS evidence underscores the reliability of the text preserved in our modern Bibles and contradicts the tendency of some scholars who attempt to construct a version of Daniel based on an eclectic combination of textual witnesses where equal or greater weight is given to the Greek versions which are actually of inferior quality to the MT.[3] We can trust the Masoretic Text as a faithful witness to the original autograph of Daniel.[4]

2.6.2 - Greek Versions

The Septuagint is a Greek version of the Old Testament commissioned at Alexandria, Egypt which took place circa 250-150 B.C. There are two primary Greek witnesses to the contents of the book of Daniel. The oldest one is designated the "Old Greek" (OG) and was first published in 1772 based on the newly-uncovered manuscript, *Codex Chisianus*.[5] Although the OG version was the earlier text, it was supplanted by a subsequent version of Theodotion:

> Theodotion's revision of the LXX version of the Book of Daniel, as is well known, found such favor with the church in early times that it finally displaced the latter [OG] entirely in all current copies of the Greek Bible. Bleek (Introd., 2:415) thinks this change received ecclesiastical endorsement between the age of Origen and that of Jerome. . . . In consequence of this circumstance the original version of Daniel in the LXX passed so completely out of view that it was long supposed to be lost beyond recovery. . . . As it regards the special relation of Theodotion's version to the Alexandrian [OG], . . . Theodotion simply recast the version of the LXX. At one point he gives its very words, while elsewhere he introduces changes, in some instances, to the extent of a verse or more. Where his copy was abrupt and lacking in clearness, he seeks to make the sense smoother and more intelligible. His motive is everywhere apparent: to make a more acceptable version within the bounds of a respectable, though not slavish, adherence to his authorities.[6]

Theodotion is thought to have written his version in response to perceived problems with the OG version, although this is not entirely clear.[7] A popular critical edition of the Septuagint, *Ralph's Septuagint*,[8] contains parallel columns in the book of Daniel where both the OG and Theodotion versions can be compared side-by-side.[9] One of the values of the OG and Theodotion versions is in illustrating how Hebrew was translated into Greek at the time these translations were undertaken. The choice of Greek words used to represent Hebrew terms or concepts provides insight concerning how the Jews of that day saw the two languages relating to one another. These Greek versions can also be useful because they allow us to extend Greek word studies, normally restricted to the NT, to the OT.[10]

It is important to realize that although the Greek versions have value in their own right, they should not be viewed as authoritative alternatives to the MT. The church fathers Origin and Jerome both considered the Septuagint to be inferior to the MT. "Origen, who organized his Hexapla a century later, included work attributed to Theodotion in his sixth column. In certain books, such as Exodus, Joshua, and Job, this sixth-column material may securely be identified with the Theodotionic recension. In such books, and especially in Job, Origen regularly drew on Theodotion to 'correct' the then current Greek to reflect more accurately the Hebrew text Origen held in highest esteem."[11] Jerome's translation of the Latin Vulgate superseded previous Latin translations which drew from the Septuagint for their OT text. "His cry was that the Hebrew text should receive primacy as the text closest to the autographs, and the most authoritative text. Like Origen before him, he saw clearly the discrepancies in the LXX. With much controversy, the scholar from Bethlehem worked diligently to translate a new version into Latin directly from the Hebrew, and in so doing bypassed the LXX altogether."[12] Although it appears the Septuagint was originally translated for the benefit of Hellenistic Jews before the time of Christ, eventually the Jews themselves came to realize the inferiority of these Greek versions in comparison with the MT.[13]

Most modern scholars recognize that the Greek versions show evidence of editing in an attempt to "correct" what were seen to be inconsistencies in the text.[14] This is especially true in passages pertaining to biblical chronology where apparent contradictions have been misunderstood and artificially "corrected" *introducing* errors into the text.[15]

2.6.2.1 - Additions to Greek Versions

The Greek versions of Daniel contain additions which are not found in the MT: (1) *The Prayer of Azarias* and *Song of the Three Children*; (2) *Susanna*; (3) *Bel and the Dragon*. "In Theodotian's translation these additions are organically

incorporated with the Book of Daniel, *Susanna* being placed before Chap. 1 as belonging to the history of the prophet's youth—the *Prayer of Azariah* and the *Song of the Three Children* being inserted between vs. 23 and 24 of chap. 3 (similar to their position in the Sept.), while only *Bel and the Dragon* is consigned to the end of the book after chap. 12."[17]

These additions would probably be largely unknown if it weren't for their appearance in Roman Catholic versions of the Bible among the deuterocanonical[18] books:

> The Jerusalem Bible and the New American Bible . . . contain all of the books found in the Jewish Bible and the Protestant Old Testament, and in almost the same sequence as the Protestant Bible. However, the Catholic Old Testament includes additional books found in the Septuagint but not in the Hebrew Bible or the Protestant canon: Tobit, Judith, 1-2 Maccabees, Wisdom (of Solomon), Ecclesiasticus (i.e., Wisdom of Joshua ben Sirach, not to be confused with the Book of Ecclesiastes), and Baruch (with the Epistle of Jeremiah). These additional writings are called deuterocanonical books by the Roman Catholic Church. In printed editions, these books are interspersed within the sequence of the other books of the Old Testament. Moreover, the books of Esther and Daniel contain additional material not found in the Jewish or Protestant Bibles. Six additional chapters are found within Esther; and additional material is found in Daniel 3, with chapters 13 and 14 being discrete stories entitled *Susanna* and *Bel and the Dragon*. Books were included in the Roman Catholic Bible not on the basis of the Hebrew canon, but on according to the contents and sequence of the Latin Vulgate. The Vulgate included books translated from the Hebrew and books and material found only in the Greek. . . . The books originally written in Hebrew, however, are now translated from the Hebrew text rather than from the Latin, though often distinctive readings and additional material found only in the Greek or the Vulgate are also included.[19]

Daniel Taunts the Dragon of Baal
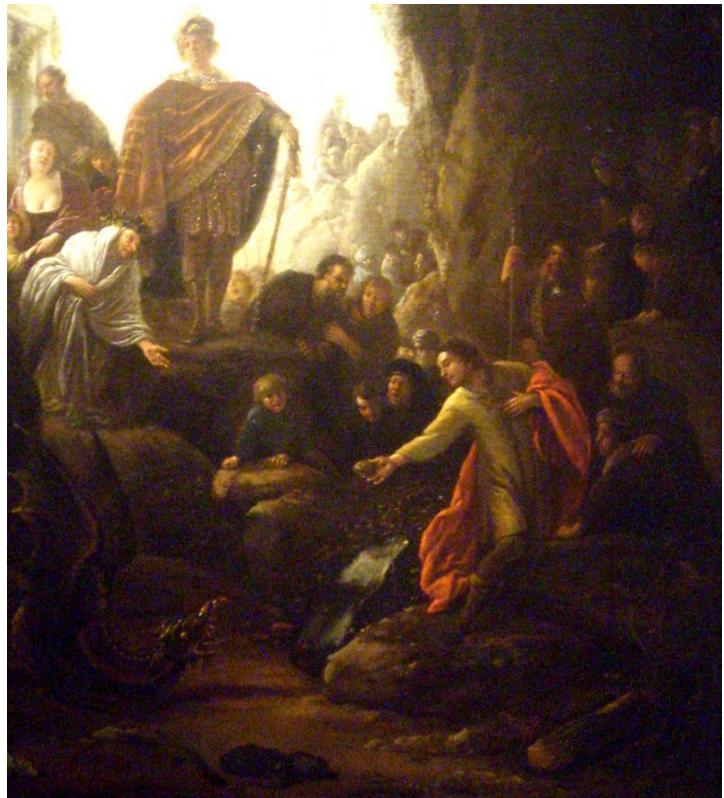
16

There is no evidence that the additions were known by the early Jews, nor were they known by Josephus.[20] They were evidently written after the Hebrew text of Daniel and may have originated in Egypt.[21]

Prior to Jerome's translation of the Vulgate, which drew directly from the Hebrew Scriptures, earlier Latin versions utilized the Septuagint as their basis for the OT. Since the Greek texts associated with the Septuagint contained these additions, they were carried across into those Latin versions. Although Jerome retained the additions within the Vulgate, he himself did not consider them to be inspired:

> But both Eusebius and Apollinarius have answered [Porphyry] after the same tenor, that the stories of *Susanna* and

of *Bel and the Dragon* are not contained in the Hebrew . . . Just as we find in the title of that same story of Bel, according to the Septuagint, "There was a certain priest named Daniel, the son of Abda, an intimate of the King of Babylon." And yet Holy Scripture testifies that Daniel and the three Hebrew children were of the tribe of Judah. For this same reason when I was translating Daniel many years ago, I noted these visions with a critical symbol, showing that they were not included in the Hebrew. . . . both Origen, Eusebius and Apollinarius, and other outstanding churchmen and teachers of Greece acknowledge that, as I have said, these visions are not found amongst the Hebrews, and that therefore they are not obliged to answer to Porphyry for these portions which **exhibit no authority as Holy Scripture**. [emphasis added][22]

The DSS manuscripts also witness against the authenticity of the additions:

What forms of this book [Daniel] are found in the scrolls? This is an important question, since Jewish and Protestant Bibles contain Daniel in twelve chapters, whereas Roman Catholic and Orthodox Bibles have a longer version that includes the *Prayer of Azariah*, the *Song of the Three Young Men*, *Susanna*, and *Bel and the Dragon*. Seven of the Daniel scrolls contained the book in the shorter form found in Jewish and Protestant Bibles—not the longer form known from Roman Catholic and Orthodox Bibles. But one scroll (4QDan^e) preserves only material from Daniel's Prayer in chapter 9, which suggests that it probably contained this prayer alone. It is also interesting to note that every chapter of Daniel is represented in the eight manuscripts, except for chapter 12. Yet this does not mean that the book lacked the final chapter at Qumran, since one of the nonbiblical scrolls, known as the *Florilegium* (4Q174), quotes Daniel 12:10 as written in the "book of Daniel the prophet."[23]

When it comes to variants, the eight Dead Sea scroll Daniel manuscripts, for the most part, are very close to each other. There is no significant abbreviation and no lengthy expansion in any of the manuscript fragments. "The text of Daniel in these [Cave 4] Daniel scrolls conforms closely to later Masoretic tradition; there are to be found, however, some rare variants which side with the Alexandrian Greek [Septuagint] against the MT and Theodotion" (Cross 1956:86). These manuscript fragments do not contain any of the additions that are in all the Greek manuscripts, such as the *Prayer of Azariah*, the *Song of the Three Young Men*, and the *Story of Susanna*.[24]

For most who have made a serious study of the inspired text of the OT, the additions are manifestly inferior in nature.[25] This is seen in both the style of their presentation and their content:

All of these apocryphal appendages to the questions relating to Daniel furnish a very important testimony in attestation of the superior historical rank and genuine prophetical character of the canonical Daniel, inasmuch as their artificial stamp and legendary tone present a contrast to the far more sober and credible contents of that book, analogous to the familiar contrast between the apocryphal and the canonical Gospels, which serves so strongly to endorse the credibility of the latter.[26]

Jahn . . . does not hesitate to declare that the work is purely a product of the imagination, and that it was interpolated into the canonical book. A careful and unprejudiced examination of it will serve to confirm this decision. It is supposed to be the prayer and the song of three persons thrown by the servants of Nebuchadnezzar into a fiery furnace. But the entire composition is extremely general in its character, and only at its close are the youth called upon to praise the Lord for their deliverance. If it be genuine, and was leisurely composed by Daniel or some other person, shortly after the event,—for that it was really spoken and composed on the spot, who will believe?—why has the author said so little concerning the one central fact? Again, why has he in one part virtually declared that the temple does not exist, or any priest, or prophet, and yet afterwards presupposed the existence of both? If it is said, as by many, that the two parts of the work were composed by different persons at different times, such a view would in this case be equally fatal to any proper theory of genuineness.[27]

2.6.3 - Dead Sea Manuscripts

Among the Dead Sea Scrolls, eight manuscripts of Daniel have been identified. The number of manuscripts of Daniel shows that the book was very popular among the biblical books at Qumran.[28] These manuscripts contain passages from almost every chapter of Daniel.[29]

The DSS versions of Daniel attest to the early form of the Hebrew text of Daniel which closely matches that of the Masoretic Text which is the basis of our modern translations:

> [With the advent of the Dead Sea Scroll fragments] we are able to compare for the first time in history the Hebrew and Aramaic of the book of Daniel with manuscripts of the same book that are about 1,000 years older. A comparison between the MT and the earlier manuscripts contained in 1QDan[a], 1QDan[b], and 6QDan, based upon a careful study of the variants and relationships with the MT, reveals that "the Daniel fragments from Caves 1 and 6 reveal, on the whole, that the later Masoretic text is preserved in a good, hardly changed form. They are thus a valuable witness to the great faithfulness with which the sacred text has been transmitted" (Mertens 1971:31). These textual witnesses demonstrate that the MT was faithfully preserved and confirm that the Hebrew and Aramaic text of Daniel is reliable.[30]

The manuscript fragments at Qumran show no evidence of the additions found in the Greek versions[31] and that the book was treated as part of the Hebrew canon at Qumran.[32] These factors indicate that the MT, upon which our modern translations are based, is a reliable witness to the autograph of the book of Daniel.

Notes

[1] Image provided by *William Blades* (http://commons.wikimedia.org/wiki/File:Scriptorium-monk-at-work.jpg), "Scriptorium Monk at Work, from *Lacroix*" (1891). The image is in the public domain in the USA.

[2] Randall Price, *Searching for the Original Bible* (Eugene, OR: Harvest House Publishers, 2007), 59-60.

[3] "The official Greek translation of Daniel used in ancient times was that of Theodotion, an Ephesian (ca. 180 AD). His translation, which has antecedents (Schmitt 1966), has 'the distinction of having supplanted the current version of the book of Daniel' (Jellicoe 1968:84). Further, around 400 AD Jerome ventured the opinion that the Septuagint 'differs widely from the original [Hebrew], and is rightly rejected.' Thus we have two ancient Greek versions of Daniel, and only the one by Theodotion has a close affinity with the MT. These, along with some other considerations, have caused leading modern scholars to have little confidence in the MT. Professor Klaus Koch is a supporter of the hypothesis that there is no authoritative, original text for the book of Daniel available. He suggests that while we have a Hebrew/Aramaic text and two Greek versions, none of these three is original, and that an original text is to be reconstructed with the best tools available (Koch et al. 1980:22, 23; Koch 1986:16–21). This essentially is also the view of L. Hartman and A.A. Di Lella, who point out that there are 'no iron rules or golden rules' in this process of textual reconstruction (Hartman and Di Lella 1978:75). These and other scholars assume that the book of Daniel in its entirety was written originally in the Aramaic language and that the Hebrew parts of the book are translations from Aramaic into Hebrew. Other scholars, however, oppose this hypothesis. Evidently this is a complex picture. The newly published Daniel materials from Qumran appear to throw important new light on the issue of the original text of Daniel. We say this because there is great harmony between the MT and the Cave 4 finds of the book of Daniel. Thus it no longer seems permissible to dismiss the Hebrew-Aramaic text as unreliable. . . . An eclectic approach, using the Hebrew/Aramaic text, the Greek, and other versions as if they were all on the same level without giving priority to the Hebrew text is no longer supportable, if it ever was previously. The Hebrew/Aramaic Masoretic text of the book of Daniel now has stronger support than at any other time in the history of the interpretation of the book of Daniel." — Gerhard Hasel, *New Light On The Book Of Daniel From The Dead Sea Scrolls* in *Bible and Spade*, vol. 5 no. 2 (Associates for Biblical Research,

Winter 1992), 45,50.

[4]   In cases where some Hebrew manuscripts vary from the MT, determining whether the differences reflect a true difference in the original textual witness vs. editorial activities is extremely complex. "Our historical study, however, has suggested that some differences between these translations and MT, and between variant Hebrew manuscripts and MT, themselves reflect interpretative activity. They may not indicate that they are mediating to us an earlier text of the book. The trend of contemporary textual criticism is to recognize that biblical books were preserved in a number of textual traditions (e.g., in different geographical areas). A reading suggested by one of the ancient translations that seems to us preferable to the one provided by MT may not actually be nearer to what the author of Daniel wrote." — John E. Goldingay, *Daniel*, vol. 30 in Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, eds., *Word Biblical Commentary* (Dallas, TX: Word Books), xxxviii. This is the same difficulty that attends the use of the Septuagint in an attempt to "correct" the Masoretic text. "With frustrating frequency, even the most capable scholar will be unable to decide with certainty whether a given reading in the Greek is due to a variant parent text or to the work of the translator. Generally speaking, if a difference between the Hebrew and Greek can be easily explained by one of the several frequent types of mechanical errors scribes were known to make in copying the texts, that explanation is to be preferred over translation technique or literary creativity. On the other hand, if the difference is consistent with the translator's method of work, as evidenced in the book as a whole, then one would need weighty reasons to posit a variant parent text." — Karen H. Jobes and Moisés Silva, *Introduction to the Septuagint* (Grand Rapids, MI: Baker Academic, 2005), 150.

[5]   "The genuine Septuagint text of Daniel was not published until 1772, when Simon de Magistris, a Romish priest of the oratory, published it from a Codex Chisianus." — Otto Zöckler, *The Book of the Prophet Daniel* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), 48. "Among interesting cursives, we may note especially the famous Chigi manuscript (88), which has two distinctions: it is one of the few manuscripts that include the Hexaplaric signs, and it is the only Greek manuscript that preserves the Old Greek (rather than the Theodotionic) version of Daniel in its entirety . . ." — Jobes, *Introduction to the Septuagint*, 63. "The first witness to the study of Daniel is the Old Greek translation (c 150 B.C.), known only through the incomplete Manuscript 967 of the Chester Beatty papyri from the third century, through Codex 88, the Chigi manuscript of Origen's Hexapla, from about the eleventh century, and through a ninth-century manuscript of the Syrian translation of the Hexapla, known as Syh (cf. Geissen and Hamm; Roca-Puig; Ziegler [see Bibliography]). OG is mostly quite close to MT but further from it in chaps. 4–6 and in one or two key passages later." — Goldingay, "*Daniel*," xxvi.

[6]   Edwin Cone Bissell, *The Apocrypha of the Old Testament* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), 442-443.

[7]   "According to the traditional view, Theodotion was a convert to Judaism who lived in Ephesus in the late second century. Taking the existing Greek version as his base, he revised it toward the standard Hebrew text. His work—which may fairly be characterized as literal, but not excessively so—includes features reminiscent of Aquila. One peculiarity is his penchant for transliteration (i.e., using Greek letters to represent the sound of Hebrew) rather than translating certain words, such as the names for animals and plants. His translation of the Book of Daniel supplanted that of the Septuagint (better, the Old Greek) which was widely regarded as defective. [Specifically, all but two surviving manuscripts have Theodotion's translation, not the Old Greek, for Daniel. The exceptions are manuscripts 88 (11th century) and 967 (a second-century papyrus that is part of the Chester Beatty collection discovered in 1931).] One of the problems with this description is that certain renderings once thought distinctive to Theodotion are now known to have existed a century or two before he lived. . . . Also debated is the question of Daniel-Theodotion in particular. Some argue that the characteristics of this translation do not fit those found in materials otherwise attributed to Theodotion. Moreover, doubts have been raised about the usual view that Daniel-Theodotion is a revision of the Old Greek. These and other questions will continue to occupy scholars for years to come. . . . Note, for example, the reference to Daniel 6:23 in Hebrews 11:33. Although the author of Hebrews is otherwise heavily dependent on the 'Septuagint' or the Old Greek, this passage reflects Theodotion's rendering '[God] shut the mouths of the lions' (*enephraxe ta stomata tōn leontōn*), rather than the Old Greek, which says, 'God saved me from the lions' (*sesōke me ho theos apo tōn leontōn*). This phenomenon led to speculation about the existence of a 'Proto-Theodotion,' and recent discoveries have confirmed the view that, for at least parts of the Hebrew Bible, a translation very similar to Theodotion's was already in use in the first century B.C.E." — Jobes, *Introduction to the Septuagint*, 41-

42.

[8] "Work on a full critical edition [of the Septuagint] had to be postponed because of the First World War and its aftermath, but Rahlfs undertook the production of a provisional critical edition, which appeared just before his death in 1935. His text is based primarily on the three great uncials—Vaticanus, Sinaiticus, and Alexandrinus—but many other sources were used extensively. Rahlfs's edition, in spite of its provisional character, has since been regarded as the standard Septuagint text, even though for many books of the Bible it has now been superseded by individual volumes of the larger project, often referred to as 'the Göttingen Septuagint.' " — Ibid., 75.

[9] "Of the versions, the Greek translations designated Theodotion and the Septuagint are by far the most important.... Both Greek translations of Daniel are attested in the New Testament. Daniel 7:13 in the LXX seems to be reflected in Mat. 24:30; 26:64; and Rev. 14:14, whereas Theodotion's rendering of Dan. 6:22 is found in Heb. 11:33." — 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), 49-50.

[10] Many caveats attend such comparisons because different translators, translation methodologies, and time periods are reflected in the resulting translations.

[11] Leonard Greenspoon, *Theodotion, Theodotion's Version* in David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1996, c1992), 6:447.

[12] Erich D. Lanser and , *The Red Sea in the NT* in *Bible and Spade*, vol. 21 no. 1 (Associates for Biblical Research, Winter 2008), 7.

[13] "The scrutiny of the texts that occurred when the Septuagint was adopted as Scripture by the Christians highlighted the differences of the Greek texts in circulation from the Hebrew text that had become the standard in Judaism. In the second century, most Jews became distrustful of the Septuagint. As discussed in chapter 1, Aquila made a new Greek translation faithful to the standardized Hebrew text, and this version continued to be used in Greek-speaking synagogues until at least the sixth century. The Jewish scholars who produced the Talmud and other rabbinic writings, however, worked on the basis of the Hebrew text, with only passing references to the existence of Greek versions. The Greek versions have virtually no place in modern Jewish worship, although they had occupied a very prominent place in the lives of Jews of the Hellenistic period. In effect, by the end of the second century the Septuagint had passed into the care and keeping of the Christian church." — Jobes, *Introduction to the Septuagint*, 83.

[14] "The LXX translators attempted to harmonize various readings of the Hebrew that seemed to be contradictory, and in doing so, they produced various readings that cannot be assembled into a coherent chronology without postulating multiple arbitrary emendations." — Roger C. Young, *Inductive and Deductive Methods as Applies to OT Chronology* in Richard L. Mayhue, ed., *The Master's Seminary Journal*, vol. 18 no. 1 (Sun Valley, CA: The Master's Seminary, Spring 2007), 103n15. "Generally speaking, the MT can be shown to reflect a text superior to that of the LXX's parent text, meaning that in a majority of demonstrable cases, the readings of the LXX appear to be secondary." — Jobes, *Introduction to the Septuagint*, 153-154.

[15] "That the variations in the Septuagint are due to contrivance or design, and not due to accident, is plain from the systematic way in which the alterations have been made. It is simple to demonstrate which list is correct. The majority of LXX manuscripts give 167 as the age of Methuselah at the birth of his son, Lamech (the Hebrew reads 187, Gen. 5:25). However, if Methuselah were 167 at the birth of Lamech, Lamech 188 at the birth of Noah, and Noah 600 at the Flood (as recorded in the LXX), Methuselah would have been 955 at the date of the Flood. Since he lived to be 969 (the life span given in both) the LXX becomes entangled in the absurdity of making Methuselah survive the Flood by 14 years! Yet Genesis 7-10 and II Peter 3:20 are adamant in proclaiming that only Noah, his three sons and their wives, that is, only 8 souls survived the Deluge. Discordances of a similar nature and magnitude are found with regard to the Post-diluvian Patriarchs except that here the life spans also differ, often by more than 100 years. The Patriarchal chronology of the LXX can be explained from the Hebrew on the principle that the translators of the former desired to lengthen the chronology and to graduate the length of the lives of those who lived after the Flood so as to make the shortening of the life spans gradual and continuous, instead of sudden and abrupt. This fit into their philosophic concept of gradual and uniform change (pre 'Uniformitarianism'), which philosophy embraced the basic precepts of evolution. That is, they were primeval

evolutionists. Thus, the dramatic life span changes, which manifested the historic results of the sudden catastrophic transformations upon the earth and all life due to the worldwide Deluge, were altered to eliminate such positive evidence which was contrary to their religious-philosophic beliefs. The constructor of the scheme lengthens the chronology of the Patriarchs after the Flood unto Abraham's leaving Haran by 720 years. He also graduates the length of the lives of the Patriarchs throughout the entire register, both those before and after the Flood. The curious result is that with the three exceptions of Enoch, Cainan (whose life exceeds that of his father by only 5 years) and Reu (whose age at death is the same as that of his father), every one of the Patriarchs from Adam to Abraham is made to die a few years younger than his father. Could anything be more manifestly artificial?" — Floyd Nolen Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.* (The Woodlands, TX: KingsWord Press, 1993, 1999), 13. Also see [Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Grand Rapids, IA: Kregel, 1983), 89-94] for a discussion of the unreliability of the LXX in chronological matters.

[16] Image provided by *Jacob de Whet* (http://commons.wikimedia.org/wiki/File:Jacob_de_Wet_-_Daniel_tuant_le_dragon_de_Baal.jpg), *Daniel tuant le dragon de Baal.* (1632-1675). The image is in the public domain in the USA.

[17] Zöckler, "*The Book of the Prophet Daniel*," 49.

[18] Relating to, or being a second canon, especially that consisting of sections of the Old and New Testaments not included in the original Roman Catholic canon but accepted by theologians in 1548 at the Council of Trent.

[19] Jobes, *Introduction to the Septuagint*, 81-82.

[20] "Evidently never a part of the Jewish canon (neither the one probably established by ca. 150 B.C. [HJP 2: 317]) nor as it existed in Josephus' day in the 1st century A.D. (HJP 3/2: 706–8), the Adds were regarded as part of the Christian canon of the Western Church until the time of the Protestant and Catholic movements, at which time they were rejected by Protestants and were termed 'apocryphal' while the Roman Catholic Church at its Council of Trent in 1546 reaffirmed them and termed them 'deuterocanonical.' ... There is no ms evidence for their existence among the Jews of antiquity, not even among the Dead Sea Scrolls, where there have been found, to date, seven Semitic copies of Daniel, most of them quite fragmentary (Milik 1981), and three Aramaic texts containing hitherto unknown legends about him (Pseudo-Daniel[a,b,c] [Milik 1956]). Josephus mentions none of the Adds in spite of the fact that he does record some other noncanonical legends about the prophet Daniel (cf. Ant 10.11.6–7)." — Carey A. Moore, *DANIEL, ADDITIONS TO* in David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1996, c1992), 18.

[21] "Since none of the LXX additions is found in the Qumran texts, it is reasonable to assume that they originated outside of Palestine, possibly in Egypt." — Miller, "*Daniel*," 50.

[22] *Jerome's Commentary on Daniel (translated by Gleason L. Archer, Jr.)* (Grand Rapids, MI: Baker Book House, 407, 1958) in Jacques-Paul Migne, ed., *Patrologia Latina*, 492-493.

[23] Martin Abegg, Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible* (New York, NY: Harper Collins, 1999), 482-483.

[24] Hasel, "*New Light On The Book Of Daniel From The Dead Sea Scrolls*," 50.

[25] A reading of *Susanna* shows it to be completely out of character with OT revelation. For example, "Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us." (vv. 19-20). The means by which Daniel slays the dragon in *Bel and the Dragon* is unconvincing: "Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder . . ." (v. 27)

[26] Zöckler, "*The Book of the Prophet Daniel*," 50.

[27] Bissell, "*The Apocrypha of the Old Testament*," 445.

[28] "It is a highly surprising phenomenon that no fewer than eight manuscripts of Daniel have been identified among the materials discovered in three of the 11 caves of Qumran. In order to appreciate the significance of this fact, we need to compare it with the

manuscript finds of other Biblical books from the same caves. To my knowledge, the most recent listing of published materials from the Dead Sea scrolls appeared in 1977. The listing speaks of 13 fragments of scrolls from the Psalms; nine from Exodus; eight from Deuteronomy; five from Leviticus; BSP 5:2 (Spring 1992) four each from Genesis and Isaiah (Fitzmyer 1977:11–39); and no fewer than eight scrolls representing Daniel. Although we have no sure knowledge yet of the total scrolls that have been preserved from the Bible at Qumran, it is evident from this comparison that the book of Daniel was a favorite book among the Qumran covenantors." — Hasel, "*New Light On The Book Of Daniel From The Dead Sea Scrolls*," 46-47.

[29] Passages from Daniel with witness from the Dead Sea Scrolls: 1:10–17 (1QDan a), 1:16–20 (4QDan a), 2:2–6 (1QDan a), 2:9–11,19–49 (4QDan a), 3:1–2 (4QDan a), 3:22–30 (1QDan b), 4:29–30 (4QDan a), 5:5–7,12–14,16–19 (4QDan a), 5:10–12,14–16,19–22 (4QDan b), 6:8–22,27–29 (4QDan b), 7:1–6,11(?), 26–28 (4QDan b), 7:5–7,25–28 (4QDan a), 8:1–5 (4QDan a), 8:1–8,13–16 (4QDan b), 8:16,17(?), 20,21(?) (6QpapDan), 10:5–9,11–16,21 (4QDan c), 10:8–16 (6QpapDan), 10:16–20 (4QDan a), 11:1–2,13–17,25–29 (4QDan c), 11:13–16 (4QDan a), 11:33–36,38 (6QpapDan) "Manuscripts known to exist but contents not yet published: 4QDan d, 4QDan e." — Harold P. Scanlin, *The DEAD SEA SCROLLS & Modern Translations of the Old Testament* (Wheaton, IL: Tyndale House Publishers, 1993), s.v. "Index of Biblical Passages, Daniel." "In 1955 D. Barthélemy published two scroll fragments: IQDan[a] and IQDan[b] (Barthélemy and Milik 1955:150–52). These contain parts of 22 verses from Daniel 1–3, that is, Daniel 1:10–17; 2:2–6 (1QDan[a]) and 3:22–30 (1QDan[b]). In 1962 Maurice Baillet published a papyrus fragment from Cave 6, containing possibly parts of Daniel 8:16, 17, 21, 22; and clearly 10:8–16; 11:33–36, 38 (Baillet and Milik 1962:114, 115; pl. 23). The most extensively preserved scroll of the book of Daniel from Qumran is one from Cave 4: 4QDan[a], which contains large portions of Daniel. Preserved are Parts of Daniel 1:16–20; 2:9–11, 19–49; 3:1, 2; 4:29, 30; 5:5–7, 12–14, 16–19; 7:5–7, 25–28; 8:1–5; 10:16–20; 11:13–16. Scroll 4QDan[b] contains Daniel 5:10–12, 14–16, 19–22; 6:8–22, 27–29; 7:1–6, 11(?), 26–28; 8:1–8, 13–16; and 4QDan[c] has Daniel 10:5–9, 11–16, 21; 11:1, 2, 13–17, 25–29 (Ulrich 1987:18). This means that we have at our disposal from the Dead Sea scrolls parts of all chapters, except Daniel 9 and 12. Of course, the unpublished 4QDan[e] is to have a few words of various parts of Daniel 9." — Hasel, "*New Light On The Book Of Daniel From The Dead Sea Scrolls*," 46.

[30] Hasel, "*New Light On The Book Of Daniel From The Dead Sea Scrolls*," 47.

[31] "These [Daniel] manuscript fragments do not contain any of the additions that are in all the Greek manuscripts, such as the *Prayer of Azariah*, the *Song of the Three Young Men*, and the *Story of Susanna*." — Ibid., 50.

[32] "In his 1989 Daniel commentary, written before the newest publications of the Qumran Daniel manuscripts were accessible, John Goldingay stated, 'There are no real grounds for suggesting that the form of the Qumran manuscripts of Daniel indicates that the book was not regarded as canonical there, though neither for affirming that it was (Goldingay 1989:xxvii). These doubts and uncertainties about the canonicity of Daniel among the Qumran people can now be laid aside for good. They have been based largely on the 'roughly square proportions of the columns of 1QDan[a] and because Pap6QDan is written on papyrus' (Ulrich 1987:19). But professor Ulrich now says, "From Cave 4 we now have overriding evidence on both points from manuscripts of books indisputably authoritative or "canonical," including Deuteronomy, Kings, Isaiah, and Psalms. . . . However one uses in relation to Qumran the category of what is later explicitly termed "canonical," the book of Daniel was certainly in that category' (Ulrich 1987:19)." — Ibid., 51.

2.7 - Theme

(Work in progress.)
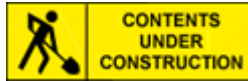
There are a number of different themes found within the book of Daniel, which are discussed below.

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 Jewish[2] 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 just 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. 2:21a); "For the God of heaven has given you a kingdom, power, strength, and glory" (Dan. 2:37b); "The most High rules in the kingdom of men, and gives it to whomever he will" (Dan. 4:17b); "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. 4:35b); "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. 5:21b); "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. 7:25b-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*[5.2.55] 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*[4.6] 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*[2.9]). 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. (Ezekiel 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.[8]

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).[9] *Darius the Mede*[5.2.16] 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).

Although Babylonian rulers appeal to various wise men—who revere Babylon's God's—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 Gentile kingdoms which are shown to be temporal, 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).[10]

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.[11]

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*[5.2.37] (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.[12]

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."[13]

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*[2.9], 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 Sun and Moon Witness to Israel's Permanence

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> 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.[19]

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.[20] 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.[21]

2.7.5 - Judgment

As was mentioned in our discussion concerning the *Authorship*[2.3] 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 which runs throughout the book: (1) Israel, and especially the scepter of the Davidic throne, is judged by God by the captivity in Babylonia (Eze. 21:10, 13, 25-27); (2) Man judges the sequence of Gentile kingdoms as a glorious image (Dan. 2; 3); (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."[22]

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.[23]

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.[24]

> [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).[25]

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 which is 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 which tell us when to take a stand and when it may not be necessary or wise.[26]

> 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.[27]

2.7.8 - The Framework of Prophecy

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).[28]

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 the 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).[29]

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Notes

[1] Image provided by NASA, "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." The image is in the public domain in the USA. "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)

[2] The Jewish kings were deposed in the events leading up to the Babylonian captivity. See *Historical Setting*[2.9].

[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] Thomas Constable, *Notes on Daniel* (Garland, TX: Sonic Light, 2009), 4.

[9] Contrast Nebuchadnezzar's response to God's revelation with that of Belshazzar who has no record of being humbled or glorifying God.

[10] "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.

[11] Miller, "*Daniel*," 51.

[12] "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.

[13] Robert Dean, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, transcriber, 2006), 2-22.

[14] Image provided by *NASA* (http://solarsystem.nasa.gov/multimedia/display.cfm?IM_ID=1444), "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." The image is in the public domain in the USA. "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)

[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] Wood, *A Commentary on Daniel*, 23.

[20] "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.

[21] "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.

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

[23] See Rev. 12:13-17.

[24] "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.

[25] Steinmann, *Daniel*, 30.

[26] "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.

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

[28] "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.

[29] "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.

2.8 - Structure

(Work in progress.)

When studying a passage within the Bible, it is helpful to look at the structure of the chapter within which the passage is found and also to examine how the chapter fits into the overall presentation of the book. This helps one understand the development and interrelationship of various topics within the book as a whole.

In Daniel, different aspects of the book could be used as the basis for analyzing its structure. (1) The type of narrative: whether the subject matter is primarily historical narrative or prophetic vision. (2) The voice of the author: whether the author speaks in the first person or third person. (3) The written language: whether the material is written in Hebrew or Aramaic. (4) The sequence of events: whether to follow the presentation order or chronological order of the events recorded.

2.8.1 - Narrative vs. Vision

Chapters 1-6 mainly concern historical narrative whereas chapters 7-12 seem to focus more heavily on visions and their interpretation. This often leads commentators to treat the structure of the book in two parts and has even led some to conclude that the two sections were composed by different authors (see *Authorship*[2.3]).[1]

2.8.2 - First vs. Third Person

In the first six chapters, Daniel is generally spoken of in the third person.[2] The view is less intimate, like that of an outside observer watching Daniel and the other characters on the stage of history. The first person pronoun "I" is used generally of the kings (Nebuchadnezzar, Belshazzar, Darius the Mede) and is not explicitly associated with the narrator of the events. Beginning in chapter 7 and for the remainder of the book, the first person is generally used of Daniel. Here, the focus shifts to the visions and revelation given to Daniel and his personal observations and reactions.[3]

2.8.3 - Hebrew vs. Aramaic

Daniel consists of three sections written in two different languages: (1) Daniel 1:1-2:4a in Hebrew; (2) Daniel 2:4b-7:28 in Aramaic; and (3) Daniel 8:1-12:13 which reverts back to Hebrew. This distinction is frequently used as the basis for concluding that chapters 1 and 8-12 are predominantly focused on things of interest to the Jews (written in Hebrew) whereas chapters 2-7 are predominantly focused on things of interest to Gentiles (written in the *lingua franca* of Daniel's day, Aramaic).[4]

While it does appear that the most important revelation concerning Gentile rule is written in Aramaic (chapters 2 and 7) and that revelation of greater importance to Jewish concerns is written in Hebrew (chapters 9, 11, 12), one must be careful not to overemphasize a hard and fast distinction between the interests of the two groups because there is considerable overlap in the information given in each section and the interests of both groups. For example, the Jews would also be deeply interested in the prophecies concerning the sequence of kingdoms which they will be subject to until the Davidic throne is reestablished (Daniel 2 and 7). Moreover, there are also important aspects concerning Gentile prophecy in the non-Aramaic sections. For example, the famous prophecy regarding the *Seventy Sevens*[4.6] (Dan. 9:24-27) identifies the Gentile nationality of the Antichrist and his people and provides important information concerning the timing and nature of the tribulation period. Also, in the second Hebrew section there are important prophecies (chapters 8

and 11) which parallel the sequence of Gentile kingdoms discussed in the Aramaic section (chapter 2 and 7). (These parallels are discussed in the section titled *Sequence of Kingdoms*[4.5].) There is much of interest to both Jews and Gentiles in each chapter. Even so, the presentation of material out of chronological order appears to reflect a desire to keep the Aramaic section contiguous (see below).

2.8.4 - Presentation vs. Chronology

When reading through Daniel, it becomes evident that the material is presented out of chronological order. If the chapters were to be arranged in chronological order while noting the primary language of their composition (H = Hebrew, A = Aramaic) they would run as follows: 1H, 2A, 3A, 4A, *7A*, *8H*, 5A, 6A, 9H, 10H, 11H, 12H. In chronological order, chapters 7 (the first year of Belshazzar) and 8 (the third year of Belshazzar) would appear between chapters 4 (Nebuchadnezzar's reign) and 5 (the last year of Belshazzar).

The question naturally arises as to why the presentation order differs from the chronological order?[5] From the perspective of language, the Hebrew of chapter 8 would have divided the Aramaic section if it were not relocated. Since chapter 8 expands upon information provided within chapter 7, it may be that both chapters 7 and 8 were relocated beyond chapter 6 so as to maintain the Aramaic section undivided. Another factor may be the previously-mentioned distinction between historical narration vs. visions and their exposition. Chapters 7 and 8 both concern revelation primarily given to Daniel. By positioning this material following chapter 6, the emphasis of the first part of the book on historical narration and the second part of the book on visions is maintained without fragmentation. It is also evident that the *Chiasm in Daniel*[2.8.9] benefits from the presentation being out of chronological order. Whatever the case may be, a chronological treatment of the material presents yet another alternative for viewing the structure of the book. This is the approach taken in the *Thematic Outline*[2.8.8] of the book below.

2.8.5 - A Unified Book with a Pivotal Chapter

Any analysis of the structure of the book, no matter how it is conceived, is likely to recognize both the unity of the book and the importance of the seventh chapter:

◆ **The Significance of Chapter 7** - Chapter 7 plays a key role in the book, functioning almost like a hinge between the two main sections of the work: (1) it repeats the kingdom sequence of the vision in chapter 2, but with much greater detail—including information which is alluded to from key passages of the NT. This detailed information forms the framework for the upcoming expansion of a portion of the sequence in chapters 8 and 11-12; (2) it closes the Aramaic section of the book; (3) it opens the section of the book where the emphasis shifts from historical narrative in the third person to visions and revelation primarily in the first person. This important chapter has also been recognized as key for the proper interpretation of prophecy.[6]

◆ **The Unity of the Book** - The close ties between chapters 2, 7, 8, 9, 11, and 12 (see *Sequence of Kingdoms*[4.5]) provide strong evidence that a single author was responsible for writing Daniel. "From these things we arrive at the certainty that the book of Daniel forms an organic whole, as is now indeed generally acknowledged, and that it was composed by a prophet according to a plan resting on higher illumination."[7] "The cumulative effect has important implications for the unity and composition of Daniel. Rather than pointing to the unifying work of a late redactor/compiler who stands at the end of a long line of editorial activity, Daniel is best explained as supporting Gooding's contention that 'we must take seriously the book's internal proportions, as having been deliberately planned by the author.' "[8]

2.8.6 - Structure and Authorial Intent

I differ from Gooding (and Patterson) above who attribute the design of Daniel to the *author*. Rather, it should be attributed to the Holy Spirit who superintended the work. Daniel did not carefully craft the content of the work. Instead, the dreams and visions were given by God—along with their interpretation—and Daniel mainly served as an amanuenses, much like John did when writing the book of Revelation. The tendency of scholars to attribute supernaturally intended details of apocalyptic revelation to the author rather than the Holy Spirit[9] does a disservice to students of the Bible and contravenes the plain teaching of the Scriptures which indicate that the author generally had no part in determining the content or order of presentation of such information[10] and even struggled to describe what was being shown which was not understood.[11] I agree with Calvin:

> First of all, the matter itself shews how Daniel did not speak from his own discretion, but whatever he uttered was dictated by the Holy Spirit for whence could he conceive the things which we shall afterwards behold, if he were only endued with human prudence? . . . This, then, is a great step, and we shall not repent of taking it, when we acknowledge Daniel to have been only the organ of the Holy Spirit, and never to have brought anything forward by his own private inclination.[12]

2.8.7 - Chronology of Daniel

As mentioned previously, the presentation of material in the book of Daniel does not always follow chronological order. It can be helpful to rearrange the material in such a way that the order and dates of the events follow chronological order. For one thing, it shows Daniel's possible age when various events transpired. For another, it can help us recognize aspects of the *thematic structure*[2.8.8] of the book. (For a table listing other chronological events related to the wider historical setting of Daniel, see *Chronology*[4.2].)

Chronological Structure of the Book of Daniel

Year (B.C.)	Passage	Chronological Indicator	Related Events	Israel Ruled By	Daniel's Age (Approx.)[13]
606[4.2.3]	Dan. 1:1	3rd year of the reign of King Jehoiakim.	Daniel taken captive to Babylon.	Babylon	14[14]
603-602 [4.2.3] 15	Dan. 2:1	2nd year of King Nebuchadnezzar.[16]	Nebuchadnezzar's vision of a great image of four metals.	Babylon	17-18
595-594[17]	Dan. 3	-	Nebuchadnezzar's image of gold, the fiery furnace.	Babylon	25-26
573-569[18]	Dan. 4:1-27	-	Nebuchadnezzar's dream of a great tree chopped down.	Babylon	47-51
573-569[19]	Dan. 4:28-37	-	Nebuchadnezzar's humiliation as a beast.	Babylon	47-51
553[4.2.3]20	Dan. 7:1	1st year of King Belshazzar.	Daniel's vision of the four beasts.	Babylon	67
551[4.2.3]	Dan. 8:1	3rd year of reign of King Belshazzar.	Daniel's vision of a ram and a goat.	Babylon	69

Year (B.C.)	Passage	Chronological Indicator	Related Events	Israel Ruled By	Daniel's Age (Approx.)[13]
539[4.2.3]	Dan. 5:1	Last year of King Belshazzar.	Abuse of temple vessels at party, handwriting on the wall.	Babylon	81
539[4.2.3]	Dan. 5:31	1st year of Darius the Mede.	Fall of Babylon to Medo-Persia, Darius strengthened by Angelic messenger (Dan. 11:1).	Medo-Persia	81
539[4.2.3]	Dan. 9:1-2	1st year of reign of Darius the Mede.	Daniel's intercession for Israel and Gabriel's answer of seventy sevens.	Medo-Persia	81
539[4.2.3] – 536[4.2.3]	Dan. 6:1-9, 10-23	-	Daniel in the lion's den.	Medo-Persia	81-84
536[4.2.3]	Dan. 1:21	1st year of King Cyrus.	Cyrus subsequently *issued the decree*[4.2.3] allowing the Jews to return and rebuild.	Medo-Persia	84
534[4.2.3] 21	Dan. 10; 11; 12	3rd year of King Cyrus of Persia.	Daniel's vision by the Tigris river.	Medo-Persia	86

The following table depicts the chronological sequence when divine revelation was given to Daniel.[22]

Divine Revelation in the Book of Daniel

Year (B.C.)	Passage	Recipient	Divine Revelation	Interpreter/ Messenger	Significance
603[4.2.3]	Dan. 2:31-45	Nebuchadnezzar	Dream of great image of four metals.	Daniel	Sequence of glorious gentile powers (Man's perspective).
573-569[23]	Dan. 4:10-27	Nebuchadnezzar	Dream of a great tree chopped down.	Daniel	Humbling of Nebuchadnezzar (the glorious human ruler is shown to be a beast).
553[4.2.3][24]	Dan. 7:2-28	Daniel	Vision of four beasts.	Angel	Sequence of beastly gentile powers (God's perspective).
550[4.2.3]	Dan. 8:1-27	Daniel	Vision of ram and goat.	Gabriel	Further detail regarding the sequence of beastly gentile kingdoms.
539[4.2.3]	Dan. 5:5-30	Belshazzar	Finger's of a man's hand appear and write on wall.	Daniel	Judgment of Belshazzar and Babylonian Kingdom.
539[4.2.3]	Dan. 9:20-27	Daniel	Revelation of *seventy weeks*[5.2.56].	Gabriel	The sequence and timing of significant events concerning Jerusalem and the Jews.
537[4.2.3]	Dan. 10:1-12:3	Daniel	Vision of the glorious man.	Angel	Additional details concerning sequence of beastly kingdoms and other events concerning the Jews until the end of the

Year (B.C.)	Passage	Recipient	Divine Revelation	Interpreter/ Messenger	Significance
					age.

2.8.8 - Thematic Outline

There are many different ways in which the book can be outlined. Each approach has advantages and disadvantages. Most often, commentators outline the book following the sequence of presentation (which differs from the chronological order of events). I have chosen to follow the chronological order of events because it helps to emphasize related themes among the sequence of Gentile kingdoms described in the historical events and within the visions.[25]

When the book is outlined chronologically, several thematic relationships are easier to see because the events of chapters 5 (the judgment of Belshazzar and Babylon) and 6 (Darius' edict regarding prayer and Daniel's miraculous preservation from the lions) are treated *after* the visions of chapters 7 and 8 which predict the judgment and the miraculous preservation of the Jews during the historic sequence of Gentile kingdoms during the Times of the Gentiles. Thus, the events of chapters 5 and 6 fulfill some of the predictions given at a previous time in chapters 7 and 8.

I. Fate of Israel during the Times of the Gentiles (Dan. 1:1-12:13).

    A. 1st Gentile dominion (Babylon) over Israel (Dan. 1:1-5:31)

        1. Jews obtain favor in 1st Gentile dominion: Daniel and friends trained to serve during captivity of Judah (Dan. 1:1-21).

        2. Times of the Gentiles from man's perspective (glorious): Nebuchadnezzar (Dan. 2:1-48).

            a) Nebuchadnezzar's dream of an image composed of four metals (Dan. 2:1-23).

            b) Daniel interprets the dream (Dan. 2:24-45).

            c) Gentile confession of God's glory: Nebuchadnezzar (Dan. 2:46-48).

        3. Gentile rejection of God's revelation (Dan. 3:1-4:3).

            a) An eternal Babylonian kingdom: an image entirely of gold (Dan. 3:1-2).

            b) Divine honor claimed by man: Nebuchadnezzar's image as object of worship (Dan. 3:3-7).

            c) Supernatural preservation of Jews amidst 1st Gentile dominion: furnace (Dan. 3:8-27).

            d) Gentile Confession of God's Glory: Nebuchadnezzar (Dan. 3:28-4:3).

        4. Revelation of character of Gentile rule: Nebuchadnezzar turned into a beast (Dan. 4:4-37).

            a) Nebuchadnezzar's dream of a great tree chopped down (Dan. 4:4-18).

            b) Daniel interprets the dream (Dan. 4:19-27).

            c) God's judgment of pride: Nebuchadnezzar shown to be a beast (Dan. 4:28-33).

            d) Gentile confession of God's glory: Nebuchadnezzar (Dan. 4:34-37).

        5. Times of the Gentiles from God's perspective (beastly): Belshazzar (Dan. 7:1-8:27).

            a) Daniel's vision of four beasts (Dan. 7:1-28).

                (1) The vision of beasts (Dan. 7:1-15).

                (2) An angel interprets the vision (Dan. 7:16-27).

                (3) Daniel's reaction to the vision and its interpretation (Dan. 7:28).

b) Daniel's vision of a ram and a goat (Dan. 8:1-27).

   (1) The vision of a ram and a goat (Dan. 8:1-14).

   (2) An angel interprets the vision (Dan. 8:15-26).

   (3) Daniel's reaction to the vision and its interpretation (Dan. 8:27).

6. 1st Gentile dominion (Babylon) judged: Belshazzar (Dan. 5:26-30).

   a) Desecration of God's holy vessels: Belshazzar's feast (Dan. 5:1-4).

   b) God's judgment of pride: handwriting on the wall (Dan. 5:5-6).

   c) Gentile astrologers and wise men unable to understand the revelation (Dan. 5:7-8).

   d) Daniel interprets the message (Dan. 5:9-29).

   e) 1st Gentile dominion overthrown (Dan. 5:30).

B. 2nd Gentile dominion (Medo-Persia) over Israel (Dan. 5:31-11:1)

   1. Jews obtain favor in 2nd Gentile dominion: Daniel promoted to governorship (Dan. 5:31-6:3).

   2. Divine honor claimed by man: Darius as object of prayer (Dan. 6:4-17).

   3. Supernatural preservation of Jews amidst 2nd Gentile dominion: lion's den (Dan. 6:18-24).

   4. Gentile confession of God's glory: Darius (Dan. 6:25-28).

   5. Restoration of Israel follows times of the Gentiles: Seventy Sevens (Dan. 9:1-27).

      a) Daniel's intercession for the Jews and Jerusalem (Dan. 9:1-19).

      b) Gabriel's message of the seventy sevens (Dan. 9:20-27).

C. Remaining Gentile dominion over Israel until the end of the age: Medo-Persia, Greece, Rome, Antichrist (Dan. 10:1-12:13).

   1. Daniel's vision of the glorious man (Dan. 10:1-9).

   2. Daniel's reaction to the vision and ministry to by angels (Dan. 10:10-20).

   3. Angel explains scriptural truth concerning the times until the end of the age (Dan. 10:21-12:13).

      a) The remaining kings of Medo-Persia (Dan. 10:21-11:2).

      b) The king of Greece and four successor kings (Dan. 11:3-4).

      c) The kings of the North and South: Seleucids and Ptolemies (Dan. 11:5-20).

      d) Antiochus IV Epiphanes (Dan. 11:21-35).

      e) Last Gentile dominion: Antichrist (Dan. 11:36-45).

         (1) Divine honor claimed by man: Worship of Antichrist and his image (Dan. 11:36-39).

         (2) Last Gentile dominion judged (Dan. 11:40-45)

      f) Supernatural preservation of the Jews amidst last Gentile dominion: the tribulation (Dan. 12:1-

3).

g) The end of the age (Dan. 12:4-13).

2.8.9 - Chiasm in Daniel

Another evidence of the unity (and supernatural design) of the book is found in the chiastic patterns found within the book. A *chiasm* in Scripture is an intentional arrangement of the structure of a book, passage, or verse in which contrasting or similar elements are highlighted through the use of literary parallelism. By way of illustration, Holding gives the following simple example found in Genesis 9:6.[26]

A Whoever *sheds*

    B the *blood*

        C of *man*

        C´ by *man* shall

    B´ his *blood*

A´ be *shed*.

The parallel or contrasting elements of a chiasm are generally labeled in a way which clarifies their correspondence (i.e., A-A´ , B-B´ , C-C´). The purpose of chiasm is to draw the reader's attention to the relationship between the parallel or contrasting elements which, upon meditation, provide additional insight into the passage.

For example, the chiasm in Genesis 9:6 provides a number of insights which might be overlooked on a simple reading of the verse: (A-A´) The verse teaches the principle of *lex talionis* or "law of retribution:" that the perpetrator of a crime will receive that which was done to the victim ("whoever sheds . . . shall be shed," Lev. 24:19-20; Pr. 24:29; Mat. 5:38.); (B-B´) the emphasis upon blood connects the verse with the biblical teaching that life is in the blood and remission of sin is by the spilling of blood (Lev. 17:11); (C-C´) underscores the principle of human government: when the blood of man is spilled in murder it would now be the responsibility of other men to enforce judgment in the place of God (cf. Gen. 4:10-12).

Sometimes, as in the example above, the chiastic structure is so clear it can hardly be denied. In other situations, the chiasms are less obvious, but still undeniable once they are seen. There are cases, however, where chiasms can be the subjective creation of the observer and imposed upon the text. So caution is needed when identifying chiasms.

Many people who approach the book of Daniel for the first time come away with a strange feeling that somehow the book has structure beyond that which is readily apparent, but they have difficulty putting their finger on exactly what it is. It is our belief this is evidence of the chiasms within the book which evince design.

As in the above example, the chiastic structure of Daniel reflects a concentric organization based on parallel relationships:

> In 1972 Lenglet wrote that chapters 2–7 were a literary unit, not only because of the commonality of Aramaic but also because they were carefully composed in a concentric structure. He observed that there was a paralleling relationship between chapters 2 and 7 [Fourfold periodization of Gentile powers to rule over Israel], 3 and 6 [Divine

deliverance of those faithful to God (from the furnace vs. from the lion's den)], and 4 and 5 [Divine humbling of Babylonian King], based on similar thematic concerns.[27]

Indeed, its structure is finely balanced, forming a neat chiastic arrangement of material, chapters 2 and 7 presenting visions of a fourfold periodization of earth's historical and political succession, chapters 3 and 6 depicting specific adventures (told in characteristic "U shaped" plot) that test the faith of Daniel and his three friends, and chapters 4 and 5 (the centerpiece of the chiasmus) relating details illustrating divine dealings aimed at trying the character of two Babylonian kings.[28]

The following table is based upon insights from Patterson.[29] As will be seen, the chiastic structure of Daniel involves parallels, symmetry (mirror-like reflection) and repeated sequences.

Chiastic Structure of Daniel

Aspect	Chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7
Chiasm	A	B	C	C´	B´	A´
Subject	4 Metals (Future)	Nebuchadnezzar's Proclamation (Faith)	Nebuchadnezzar's Writing (Character)	Belshazzar's Writing (Character)	Darius' Proclamation (Faith)	4 Beasts (Future)
Perspective	1 Test **a** Daniel vs. Wisemen	2 Trial **b** Furnace	3 Testimony **c** Dream (now past)	1 Test **a´** Daniel vs. Wisemen	2 Trial **b´** Lions	3 Testimony **c´** Dream (yet future)
Tension	Wisemen vs. Daniel	Accusation of 3 youths	God vs. pride of Nebuchadnezzar	God vs. pride of Belshazzar	Accusation of Daniel	Beast vs. Saints
Action	Dream interpreted by Daniel	Refusal to worship man's image	Predicted, interpreted, fulfilled: Gentile king judged (Nebuchadnezzar)	Predicted, interpreted, fulfilled: Gentile king judged (Belshazzar)	Refusal to pray to man	Dream interpreted by Angel
Rescue	4 youths and wisemen (Jews and Gentiles)	3 youths (Jews)	Babylon (Nebuchadnezzar restored)	Israel[30]	Daniel (a Jew)	Saints resurrected (Jews and Gentiles)[31]

_____

Notes

1   "The book lends itself readily to a division into two sections: chapters 1 to 6, consisting of narratives set against an historical background, and chapters 7 to 12, comprising the visions of Daniel. Similarity of subject-matter appears to have been the predominant consideration for such a grouping, and while in the first division a general chronological order was observed, in the second the visions were related to one another in terms of theme and content rather than the actual time when they were supposed to have been experienced. Elementary as this bifid division is, it has led a great many scholars to conclude that Daniel was a composite work. Spinoza and Sir Isaac Newton were among early exponents of this view, . . ." — Roland K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Press, 1969, 1999), 1107.

2   There are a few exceptions where the text records Daniel praying or attributing his actions and abilities to God (e.g., Dan. 2:23-24, 30; 5:17; 6:22).

3   "In chapters 1–6 the stories are consistently narrated from the third person in regard to Daniel. An example of this is in 1:8. 'But Daniel made up his mind that he would not defile himself with the king's choice food.' Daniel's thoughts and actions are described in the third person, as though the stories are being narrated by an imaginary author. Exceptions to this (e.g., Dan. 2:27–45) occur in passages that appear as quotations of Daniel's speech. In chapters 8–12, however, the material is narrated from the first-person perspective. 'In the third year of the reign of Belshazzar the king a vision appeared to me, Danielà . And I looked in the vision' (8:1). In general the remainder of the book is narrated in the first person (though the introduction to the final unit [10:1–3] quickly shifts from the third person to the first). Chapter 7, however, is technically in the third person, though in practicality it is in the first. That is, the whole chapter is presented as a 'summary' of Daniel's vision, in which the vision is communicated from the perspective of the first person." — 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), 280.

4   "The employment of the two languages points to an equally valid division, which has to do with the identity of the people concerned, rather than the literary criteria. For want of better terms, these two divisions may be called by the names 'Jewish' and 'Gentile.' The first chapter of the book clearly places itself in the 'Jewish' category, . . . The eighth chapter is again in this group, . . . The ninth chapter belongs to the same group, . . . Then the tenth, eleventh, and twelfth chapters must also be so classified, . . . The intervening seven chapters, however, place matters pertaining to Gentile history to the fore." — Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock Publishers, 1998), 18.

5   The presentation of material out of chronological order is also an intentional device encountered in the gospels.

6   "The key role of chapter 7 , so important to the full teaching of Daniel, thus gains wider significance as an interpretative key for Old Testament eschatology." — Richard D. Patterson, *The Key Role of Daniel 7* in *Grace Theological Journal*, vol. 12 no. 2 (Grace Seminary, Fall 1991), 257.

7   Carl Friedrich Keil, *Daniel* in Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), s.v. "Integrated Organization."

8   Patterson, "*The Key Role of Daniel 7*," 251.

9   For example: "It is of crucial importance to note that in detailing the events of these future end-time days, **John draws upon** the material presented under Daniel's predictions relative to the fourth kingdom/era." [emphasis added] — Ibid., 260. "If indeed John is **consciously introducing** major sections of his book by the Daniel 2 allusion—which in view of the above discussion seems to be the case—a further conclusion possibly can be drawn . . ." [emphasis added] — G. K. Beale, *The Influence of Daniel Upon the Structure and Theology Of John's Apocalypse* in *Journal of the Evangelical Theological Society*, vol. 27 no. 4 (Evangelical Theological Society, December 1984), 419.

10 Dan. 12:4; Rev. 1:11, 19; 2:1, 8, 12; 3:1, 7, 12, 14; 10:4; 14:13; 19:9; 21:5.

11 Dan. 7:15-16, 28; 8:27; 10:20; 12:8; 1Pe. 1:10-11; Rev. 7:13-14.

12 John Calvin, *Commentary on The Prophet Daniel* (Albany, OR: Ages Software, 1998, 1561), s.v. "Preface."

13 Assuming Daniel was born in *620 B.C.*[4.2.3]

14 "It is most likely that Daniel and his friends were somewhere around 15 years old when taken captive. And the fact that Daniel lived through the entire seventy year period, and beyond, would support his youthfulness at the very beginning of the captivity." — Paul Benware, *Daniel's Prophecy of Things to Come* (Clifton, TX: Scofield Ministries, 2007), Dan. 1:3., "We know [Daniel is] about 14 for the reason that the kind of training, this three year training was the ancient form of high school, so we guess that [he was] around 14." — Charles Clough, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, transcriber, 2006), 2.24., "Now we know from what Plato tells us about the operation of the Babylonians that the standard age for developing their training was at 14." — Robert Dean, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, transcriber, 2006), 3.33., "He was perhaps about 14 years old." — Arno Clemens Gaebelein, *The Prophet Daniel: A Key to the Visions and Prophecies of the Book of Daniel* (New York, NY: F. E. Fitch, 1911), 13., "Plato, *Alcibiades* 1:121, states that the education of Persian youths began in their 14th year, and Xenophon, Cy., 1, 2 mentions the 16th or 17th years as the close." — Edward J. Young, *The Prophecy of Daniel* (Eugene, OR: Wipf and Stock Publishers, 1949, 1998), Dan. 1:5.

15 Andrew E Steinmann, *From Abraham to Paul: A Biblical Chronology* (St. Louis, MO: Concordia Publishing House, 2011), 349.

16 Accession-year reckoning.

17 Steinmann, *From Abraham to Paul: A Biblical Chronology*, 349.

18 Ibid.

19 This occurred 12 months after Nebuchadnezzar's warning vision (Dan. 4:28). Steinmann takes the duration of Nebuchadnezzar's insanity ("seven times", Dan. 4:16) to be a period less than 7 years. [Ibid., 173-174]

20 Anderson places this vision in 541 B.C. [Robert Anderson, *The Coming Prince*, 10th ed. (Grand Rapids, MI: Kregel Publications, 1894, 1957), 28n2].

21 [C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago, IL: Moody Press, 1986), 291], [Steinmann, *From Abraham to Paul: A Biblical Chronology*, 349].

22 "Each of the four visions opens with a chronological notice (Dan. 7:1; 8:1; 9:1; 10:1) that signals its beginning and places the vision in chronological order. However, it should be noted that the visions overlap the narratives in time sequence." — Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 21.

23 Steinmann, *From Abraham to Paul: A Biblical Chronology*, 349.

24 Anderson places this vision in 541 B.C. [Anderson, *The Coming Prince*, 28n2].

25 Interestingly, Culver concluded that an outline based on chronological order was out of the question. "Although the book contains much history and is accurate in its historical statements, an outline according to historical sequence of the events described is out of the question. The oracles are not in chronological order. Neither are the historical pieces. Even if rearranged in chronological order, they would not admit of logical arrangement or analysis in such position." — *Daniel and the Latter Days*, 105.

26 James Patrick Holding, *Debunking the Documentary Hypothesis* in *TJ: The In-Depth Journal of Creation*, vol. 19 no. 3 (Answers in Genesis), 38.

27 Tanner, "*The Literary Structure of the Book of Daniel*," 273.

28 Patterson, "*The Key Role of Daniel 7*," 250.

29 Ibid., 251.

30 Both Israel and the temple vessels were "rescued" at the overthrow of Babylon by Medo-Persia (Jer. 25:12) leading to their return to Jerusalem under Cyrus.

31 Within the context of the book of Daniel, the "saints" of chapter 7 would be understood to be Jews. The Gentile component of those persecuted and resurrected only becomes clear from other passages, especially in the NT.

2.9 - Historical Setting

(Work in progress.)

A familiarity with the historical setting of the book of Daniel is essential in order to understand how the events recorded within the book contribute to larger themes running throughout Scripture. Without this background, the student of Scripture will be robbed of an understanding of God's motives which are at work in history, especially in relation to His promise concerning the throne of David, the preservation and restoration of Israel, and the limited period of Gentile dominion within history.

Sadly, a familiarity with Biblical history—or even a belief that such knowledge may be important—seems to be on the wane in our times:

> Given Christianity's status as a *historical* religion, with roots deeply entwined in the recorded past, one would think that Christians would possess a relatively high degree of historical awareness. Certainly, one might expect that a Christian, who looks for salvation in God's self-revelation in history would place a relatively higher premium on getting history straight than, say, a Buddhist, who searches for salvation within a timeless sphere. One would think this . . . however, I don't think there is evidence that such is the case. In my experience, Christians care about national and world history about as much or as little as their neighboring Buddhists or Hindus—no more, no less. . . . why is that when it comes to "sacred events" (call it the "history of Israel" or the "human history of the kingdom of God"), it is almost a mark of piety *not* to know about precise dates and times? Why is it considered in so many circles almost a matter of true spirituality not only *not* to know the historical facts but also not to care? It is an odd state of affairs but it is a dynamic which I think can hardly be denied in the contemporary church.[1]

A lack of interest and knowledge in Biblical history leads to all manner of problems, but perhaps none more serious than a misunderstanding of the context within which various Biblical events take place. This results in a failure to appreciate the implications of Biblical events and even a tendency to misinterpret or ignore otherwise-puzzling statements made by Jesus (e.g., Mat. 18:22; Mat. 19:28; Luke 21:24; Acts 1:6-7). How can we say that we truly love Jesus when we demonstrate an ongoing ignorance of the history from which Christ draws His teaching in the NT? This sad state of affairs is perhaps exacerbated by the seemingly common belief among Christians that most of what the OT reveals has been superseded or reinterpreted by the NT—a faulty view of how the two testaments relate to one another. The progressive revelation within the NT does not abrogate or redefine the OT, but augments, clarifies, and enhances truths which God had already revealed.[2]

2.9.1 - The Throne of David

Our survey of the historical context begins by remembering the early days of Israel when the kingdom was unified under David. At that time, God made a promise to David concerning the eternal nature of his throne:

> When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever. (2 Samuel 7:12-16)

God said that David's house (dynasty), kingdom, and throne would be *eternal*. This is an important promise to be considered in our study of the book of Daniel because the book records the historical interruption in the reign from the throne of David (known as the *Times of the Gentiles*[2.9.3.4.6]). The Babylonian Captivity, of which Daniel was a part, brought about the end of the line of Davidic kings reigning from Jerusalem. If we are familiar with God's promise to David, we will approach the events of the first chapter of the book of Daniel with several questions: "What happened to God's promise to David? Has it been canceled? Will it ever be fulfilled? If so, how?" Answering these questions becomes the thrust of much of the prophetic content within the book.

Throne of David and Son Solomon

3

We find the promise reiterated to David's son Solomon:

> And the LORD said to him: "I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built to put My name there forever, and My eyes and My heart will be there perpetually. Now if you walk before Me as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, *and* if you keep My statutes and My judgments, then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'You shall not fail to have a man on the throne of Israel.' " (1 Kings 9:3-5)

The condition which God incorporates into this promise is of great importance to an understanding of the book of Daniel: "**If** you keep My statutes and My judgments , **then** I will establish the throne of your kingdom . . . You shall not fail to have a man on the throne of Israel." It is Israel's failure to keep this condition which triggers the major historical events which form the backdrop to the book of Daniel.

The failure to keep God's statutes and judgments began during the reign of Solomon. In his old age, through the influence of his foreign wives, Solomon was induced to sanction the worship of idols (1K. 11:9-11). God responded by visiting the king's house with chastisement—leading to the revolt of ten of the twelve tribes upon Solomon's death. Even so, God preserved the Davidic kingdom through the continued loyalty of the tribes of Judah and Benjamin centered at Jerusalem with the temple (1K. 11:13). During this time of the divided kingdom, the ten tribes under the rule of Jeroboam constituted the northern kingdom, often referred to as "Israel" or "Samaria" (1K. 11:31, 35-36), while the two tribes under the rule of Solomon's son Rehoboam formed the southern kingdom, often referred to as "Judah".

2.9.2 - Fall of Israel (Northern Kingdom)

For most of the period of the divided kingdom, the sins of the northern kingdom are the more flagrant of the two kingdoms. Golden calves (idols) are set up in the northern kingdom as a substitute for the proscribed worship of God which was to take place in Jerusalem within the southern kingdom (1K. 11:27-29). Some of the rulers of the northern kingdom were particularly evil (e.g., Omri, Ahab, cf. 1K. 16:25, 30)*.*

After many years of rule characterized by idolatry and disobedience to God, the northern kingdom fell to Assyria (2K. 17:5-23).[5] Many from among the ten northern tribes were taken captive and the Assyrians imported people from foreign regions and resettled them in the place of the northern kingdom.[6]

The fall of the northern kingdom of Israel to Assyria was intended to serve as a warning to the southern kingdom of Judah that God's judgment would not be withheld indefinitely (Jer. 3:8-11; 7:15; Eze. 16:46-55; 23:1-21, 31-49). Unfortunately, this fearful demonstration of God's judgment largely fell on deaf ears and the southern kingdom continued in disobedience. It would appear that those in the southern kingdom believed that the throne of David and Jerusalem were both so special to God that it was

Assyrian Archers

4

inconceivable that He would also overthrow Judah. Events of history would soon prove otherwise.

2.9.3 - Twilight of Judah (Southern Kingdom)

After the fall of the northern kingdom of Israel, the southern kingdom of Judah stood alone as the sole representative of the nation of Israel and the promised "eternal" Davidic throne. Yet she also was marked for judgment by the continued slide toward idolatry and apostasy which characterized the twilight of Judah.

2.9.3.1 - Judah Alone

Judah had outlasted Israel for a number of reasons. One reason was the influence of some godly kings who occasionally interrupted the otherwise dismal record of leadership (e.g., Hezekiah, Josiah). Another reason was God's promise concerning the Davidic throne and favor toward His "house," the temple, which stood in the midst of Jerusalem—the unique place where He had placed His name (2Chr. 6:5-6).

Yet the Scriptures teach the principle that to whomever much light is given, much is required (Amos 3:2; Luke 12:48). For the southern kingdom of Judah, with the Davidic throne and the temple in her midst, God had correspondingly higher expectations (Eze. 16:51-52).[7] Eventually, the disobedience, idolatry, and injustice that characterized the very throne of David became so great that God's hand was forced to bring judgment. There were periods when it appeared the southern kingdom might turn around, but eventually the die was cast: the reign of the rulers after Hezekiah constituted a *Countdown to Captivity*[2.9.3.4] which was not to be averted.

2.9.3.2 - Shifting Powers

During the final stages of the southern kingdom, a major regional power shift was taking place. The Assyrian empire would diminish in influence to be supplanted by the Babylonian and, eventually, Medo-Persian empires (Jer. 50:17; 51:11, 28). In a similar way in which God had used Assyria to judge the northern kingdom, Babylon would be used to judge the southern kingdom. Babylon, in turn, would be judged and overthrown by Medo-Persia.

Winds of change began in 626 B.C. when the Neo-Babylonian dynasty began under *Nabopolassar*[5.2.41], the father of Nebuchadnezzar (who plays a large part in the events of the book of Daniel). The Neo-Babylonian power joined with the Medes in the destruction of the Assyrian capital, Nineveh, in 612 B.C.[8] The remnant of Assyrian power relocated to Haran, only to face defeat by the Babylonians and Medes in 611 B.C.[9] As Assyrian dominance faded, Egypt attempted to step into the power vacuum in western Palestine.[10]

From the perspective of the kings of Judah, the regional power shift involved three major powers: Assyria, then Egypt, then Babylon. It was during these times that one of the most godly kings of Judah, Josiah, lost his life opposing Egyptian forces (2K. 23:29). The historic role which Babylon played in the eventual downfall of the southern kingdom, bringing an end to rule from the throne of David, is important to understand. The biblical *significance of Babylon*[4.1] is seen in numerous prophetic passages, especially the six major chapters which prophesy concerning her judgment (Isa. 13; 14; Jer. 50; 51; Rev. 17; 18).

2.9.3.3 - The Message of the Prophets

As the northern and southern kingdoms continued in their godless behavior, God sent faithful prophets to warn the rulers and their people. These warnings consisted of two main themes: (1) God's continued patience and offer of grace and forgiveness in response to repentance; (2) God's sure judgment in response to continued hard-heartedness.

During the twilight of Judah, the prophets who ministered to the southern kingdom included Zephaniah, Jeremiah, and Habakkuk. During the Babylonian Captivity, Daniel and Ezekiel ministered to the nation. Upon the decree of Cyrus (Ezra 1:1-4) and the return of the remnant to rebuild the temple and city of Jerusalem, Haggai, Zechariah and Malachi ministered. A survey of the writings of these prophets helps us understand the historical context surrounding the downfall, captivity, and restoration of Israel during this period. For our purposes, we will focus primarily on the messages associated with the impending fall and destruction of Jerusalem given through Jeremiah and Ezekiel. (For those who desire to study the passages in more detail, scripture references are given in the endnotes.)

2.9.3.3.1 - The Condition of the Nation

The prophets which God mercifully sent to warn the southern kingdom made it abundantly clear that the kingdom of Judah was sick and near unto death. The symptoms of her sickness were manifested in matters of faith and worship as well as socio-political practices.[11] The prophets repeatedly emphasized the lack of justice which characterized the dealings of the rulers and the people, especially those in positions of responsibility. This ungodly behavior included the failure to uphold legal justice and allowing the oppression of the vulnerable among the population such as widows and the fatherless.[12] These practices were evidence of the rejection of God by the leaders and the majority of the populace. The hearts of the people had grown unresponsive to God's truth. Although they had access to the truth, their hearts were hard—they would not receive correction.[13] Thus, this was a particularly difficult time for ministering prophets such as Jeremiah and Ezekiel because their God-given mission was to speak correction to a culture which strongly and continually rejected their message. In their rejection of God, the nation was deep into idolatry of the grossest sort.[14] False prophets abounded who opposed the message of the true prophets. They continually denied the warning messages of judgment and substituted a message of, "Peace, peace; when there is no peace."[15] The true prophets reminded the people that the nations from which she had learnt her idolatry would prove to be of no help when the judgment of God fell (Jer. 4:30). At times, there was the appearance of a response to the message of God on the part of the people, but generally it was superficial—their lives betraying a deeply-rooted case of religious hypocrisy.[16] Even from the beginning

of Jeremiah's ministry, during the reign of the godly king Josiah, the developing apostasy of Judah could be seen in Jeremiah's commission:

> For, behold, I have made you this day a fenced city, and an iron pillar, and bronze walls against the whole land, against the **kings of Judah**, against its princes, against its priests, and against the people of the land. And they shall fight against you; but they shall not prevail against you; for I am with you, says the LORD, to deliver you. (Jeremiah 1:18-19) [emphasis added]

God predicted that Jeremiah would be opposed by *kings* (plural). Indeed, the rule of Josiah would turn out to be the last glimmer of reform by the rulers of Israel prior to the continued descent of the nation into captivity.

Those readers like the author who occupy a privileged place in history living in a nation which was a bastion of the Christian faith, but now seems intent on galloping toward apostasy, will find it difficult to read Jeremiah, Lamentations, and Ezekiel. The parallels between the condition of Judah prior to the Babylonian Captivity and certain Gentile nations of today are striking. Like Judah, we've had the benefit of receiving great revelation from God. Although Jeremiah and Ezekiel were not writing *to* us, they wrote *for our learning*: the principle of God bringing judgment on nations which are given great light, but subsequently depart from Him to follow after darkness is evident.[17]

2.9.3.3.2 - Ungodly Rulers

It is a fearful principle within Scripture that the people suffer for the sins of their leaders (e.g., 2S. 24:17). In some cases, this result is due to the simple fact that the people are part of the political entity which is affected by the actions of their leaders. In other cases it is because the leaders, in their error or apostasy, actively lead the nation by example so that the people themselves emulate the leaders. Instead of serving as models of righteous behavior, the leaders model godlessness (Ps. 125:3).

Although God opposes all ungodly leadership, when the ruler occupies the throne of David, as did the kings of Judah, this is particularly egregious because this geopolitical throne was intended to reflect God's righteous rule (e.g., Isa. 9:6-7). Therefore, it is no surprise that Jeremiah's ministry included words of judgment for the line of kings as the nation continued its spiral downward. Jeremiah predicted the impending judgment of the throne of David in general[18] as well as the thrones of Judah's individual kings, including *Jehoahaz*[5.2.28][19], *Jehoiakim*[5.2.30][20], *Jehoiachin*[5.2.29] (*Coniah*[5.2.13])[21], and the final king reigning at the destruction of Jerusalem, *Zedekiah*[5.2.61].[22] But, as God had told Jeremiah, "the kings of Judah . . . will fight against you" (Jer. 18-19).

The kings violated an important principle: opposition to God's prophets is opposition to God Himself (Mat. 10:40; Luke 9:48; 10:16; John 14:24). Their continued hard-heartedness sealed the fate of the nation, guaranteeing the destruction of Jerusalem and the captivity of her people.

2.9.3.3.3 - The Judgment

God showed great patience with the southern kingdom. If we consider the ministry of Jeremiah alone, he prophesied warning to Judah for a period of 40 years (626-586 B.C.). This is a relatively long time and witnesses to the patience of God in withholding judgment.

During this period, God gave a great deal of information concerning the nature of the judgment which would follow. He revealed that the instrument of His judgment would be the growing regional superpower: Babylon.[23] He also indicated that the overthrow of Judah would be by way of siege and that they would suffer famine,[24] resulting in the destruction of Jerusalem by fire.[25] As a result, the nation would be carted off to Babylon[26] for a period of seventy years (see *Seventy*

Sevens[4.6]).[27] Rather than resisting this judgment from God, the people were encouraged to prosper in Babylon and seek the well-being of the city.[28]

God also revealed that the basis for the coming judgment was to be found in the curses associated with the Mosaic Covenant,[29] especially the violation of the sabbath for the land every seven years. He also revealed that the nation used in judgment (Babylon) would find itself subsequently judged for opposing Israel.[30]

2.9.3.3.4 - Restoration

Because God is perfectly righteous, in the face of continued rebellion He *must* bring judgment. Even so, His heart is always oriented toward forgiveness and restoration, even in the midst of judgment, " 'Do I have any pleasure at all that the wicked should die?' says the Lord GOD, '*and* not that he should turn from his ways and live?' " (Ezekiel 18:23). In the midst of judgment, God *always* preserves a faithful remnant which serves at least three functions: (1) fulfilling His promise never to terminate the nation of Israel and the throne of David (Ps. 89:35-37; Jer. 31:35-37; 33:20-26 cf. Rev. 12:1); (2) preserving a line of promise which finds fulfillment in the Millennial Kingdom yet to come (e.g., Mat. 19:28); (3) faithfully carrying forward the message of God to future generations (Ps. 102:18; 145:4; John 17:20; 20:29). As Paul did in his day, Jeremiah communicated God's promise to preserve a faithful remnant (Jer. 44:28 cf. Rom. 9:27; 11:5). It is no surprise then, to find some of the most important passages related to the New Covenant among the words given by Jeremiah during this period (Jer. 31:31-40; 32:40). The passages which attest to God's intention to preserve and restore Israel through the judgment of the captivity are manifold.[31] Perhaps the most beautiful restoration passage in all of Scripture was given through Jeremiah to Israel in the context of the Babylonian Captivity:

> For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. (Jeremiah 29:10-12)

This restorative purpose of God is a demonstration of His divine love and a theme found very early on in Scripture.[32] Some of the restoration passages given at the time of the impending Babylonian Captivity go beyond the near historical setting and ultimately find their fulfillment at the second coming of Christ and the Millennial Kingdom to follow (Rev. 20).

2.9.3.3.4.1 - Encouragement through Zechariah

As mentioned above, Zechariah ministered following the release of the Jews by Cyrus and their return to the land. This was the beginning of a restorative process which had very meager beginnings. Zechariah (and Haggai) were used by God to encourage the Jews who returned to rebuild.

Zechariah's visions were given in the 2nd year of Darius (I of Persia, c. 520 B.C.). Although Cyrus had given the edict to rebuild the temple in 538 B.C., due to various delays, the temple had not been completed. Zechariah was used to encourage the people in the rebuilding process (Zec. 1:16-17). This followed the seventy year judgment (Zec. 1:12b).

Although it is not our purpose here, it should be noted that many passages of Zechariah have both near-future and far-future referents and find their ultimate fulfillment in *another time of restoration for the Jews and Jerusalem* yet future to our time. This future time of restoration dovetails with much of what is revealed in Daniel concerning the time of the end (e.g., Zec. 2:7 cf. Rev. 18:4). This is because history has not yet reached the restorative culmination of the *Seventy Sevens*[4.6] for the Jews and Jerusalem which Gabriel gave to Daniel (Dan. 9:24-27).

2.9.3.4 - Countdown to Captivity

To help establish the historical context, we'll discuss the reigns of the final five kings of the southern kingdom of Judah, beginning with the last of the godly kings, king Josiah.

2.9.3.4.1 - King #5 - Josiah

Josiah begin his reign while a boy of only eight (2K. 22:1) and reigned for *31 years*[4.2.3]. His reign was patterned after the godly king Hezekiah. He initiated repairs to the temple whereupon the high priest Hilkiah rediscovered the book of the Law which had been neglected for many years (2K. 22:8). Upon reading the Law, it became apparent just how far Israel had neglected her duties causing Josiah to repent of the ungodliness of the nation. But it was "too little too late"—God confirmed through the prophetess Huldah that judgment would not be averted (2K. 22:16-17). This was also evident from the prophecy previously given to Hezekiah that Babylon would eventually cart off Israel's treasures and some from among her people: 2K. 20:12-18. Nevertheless Josiah continued following closely in the footsteps of his great-grandfather Hezekiah by instituting religious reforms.[33]

Josiah oversaw the public reading of the Law and the renewing of a covenant by the people to follow the Law (2K. 23:3). Like Hezekiah before him, he cleansed the temple and destroyed the high places with their idolatrous priests (2K. 23:4-20). He also reinstituted passover, which had not been kept since the days of Hezekiah (2K. 23:23), even providing from his own personal herds.

In our study of Daniel we should take note that both *Ezekiel*[4.2.3] and *Daniel*[4.2.3] were born during the reign of this last godly king. It was also during Josiah's reign that Jeremiah began his ministry (c. 625 B.C.).[34] The religious reformation during Josiah's reign, although it may have had some superficial aspects, evidently had great influence over Daniel's formative years. Thus, Daniel's amazing testimony throughout the book bearing his name underscores the importance and effectiveness of raising up young men and women to know God.

In Matthew's genealogy of Christ, Josiah is the last king of the second group of 14 between David and the time of the Babylonian Captivity (Mat. 1:11-12, 17). His was the last reign from the throne of David which enjoyed sovereign reign. Thereafter, the kings of Judah were continually subject to foreign powers as vassal kings.[35]

In 609 B.C., as conjunction with the *shift in powers*[2.9.3.2] in the region, Pharaoh Necho of Egypt marched northward toward Haran to engage in a conflict between Assyria and Babylon. Without seeking God first, king Josiah went up to intercept Necho. Unfortunately for both Josiah and the southern kingdom, he was killed (2K. 23:29 cf. Jer. 2:16). "Josiah's reign was the final ray of light before the darkness of idolatry and foreign intrigue settled over the Davidic Throne."[36]

2.9.3.4.2 - King #4 - Jehoahaz (Shallum)

After the death of king Josiah, his son Jehoahaz reigned. He proved to be an ungodly king who reigned for only *three months*[4.2.3] before being deposed by Pharaoh Necho and taken to Egypt where he eventually died (2K. 23:31-34; 2Chr. 36:1-4; Jer. 22:1-12).

2.9.3.4.3 - King #3 - Jehoiakim (Eliakim)

After deposing of his father Jehoahaz, *Eliakim*[5.2.18] was appointed as a vassal king by Pharaoh Necho of Egypt and renamed Jehoiakim. Like his father before him, he was an evil king (2K. 23:37). He reigned *11 years*[4.2.3]. It was during his reign that Daniel was *taken captive to Babylon*[4.2.3]. In his 4th year, the *battle of Carchemish*[4.2.3] also took place

during which Nebuchadnezzar defeated Pharaoh Necho marking the beginning of Babylon's ascendancy over Egypt in the region of Palestine (Jer. 25:1; 45:1; 36:1; 46:2). Thereafter, Jehoiakim was made vassal king of Babylonian by Nebuchadnezzar until late 601[37] when Nebuchadnezzar suffered defeat while advancing on Egypt whereupon Jehoiakim switched allegiance to Egypt (2K. 24:1). This proved to be a fatal mistake when in 598 Babylon attacked Jerusalem and Jehoiakim was killed.

2.9.3.4.4 - King #2 - Jehoiachin (Jeconiah, Coniah)

Upon the death of his father Jehoiakim, Jehoiachin (also known as *Jeconiah*[5.2.27] or Coniah) reigned for a period of *three months*[4.2.3] before he surrendered to Babylon. After surrendering to Babylon, he was deported and his uncle, Mattaniah was installed as vassal king and renamed Zedekiah (2K. 24:12-16).[38] Treasures were carried out from the king's house and the temple (2K. 24:13) in fulfillment of the Word of the Lord given to Hezekiah by Isaiah (2K. 20:16-19; Isa. 39:5-7).[39] Ten thousand captives were taken to Babylon (2K. 24:14), including Ezekiel (Eze. 1:2)[40] and Mordecai's great-grandfather Kish (Est. 2:5-6). See *Deportations*[2.9.3.4.7]. Jehoiachin was imprisoned in Babylon until the reign of Evil Merodach (who reigned after the death of Nebuchadnezzar). He remained in Babylon and was provided for by the king (2K. 25:30).[41]

2.9.3.4.5 - King #1 - Zedekiah (Mattaniah)

The final king to reign over Judah was Zedekiah, who reigned for *11 years*[4.2.3] as a vassal king subject to Babylon.[43] Like all the kings following Josiah's reign, he was evil. When a new Egyptian Pharaoh (Hophra) came to the throne in 588 B.C., Zedekiah took the occasion to rebel against Babylon. Nebuchadnezzar responded by the siege which led to the final downfall of Jerusalem, the destruction of the city and temple, and the deportation of the majority who were left. The siege began in the 9th year, 10th month, and 10th day of Zedekiah's reign and lasted 18 months. The wall of Jerusalem being penetrated in the 11th year on the 4th month, on the 9th day of the month.[44] In fulfillment of Ezekiel's prophecies that Zedekiah would be taken to Babylon but never see it, his sons were killed before him, his eyes were put out, and he was taken to Babylon where he died (Jer. 39:6-7; 52:9-11; 2K. 25:6-7 cf. Eze. 12:13; 17:16). After capturing Jerusalem, the Babylonians burned the leader's houses and the temple and broke down the city walls.

It is an *immensely significant event* whenever the temple is destroyed because the temple is "God's house" where the manifestation of his glory

Slaying of Zedekiah's Children

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resides. It would be impossible to destroy the temple if it were not for the fact that God was "not home." Because of Israel's idolatry, Ezekiel records that God's glory had previously vacated the temple.[45] To the Gentile enemies of Israel, the destruction of the city and temple would make it appear as if the God of Israel were impotent in the face of the superior Gods of the Gentiles, "When they leveled Yahweh's temple to the ground and burned its ruins, the Babylonian troops served notice to all the world that their gods were mightier than Yahweh, no matter what titles the Hebrews gave him."[46] Thus, one of the *Themes*[2.7] of the Book of Daniel is to show that Israel's God is sovereignly in control over all history, be it Jewish or Gentile. He only allowed this shocking event to occur because of the serious and persistent sin of Israel.[47] Rather than providing evidence of the failure of Israel's God, the fall of the southern kingdom testified of His active control of history in bringing out her judgment as stipulated in the covenant made with Israel prior to entering the Promised Land:

> God had made a covenant with Israel in Moab (Deu. 28-30) just before she entered the land (Deu. 29:1). In this covenant God set forth the principle by which He would deal with His people. Their obedience to Him would bring blessing (Deu. 28:1-14) but disobedience to Him would bring discipline (Deu. 28:15-68). In this second portion God outlined the disciplines He would use to correct the people when their walk was out of line with His revealed Law. These disciplines would seek to conform them to His demands so they would be eligible for His blessings. The ultimate discipline He would use to correct His people was the invasion of Gentile nations who would subjugate them to their authority and disperse them from their land (Deu. 28:49-68). Moses then stated when Israel would come under God's discipline, that discipline would not be lifted until the people forsook their sin, turned in faith to God, and obeyed His requirements (Deu. 30:1-10). The Northern Kingdom of Israel had gone into captivity to Assyria in 722 B.C. This was the outworking of the principles of Deuteronomy 28. From time to time (though not consistently) the Southern Kingdom (Judah), in light of the fall of the Northern Kingdom, had heeded the prophets' admonitions and turned to God. The Southern Kingdom continued for more than a century longer because of her repentance and obedience under her godly kings. That condition, however, did not last. Judah also ignored God's covenant, neglected the Sabbath Day and the sabbatical year (Jer. 34:12-22), and went into idolatry (Jer. 7:30-31). Therefore, because of the covenant in Deuteronomy 28, judgment had to fall on Judah. God chose Nebuchadnezzar as the instrument to inflict discipline on God's disobedient people (cf. Jer. 27:6; Hab. 1:6).[48]

2.9.3.4.6 - Times of the Gentiles

From the perspective of the Jews, the unthinkable had happened, "Some, in a sense of superstition, and others, in a sense of belief in the providence of God, had held that such a calamity as the overthrow of God's city and God's Temple could never take place. Now the unexpected had happened."[49] In the destruction of Jerusalem by Nebuchadnezzar, it seemed as if the kingdom of Israel had come to a close. After beginning with the struggles of Saul and David and reaching its apex under David's son Solomon, the divided kingdom had initiated a protracted period of decline culminating in the fall of both the northern kingdom of Israel (after 200 years) and the southern kingdom of Judah (after over 300 years). Most significantly, no longer could anyone point to a throne in Jerusalem from which a Davidic king ruled. Jeremiah's words to Jehoiachin had come to pass,[50] "Say to the king and to the queen mother, 'Humble yourselves; Sit down, For your rule shall collapse, the crown of your glory.' " (Jeremiah 13:18).

Crown Overthrown

2.9.3.4.6.1 - Davidic Rule Judged

As mentioned in our discussion concerning the promise of *The Throne of*

David[2.9.1], God was duty bound by His own Word to Solomon to discipline any Davidic son who's rule abused the throne (2Chr. 7:17-22). An important passage in the prophet Ezekiel predicted God's judgment against the ruling scepter of David (Eze. 21:10-27) from which several key verses appear below:[51]

> Son of man, prophesy and say, 'Thus says the LORD!' Say: 'A sword, a sword is sharpened And also polished! Sharpened to make a dreadful slaughter, Polished to flash like lightning! Should we then make mirth? It despises the scepter (שֵׁבֶט [šēḇeṭ]) of My son, As it *does* all wood. (Ezekiel 21:9-10)

> 'Because *it is* a testing, And what if *the sword* despises even the scepter? *The scepter* shall be no *more*,' says the Lord God. (Ezekiel 21:13)

> Now to you, O profane, wicked prince of Israel, whose day has come, whose iniquity *shall* end, 'thus says the Lord GOD: "Remove the turban, and take off the crown; Nothing *shall remain* the same. Exalt the humble, and humble the exalted. Overthrown, overthrown, I will make it overthrown! It shall be no *longer*, Until He comes whose right it is, And I will give it *to Him*." ' (Ezekiel 21:25-27)

The passage concerns God's sword of judgment which is poised to strike. This sword of judgment *despises the scepter of My son*. The passage calls the ruler of Israel at that time, Zedekiah, profane and wicked and teaches that the Davidic rule, whose righteous scepter he was supposed to uphold,[53] would be terminated, "It shall be no longer, until He comes whose right it is, and I will give it to Him." This is a clear reference to the promised ruler in the line of Judah:

> The scepter (שֵׁבֶט [šēḇeṭ]) shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him *shall be* the obedience of the people. (Genesis 49:10)

Rabbinic interpretation associated the title "Shiloh" with the Messiah: a Midrash takes "Shiloh" to refer to "King Messiah" (Genesis R. 98.13), the Babylonian Talmud lists "Shi'loh" as one of the names of the Messiah (Sanhedrin 98b), and Medieval Jewish Biblical expositor Rashi makes the following comment: "Shiloh - i.e. King Messiah whose is the Kingdom." The term "Shiloh" denotes, "to whom it belongs/pertains."[54]

Ezekiel is telling us that in the judgment of the Davidic throne,[55] Zedekiah[56] will be the *last ruler to sit on the Davidic throne until it is occupied by Messiah*.[57] This same message concerning judgment of the ruling scepter occurs in another of Ezekiel's warnings given to Zedekiah[58] (Eze. 19:4-14), which concludes:

> 'Your mother was like a vine in your bloodline, Planted by the waters, Fruitful and full of branches Because of many waters. She had strong branches for **scepters of rulers**. She towered in stature above the thick branches, And was seen in her height amid the dense foliage. But she was plucked up in fury, She was cast down to the ground, And the east wind dried her fruit. Her strong branches were broken and withered; The fire consumed them. And now she is planted in the wilderness, In a dry and thirsty land. Fire has come out from a rod of her branches And devoured her fruit, So that she has no strong branch-**a scepter for ruling**.' This is a lamentation, and has become a lamentation. (Ezekiel 19:10-14) [emphasis added]

Judgment of the Davidic throne is also the subject in Psalm 89 where very strong promises to uphold the throne are followed by a passage speaking of the throne being cast to the ground (Ps. 89:44ff).

This is a most important point to understand when considering the implications of the prophetic dreams and visions which are the subject of the book of Daniel because the sequence of Gentile kingdoms which are predicted therein begin with *Babylon* (Dan. 2:32, 38; 7:4) and continue until the reign of *Messiah* (Dan. 2:44-45; Dan. 7:14, 22, 27). From the fall of Zedekiah to the enthronement of Messiah is a time which is characterized by *Gentile dominion* and especially by the lack

of a Davidic ruler in Israel seated on the throne of David. This is the period which Jesus referred to as the "Times of the Gentiles" which will not come to an end until the second coming of Christ: "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled." (Luke 21:24)[59] During this period when the throne of David is unoccupied, the glory of God is also absent from His "house," the temple.[60]

The "Times of the Gentiles" do not come to an end whenever Israel enjoys a period of relative autonomy and self-rule.[61] The key factor which determines the period of this time is that the **throne of David remains unoccupied by a legitimate ruler in the line of David**. Thus, the nation may be reconstituted and the city or temple restored (as in the return from the Babylonian Captivity), but this would not end the "Times of the Gentiles" because no legitimate Davidic monarch seated on the Davidic throne has ruled since the Babylonian overthrow of Judah. During the return from Babylonian captivity, although Zerubbabel was of Davidic descent, Scripture never describes him as occupying the throne of David as a true king. This is not a mere accident of history, but is a direct result of Ezekiel's prophecy which specified that the Davidic scepter would not be restored until "He comes Whose right it is" (Eze. 21:27)—that is, King Messiah.[62]

2.9.3.4.6.2 - Davidic Throne is on Earth

The continuation of the Times of the Gentiles provides additional proof that Jesus does not presently occupy the throne of David. Showers explains some of the many distinctions between the presently unoccupied throne of David on earth and God's throne in heaven which Jesus is presently seated to the right hand of:

> Several factors indicate that David's throne is separate and distinct from God's throne in heaven. *First*, several descendants of David have sat on his throne, but only one of his descendants ever sits on the right hand of God's throne in heaven. That descendant is Jesus Christ (Ps. 110:1; Heb. 8:1; 12:2). *Second*, David's throne was not established before his lifetime (2S. 7:16-17). By contrast, since God has always ruled over His creation, His throne in heaven was established long before David's throne (Ps. 93:1-2). *Third*, since God's throne in heaven was established long before David's throne and since God's throne was established forever (Lam. 5:19), then it was not necessary for God to promise to establish David's throne forever (2S. 7:16) if they are the same throne. *Fourth*, David's throne was on the earth, not in heaven. David and his descendants who sat on his throne exercised an earthly, ruling authority. They never exercised ruling authority in or from heaven. By contrast, as noted earlier, the Bible indicates that God's throne

Nebuchadnezzar's Army Burns Jerusalem

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is in heaven. *Fifth*, the Bible's consistent description of David's throne indicates that it belongs to David. When God talked to David about his throne, God referred to it as "thy throne" (2S. 7:16; Ps. 89:4; 132:12). When God mentioned David's throne to others, He referred to it as "his throne" (Ps. 89:29; Jer. 33:21), "David's throne" (Jer. 13:13), and "the throne of David" (Jer. 17:25; 22:2, 4; 22:30). By contrast, the Scriptures' consistent description of the throne in heaven indicates that it belongs to God the Father. [63]

Lacking an understanding of the difference between the Davidic throne based in Jerusalem ruling over Israel[64] and the throne of the Father in heaven, we cannot make full sense of the gospel record where Jesus arranges His fulfillment of Zechariah 9:9 by riding into Jerusalem on the foal of a donkey (Luke 19:30-31), presenting Himself as the promised Davidic king. This was "Shiloh" (He Whose right it was to rule) arriving to take up His rule as Zechariah had predicted:

> Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He *is* just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion *shall be* 'from sea to sea, And from the River to the ends of the earth.' (Zechariah 9:9-10)

Zechariah indicates that the coming of this Ruler to His throne will usher in a time of worldwide peace due to His righteous global rule. But, as prophesied by many passages in the OT (including Dan. 9:26), instead of being crowned with a royal crown, Messiah was given a crown of thorns and "cut off." In the context of Jesus' presentation to Israel as the promised Davidic king, the response of the chief priests to Pilate are of particular significance:

> We have no king but Caesar! (John 19:15).

With these very words, the religious leaders chose a Gentile king over their promised Davidic king and ensured the continuation of the Times of the Gentiles. Thus our age is not characterized by global peace and the throne of David remains unoccupied until Jesus returns to take up His throne and rule from Jerusalem (Isa. 9:7; Luke 1:32-33; Mat. 25:31-32).[65]

2.9.3.4.6.3 - Gentile Influence over Jerusalem

In the meantime, the Times of the Gentiles must be viewed as a temporary situation during which the ruling authority which was to be invested in the midst of Israel has been transferred into Gentile hands. This can be seen in the predicted termination of Gentile rule at the initiation of God's kingdom at the end of the age.[67]

Moreover, the question, "What became of the promise concerning the Davidic throne?" is answered in the restoration of the throne yet future:

> This is a promise that the Davidic covenant has not been annulled. The kingship that was taken away from Jehoiachin (Jer. 22:24-30) will be restored "in that day" (Hag. 2:23), i.e., at the return of Christ when the times of the Gentiles are brought to a close (cf. Ps. 2:7-9; 89:19-29; Luke 1:32-33).[68]

> The times of the Gentiles begins when the Davidic throne was empty, which would begin in 586 B.C. . . . [and] goes all the way up until the throne of David is reoccupied by a Davidic descendant, which would be the Second Advent, not the rapture. So the times of the Gentiles began in 586 B.C. when the throne was empty, we're still in the times of the Gentiles, [to be] continued after the rapture, [and through] the tribulation period, because there is no . . . Davidic descendant on the throne in the tribulation period, not until the Second Advent will the times of the Gentiles end.[69]

Hosea's prophecy, found in the third chapter of his remarkable book, has had its fulfilment. Israel still abides without a king, without a prince, without a priest, and so shall it abide until Messiah Himself appears the second time to take His great power and reign.[70]

Nuremberg Chronicle - Expulsion of Jews
from Jerusalem under Nebuchadnezzar

During this period, God continues to set up, depose, and turn the hearts of kings —as He always has. But the period is characterized by no direct or immediate government by God upon the earth.[71] This temporary shift in God's concerns away from the theocracy and Davidic throne toward Gentile rule can be seen in the fact that the first and most comprehensive prophecy in the book of Daniel is neither given to Israel nor concerns Israel, but reveals matters of Gentile concerns to a Gentile king.[72]

[77]

This is much like the Day of Pentecost when God used the tongues of foreign nations to proclaim His glory while purposefully avoiding the native tongue of the Jews of Jerusalem (Acts 2:5-13).[73] The unthinkable had happened: the Holy One *of Israel* was shifting His emphasis away from Israel and toward Gentile concerns. This could only be cause for great alarm among any Jew who understood the subtleties of what was transpiring.[74] Moreover, the dispersion of Israel into the Babylonian Captivity was essentially the reverse of the Exodus. Israel had been birthed out of captivity in Egypt to serve God in the wilderness. Now, she was being given up, back into bondage in captivity at the hand of the new regional superpower, Babylon.[75]

> After the Exodus all the nations in that part of the world were terrified at the name of the God of Israel, because they had seen what God did to deliver His people from Egypt, and they had seen what Israel's God had done to the gods of Egypt and the armies of Egypt, so that Israel's conduct was a testimony to the power of their God. Now what's happened? Israel has so discredited their God that their God is no longer feared by the nations that border on the land of Israel . . .[76]

It is in the midst of these momentous developments that God chose to speak through Daniel providing the overview of the Times of the Gentiles (Dan. 2; 7; 10-11) and the related judgment and restoration of Israel (Dan. 9; 12).

2.9.3.4.7 - Deportations

The table below lists the different deportations to Babylon identified within Scripture. As can be seen, Daniel was part of the first deportation. This served God's purposes by providing additional time for Daniel's reputation and position to be established before the majority of his countrymen arrived in Babylon.

Deportations to Babylon

B.C.	Accession Year of Nebuchad-nezzar[78]	King of Judah	Number of Captives	Passage	Notes
606 [4.2.3]	0 (crown prince)[79]	Jehoiakim	?	2K. 24:1; 2Chr. 36:6-7; Dan. 1:1-3	Daniel and a limited number of other Jews, including nobles and Jehoiakim's descendants, taken to Babylon.
598[80]	8th	Jehoiachin	3,023	Jer. 52:28	The accession year value of 7 (Jer. 52:28) becomes 8 in non-accession year reckoning. See column heading.
597 [4.2.3]	8th[81]	Jehoiachin	10,000	2K. 24:10-16; Eze. 1:1-2	Jehoiachin, Mordecai's great-grandfather Kish (Est. 2:6)[82] and Ezekiel taken captive (Eze. 1:2).
587[83]	19th	Zedekiah	832	Jer. 52:29	The accession year value of 18 (Jer. 52:29) becomes 19 in non-accession year reckoning. See column heading.
587 [4.2.3]	19th	Zedekiah	?	2K. 25:1-12; Jer. 39:8-14; 52:12-15; Eze. 33:21	Fall of Jerusalem Siege began in Zedekiah's 9th year (Z9/10/10)[84]. The wall of Jerusalem is penetrated 18 months later (Z11/4/9). Zedekiah taken. Nebuzaradan arrives (Z11/5/7), Jerusalem and temple burned and the walls broken down. Jeremiah released by Babylonians.
582[85]	24th	?	745	Jer. 52:30	Following Gedaliah's assassination. The accession year value of 23 (Jer. 52:30) becomes 24 in non-accession year reckoning. See column heading.

Notes

1   Andrew E Steinmann, *From Abraham to Paul: A Biblical Chronology* (St. Louis, MO: Concordia Publishing House, 2011), xxi-xxii.

2   The idea that anything truly important for Christians to understand must be *repeated* by God in the NT, after having already being set forth in the OT, is inadequate. We need remember that the *only scriptures* which the early Christians had were in fact the OT. It was from these scriptures that Paul reasoned that "Jesus is the Christ" (Acts 17:2; 28:23).

3   Image provided by *CRDP Académie de Strasbourg* (http://commons.wikimedia.org/wiki/File:David_et_Salomon,_vitrail_roman,_Cath

%C3%A9drale_de_Strasbourg.jpg). The image is in the public domain in the USA.

4   Image provided by *ChrisO* (http://commons.wikimedia.org/wiki/File:Assyrian_archers.jpg). "Relief depicting Assyrian archers attacking a besieged city, most likely in Mesopotamia. An Assyrian soldier holds a large shield to protect two archers as they take aim. From the Central Palace in Nimrud and now in the British Museum, London. Circa 728 BC." The image is in the public domain in the USA.

5   Most scholars give this date as 722 B.C. Jones believes this is an erroneous date based upon the faulty Assyrian Eponym list. He prefers a biblically-derived date of 740 B.C. [Floyd Nolen Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.* (The Woodlands, TX: KingsWord Press, 1993, 1999), 81n1]

6   Prior to the fall of the northern kingdom to Assyria, many from among the ten northern tribes emigrated south to the kingdom of Judah. Thus, the ten tribes were not lost. "It must be noted that even though the Kingdom of Israel had been terminated and all but the poorest of its people carried away from the land and resettled in the farthest regions of the Assyrian Empire back in B.C. 721 (2K. 17; 18:9-12), Judah had long before become a truly 'representative' Kingdom. On several occasions, mass emigrations of people from all the tribes left the northern kingdom and went down to live in the southern kingdom (2Chr. 11:1, 13-17; 12:1, 6; 15:8-9; 35:17-19). In this manner, the Kingdom of Judah became not only heavily populated, but around a century after the fall of Samaria, capital of the northern realm, members of all the tribes of Israel were still said to be living there (2Chr. 35:17-19)." — Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.*, 139. For additional information concerning the migrations of the ten tribes to the southern kingdom, see [Anthony C. Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation* (Camano Island, WA: SpiritAndTruth.org, 2004), 4.17].

7   "It has been denied that God's people were actually worse than the pagans about them, but reckoning must be in proportion to spiritual knowledge and privileges enjoyed. The judgments of God are always relative to light and privilege granted. . . The Latins have a pointed saying: *Corruptio optimi pessima* ('The corruption of the best issues in the worst.')" — Charles Lee Feinberg, *The Prophecy of Ezekiel* (Chicago, IL: Moody Bible Institute, 1969), 37.

8   Charles H. Dyer, *Jeremiah* in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983), 1:1125.

9   "Some Assyrians fled westward to Haran, from which they claimed authority over all of Assyria. Nabopolassar, the king of Babylon, moved in 611 B.C. against the Assyrian forces in Haran. The next year, 610 B.C., Babylon, allied with Media, attacked the Assyrians in Haran. Assyria withdrew from Haran westward beyond the Euphrates River and left Haran to the Babylonians." — J. Dwight Pentecost, *Daniel* in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983), 1:1326.

10 Dyer, "*Jeremiah*," 1:1125.

11 The perceptive reader will realize that it is impossible to separate the socio-political practices of a government from underlying matters of faith and worship among its populace. As our own country continues to abuse the principles of its founders in pursuit of a completely secularized society the resulting socio-political malaise is unavoidable.

12 Concerning lack of justice in Judah: Jer. 7:5-6; 9:3-5; 19:4; 21:12; 22:3, 13-17; Eze. 9:9; 11:2, 6-7; 13:22; 22:1-7, 12-13, 27, 29; 33:26; 34:4.

13 Concerning the hard-heartedness of Judah: Jer. 5:3; 7:26-27; 17:23; 18:12; 25:4-7; 26:5; 29:19; 35:14-15; 36:23-24; 37:2; 38:15; 42:21; 43:4; 44:5, 10, 16; Eze. 2:8; 3:7, 26; 12:2, 9; 17:12.

14 Considering the idolatry of Judah: Jer. 1:17; 2:5, 11; 3:6; 7:18, 30-31; 8:2, 19; 9:14; 11:13, 17; 13:27; 18:15; 19:4-5, 13; 32:34-35; 44:17-19, 21-23, 25; Eze. 6:3-6, 9, 13; 7:20; 8:3-17; 13:18-20; 14:3-8; Eze. 16:3, 15-34; 20:7-8, 18, 24, 26, 28-32, 39; 22:3; 23:37-39, 49; 33:24; 36:18.

15 Considering the false prediction of peace: Jer. 6:14; 8:11; 14:13-15; 23:17; 28:9; Eze. 12:22-28; 13:10-16.

16 Concerning religious hypocrisy in Judah: Jer. 5:2; 6:20; 7:9-11; 12:2.

17 An important distinction to be made is that Gentile nations are not *Israel* and were not a party to the Mosaic Covenant given at Sinai (Ex. 24:1-11). The specific blessings and curses of that covenant do not apply to us as they do Israel. Yet the principles reflected in Israel's covenant would seem to apply: no nation which abandons God can expect to retain His blessings.

18 Concerning the judgment of the throne of David: Jer. 22:1-6, 30; 23:1; 29:16; 46:28.

19 Jer. 22:11, 18.

20 Jer. 26:1; 36:28.

21 Jer. 22:24; 24:1.

22 Concerning the judgment of Zedekiah: Jer. 21:7; 24:8; 27:12; 32:3-5; 34:2-6, 21; 37:7-10, 17; 38:17-18, 22-23; 52:2 Eze. 12:12-13; 17:12-21.

23 Concerning Babylon attacking Israel: Jer. 1:14-15, 4:6, 13; 5:15; 6:1, 22; 8:16; 10:22; 13:4-7, 20; 15:12; 20:4; 21:4, 10; 22:25; 25:9; 27:6-8, 12-22; 28:14; 32:24, 36; 33:5; 34:1, 7, 21; 35:11; 36:29; 37:8; 38:2-3, 17-18; Eze. 1:3; 10:22; 11:24; 12:13; 17:3, 12; 19:9; 21:19-22; 23:23; 24:2-14.

24 Concerning famine during siege of Jerusalem: Jer. 6:6; 8:3; 11:22; 14:16, 18; 15:2; 16:4; 19:9; 24:10; 32:24; 33:4; 52:4; 32:24; 33:4; Eze. 21:22; Eze. 4:1-3, 16-17; 5:16-17; 6:11; 7:15; 14:13, 21.

25 Concerning the destruction of Jerusalem by fire: Jer. 9:11; 12:7; 15:6; 17:27; 19:8, 11; 21:10; 25:18, 29; 26:9; 32:29-31; 34:2, 22; 37:8, 10; Eze. 4:7; 5:5-8, 14-15; 10:2; 12:20; 15:6-8; 16:35-43; 21:2, 22; 22:19-22; 24:6, 21. Fulfilled: Jer. 39:8; 44:8; Eze. 33:21.

26 Concerning captivity in Babylon: Jer. 5:19; 8:19; 9:16; 10:18; 13:17-19, 24; 15:1-2, 14; 16:13; 17:4; 20:4-6; 22:26-28; 24:5; 29:18; 32:28; Eze. 4:13; 5:10; 6:8-9; 7:24; 11:9; 12:11-15; 22:15; 36:19. Fulfilled: Jer. 39:9; 40:1.

27 Jer. 25:11-12; 29:10.

28 Jer. 27:11; 29:4-7, 28.

29 Concerning the Mosaic Covenant serving as the basis for judgment: Jer. 11:7-8 cf. Lev. 26:26, 29, 31, 33-34; Deu. 28:36, 49-58.

30 This principle applies throughout the Times of the Gentiles, including our own day. Concerning subsequent judgment of Babylon: Jer. 12:14; 25:12-14, 26; 30:16, 20; 50:18, 34; 51:24.

31 Concerning the preservation and restoration of Israel: Jer. 3:12, 22; 4:1-3, 14, 27; 5:10, 18; 12:14-15; 16:14-15; 18:7-8; 23:3-8; 24:6-7; 27:22; 29:14; 30:3, 10-11, 17-24; 31:2-14, 16-17, 23-28; 32:15, 37-44; 33:6-25; 42:10-12; 44:28; 46:27-28; 50:19-20; Eze. 4:3; 6:8; 7:16; 9:8; 11:13, 16-20; 12:16; 14:22-23; 16:60-63; 17:22-24; 20:33-38, 40-44; 34:11-16, 22-31; 36:4-15, 24-38; 37:1-28.

32 "Take the revelation in Gen. 3—that the Seed of the woman should bruise the serpent's head. When was it given? Not when Adam walked sinlessly, but after he and his wife were fallen. Then God appears, and His word not only judged the serpent, but took the form of promise to be realized in the true Seed—certainly a blessed disclosure of the future, on which the hope of those who believed rested. It was the condemnation of their actual state. It did not allow the faithful who followed to sink into despair, but on the part of God, presented above the ruin an object to which their hearts became attached." — William Kelly, *Lectures on the Book of Daniel (3rd. ed.)* (Richardson, TX: Galaxie Software, 2004), 8.

33 The line from Hezekiah to Josiah is: Hezekiah - Manasseh - Amon - Josiah (Mat. 1:10).

34 Dyer, "*Jeremiah*," 1:1126.

35 "Josiah is the last of the sovereign Kings of David's lineage that sat upon his throne. The point that is being made is that God promised David that his throne and kingdom were to have an enduring and everlasting fulfillment and that the throne of David was a sovereign dominion, not a puppet or vassal of any foreign kingdom (2S. 7; Ps. 89). Whereas it is true that some on the list such as Ahaz, Hezekiah and Manasseh did have periods during their reigns in which they endured subjugation and the paying of tribute to various monarchs of the Assyrian Empire, all enjoyed intervals of sovereign autonomous rule. All of Josiah's sons and his grandson, Jeconiah (Mat. 1:11, 'Jeconiah and his brethren') were vassals to either Egypt or Babylon and not sovereign rulers; thus they do not

belong in Matthew's second set." — Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.*, 41.

[36] Dyer, "*Jeremiah*," 1:1125.

[37] Donald J. Wiseman, *Babylonia* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 1:395.

[38] "Jehoiachin's captivity is confirmed by texts from Babylon." — Ibid.

[39] Isaiah's prophecy was given about 15 years before the death of Hezekiah (c. 701). It came to pass over 100 years later (597 B.C.), providing a sobering reminder of how the actions of an ancestor can negatively affect their descendants.

[40] "King Jehoiakim, whom he commanded to be thrown before the walls, without any burial; and made his son Jehoiachin king of the country and of the city: he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon; among whom was the prophet Ezekiel, who was then but young." — Flavius Josephus and William Whiston, *The Works of Josephus : Complete and Unabridged.* (Peabody, MA: Hendrickson, 1996, c1987), Ant. 10:97-98.

[41] "Four tablets found in Nebuchadnezzar's palace name Jehoiachin and his family as among those who were receiving rations from the king (Weidner 1939; Wiseman 1985:81-82)." — Bryant G. Wood, *Nebo-Sarsekim Found in Babylonian Tablet* in *Bible and Spade*, vol. 20 no. 3 (Associates for Biblical Research, Summer 2007), 67.

[42] Image provided by *François-Xavier Fabre* (http://commons.wikimedia.org/wiki/File:Fran%C3%A7ois-Xavier_Fabre_-_Nabuchodonosor_Has_Zedekiah%27s_Children_Killed_before_his_Eyes.jpg) (1766–1837). God prophesied through Jeremiah and Ezekiel that Zedekiah would see the eyes of the king of Babylon (Jer. 34:3) and be taken to Babylon, but not see the city (Eze. 12:13). This puzzling prediction was fulfilled by the blinding of Zedekiah prior to being taken to Babylon (Jer. 39:7). The last thing which Zedekiah saw before being blinded was his own sons being put to death (2K. 25:7). The image is in the public domain in the USA.

[43] Even though Zedekiah reigned as king, it is important to recognize that he was not a qualified descendant in the line of David since he was not a son of Jehoiachin (Jeconiah, Coniah). Thus, the curse placed on Jehoichin's line (Jer. 22:24-30) which precluded any of his physical descendants from reigning as king was not violated in the reign of Zedekiah. This is also seen in the omission of Zedekiah from Matthew's genealogy (Mat. 1:11). Neither did any of Jehoiachin's physical descendants occupy the throne or have the title of "king" (Mat. 1:12-15). This curse does not affect the legitimacy of the rule of Jesus since He was born of the virgin Mary who was a descendant of David through a different lineage (Luke 3:23-38).

[44] Concerning the significance of the 9th of Ab: "As to the month and day, the Jewish sources claim a striking identity between the destruction of the Second Temple and of the First Temple. 2 Kings 25:8 states that the First Temple was burned by Nebuzaradan on the seventh day of the fifth month, while Jer. 52:12 gives the tenth day of the fifth month. The rabbis reconciled these data by explaining that the Babylonians entered the temple on the seventh day of Ab (which is the fifth month), ate and did damage to it on that day and the eighth, and on the ninth day toward dusk set fire to it; it then continued to burn through the whole of that day which is presumably extended through the tenth. As to the recurrence of disaster at the identical time, they said, 'The same thing too happened in the Second Temple.' For a single day, the ninth of Ab was taken as the exact date: 'On the ninth of Ab . . . the Temple was destroyed the first and the second time.' . . . The date of the burning [of the Second Temple] is stated explicitly by Josephus: 'the tenth of the month Loos the day on which of old it had been burnt by the king of Babylon' (6.250). In the later correlation of the Macedonian calendar as it was used in Palestine . . . Loos was parallel to Ab, the fifth month. Therefore Josephus's date of Loos = Ab 10 is identical with Jeremiah's (52:12) date of the tenth day of the fifth month for the first destruction, and just one day later than the ninth day of Ab taken as the official date by the rabbis. . . . Along with Josephus's eyewitness account of the destruction of the temple by the Romans, there is also an account by Rabbi Yose ben Halafta in *Seder 'Olam Rabbah* (30.86-97) . . . the passage reads: *Rabbi Yose used to say: "Propitiousness is assigned to a propitious day and calamity to a calamitous day. As it is found said: When the temple was destroyed, the first time, that day was immediately after the Sabbath, it was immediately after the Sabbatical year, it was (during the service of) the priestly division of Jehoiarib, and it was the ninth day of Ab, and so the second time (the temple was destroyed)."* . . . it is also of interest to note how the Mishna associates yet other untoward events with the same date of

the ninth day of Ab: *On the ninth day of Ab it was decreed against our fathers that they should not enter into the land (of Israel)*, [For this date see *Seder 'Olam Rabbah* 8.45-47, Milikowsky, *Seder 'Olam*, 473.] *and the temple was destroyed the first and second time (by Nebuchadnezzar and by Titus), and Beth-Tor* [or Bethar, modern Bettir southwest of Jerusalem, the scene of Bar Kokhba's final defeat in A.D. 135] *was captured, and the City (Jerusalem) was ploughed up (by Hadrian)* [*Taanich* 4:6; Danby 200]." — Jack Finegan, *Handbook of Biblical Chronology* (Peabody, MA: Hendrickson, 1964, 1998), 106,110.

45 There is an intentional parallel between the departure of God's glory from the first temple to the Mt. of Olives in Ezekiel's day (Eze. 10:18; 11:22-23) leading to the destruction of the temple by Babylon and Jesus' departure from the second temple to the Mt. of Olives (Mt 23:38; Mt 24:1-3) leading to its destruction by Rome.

46 Gleason Leonard Archer, *Daniel* in Frank E. Gaebelein, ed., *The Expositor's Bible Commentary, Vol. 7 - Daniel and the Minor Prophets* (Grand Rapids, MI: Zondervan, 1985), 3.

47 "Indeed, it was essential for him to prove by his miraculous acts that he had allowed his people to go into captivity in 587 B.C., not through weakness, but rather to maintain his integrity as a holy God, who carries out his covenant promises both for good and for ill according to the response of his people." — Ibid., 4.

48 Pentecost, "*Daniel*," Dan. 1:1.

49 H. C. Leupold, *Exposition of Daniel* (Grand Rapids, MI: Baker Book House, 1949, 1969), 15.

50 Dyer, "*Jeremiah*," 1:1146.

51 Unfortunately, a number of popular translations muddy this passage by translating שֵׁבֶט [*šēḇeṭ*] as "rod" rather than "scepter" giving the possible impression that the rod is *meting out discipline* when in fact it is the scepter which is the *object of discipline* (KJV, ESV, NASB). Interestingly, the same translations render the term as "scepter" in Genesis 49:10 which is closely related to Ezekiel 21:27. Although "rod" or "scepter" are both valid translations of the underlying Hebrew term, "scepter" is more naturally understood as referring to kingly ruling authority by many readers.

52 Copyright © 2010 by *Heralder* (http://commons.wikimedia.org/wiki/File:Heraldic_Royal_Crown_%28Common%29.svg). "Heraldic Royal Crown, Generic Design in Europe with 8 half-arches." This image is licensed under a *Creative Commons Attribution-Share Alike 3.0 Unported license* (http://creativecommons.org/licenses/by-sa/3.0/deed.en).

53 Jer. 22:3.

54 "THE SCEPTRE SHALL NOT DEPART FORM JUDAH (XLIX, 10): this refers to the throne of kingship . . . Rather than transliterating into English 'Shilo' as though it were a proper name, the Rabbis translated the exact meaning of 'Shilo' as 'to whom it belongs/pertains.' " — Tom Huckel, *The Rabbinic Messiah* (Philadelphia, PA: Hananeel House, 1998), s.v. "Midrash Rabbah, Genesis XCIX, 8-9:." "The transmission of dominion shall not cease from the house of Judah, nor the scribe from his children's children, forever, until the Messiah comes. to whom the kingdom belongs, and whom nations shall obey." — Ibid., Targum Onkelos, Gen. 49:10. "Kings and rulers shall not cease from the house of Judah, nor scribes who teach the Torah from his seed, until the time when the King Messiah shall come, the youngest of his sons, and because of him nations shall melt away." — Ibid., Targum Pseudo-Jonathan, Gen. 49:10. See [Ibid.] for many more Rabbinical comments concerning the identity of Shiloh as Messiah with the meaning of "He whose right it is" to hold the scepter.

55 "But when not only the people, but the king anointed of Jehovah, blotted out His very Name from the land; when His glory was given to another in His own temple, all was over for the present, and 'Lo-Ammi' was the sentence of God. They had become now the most bitter in their idolatry, being apostates from the living God, and, if maintained, would have been the active champions of heathen abominations. By God's judgment, therefore, the people and the king at length passed into captivity." — Kelly, *Lectures on the Book of Daniel (3rd. ed.)*, 20.

56 "With v. 25 the address turns to the chief sinner, the godless King Zedekiah, who was bringing the judgment of destruction upon the kingdom by his faithless breach of oath." — Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), Eze. 21:25.

57 "The profane and wicked prince of Israel was King Zedekiah. . . . This prophecy recalls Genesis 49:10, which speaks of 'the scepter' in the line of Judah. The line of David would not be restored till the righteous, God-appointed King would come. There were no valid claims till Christ rode into Jerusalem to claim His rightful rule (cf. Zech. 9:9; Matt. 21:1-11; Rev. 19:11-16; 20:4). Christ will fulfill Ezekiel's prophecy; He will be the King of Israel." — Charles H. Dyer, *Ezekiel* in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983), Eze. 21:24. "It is true the tribal 'scepter' continued with Judah 'till Shiloh came' (Gen. 49:10); but there was no kingly scepter till Messiah came, as the spiritual King then (John 18:36, 37); this spiritual kingdom being about to pass into **the literal, personal kingdom over Israel at His second coming, when, and not before, this prophecy shall have its exhaustive fulfilment** (Luke 1:32, 33; Jer. 3:17; 10:7; 'To thee doth it appertain')." [emphasis added] — A. R. Fausset, *The Book of the Prophet Ezekiel* in Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997, 1877), Eze. 21:27. Although the throne lasted until the overthrow of Zedekiah's reign by Babylon, it had already lost its independence when previous rulers were made subject to Egypt and Babylon (Jer. 22:30; 36:30).

58 "These verses seem to be addressed to the present king, Zedekiah, as a reminder that in her past Israel was fruitful and full of branches. However, her doom is so certain that it is pictured as completed: she was plucked up in fury (v. 12). The statement that she hath no strong rod is a reference to the fact that Zedekiah was the last king of the nation. Not until the millennial reign of Jesus Christ will Israel have another king." — *King James Version Study Bible, electronic ed.* (Nashville, TN: Thomas Nelson, 1997), Eze. 19:14.

59 The closest direct reference to this phrase found in the OT is found in Ezekiel's prophecy: "For the day is near, Even the day of the LORD is near; It will be a day of clouds, the time of the Gentiles." (Eze. 30:3). In Ezekiel's context, the event is referred to in the singular: "the *time* of the Gentiles" and would seem to refer to a time when the Gentile nations are to finally be judged. In other words, it relates to the *end* of the "times of the Gentiles" referred to by Jesus. Some interpreters object to the notion that Jesus was referring to the continuation of a time period which began hundreds of years prior to His statement. "This is probably one of the most misinterpreted prophecies in the Bible. The term [*sic*] *times of the Gentiles* has been taken out of its context and given a meaning not found anywhere in the Bible. . . . Jesus is merely saying that Jerusalem will be trodden down by Gentiles until their time is up— not from the time of Nebuchadnezzar, who is not in view here at all, but from the time of the beginning of Antichrist's invasion. Jesus was not talking about some long period of time, beginning supposedly with Nebuchadnezzar and ending when the Jews are all back in Palestine and Jerusalem is an all-Jewish city. Jerusalem will be an all-Jewish city long before the invasion of Antichrist. The four world empires of prophecy, which began with Nebuchadnezzar and which will continue until the saints possess the kingdom, are nowhere in Scripture called the times of the Gentiles. In this part of the Olivet discourse, Jesus is certainly not talking about the four world empires of Daniel. He is talking about the siege of Jerusalem by Antichrist and says that Jerusalem will be trodden down by Gentiles until their time is fulfilled. Revelation 11:2 states that the length of this time is 42 months or 3 1/2 years . . . The times of the Gentiles, then, is the last 3 1/2 years before the return of Christ, the last half of Daniel's Seventieth Week, or the time of Jacob's trouble (Jer. 30:7)." — Arthur E. Bloomfield, *A Survey of Bible Prophecy* (Minneapolis, MN: Bethany Fellowship, 1971), 162. But such an interpretation fails to recognize the significance of the emphasis given to the *sequence of Gentile kingdoms*[4.5] in the book of Daniel along with the book's historical context concerning the Babylonian captivity which resulted in the termination of the last vestige of Davidic rule—a rule which has never been reestablished down to our own times—which even this same author admits: "The return after the Babylonian Captivity was only a partial return, for many of the Jews remained in Babylon. Palestine never again became independent until this century. Throughout the years it was always a captive country so that the **Jews never again had a reigning king.** Successively, Palestine was dominated by Persia, Greece, Syria, and Rome. Finally the Jews were scattered once more among all countries, where they have remained until this day." [emphasis added] — Ibid., 175. This lack of a reigning king *began* with Zedekiah was deposed by Nebuchadnezzar and continues down to our own day: "I believe that these times of ours (as also all the times of the four monarchies [Dan 2]) are the times of the Gentiles; and that Jerusalem and Israel shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled." — Horacio Bonar, *"The Jew" in "The Quarterly Journal of Prophecy"*, 211, cited in — Barry E Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged* (Nashville, TN: Broadman and Holman, 2007), 10.

[60] And the physical temple may not even exist, as is the case in our age. "In the great dream in the second chapter the period of time is revealed which in Scripture is called 'The Times of the Gentiles.' These extend from the time God withdrew from Jerusalem, where His Glory dwelt, until His Throne is once more established upon the earth." — Arno Clemens Gaebelein, *The Prophet Daniel: A Key to the Visions and Prophecies of the Book of Daniel* (New York, NY: F. E. Fitch, 1911), 8.

[61] "The times of the Gentiles can best be defined as that long period of time from the Babylonian Empire to the Second Coming of the Messiah, during which time the Gentiles will have dominance over the City of Jerusalem. This does not rule out temporary Jewish control of the city, but all such Jewish control will be temporary until the Second Coming of the Messiah. Such temporary control was exercised during the Maccabbean period (164–63 B.C.), the First Jewish Revolt against Rome (A.D. 66–70), the Second Jewish Revolt against Rome, also known as the Bar Cochba Revolt (A.D. 132–135), and since 1967 as a result of the Six-Day War. This, too, is temporary, as Gentiles will yet tread down Jerusalem for at least another 3½ years (Rev. 11:1–2). Any Jewish takeover of the City of Jerusalem before the Second Coming of the Messiah must, therefore, be viewed as a temporary one and does not mean that the Times of the Gentiles have ended. The Times of the Gentiles can only end when the Gentiles can no longer tread down the City of Jerusalem." — Arnold G. Fruchtenbaum, *The Messianic Bible Study Collection* (Tustin, CA: Ariel Ministries, 1983), 29:4.

[62] Scott is convinced that Zerubbabel fulfilled the predictions to restore Davidic rulership and attributes the lack of Scriptural clarity on this point to political motives. "A number of the prophets had predicted the restoration and future blessing would include the return of rule by the house of David (Isa. 9:7; 16:5; Jer. 17:25; 23:5; 30:0; 33:15, 17, 20-22; Eze. 34:23-24; 27:24-25; Hos. 3:5; Amos 9:11). Moreover, the promise to David and his descendants led to the expectation that the Messiah (the leader/king par excellence) would arise from that family. As would be expected, then, the immediate postexilic hopes for the reestablishment of the Hebrew kingship centered on the Davidic family. Two individuals are mentioned in Ezra as political leaders: Sheshbazzar the prince and governor, and Zerubbabel the rebuilder of the temple. The book of Ezra gives no lineage for Sheshbazzar, and Zerubbabel is called simply 'son of Shealtiel' (Eze. 3:2; 5:2; Ne. 12:1). First Chronicles 3:16-17 makes clear that Shealtiel was the son of King Jeconiah (Jehoiachin/Coniah) (see also Mat. 1:12; Luke 3:27). Hence Zerubbabel, who was himself later appointed governor in his own right (Hag. 2:21) was of Davidic descent. To this silence of Ezra about Zerubbabel's royal heritage we must add Haggia's assurance that Zerubbabel and Joshua the high priest would be protected in the midst of dangerous times (Eze. 2:4-5). . . . The silence in Ezra about Zerubbabel's Davidic descent, coupled with the LORD's reassurance to him, may indicate that some of his contemporaries viewed him as the messianic king. . . . **The reason for the silence was that talk of his being a king could have placed Zerubbabel at risk in the Persian Empire**. . . . The restoration of the monarchy did not come during the time of Ezra, Zerubbabel, Nehemiah, and their contemporaries. Nor in fact did it come through the Davidic family, but through the priestly Hasmonean line. Although Aristobulus I was the first of the Maccabees actually to claim the title of king, several of his predecessors held the office in all ways save the name. In them we see the joining of the offices of priest and king." [emphasis added] — J. Julius Scott Jr., *Jewish Backgrounds of the New Testament* (Grand Rapids, MI: Baker Academic, 1995,2007), 162-164. As Scott observes, during the times of the Maccabees, some Hasmonean rulers claimed the title of "king." Yet none of these had the necessary Davidic lineage to be recognized as a legitimate continuation of David's rule. "Hyrcanus [134-104] did not claim the title of king, but acted as if he occupied that position. . . . Unlike his predecessors, Aristobulus [104-103] openly claimed the title of king. . . . Aristobulus's widow, Salome Alexandra, released his brothers from prison and offered herself in marriage to one of them, Alexander Jannaeus [103-76]. This enabled him to become both king and high priest. . . . Antigonus, the last Maccabean ruler, was locked in a bitter struggle for control with Herod and his brother Phasael until the invasion of the Parthians in 40 B.C. In response to promises by Antigonus, the Parthians captured Phasael and Hyrcanus II. They then enthroned Antigonus as king and high priest of the Jews. Herod, however, gained Roman assistance and was given authority in the land of Israel. A return of the Parthians in 38 briefly restored the rule to Antigonus. By 37 Herod emerged the victor, theoretically an independent monarch, but in fact a puppet of Rome. It is he whom history labeled King Herod (Mat. 2:1) and Herod the Great. The execution of Antigonus ended the Hasmonean Dynasty." — Ibid., 86-87. MacArthur understands Zerubbabel's rulership as reestablishing the Davidic line of kings, "The pre-Exilic signet of Jehoiachin was removed by God (Jer. 22:24) and renewed here in his grandson, Zerubbabel, who reestablished the Davidic line of kings." — John MacArthur, *The MacArthur Study Bible* (Nashville, TN: Word Publishing, 1997), Hag. 2:23. However, MacArthur recognizes

that the continuation of the Davidic line did not in any sense include an active reign upon the throne of David: "He reestablished the Davidic throne, even though it will not again be occupied until the time of Messiah (cf. Ps. 2)." — Ibid., Hag. 1:1. The divine perspective on whether the Davidic line extending from Zerubbabel following the restoration from the Babylonian Captivity can be considered as having ruled as "kings" is reflected in Matthew's genealogy of Christ (Mat. 1:1-16). This genealogy is crafted in such a way as to highlight the break in the kingly line at the time when the scepter was judged, "Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel." (Mat. 1:11-12) All the men mentioned in the genealogy from David (Mat. 1:6) through Jeconiah and his brothers (Mat. 1:11) are mentioned in the OT as *kings*. However, from Zerubbabel to Joseph, the husband of Mary, none of the Davidic descendants is ever referred to in the inspired record as a *king*. Whoever heard of "king Abiud" (Mat. 1:13), "king Matthan" or "king Jacob" (Mat. 1:15)? Although Zerubbabel qualifies as the Davidic leader on the return from Babylon, he is only referred to within Scripture as "governor" (Ezra 5:14; Hag. 1:1, 14; 2:2) and "prince" (Ezra 1:8-9) but never " 'king.' Clearly, the Davidic throne remained unoccupied after the scepter was judged in the reign of Zedekiah.

63 Renald Showers, *Israel My Glory*, January/February 2001, 30.

64 The eventual Davidic rule of Jesus will span the entire globe and include dominion over all nations (Isa. 9:6; Zec. 14:9-16; Rev. 11:15).

65 I disagree with Keil who makes the deportation to Babylon the end of the Davidic rule for all time. "Accordingly the exile forms a great turning-point in the development of the kingdom of God which He had founded in Israel. With that event the form of the theocracy established at Sinai comes to an end, and then begins the period of the transition to a new form, which was to be established by Christ, and has been actually established by Him. The form according to which the people of God constituted an earthly kingdom, taking its place beside the other kingdoms of the nations, was not again restored after the termination of the seventy years of the desolations of Jerusalem and Judah, which had been prophesied by Jeremiah, because the Old Testament theocracy had served its end." — Carl Friedrich Keil, *Daniel* in Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), 9:489.

66 Image provided by *Juan de la Corte* (http://commons.wikimedia.org/wiki/File:Circle_of_Juan_de_la_Corte_-_The_Burning_of_Jerusalem_by_Nebuchadnezzar's_Army_-_Google_Art_Project.jpg) (1580 - 1663). "The burning of Jerusalem by Nebuchadnezzar's Army." The image is in the public domain in the USA.

67 "Nebuchadnezzar's dream of the great image, and Daniel's vision in interpretation of that dream, were a Divine revelation that the forfeited sceptre of the house of David had passed to Gentile hands, to remain with them until the day when "the God of heaven shall set up a kingdom which shall never be destroyed." — Robert Anderson, *The Coming Prince*, 10th ed. (Grand Rapids, MI: Kregel Publications, 1894, 1957), 31. "The 'Times of the Gentiles' began when God transferred earthly rule from the Kings of Israel to the Gentile king Nebuchadnezzar, and they will continue until Israel again becomes the 'Head of the Nations.' " — Clarence Larkin, *The Book of Daniel* (Glenside, PA: Clarence Larkin Estate, 1929), s.v. "The Gentile Nations."

68 W. A. Criswell and Paige Patterson, eds., *The Holy Bible: Baptist Study Edition* (Nashville, TN: Thomas Nelson Publishers, 1991), Hag. 2:21-23.

69 J. Dwight Pentecost, *Class Notes on Daniel, Dallas Theological Seminary* (Spokane, WA: Ellen Kelso, transcriber, 2006), 2.9.

70 H. A. Ironside, *Ezekiel: An Expository Commentary* (New York, NY: Loizeaux Brothers, 1949), Eze. 21:24-27.

71 "Looking then at the moral character of Daniel's prophecy, the key to the ways of God at the time it was given lies in this, that God no longer exercised a direct or immediate government upon the earth." — Kelly, *Lectures on the Book of Daniel (3rd. ed.)*, 16.

72 "In Daniel all is changed. There is no message to Israel at all; and the first and very comprehensive prophecy contained in the book was not at first given to the prophet himself, but rather a dream of the heathen king, Nebuchadnezzar, through Daniel, was the only one who could recall it, or furnish the interpretation. The later visions were seen by Daniel only, and to him all the interpretations were given. What is the great lesson to be drawn from this? God was acting on the momentous fact that His people had forfeited their place—at least for the present." — Ibid., 12.

73   It was the Jews of the dispersion, from foreign lands, who understood the Spirit-filled proclamations. The "other" Jews—those native to Jerusalem—heard nothing in their native tongue. To them it was as drunken babbling.

74   "The monarchy also held both a national and religious significance. Although God was recognized as the only true king of Israel, rulers from the house of David were his representatives. God promised David that his descendants would rule over Israel forever (2S. 7:12-16). The overthrow of the kingly line caused many in Israel to question the nation's relation to God and the dependability of his promise. Their shock is reflected in Psalm 89:38-45 . . ." — Scott Jr., *Jewish Backgrounds of the New Testament*, 109.

75   There is an interesting typological relationship to consider between the *dispersion of the Jews into all Gentile nations* (especially following 70 A.D., Luke 21) and the subsequent *gathering of all Gentiles to Jerusalem* in the Millennium to come.

76   Pentecost, *Class Notes on Daniel, Dallas Theological Seminary*, 2.11.

77   Image provided by *Michel Wolgemut, Wilhelm Pleydenwerff* (http://commons.wikimedia.org/wiki/File:Nuremberg_chronicles_f_63r_1.png). Illustration from the *Nuremberg Chronicle* (http://en.wikipedia.org/wiki/Nuremberg_Chronicle) (1493). The image is in the public domain in the USA.

78   The values given in Jer. 52:28-30 use the accession year system and have been converted to non-accession year equivalents. "Jer. 52:28-30 gives the number of captives taken by Nebuchadnezzar in his seventh, eighteenth, and twenty-third years. There is one thing certain about the counting of captives—the captives themselves are in no position to do it. Every king and pharaoh must have had an official assigned to this task, so that the number of those vanquished could be recorded on a stela or in the annals glorifying the king's exploits. Thus the list of captives in Jer. 52:28-30 could not have originated in a Judean record—it came from the official records of Nebuchadnezzar. The years of the monarch would therefore be the Nisan, accession years used in Babylon. This is an independent verification of the use of non-accession years when Jeremiah and the author of the last two chapters of 2 Kings referred to Nebuchadnezzar: the seventh (accession) year of Jer. 52:28 corresponds to the eighth (non-accession) year of 2K. 24:12, and the eighteenth (accession) year of Jer. 52:29 corresponds to the nineteenth (non-accession) year of 2K. 25:8. These are not mistakes, as some have assumed. They are a valuable clue that the synchronisms to Nebuchadnezzar in 2 Kings were to be taken in a non-accession sense. The 52nd chapter is not . . . from the pen of Jeremiah (Jer. 51:64)." — Roger C. Young, *When Did Jerusalem Fall?* in *Journal of the Evangelical Theological Society*, vol. 47 no. 1 (Evangelical Theological Society, March 2004), 36-37. See *Accession Year*[5.2.1].

79   Many chronologers believe Daniel was taken after the battle of Carchemish in 605 BC. "During the summer of 605 B.C., which was both Jehoiakim's fourth year and Nebuchadnezzar's first year by non-accession reckoning (Jer 25:1), Nebuchadnezzar attacked Jerusalem. Daniel, using accession year reckoning, called it Jehoiakim's third year (Dan 1:1)." — Steinmann, *From Abraham to Paul: A Biblical Chronology*, 158. We follow Anderson who believes Daniel 1:1 is describing a siege by Nebuchadnezzar prior to the battle of Carchemish.

80   Dyer, "*Jeremiah*," 1:1205.

81   "The Babylonian Chronicles date the siege and the deportation of King Jehoiachin (Jeconiah) of Judah from the 7th year of Nebuchadnezzar. . . . However the Hebrew account seems to conflict with the Babylonian record as it declares that the second deportation which brought Jehoiachin to Babylon . . . occurred in the 8th year of Nebuchadnezzar (2Ki 24:10-12). The 'discrepancy' resolves itself when it is seen that the Hebrews count the accession year of foreign monarchs as their first year of reigning. Thus Nebuchadnezzar's 7th year by Babylonian dating becomes his 8th by Hebrew reckoning." — Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.*, 132., "There is an apparent discrepancy in the chronology in the fact that 2K. 24:12 dates the taking of Jerusalem and the capture of Jehoiachin in the eighth year of Nebuchadnezzar rather than the seventh year as per the Babylonian Chronicle. But it will be remembered that in Judah the kings' years were counted from Tishri 1 in the fall (rather than from Nisan 1 in the spring as the Babylonians did), and if the Tishri year was applied to Nebuchadnezzar his first regnal year would begin a half-year earlier on Tishri 1 (Oct 7) 605, his eighth year would start Tishri 1 (Oct 20) 598 and extend to the last day of Elul (Oct 8) 597 . . . and the campaign of Nebuchadnezzar beginning in Kislimu (Nov/Dec) 598 and the fall of Jerusalem, capture of Jehoiachin, and appointment of Zedekiah would all fall within this year correctly." — Finegan, *Handbook of Biblical Chronology*, 256.

"[Some] have suggested that the first two deportations listed in Jer. 52:28-30 were not the same as those in 2 Kings but were minor ones preceding the major deportations associated with Nebuchadnezzar's capture of the city in 597 and 586 B.C. Two arguments are said to support this second view. First, the years given (the 7th and 18th years of Nebuchadnezzar) are each one year earlier than the years given in 2 Kings for the two major assaults on Jerusalem by Babylon (the '8th,' 2 Kings 25:8-12, years of Nebuchadnezzar). Second, the numbers of captives who were exiled in these deportations do not correspond with the numbers taken during the 597 and 586 deportations. In 597 about 10,000 people were taken (2 Kings 24:14), but Jeremiah 52:28 mentions only 3,023. In 586 Nebuchadnezzar deported 'the people who remained in the city, along with the rest of the populace and those who had gone over to the king' (2 Kings 25:11). The figure in Jeremiah 52:29 of 832 seems far too low to correspond to this final deportation. So according to this second view it seems reasonable to assume that these two deportations in verses 28-29 are secondary deportations. The author included them (along with a third minor deportation, v. 30) to show the full extent of Babylon's destruction of Judah." — Dyer, "*Jeremiah*," 1:1205. See also [C. W. Eduard Naegelsbach, *The Book of the Prophet Jeremiah* in John Peter Lange, ed., *A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical* (New York, NY: Charles Scribner's Sons, 1880), Jer. 52:28].

[82] In Esther 2:6, the NKJV inserts the name *Kish* in italics indicating the word is not found in the original. This may be unwarranted: "From [Est. 2:5-6] it is perfectly clear that Mordecai is the man whom the writer means to indicate as having been carried away with Jeconiah in the 8th year of Nebuchadnezzar. His name appears as one of the leaders of those who returned with Zerubbabel (Ezra 2:2, Neh. 7:7), but in consequence of the misdating of the Books of Ezra, Nehemiah and Esther, this verse has been misinterpreted, and made to mean that it was not Mordecai, but Kish, his grandfather, who was carried away with Jeconiah." — Martin Anstey, *The Romance of Bible Chronology: The Treatise (Vol 1)* (London, England: Marshall Brothers Ltd., 1913), 224.

[83] Anstey, *The Romance of Bible Chronology: The Treatise (Vol 1)*, 226.

[84] The 9th year, 10th month, 10th day of the reign of Zedekiah (Z9).

[85] [Dyer, "*Jeremiah*," 1:1205], [Yohanan Aharoni and Michael Avi-Yonah, *The Macmillan Bible Atlas* (New York, NY: Macmillan Publishing Company, 1993), 125], [Steinmann, *From Abraham to Paul: A Biblical Chronology*, 172].

3 - Commentary

3.1 - Daniel 1 (not yet available)

3.2 - Daniel 2 (not yet available)

3.3 - Daniel 3 (not yet available)

3.4 - Daniel 4 (not yet available)

3.5 - Daniel 5 (not yet available)

3.6 - Daniel 6 (not yet available)

3.7 - Daniel 7 (not yet available)

3.8 - Daniel 8 (not yet available)

3.9 - Daniel 9 (not yet available)

3.10 - Daniel 10 (not yet available)

3.11 - Daniel 11 (not yet available)

3.12 - Daniel 12 (not yet available)

4 - Related Topics

4.1 - Babylon

4.2 - Chronology

4.3 - Darius the Mede

4.4 - New Testament Use of Daniel

4.5 - Sequence of Kingdoms

4.6 - Seventy Sevens

4.1 - Babylon

(Work in progress.)

It is no accident that the regional superpower responsible for ending the Davidic rule in Israel was the Neo-Babylonian Empire. The rise of Neo-Babylonia at the time of the book of Daniel represents the reappearance of the earlier rebellious city of Babel, the *Babylon of Old*[4.1.1].[1] The original rebellion which characterized Babel and the oppression of Israel which characterized Neo-Babylonia under *Nebuchadnezzar*[5.2.42] are only a taste of the rebellion and persecution which Scripture ascribes to *Babylon of the Future*[4.1.3].

(Some of the material in this section is drawn from another work by the author which discusses the significance of Babylon in relation to the *book of Revelation* (http://www.spiritandtruth.org/id/revci.htm?4.1).[3])

4.1.1 - Babylon of Old

The earliest mention of Babylon and the region it occupies, the land of Shinar, is found not long after the global flood:

Babylon in Iraq

> Cush begot Nimrod; he began to be a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod the mighty hunter before the LORD." **And the beginning of his kingdom was Babel**, Erech, Accad, and Calneh, **in the land of Shinar.** From that land he went to Assyria and built **Nineveh**[4], Rehoboth Ir, Caleh and Resen between Nineveh and Calah (that *is* the principal city). (Gen. 10:8-12 cf. 1Chr. 1:10) [emphasis added]

2

It was Nimrod who established a kingdom at Babel. In fact, this is the first mention of the concept of *kingdom* in Scripture. In a very real sense, *Nimrod was the first king*. And in order to be a king, one needs to have *subjects* and a *realm*. This implies centralization in a way which ran counter to God's command following the flood: "Be fruitful and multiply, and fill the earth" (Gen. 9:1, 7 cf. Gen. 1:22, 28). Reading between the lines, we can already see the seeds of rebellion.

> Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, "Come, let us make bricks and bake *them* thoroughly."[5] They had brick for stone, and they had asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower whose top *is* in the heavens;[6] let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." But the LORD came down to see the city and the tower which the sons of men had built. And the LORD said, "Indeed the people *are* one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there and confuse their language, that they may not understand one another's speech." So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth. (Gen. 11:1-9)

Aside from the evident prideful motive of the construction, "let us make a name for ourselves," archaeology has shown that one of the purposes of the tower was to facilitate pagan religious ceremonies.[7] Although Scripture is not overtly negative concerning Nimrod himself, his leadership in establishing the first kingdom and initiating a building project which resulted in a severe judgment from God (the introduction of languages) clearly indicates his sinful ambitions.

> Babylon has from its inception symbolized evil and rebellion against God. It was founded by Nimrod (Gen. 10:9), a proud, powerful, God-rejecting ruler. Babel (Babylon) was the site of the first organized system of idolatrous false religion (Gen. 11:1-4). The Tower of Babel, the expression of that false religion, was a ziggurat; an edifice designed to facilitate idolatrous worship. God judged the people's idolatry and rebellion by confusing their language and scattering them over the globe (Gen. 11:5-9). Thus the seeds of idolatry and false religion spread around the world from Babylon, to take root wherever these proud rebels and their descendants settled.[8]

There is also abundant tradition concerning the rebellion of Nimrod:

> Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah,— a bold man, and of great strength of hand. He persuaded them not to ascribe it to God as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny,—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers![9]

> According to the Sages, Nimrod was the primary force behind this rebellion. The *Midrashim* explain his sinister motive. He planned to build a tower ascending to Heaven and, from it, wage war against God.[10]

> The Targum of Jonathan says, "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Jerusalem Targum says, "He is powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore as it is said, 'As Nimrod is the strong one, strong in hunting, and in wickedness before the Lord.' " The Chaldee paraphrase of I Chronicles 1:10 says, "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah."[11]

In the founding of Babel was the foundation for what would later flower as Babylon under Nebuchadnezzar and figure so highly in the events of Scripture, especially the book of Daniel: the key to understanding much of the book of Revelation.

Another negative connotation concerning Babel may be seen in the proverb taken up by Isaiah concerning the king of Babylon:

> Take up this proverb against the king of Babylon . . . 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.' Yet you shall be brought down to Sheol, to the lowest depths of the Pit. Those who see you will gaze at you, *and* consider you, '*saying: Is* this the man who made the earth tremble, who shook kingdoms?' (Isa. 14:4, 12-16)

The connection between Satan (here *Lucifer*) and Babylon is seen in this proverb which begins with the human king in view, but soon goes far beyond what could be said of the human king to identify the spiritual power motivating the king (cf. Eze. 28:12). Since Satan has been active in the affairs of the world since the creation of mankind, it is no surprise to find his influence in the realm of corrupt kings and kingdoms extending far back in history. Portions of the proverb, "Is this

the man who made the earth tremble, who shook kingdoms", appear to speak of the ultimate king of Babylon at the time of the end.[13]

Prior to the introduction of languages by God, the majority of mankind refused to disperse across the globe, but gathered in the region of Shinar instead. The result of the introduction of language was the scattering of different language groups over the face of all the earth (Gen. 11:9). This initial centralization, followed by the global distribution, *is the primary mechanism by which Babylon became the central influence in all cultures and civilizations which followed*. This is how she came to sit on "peoples, multitudes, nations, and tongues" (Rev. 17:15).

In the record of Babel, as minimal as it is, we see the *first human king and kingdom* in direct rebellion to the commands of God resulting in judgment. In *Babylon of the Future*[4.1.3], we will see the *last human king and kingdom* in ultimate rebellion to the commands of God resulting in the final judgment of all human kingdoms to be replaced by the *Millennial Kingdom*[5.2.37] ruled by Messiah (Jer. 51:25; Dan. 2:34-35, 45).

4.1.2 - Neo-Babylonia

After the dispersion from Babel, two countries eventually formed in the region: Sumer in the southeast and Akkad in the northwest. It wasn't until about 1850 B.C. that Babylon became a regional power, especially under Hammurabi (c. 1792-1750 B.C.), the sixth king of the first dynasty of Babylon.[14] After the death of Hammurabi, the empire's fortunes went through a series of ups and downs during which a second dynasty of kings ruled. Thereafter, Babylon was fought over among the Assyrians and Aramean and *Chaldean*[5.2.11] tribesmen. Assyria prevailed over the region until the rise of *Nabopolassar*[5.2.41], the father of Nebuchadnezzar who overthrew Assyrian dominion and made the city of Babylon his capital. Thus began the rise of the Neo-Babylonian empire which figures in the events of the book of Daniel.

Ishtar Gate, Pergamon Museum

23

Significantly, it appears that the capital of the Neo-Babylonian Empire was established upon the original ancient foundation of Babel.[15] Cultural memory still held the site of Babylon to be a place of divine judgment.[16] Babylon was known especially for its many religious sites promoting numerous gods.[17]

Josephus records that building improvements made by Nebuchadnezzar carried forward the original efforts of Nimrod.[18] Nebuchadnezzar rebuilt the main ziggurat[19] which dominated the city. Archaeology indicates that it was the site of an earlier original ziggurat which may have been associated with Babel.[20] Whether this ziggurat is related to the tower described in Genesis 11:4 is not known for certain.[21] It was certainly an imposing tower, upwards of nearly 300 feet (90m) in height.[22] Even so, the connection between Babylon and the ancient site of Babel seems to have been established. If so, this would align with the Scriptural representation of Babylon in the book of Daniel as the first of a sequence of

ungodly Gentile kingdoms stretching through history from the time of Daniel until the second coming of Christ (Dan. 2; 7). The Neo-Babylonian kingdom at the time of Daniel continues to represent that which characterized the original Babel under Nimrod: humanistic pride in rebellion to God.

It is no accident that the dreams given to Nebuchadnezzar provide further details concerning a future individual associated with the final Gentile rule on earth who is also the embodiment of pride and rebellion against God (Dan. 7:8, 20-21; 11:36-37).

4.1.3 - Babylon of the Future

A comparison of the various passages given by Jeremiah which predict the destruction of Babylon with the historical facts concerning the overthrow of Babylon by the Medes and Persians recorded in *chapter 5*[3.5.31] of Daniel and recorded by secular history immediately places the student of the Bible on the horns of a dilemma because Babylon was captured without a battle:

Babylon in 2009

12

> Ugbaru, the governor of Gutium, and the Persian army entered the city without a battle. This appears to have been effected by the stratagem of diverting the river Euphrates, thus drying up the moat defenses and enabling the enemy to enter the city by marching up the dried-up river bed. This may also imply some collaboration with sympathizers inside the walls. That night Belshazzar was killed (Dan. 5:30). For the reminder of the month Persian troops occupied Esagila, though without bearing arms or interrupting the religious ceremonies.[24]

Either Jeremiah greatly exaggerated the facts of Babylon's overthrow by Darius the Mede[5.2.16] *or Jeremiah's words had a double reference* because Jeremiah's words go far beyond anything that actually occurred when Babylon was captured by Medo-Persia.

Jeremiah predicted that Babylon's destruction would be complete and permanent, never more to be inhabited, like Sodom and Gomorrah (Jer. 50:39-40). Her destruction would be so complete that no stone from her would ever be reused (Jer. 51:26) and no one would pass through the site of her destruction (Jer. 51:43).[25] Isaiah, prophesying in advance of Jeremiah, predicted a similar fate (Isa. 13:19-20; 14:22-23).

Are these passages merely examples of "apocalyptic genre" containing hyperbole for literary effect? Or does the revelation given to Jeremiah, Isaiah, and other prophets reflect multiple references—the near referent being the overthrow of Babylon by Medo-Persia in Daniel's day and the far-referent being a much more cataclysmic overthrow of a reconstituted Babylon at the time of the end?

A key which helps unlock this puzzle is found in revelation given through the Apostle John which parallels the predictions

of Jeremiah and positions their fulfillment as *future to the time of John* (Jer. 51:48 cf. Rev. 18:20 and Jer. 51:7, 13 cf. Rev. 17:1-2, 15). This proves that the words spoken by Jeremiah and others *were not completely fulfilled in the overthrow of Neo-Babylonia by Medo-Persia* in *539 B.C.*[4.2.3] Therefore, we can know that the extreme aspects of the passages are not to be attributed to mere hyperbole, but await future fulfillment.[26]

We shall see in our study of Daniel that the book of Revelation describes a "Babylon" future to John's day which dovetails very closely with the visions and dreams given Daniel. It is *this* Babylon which is the subject of the final judgments given by Jeremiah, Isaiah, and others. Many different views have been offered concerning the identity of Babylon in the book of Revelation (the World, the apostate Church, Rome, and even Jerusalem). Without going into details here, it is our view that Babylon in the book of Revelation, while recognizing her global corrupting influence, is a literal city on the site marked "Babylon" depicted on the *map above*[4.1] (Rev. 17:18; 18:21 cf. Jer. 51:59-64). For additional background see the discussion of this topic in my *commentary* and *course* (http://www.spiritandtruth.org/teaching/Book_of_Revelation/34_Revelation_18/index.htm) on the book of Revelation.[27]

A contributing factor to the final judgment which falls upon Babylon is the belief among the Gentile nations that it is acceptable to oppose Israel because she has sinned (Jer. 50:7; 51:5). Although God uses Gentile nations to judge His elect nation, woe to the nation He uses as His tool (Zec. 1:15)! Thus, the final restoration of Israel and its capital Jerusalem, involves a final judgment of the Gentile nations for their treatment of the elect nation (Joel 3:2).

In summary, Babylonia of Daniel's day represents what was originally Babel under Nimrod and what will eventually be Babylon of the time of the end under *Antichrist*[5.2.5]. The sin of Babylon is what today would be considered the heart of humanism: the attempt by man to use his God-given talent and abilities *independently of God*. Independence from God is the basis of all sin and this was first illustrated in geopolitical terms in the founding of Babel by Nimrod. Thereafter, much of what transpires in Scripture can be thought of as "a tale of two cities," Babel/Babylon representing the *city of man* vs. Jerusalem representing the *city of God*.

Babylon of the Future will be the culmination of humanism in its fully flowered arrogance and imagined independence from God: "We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity."[28]

See commentary on *Daniel 5:31*[3.5.31].

Notes

[1]   "The name Babel has no connection with the Heb. *bālal*, 'He confused.' Its meaning is in fact patent in its Assyrian form, *Bāb-ilī*, 'gate of god.' The final syllable, *'ēl* in Hebrew, is common to all Semitic languages, and means 'god'; while *bâb* is well-known in Assyrian, Arabic, Aramaic, and late Hebrew." — D. F. Payne, *Babel, Tower of* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 1:382.

[2]   Image courtesy of the *Perry-Castañeda Library Map Collection*, University of Texas at Austin. [*www.lib.utexas.edu/maps*]

[3]   Anthony C. Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation* (Camano Island, WA: SpiritAndTruth.org, 2004), 4.1.

[4]   Translations differ as to whether Nimrod established Nineveh: "From that land Asshur went forth and built Nineveh. . . ." [*Tanakh:*

The Holy Scriptures: A New Translation of the Holy Scriptures According to the Traditional Hebrew Text (Philadelphia, PA: Jewish Publication Society, 1997, c1985), Gen. 10:11-12], [, ed., *Tanach* (New York, NY: Mesorah Publications, Ltd., 2001), Gen. 10:11]. If "the land of Nimrod" means "Assyria" in Micah 5:5-6, then that would lend support for the view that Nimrod established Nineveh.

5   "The reference to brick and bitumen is strikingly accurate, for Babylonia did not possess the stone that was so commonplace a building material in Palestine. Baked mud bricks and bitumen were widely used in the vast Tigris-Euphrates plain." — Payne, "*Babel, Tower of*," 1:382.

6   "The narrative does not state that the builders were trying to reach heaven thereby: the Hebrew idiom signifies merely that the tower was to be very high." — Ibid.

7   Interestingly, the dimensions of the base of the tower, given in the Esagil Tablet, contain repetitions of the triple-six which Scripture associates with Antichrist as the "number of man" (1K. 10:14; Dan. 3:1; 2Chr. 9:13; Rev. 13:16-18; 14:9-11; 15:2; 16:2; 19:20; 20:4). "The main feature of the complex, the ziggurat, is described by the Esagil Tablet, which indicates dimensions in terms of the *suklam*-cubit, as used by the Assyrian kings Sennacherib and Esarhaddon: '60.60.60 [is] the length, 60.60.60 is the breadth.' " — T. G. Pinches, *Babel, Tower of, Archeological Evidences* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 1:383. "Babylonian towers were always rectangular, built in stages, and provided with an inclined ascent continued along each side to the top. Since religious ceremonies were performed thereon, they were generally surmounted by a chapel in which sacred objects or images were kept." — Payne, "*Babel, Tower of*," 1:383.

8   John MacArthur, *Revelation 12-22 : The MacArthur New Testament Commentary* (Chicago, IL: Moody Press, 2000), Rev. 14:8.

9   Flavius Josephus and William Whiston, *The Works of Josephus : Complete and Unabridged.* (Peabody, MA: Hendrickson, 1996, c1987), s.v. "Antiquities I, iv 1."

10 Scherman, *Tanach*, Gen. 11:1-9n.

11 Donald Grey Barnhouse, *Revelation* (Grand Rapids, MI: Zondervan Publishing House, 1971), 294.

12 Image courtesy of *Mike Feeney* (http://commons.wikimedia.org/wiki/File:Ancient_City_of_Babylon.jpg). "A hill-top view of the Ancient city of Babylon taken in 2009." The image is in the public domain in the USA.

13 "Isaiah thus makes the Babylonian monarch speak according to the ideas of his people . . . and at the same time reflects the satanic spirit of self-deification to appear in fullest development in the last king of Babylon, the Antichrist (Rev. 13:8)." — Merrill F. Unger, *Unger's Commentary on the Old Testament* (Chattanooga, TN: AMG Publishers, 2002), Isa. 14:13.

14 Theodore Pappas, ed., *Britannica 2002 Deluxe Edition CDROM*, s.v. "Babylon."

15 "According to the Babylonian Chronicle and omens relating back to Sargon of Agade (*c*. 2350 B.C.) . . . Sargon . . . claims to have set up 'the likeness of Babylon' . . . the name, and thus the reality, was held to have been in use earlier. His action was considered evil, possibly as defiling a revered sacred site. and for it his dynasty was thought to have been brought to an end. . . . All who controlled [Babylon] accorded it respect as the ancient foundation — 'the eternal city' . . ." — Donald J. Wiseman, *Nebuchadrezzar and Babylon* (New York, NY: Oxford University Press, 1985, 2004), 43-44.

16 "When *Šar-kali-šarri*, . . . rebuilt the temple of Anunitum and Ilaba there he referred to Babylon by its Sumerian designation . . . 'Gate of God'. Whether this denoted the place of entry into the deity's presence or even the gate as the place of divine judgment or both is uncertain." — Ibid., 44.

17 The cultic emphasis at Babylon is evident from names recorded in the *Topography of Babylon*, a scholastic composition recovered from the time of Nebuchadrezzar I, which include, "43 cult-centres . . . of the great gods of Babylon; 300 chapels or 'holy places' . . . of the Igigi and 600 chapels of the A (nunnaki); 180 open-air shrines . . . of Ishtar . . . 180 'stations' . . . of Lugalgirra and Meslamtea; 12 'stations' of the Pleiades . . . 6 'stations' of Pisces . . ." — Ibid., 48-49. "In addition to Ezida, Babylonian texts refer to at least fifty other temples by name, Nebuchadnezzar himself claiming to have built fifteen of them within the city." — Donald J. Wiseman, *Babylon* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B.

Eerdmans Publishing Co., 1979, 1915), 1:389.

18   "The great improvements that Nebuchadnezzar made in the buildings at Babylon, do no way contradict those ancient and authentic testimonies which ascribe its first building to Nimrod, and its first rebuilding to Semiramis." — Josephus, *The Works of Josephus : Complete and Unabridged.*, s.v. "Apion I 20."

19   Interestingly, there is a connection between the term *ziggurat* and the flood which upholds the suggestion by Josephus that the height of the tower was intended partly as a response to the flood. "These structures had, with the Babylonians, a special name: *ziqqurratu*, apparently meaning 'peak,' or the highest point of a mountain. This word was applied to the mountain height upon which Utnapishtim, the Babylonian Noah, offered sacrifices on coming forth from the ark (or ship) when the waters of the great Flood had sufficiently subsided." — Pinches, "*Babel, Tower of, Archeological Evidences*," 1:383.

20   "In the days of Nebuchadrezzar the restored ancient temple-tower (*ziggurat*) named Etemenanki ('The Building which is the Foundation of Heaven and Earth') dominated the city. His father, Nabopolassar, claims that . . . he received a divine call to restore the sacred edifice which had weakened and fallen. He was to make a new and firmer foundation 'on the heart of the nether-world' (i.e., on a sunken platform) and to make its summit rival or equal the heavens. . . . the lower stages and ascent stairs found by Koldewey in his deep sounding represent an earlier ziggurat, perhaps that of the Old Babylonian period. No bricks of the normal standard Nebuchadrezzar size . . . and none of his ziggurat-inscriptions were found in situ." — Wiseman, *Nebuchadrezzar and Babylon*, 68.

21   "There is no reason to doubt the identification of this site with the Tower of Babel (Gen. 11:1-11), the building of which had been terminated." — Wiseman, "*Babylon*," 1:388.

22   "The so-called 'Esagil tablet', now in the Museé du Louvre . . . remains the best source for the dimensions of the temple-tower with its height equal to its base (i.e., 15 x 15 (x 15) GAR = *c.* 90 x 90 (x 90) m)." — Wiseman, *Nebuchadrezzar and Babylon*, 71. "Extrapolation from archaeological data supports the height suggested by the literary evidence, 295 to 300 ft. (90 to 92 m.)." — Pinches, "*Babel, Tower of, Archeological Evidences*," 1:384. "The sanctuary of Marduk (*Bēl*) on top . . . gave a total height of 85 m. (280 ft.)." — Wiseman, "*Babylon*," 1:388.

23   Image courtesy of *Bontenbal* (http://commons.wikimedia.org/wiki/File:Ishtar_gate_Pergamon_Museum.JPG). The Ishtar Gate was the eighth gate to the inner city of Babylon. It was constructed in about 575 B.C. by order of King Nebuchadnezzar II on the north side of the city. Dedicated to the Babylonian goddess Ishtar, the gate was constructed using glazed brick with alternating rows of bas-relief mušḫuššu (dragons) and aurochs. A reconstruction of the Ishtar Gate and Processional Way was built at the Pergamon Museum in Berlin out of material excavated by Robert Koldewey and finished in the 1930s. The image is in the public domain in the USA.

24   Wiseman, "*Babylon*," 1:389-390.

25   "Dated cuneiform texts up to A.D. 110 show that the site was still occupied." — Ibid., 1:390.

26   This also explains why there is such a battle, even among Christians, over the date when the book of Revelation was written. Some Christians want to find complete fulfillment of the predictions against Babylon in the events of early Rome which requires that John wrote prior to the events of the reign of Nero—which are commonly seen as the fulfillment. If the traditional date of the book (95/96 A.D.) is upheld, then it is impossible to find fulfillment in early Rome and fulfillment must await future developments—the view which I hold and which I believe is the only one that does justice to predictions in the book of Daniel.

27   Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation*, 4.1.

28   *Humanist Manifesto II*, American Humanist Association, [http://www.americanhumanist.org/Humanism/Humanist_Manifesto_II] accessed 20130101.

4.2 - Chronology

(Work in progress.)

This section provides chronological information drawn from a number of sources concerning events which are of general significance to the book of Daniel. The chronology spans from the reign of *Josiah*[5.2.31], the last godly king in the southern kingdom of Judah, to events associated with the first coming of Christ—which most interpreters believe marks the end of the first sixty-nine of the *Seventy Sevens*[4.6].

For information concerning the chronological structure of the book of Daniel, see *Chronology of Daniel*[2.8.7]. For information on various deportations associated with the Babylonian Captivity, see *Deportations*[2.9.3.4.7].

4.2.1 - Chronological Complexities

The following table lists events of significance to our study of the book of Daniel and was gathered during the author's background study of the book of Daniel. As can be seen, some dates are closely agreed upon whereas others reflect a range of values. Endnotes identify each source found within the table. Biblical chronology is one of the most complex areas of biblical study which has occupied some of the most devoted and best minds over the centuries. Since it is not an area of my expertise, I have drawn from a number of sources, some of which are well known in the field. For the newcomer to Bible chronology, some of the date ranges in the table below may seem puzzling—sometimes exhibiting overlapping dates for sequential events dated by the same source. These artifacts often reflect underlying complexities familiar to the biblical chronologist which most readers may not have considered.

Carchemish Battle Chariot

1

"Two systems of reckoning were used for the Hebrew kings, accession-year reckoning (postdating), and non-accession year reckoning (antedating). Since in the latter system the year in which a ruler began is termed his first official year, that year is counted twice, for it is also the last year of the previous ruler. Thus in a country where this system is used one year must always be deducted from the official total of every reign in order to secure actual years. Totals according to accession-year reckoning, however, equal actual totals."[2]

"In working out the chronology of a nation, a primary requisite is that the chronological procedure of that nation be

understood. The following items must be definitely established: (1) the year from which a king began to count the years of his reign—whether from the time of his actual accession, from the following year, or from some other time; (2) the time of the calendar year when a king began to count his reign; (3) the method according to which a scribe of one nation reckoned the years of a king of a neighboring state, whether according to the system used in his nation or according to that of the neighbor; (4) whether or not the nation made use of coregencies, whether or not several rival rulers might have been reigning at the same time, and whether interregna occurred; (5) whether during the period under review a uniform system was followed, or whether variations took place; and, finally, (6) some absolute date during the period in question from which the years can be figured backward and forward so that the full chronological pattern might be secured."[3]

"It is evident that at least the following items must be noticed in the attempt to understand any system of reckoning by regnal years. (1) *Accession*. At what point is the reign considered to begin? This point most often coincides, no doubt, with the death of the preceding ruler, yet there may be an interval before the new king is selected, installed, or confirmed in office. Other possibilities as to when his reign is considered actually to begin include the time when a coregency is established, when a capital is occupied, when a decisive victory is won, or when some remaining rival is eliminated. (2) *Factual year or calendar year*. Is the regnal year counted from the actual accession to the annual anniversary of the same? If so, it may be called a factual year. Is the regnal year counted as equivalent to the calendar year? The latter is probably much more often the case, and therewith additional questions arise. (3) *Accession year or non-accession year*. If the regnal year is equated with a calendar year, is the reckoning by the accession-year or the non-accession-year system? . . . (4) *Calendar*. If the regnal year is equated with a calendar year, which calendar year is in use?"[4]

4.2.2 - Counting Years

Perhaps the two most visible factors which impinge upon chronological considerations are Nisan vs. Tishri reckoning and accession vs. non-*accession year*[5.2.1] reckoning.

When Does a Year Begin?

Nisan vs. Tishri Reckoning

Accession vs. Non-Accession Year Reckoning

5
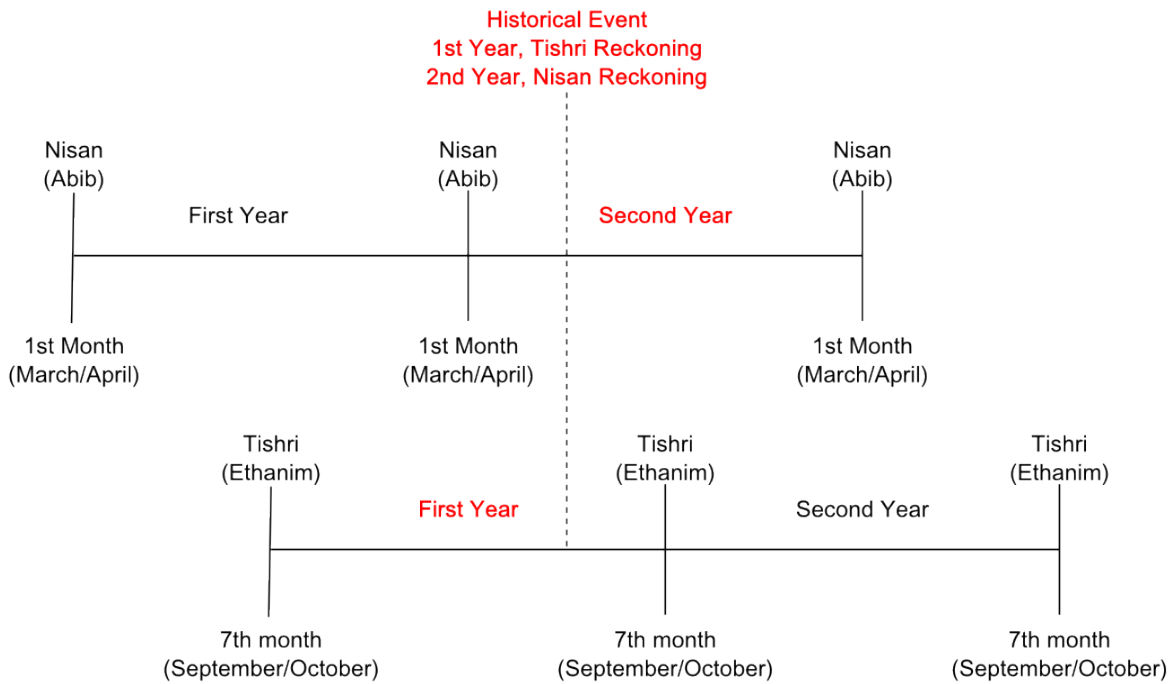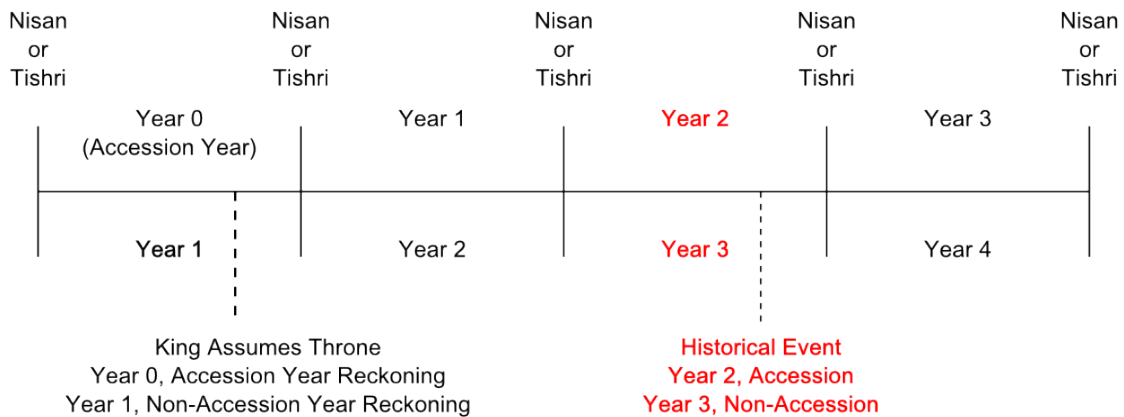
Nisan vs. Tishri reckoning concerns when the new year occurs within the seasons: either in the Spring at the beginning of the month of Nisan or in the Fall at the beginning of the month of Tishri. Some chronological markers in the text assume a new year starts in Nisan whereas others assume Tishri. When an event takes place *after* the 1st of Nisan and *before* the 1st of Tishri, it can fall into two *different* years from the perspective of record keepers who differ as to whether they take Nisan or Tishri as the beginning of the year (see *Daniel 1:1*[3.1.1]). Some chronologers append an *n* or *t* to dates to indicate when the year begins. Years ending in *n* indicate a calendar year beginning in the month of Nisan. Years ending

in *t* indicate a calendar year beginning in the month of Tishri.[6]

Kings generally were not installed on the first day of a new year but often took up rule in response to other historical events (e.g., the death or overthrow of the previous king). How then was the rule of the new king to be accounted? Accession year reckoning is a system which does not credit a newly enthroned king with beginning his reign until the following new year. The partial year he reigns initially is considered his accession year. With the non-accession year reckoning, the king's first year is the first full year when he takes the throne, even though he only reigns for part of the year. Once again, the same event can be described as occurring within two *different* years in relation to the reign of a given king depending upon whether accession or non-accession year reckoning is used when recording the event.

These two variables are responsible for the lion's share of Bible difficulties which arise concerning chronological indicators within the Scriptures. For a revealing discussion of how these factors contribute to dating the fall of Jerusalem in 587 B.C., see [Roger C. Young, *When Did Jerusalem Fall?* in *Journal of the Evangelical Theological Society*, vol. 47 no. 1 (Evangelical Theological Society, March 2004)].

4.2.3 - Timeline

The first column in the table indicates the widest span of dates represented by a combination of all the sources for the specified event. No single source necessarily ascribes to the complete span of the range. A question mark on either end of a range (e.g., "**?**-686") indicates a source which only gives information for one end of the range.

Measuring Time by the Sun

8

Dates in the table were obtained from the following sources: Allen[9], Anderson1[10], Anderson2[11], Anstey1[12], Anstey2[13], Archer1[14], Archer2[15], Austin1[16], Austin2[17], Benware[18], Bissell[19], BRIT[20], Bruce[21], Criswell[22], Dyer[23], Fausset[24], Finegan[25], Freeman[26], Harrison[27], Hoehner[28], Howe[29], Ironside[30], Jones1[31], Jones2[32], Klassen[33], Larkin[34], Mack[35], Mauro[36], MBA[37], Miller[38], Mitchell[39], NSB[40], Oswalt[41], Payne[42], Pierce[43], Schaff[1.2.16.6][44], Scott[45], Showers[46], Steinmann[47], Thiele[48], Thomas[49], Unger[50], Wilson[51], Wiseman1[52], Wiseman2[53], Wood[54], Young1[55], Young2[56], and Young3[57].

Timeline of Significant Events

Range[58]	Event	Sources
642-608 B.C.	Reign of Josiah	640-609 Anderson2[247], 640-609 Albright[Harrison,192], 639-609 Anstey2[52],

Range[58]	Event	Sources
	(Judah)	641/640-609 Finegan[261], 641/640-609 Harrison[192], 642-611 Jones1[330-331], 640-609 MBA[203], ?-609 Oswalt[1:685], 642-611 Pierce[904], 641-610 Steinmann[141], 640-609 Thiele[180], 641-609 Young3[246]
626-625 B.C.	Neo-Babylonian Dynasty Inaugurated by Nabopolassar (Babylon)	625 Anstey2[52], 625 Jones1[331], 625 Ptolemy[Thiele,227], 626 Wiseman2[5]
c. 623 B.C.	Ezekiel born.	c. 623 Dyer[Eze. 1:1][59]
617-623 B.C.	Daniel born.	c. 620 Benware[22][60], 617 Ignatius[61], 623 Chrysostom[62]
610-609 B.C.	Reign of *Jehoahaz*[5.2.28] II (Judah)	609 Albright[Harrison,192], 608 Anstey2[52], 609 Finegan[261], 609 Harrison[192], 610 Jones1[331], 609 MBA[203], 610 Pierce[905], 609 Steinmann[141], 609 Thiele[182], 609 Young3[246]
610-597 B.C.	Reign of *Jehoiakim*[5.2.30] (Judah)	608-598 Anderson2[247-248], 609-598 Albright[Harrison,192], 608-597 Anstey1[223], 608-597 Anstey2[52], 609-598 Finegan[216], 609-598 Harrison[192], 610-599 Jones1[331], 609-598 MBA[203], 608-597 Oswalt[1:685], 610-599 Pierce[905,906], 609-598 Steinmann[141], 608-598 Thiele[182], 609-598 Young3[246]
606-604 B.C.	Accession of Nebuchadnezzar II (Babylon)	605 Anstey1[222][63], 605 Anstey2[52], 605 Freeman[273], 605 Harrison[191-192], 606 Jones1[331], 605 Klassen[43], 605 MBA[203], 604 Ptolemy[Thiele,227], 605n Steinmann[172], 605 Thiele[180]
606-603 B.C.[67]	First Deportation from Jerusalem, Daniel taken to Babylon	606 Anderson2[247], 605 Anstey1[222], 606 Jones[68], 606 Fausset["Introduction"], 604 Klassen[43], 606 Larkin["Introduction"], 605 Steinmann[132,169][69], 604-603 Wiseman2[24], 605 Wood[13][70]
605-604 B.C.	Battle of Carchemish (2Chr. 35:20; Isa. 10:9; Jer. 46:2)	604 Anstey1[223], 605 Finegan[252-253][64], 605 Harrison[191-192][65], 605 Howe[43], 605 Oswalt[1:685], 605 Thiele[180], 605 Wiseman2[16][66]
599-597 B.C.	Reign of *Jehoiachin*[5.2.29] (Judah)	598 Albright[Harrison,192], 598 Anderson2[248], 597 Anstey2[52], 598-597 Finegan[216], 597 Freeman[273], 598-597 Harrison[192], 599 Jones1[331], 599 Pierce[906], 598-597 Steinmann[141], 598-597 Thiele[186], 598-597 Young3[246]
598-597 B.C.	Second Deportation from Jerusalem to	598 Anderson1[248], 598 Fausset["Introduction"], 597 Finegan[256][71], 598-597 Harrison[192][72], 597 Jones2[40,132-133][73], 597 Oswalt[1:685], 597 MBA[124],

Range[58]	Event	Sources
	Babylon	597 Mitchell[82], 597 Steinmann[132,169], 597 Wood[13], 597 Young3[246]
599-586 B.C.	Reign of *Zedekiah*[5.2.61] (Judah)	598-587 Anderson2[248], 597-586 Anstey1[225], 597-586 Anstey2[52], 598-587 Albright[Harrison,192], 598-596 Finegan[261], 597-586 Harrison[192], 598-587 Jones1[331], 597-586 Oswalt[1:685], 599-587 Pierce[906,907], 597-587 Steinmann[141], 597-586 Thiele[191], 597-587 Young3[246]
588-586 B.C.	Third Deportation and Destruction of Jerusalem by Babylon	587 Anderson2[26‡,237,248][74], 587 Albright[Jones2,xiii][75], 586 Allen[28], 586 Anstey1[226], 586 Anstey2[52], 587 Clinton[Jones2,xiii], 586 Dyer[Eze. 52:12], 588 Faulstich[Jones2,xiii], 588 Fausset["Introduction"], 586 Finegan[259], 586 Jones2[xiii,132-133][76], 586 Klassen[43], 586 MBA[125], 586 Miller[43-44][77], 586 Oswalt[1:685], 587 Pierce[907], 587 Steinmann[136-137][78], 586 Thiele[119,189][79], 588 Ussher[Jones2,xiii], 587 Wiseman2[32,36-37][80], 586 Wood[13], 587 Young1[38][81], 587 Young2[115][82]
562-561 B.C.	Death of Nebuchadnezzar	561 Anderson2[248], 561 Anstey1[231], 561 Anstey2[54], 561 Klassen[44], 562 Howe[46], 562 Mack, 562 Jones1[331], 562 MBA[203], 562 Thiele[189][83], 562n Steinmann[172], 562 Wiseman2[113][84]
562-559 B.C.	Reign of Amēl-Marduk[85] (Babylon)	561-559 Anderson2[243], 561-559 Anstey2[54], 562-560 Freeman[273], 561-560 Howe[46], 562-560 Jones1[331], 561-560 Klassen[44], 562-560 MBA[126], 561-560 Ptolemy[Thiele,227], 562n-560n Steinmann[172], ?-558 Wilson[123], 562-560 Wiseman2[113]
560-556 B.C.	Reign of Neriglissar (Babylon)	559-556 Anderson2[243-244], 559-556 Anstey1[231], 559-556 Anstey2[54], 560-556 Freeman[273], 559-556 Howe[46], 560-556 Jones1[331], 560-? Klassen[44], 559-? Ptolemy[Thiele,227], 560n-556n Steinmann[172], 560-558 Wiseman1[1:395], 560-558 Wiseman2[11]
557-555 B.C.	Reign of Labashi-Marduk (Babylon)	556-555 Anstey1[231], 556-555 Anstey2[54], 556 Freeman[273], 556 Howe[46], 556 Jones1[332], 556 Miller[44][86], 556n Steinmann[172], 557 Wiseman1[1:395]
555-539 B.C.	Reign of Nabonidus (Babylon)	555-538 Anderson2[244-245], 555-538 Anstey2[54], 556-539 Freeman[273], 556-539 Jones1[332], 556-539 Klassen[44], 550-539 MBA[203], 555-539 Ptolemy[Thiele,227]
553-541 B.C.	*Belshazzar*[5.2.7] assumes coregency with Nabonidus (Babylon)	541 Anderson2[244], 541 Anstey1[231], 541 Anstey2[54], 552 Harrison[339], 553 Jones1[332], 550 NSB[Dan. 1:1], 553/550 Steinmann[175]
539-538 B.C.	Babylon falls to	538 Anderson2[248], 538 Anstey1[231], 538 Anstey2[54], 539 Finegan[266][87],

Range[58]	Event	Sources
	Medo-Persia	539 Freeman[274], 539 Howe[46], 539 Jones1[332], 539 Klassen[44], 539 MBA[203], 539n Steinmann[172], 539 Unger[1641]
539-527 B.C.	Reign of *Cyrus*[5.2.15] over Babylon (Persia)	536-530 Anderson2[245], 536-529 Anstey1[237], 536-529 Anstey2[54], 537-? Archer1[6], ?-529 Bissell[4], ?-529 BRIT[*art.*], Criswell[652], 539-? Finegan[180], 536-? Freeman[274] 539-530 Harrison[193], 539-530 Jones1[332], 538-527 Mack, 539-530 MBA[203], 538-530 Ptolemy[Thiele,227]. 538-530 Steinmann[176], ?-530 Wiseman1[1:396]
538-536 B.C.[88]	Edict of Cyrus	536 Anderson2[248], 536 Anstey1[231], 538/537 Finegan[179], 538 Harrison[193][89], 538 MBA[203], 538 Oswalt[1:685], 538n Steinmann[179]
538-530 B.C.	*Cambyses*[5.2.10] Viceroy with Cyrus (Persia)	538-530 Wiseman1[1:396]
530-521 B.C.	Reign of Cambyses (Persia)	529-522 Anderson2[245], 529-522 Anstey1[239], 529-522 Anstey2[54], 529-522 Bissell[4,5], 529-522 BRIT[*art.*], 530-522 Criswell[652], 530-522 Harrison[193], 530-522 Jones1[332], 527-521 Mack, 530-522 MBA[203], 529-522 Ptolemy[Thiele,227], 530-522 Wiseman1[1:396]
522 B.C.	Reign of Pseudo-Smerdis (Persia)	522 Bissell[5], 522 Criswell[652]
522-485 B.C.	Reign of Darius I (Persia)	521-485 Anderson2[248], 521-485 Anstey2[54], 522-486 Bissell[5,6], 522-486 BRIT[*art.*], 522-486 Criswell[652], 522-486 Harrison[193], 521-486 Jones1[332-333], 521-? Mack, 522-486 MBA[203], 521-486 Ptolemy[Thiele,227], 520-485 Wiseman[90]
520-515 B.C.	Zerubbabel's Temple Built[91]	520-515 Anderson2[248], 521-516 Anstey2[56], 520-515 Finegan[267], 520-516 Jones2[256], 520-516 Mack, 520-515 MBA[127], 520-515 Oswalt[1:685]
486-464 B.C.	Reign of Xerxes I (Persia)	485-465 Anderson2[248], 485-465 Anstey2[54], 486-465 Bissell[5,6], 486-465 BRIT[*art.*], 486-465 Criswell[652], 486-465/464 Harrison[193], 486-465 Jones1[333], 485-464 Klassen[46], 486-464 MBA[203], 485-465 Ptolemy[Thiele,227], 485-465 Wiseman1[1:396]
465-423 B.C.	Reign of Artaxerxes I Longimanus (Persia)	465-425 Anderson2[64n29], 465-425 Bissell[5,6], 465-425 BRIT[*art.*], 464-424 Criswell[652], 464-423 Harrison[193], 465-424 Jones1[333-334], 464-423 Klassen[46], 465-424 Mack, 464-423 MBA[203], 464-424 Ptolemy[Thiele,227]
457-458 B.C.	Decree of Artaxerxes I Longimanus to Ezra (Ezra 7:11-26)	458 Anderson2[248], 457 Archer1[26], 457 Hoehner[124], 458 Klassen[46]

Range[58]	Event	Sources
445 B.C.	Decree of Artaxerxes I Longimanus to Nehemiah (Nehemiah 2:1-8)	445 Anderson2[248], 444 Hoehner[124], 445 Howe[46]
424-404 B.C.	Reign of Darius II (Persia)	424-405 Anderson2[249], 424-404 Bissell[6], 423-404 BRIT[*art.*], 423-404 Criswell[652], 423-404 Harrison[193], 423-405 Jones1[333], 423-404 Klassen[46][92], 423-404 MBA[203], 423-405 Ptolemy[Thiele,227]
404-358 B.C.	Reign of Artaxerxes II (Persia)	405-359 Anderson2[249], 404-359 Bissell[6], 404-358 BRIT[*art.*], 404-359 Harrison[193], 405-350 Jones1[334-335], 404-358 Klassen[46], 404-358 MBA[203], 404-359 Ptolemy[Thiele,228]
359-337 B.C.	Reign of Artaxerxes III (Persia)	359-337 Anderson2[249], 359-338 Bissell[7], 359/358-338 BRIT[*art.*], 359/358-338/337 Harrison[193], 358-339 Jones1[335], 358-338 Klassen[46], 358-335 MBA[203], 358-338 Ptomony[Thiele,228]
338-335 B.C.	Reign of Arses (Persia)	338-336 Bissell[7], 338-336 BRIT[*art.*], 338/337-3363/35 Harrison[193], 338-336 Jones1[335], 338-335 Klassen[46], 337-336 Ptolemy[Thiele,228]
336-323 B.C.	Reign of Alexander the Great (Greece)	336-323 BRIT[*art.*], 331-323 Jones1[335], 335-323 Klassen[46], 336-323 MBA[203]
336-330 B.C.	Reign of Darius III (Persia)	336-330 BRIT[*art.*], 336/335-331 Harrison[193], 336-332 Jones1[335], 335-332 Ptolemy[Thiele,228]
323-282 B.C.	Reign of Ptolemy I Lagi (or Soter) (Egypt)	323-285 Harrison[197], ?-284 Ironside[23], 323-282 Klassen[47][93], 323-283 MBA[203], 323-285 Scott[80]
312-280 B.C.	Reign of Seleucus I Nicator (Syria)	312-281 Harrison[197], 312-281 MBA[203], 312-280 Scott[80]
285-247 B.C.	Reign of Ptolemy II Philadelphus (Egypt)	283/282-? BRIT[*art.*], 285-247 Harrison[197], 284-? Ironside[23], 282-247 Klassen[47][94], 283-246 MBA[203], 285-246 Scott[80]
281-261 B.C.	Reign of Antiochus I Soter (Syria)	281-261 BRIT[*art.*], 281-261 Harrison[197], 281-261 MBA[203], 280-261 Scott[80]
261-246 B.C.	Reign of Antiochus II Theos (Syria)	261-246 BRIT[*art.*], 261-246 Harrison[197], 261-246 MBA[203], 261-247 Scott[80]
247-221 B.C.	Reign of Ptolemy III Euergetes (Egypt)	246-221 BRIT[*art.*], 247-222 Harrison[197], 247-? Ironside[25], 247-222 Klassen[47][95], 246-221 MBA[203], 246-221 Scott[80]

Range[58]	Event	Sources
247-226 B.C.	Reign of Seleucus II Callinicus (Syria)	246-225 BRIT[*art.*], 246-226/225 Harrison[197], 246-226 MBA[203], 247-226 Scott[80]
226-223 B.C.	Reign of Seleucus III Soter (Syria)	225-223 BRIT[*art.*], 226/225-223 Harrison[197], 226-223 MBA[203], 226-223 Scott[81]
223-187 B.C.	Reign of Antiochus III the Great (Syria)	223-187 BRIT[*art.*], 223-187 Harrison[197], 223-? Ironside[27], 223-187 MBA[203], 223-187 Scott[81]
222-203 B.C.	Reign of Ptolemy IV Philopator (Egypt)	221-205 BRIT[*art.*], 222-205 Harrison[197], ?-204 Ironside[28], 222-204 Klassen[47][96], 221-203 MBA[203], 221-203 Scott[80]
205-181 B.C.	Reign of Ptolemy V Epiphanes (Egypt)	205-? (died 180) BRIT[*art.*], 205-182 Harrison[197], 204-180 Ironside[28-29], 204-182 Klassen[47][97], 203-181 MBA[203], 203-181 Scott[80]
187-175 B.C.	Reign of Seleucus IV Philopator (Syria)	187-175 BRIT[*art.*], 187-175 Harrison[197], 187-175 MBA[203], 187-175 Scott[81]
182-145 B.C.	Reign of Ptolemy VI Philometer (Egypt)	180-145 BRIT["Ptolemy VI Philometer"][98], 182-146 Harrison[197], 180-? Ironside[29], 182-146 Klassen[47][99], 181-170 MBA[203], 181-145 Scott[80]
175-163 B.C.	Antiochus IV Epiphanes (Syria)	175-164 BRIT[*art.*], 176-163 Harrison[197], 175-164 Mack, 175-164 MBA[203], 175-163 Scott[81], 175-? Steinmann[217]
167-140 B.C.	*Maccabees*[5.2.35] in Judaea	167-140 Harrison[198]
167-161 B.C.	Judas Maccabaeus (Hasmonean)	166-161 Harrison[198], 167-161 MBA[203], 164-160 Scott[83].
165 B.C.	Cleansing of the Temple (Channukah)	165 Anderson2[249], 165 Ironside[53]
164-162 B.C.	Reign of Antiochus V Eupator (Syria)	163-162 Harrison[197], 164-162 MBA[203], 163-162 Scott[80]
162-150 B.C.	Reign of Demetrius I Soter (Syria)	162-150 BRIT[*art.*], 162-150 Harrison[197], 162-150 MBA[203], 162-150 Scott[81]
160-143 B.C.	Jonathan Maccabaeus (Hasmonean)	160-143 Harrison[198], 152-143 MBA[203], 160-143 Scott[83].
ca. 150 B.C.	Dead Sea Community	*ca.* 150 Harrison[198]

Range[58]	Event	Sources
150-145 B.C.	Reign of Alexander Balas (Syria)	150-145 Scott[81].
146-117 B.C.	Reign of Ptolemy VII Physcon (Egypt)	146-117 Klassen[47][100], 145-117 MBA[203][101], 145-117 Scott[80]
145-138 B.C.	Reign of Demetrius II Nicator (Syria)	145-138 Scott[81].
145-142 B.C.	Reign of Antiochus VI Epiphanes Dionysus (Syria)	145-142 Scott[81].
143-134 B.C.	Simon Maccabaeus (Hasmonean)	143-135 Harrison[198], 143-135 MBA[203], 143-134 Scott[83].
139-129 B.C.	Reign of Antiochus VII Sidetes (Syria)	139/138-129 BRIT[*art.*], 139-129 Harrison[197], 138-129 MBA[203], 138-129 Scott[81].
129-125 B.C.	Second Reign of Demetrius II Nicator (Syria)	129-125 Scott[81].
135-104 B.C.	John Hyrcanus I (Hasmonean)	135-104 Harrison[198], 135-104 MBA[203], 135-104 Scott[83].
117-107 B.C.	Reign of Ptolemy VIII (Egypt)	117-109 Klassen[47][102], 117-107 MBA[203][103]
109-88 B.C.	Reign of Ptolemy IX (Egypt)	108-89 Klassen[47][104], 107-88 MBA[203][105]
104-103 B.C.	Aristobulus I (Hasmonean)	104/103 Harrison[198], 104-103 Scott[83].
103-76 B.C.	Alexander Jannaeus (Hasmonean)	103-76 Harrison[198], 103-76 MBA[203], 103-76 Scott[83].
89-72 B.C.	Reign of Ptolemy X (Egypt)	89-72 Klassen[47][106], 88-80 MBA[203][107]
76-67 B.C.	Hyrcanus II and Salome Alexandra (Hasmonean)	76-67 Harrison[198], 76-67 Scott[83].
80-46 B.C.	Reign of Ptolemy XI (Egypt)	72-46 Klassen[47][108], 80-51 MBA[203][109]

Range[58]	Event	Sources
67-63 B.C.	Aristobulus II (Hasmonean)	67-? Harrison[198], 67-63 Scott[83].
63-40 B.C.	Hyrcanus II (Hasmonean)	?-40 Harrison[198], 63-40 Scott[83].
63 B.C.	Pompey in Judea	63 Anderson2[249], 63 Harrison[198], 63 MBA[203]
44 B.C.	Julius Caesar authorizes Antipator and Hyrcanus to repair walls of Jerusalem	44 Ironside[85]
40-3 B.C.	Herod the Great	37-3 Anderson2[249], 37-4 BRIT[*art.*], 39-? Finegan[123], 40-4 Harrison[198], 37-4 MBA[203]
40-37 B.C.	Antigonus Mattathias (Hasmonean)	40-37 Scott[83].
7-2 B.C.	Birth of Christ	3/2 Africanus[Finegan,157], 7 Alford[Schaff], 7 Alexander, Jos. A.[Schaff], 4 Anderson2[93-94], 5 Andrews[Schaff], 5 Anstey1[282], 5 Anstey2[46], 4 Anger[Schaff], 5 Angus[Schaff], 4 Bengel[Schaff], 5 Browne[Schaff], 7 Ebrard[Schaff], 4 Ellicott[Schaff], 3/2 Eusebius[Finegan,164] 6 Ewald [Schaff], 4 Greswell[Schaff], 6 Ideler[Schaff], 4 Irenaeus[Jones2,220], 7 Jarvis[Schaff], 4 Jones2[28][110], 7 Keim,[Schaff], 6 Kepler[Schaff], 5 Klassen[3,49], 4 Lange[Schaff], 6 Lardner[Schaff], 4 Lichtenstein[Schaff], 5 Mauro[83], 5 McClellan[Schaff], 4 Merivale[Schaff], 7 Münter[Schaff], 5 Petavius[Schaff], 4 Plumptre[Schaff], 5 Robinson[Schaff], 7 Sanclemente[Schaff], 3/2 Steinmann[254], 4 Tertullian[Jones2,220], 7 The French Benedictines[Schaff], 5 Tillemont[Schaff], 5 Ussher[Schaff], 4 Wieseler[Schaff], 7 Wurm[Schaff], 7 Zumpt[Schaff]
25-29 A.D.	Baptism of Christ	28 Anderson2[249], 27 Archer2[145-146], 26 Austin2[51], 26 Finegan[468-469], 29 Hoehner[44], 26 Jones2[264], 25 Klassen[46,53], 26 Mauro[83], 26 Payne[383], 29 Steinmann[263]
29-33 A.D.	Crucifixion of Christ	32 Anderson2[250], 30 Bruce[6], 33 Finegan[368], 33 Hoehner[134], 30 Jones2[233], 29 Klassen[3], 30 Payne[387], 32 Showers[36][111], 33 Steinmann[286,289], 30 Thomas[318]

4.2.4 - Seventy Years of Judgment

(This section is under development.)

Notes

1   Copyright © 2008 by *Frank K.* (http://commons.wikimedia.org/wiki/File:Reconstructed_panel_on_the_left,_original_on_the_right_
%283114694311%29.jpg). This image is licensed under a *Creative Commons Attribution-Share Alike 2.0 Generic license*
(http://creativecommons.org/licenses/by/2.0/deed.en). "Orthostat relief in basalt; battle chariot, Carchemish, 9th century BC; Late
Hittite style with Assyrian influence."

2   Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Grand Rapids, IA: Kregel, 1983), 14.

3   Ibid., 43.

4   Jack Finegan, *Handbook of Biblical Chronology* (Peabody, MA: Hendrickson, 1964, 1998), 76-77.

5   *Copyright*[1.1] © 2013 by *Tony Garland*[1.5].

6   "A vernal year that begins with the month of Nisan (Aviv) will be indicated with a trailing lower case 'n.' Thus 750n will indicate a
year that began in Nisan of the Julian year 750 B.C. This year would be approximately equal to the last nine months of 750 B.C. and
the first three months of 749 B.C. An autumnal year that begins with the month of Tishri (Ethanim) will be indicated with a lowercase
't.' Thus, 750t will indicate a year that began in Tishri of the Julian year 750 B.C. This year would be approximately equal to the last
three months of 750 B.C. and the first nine months of 749 B.C." — Andrew E Steinmann, *From Abraham to Paul: A Biblical
Chronology* (St. Louis, MO: Concordia Publishing House, 2011), 20-21.

7   Roger C. Young, *When Did Jerusalem Fall?* in *Journal of the Evangelical Theological Society*, vol. 47 no. 1 (Evangelical Theological
Society, March 2004).

8   Image courtesy of *John Carmichael*
(http://commons.wikimedia.org/wiki/File:Stained_Glass_Sundial_Bay_Window_by_Carmichael.jpg). "This is a rare stained glass
sundial window located in a bay window in a home in Tucson, Arizona USA. It took two years to design and build. It shows accurate
time and the date. It was designed and made by John Carmichael, sundial maker and designer." The image is in the public domain
in the USA.

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17   David Austin, *Three Chronological Periods of the Old Testament* in *Journal of Creation*, vol. 22 no. 3 (Creation Ministries
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[55] Young, "*When Did Jerusalem Fall?*."

[56] Roger C. Young, *Evidence for Inerrancy from a Second Unexpected Source: The Jubilee and Sabbatical Cycles* in *Bible and Spade*, vol. 24 no. 4 (Associates for Biblical Research, 2009).

[57] Roger C. Young, *Tables of Reign Lengths from the Hebrew Court Recorders* in *Journal of the Evangelical Theological Society*, vol. 48 no. 1 (Evangelical Theological Society, June 2005).

[58] The range gives the span of earliest and latest dates B.C. suggested by combining all the sources referenced. Where a source only gives a single date for an event spanning multiple years the opposite date is given as a question mark (e.g., 605-?). Where a particular chronologer endorses a date far afield from most others, his value may be footnoted rather than incorporated into the range. For example, although Philip Mauro draws extensively from Anstey for his text, his suggested chronology tables differ in many years from that of Anstey—although this is not made clear in his work. Whereas Anstey dates Hezekiah's reign as beginning in 725 (Anstey1[209,228], Anstey2[52]), Mauro has it from 645—a difference of some 80 years which propagates through subsequent dates.

[59] "Ezekiel began his ministry on July 31, 593 B.C. (the 'fifth day' is inclusive, counting both July 27 and 31). Ezekiel also said his ministry began 'in the 30th year' (Ezek. 1:1). Scholars debate the exact meaning of this statement, but many feel it refers to Ezekiel's age. If so, he was commissioned as a prophet at the age [of 30 when] he was qualified to enter the priesthood (cf. Num. 4:3)." — Dyer, "*Ezekiel*," Eze. 1:1. "Since the time of Origen (ca. A.D. 185–254), this has been held to be a reference to the prophet's age. According to Numbers 4:3–4, this is the age when priests began their ministry. There are many other proposed interpretations: (1) thirtieth year of Jehoiachin's age, 585 B.C.; (2) thirtieth year after Josiah's reform, 593–592 B.C.; (3) thirtieth year of the current jubilee period; (4) thirtieth year of the neo-Babylonian Empire, 606–605 B.C.; (5) thirtieth year of Manasseh, 667 B.C.; and (6) thirtieth year of Artaxerxes III, 328 B.C." — *King James Version Study Bible, electronic ed.* (Nashville, TN: Thomas Nelson, 1997), 1537.

[60] Hippolytus suggests Daniel was born during the reign of Jehoiakim (610-597)"He is born, then, in the time of the prophetic ministry of the blessed Jeremiah, and in the reign of Jehoiakim or Eliakim." — *On Daniel* in Alexander Roberts, James Donaldson, and A. Cleveland Coxe, *Ante-Nicene Fathers* (Buffalo, NY: Christian Literature Company, 1885), 5:177. This seems unlikely since that would make Daniel no more than 5 years of age at the time of his deportation to Babylon.

[61] "Ignatius (Ep. ad Magn.) says that Daniel was twelve years of age when he went into exile." — Albert Barnes, *Notes on the Bible* (Grand Rapids, MI: Baker Book House, 1884-85), Dan. 1:1.

[62] "Chrysostom says that [Daniel] was eighteen [when he went into exile] (Opp, vi., p. 423)." — Ibid.

[63] "The date of the captivity is the 3rd year of Jehoiakim, the year AN. HOM. 3520, B.C. 605, the 21st year of Nabopolassar, Nebuchadnezzar's father, as King of Babylon, in which year Nebuchadnezzar, being associated with his father on the throne, was also 'King of Babylon,' though the year he was Co-Rex with his father is not reckoned as his first year." — Anstey, *The Romance of*

Bible Chronology: The Treatise (Vol 1), 222.

[64] "British Museum Tablet No. 22047 reports that in the twentieth year of Nabopolassar (606/605 B.C.) [the Egyptians] successfully attacked a Babylonian garrison in the city of Kimuho on the Euphrates. British Museum Tablet No. 21946 tells how, in the twenty-first year of Nabopolassar (605/604), the Babylonian king sent his son Nebuchadnezzar against the Egyptians. Nebuchadnezzar met the Egyptian army in Carchemish on the bank of the Euphrates, accomplished their defeat, and conquered the whole area of 'the Hatti-country.' In the record of Nebuchadnezzar's seventh year . . . 'the Hatti-land' includes 'the city of Judah,' therefore the term is a general designation for Syria-Palestine." — Finegan, *Handbook of Biblical Chronology*, 252-253.

[65] "As far as the closing years of the southern kingdom are concerned, extra-Biblical sources have furnished a precise date of 605 B.C. for the accession of Nebuchadnezzar II and the battle of Carchemish. Nebuchadnezzar actually ascended the throne of Babylon on September 6, 605 B.C. (cf. 2K. 24:12; 25:8), although the first official year of his reign commenced with the following New Year, in accordance with Babylonian custom." — Harrison, *Introduction to the Old Testament*, 191-192.

[66] "The precise date of the battle of Carchemish can only be set within limits. The Chronicle states that it occurred within Nabopolassar's twenty-first year (commencing April 605 B.C.) and before his death (8 Ab = 15/16 August) and time must be allowed for operations in Syria from which Nebuchadrezzar was recalled . . . June-July 605 B.C. therefore remains the most likely date unless the capture of Carchemish represents a sudden Blitzkrieg response to the defeat and retreat of the previous Shebat (January)." — Wiseman, *Nebuchadrezzar and Babylon*, 16.

[67] Several chronologers, who reject the received Persian chronology, give this date as 526 B.C. (Austin1[39], Mauro[71]).

[68] Jones places the deportation of Daniel the year prior to Carchemish. [Jones2,40,200]

[69] 606t.

[70] "The main blow to Judah came in 586 B.C. when Jerusalem was destroyed and the country became a province of Babylonia (2K. 25:1-21). Eleven years before (597), however, a prior taking into captivity had occurred when Jehoiakim ruled, and some 10,000 leading people were carried to Babylon (2K. 24:11-16). Eight years before this still, Daniel, his three friends, and other young Judeans had been forced to go (605). . . . 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." — Wood, *A Commentary on Daniel*, 13.

[71] "British Museum Tablet 21946 . . . provides this record for the seventh year of Nebuchadnezzar: *In the seventh year, the month of Kislimu, the king of Akkad mustered his troops, marched to the Hatti-land, and encamped against the city of Judah and on the second day of the month of Addaru he seized the city and captured the king. He appointed there a king of his own choice, received its heavy tribute and sent them to Babylon.* The 'king of Akkad' is Nebuchadnezzar, the 'city of Judah' must be Jerusalem, and the newly chosen king must be Zedekiah, so this is unmistakably the Babylonian record of the fall of Jerusalem to Nebuchadnezzar, corresponding on the whole to the account . . . summarized from 2K. 24. The seventh year of Nebuchadnezzar began on Nisanu 1 (Mar 27) 598 B.C. The month of Kislimu began on Dec 18, 598. The second day of the month of Addaru was Mar 16, 597 B.C. The last is the most exact information to come from cuneiform records for an event recorded in the Bible, and gives us a precise day for the fall of Jerusalem and the capture of Jehoiachin." — Finegan, *Handbook of Biblical Chronology*, 256.

[72] "As Wiseman has shown, the Babylonian capture of Jerusalem can be dated with complete accuracy from cuneiform sources to March 15/16, the second day of the month Adar, in 597 B.C. [D. J. Wiseman, *Chronicles of Chaldean Kings*, pp. 32ff.]" — Harrison, *Introduction to the Old Testament*, 192.

[73] "The Babylonian Chronicles date the siege and the deportation of King Jehoiachin (Jeconiah) of Judah from the 7th year of Nebuchadnezzar. . . . However the Hebrew account seems to conflict with the Babylonian record as it declares that the second deportation which brought Jehoiachin to Babylon . . . occurred in the 8th year of Nebuchadnezzar (2K. 24:10-12). The 'discrepancy' resolves itself when it is seen that the Hebrews count the accession year of foreign monarchs as their first year of reigning. Thus Nebuchadnezzar's 7th year by Babylonian dating becomes his 8th by Hebrew reckoning." — Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.*, 132.

[74] "Jeremiah prophesied from the thirteenth year of Josiah (B.C. 627) until the fall of Jerusalem in the eleventh year of Zedekiah (B.C. 587)" — Anderson, *The Coming Prince*, 26. "The final destruction of the city was in Nebuchadnezzar's nineteenth year, i.e., 587 . . ." — Ibid., 237.

[75] "The date of the Fall of Jerusalem has been taken as 586 B.C. The years 588 and 587 also receive able support by careful men. Ussher and more recently E. W. Faulstich held to 588, whereas H.F. Clinton, Sir Robert Anderson, W. F. Albright, and D. J. Wiseman championed B.C. 587." — Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.*, xiii.

[76] "The Fall of Jerusalem is given as occurring in the 19th year of Nebuchadnezzar by Hebrew reckoning (compare the accounts . . . recorded in Kings and Jeremiah), but it is said to transpire in his 18th by Babylonian dating [2K. 25:8-10 cf. Jer. 52:12-14]. . . . the later portion of Jeremiah 52 records the Fall of Jerusalem as having transpired in the 18th year of Nebuchadnezzar (Jer. 52:28-29). The key is to observe that the previously mentioned second deportation occurring in 597 B.C. at the end of Jehoiachin's . . . reign is referenced to and agrees with the Babylonian Chronicles' account and not the Hebrew as found in 2K. 24:10-12 as heretofore noted. This demands that the Jeremiah 52:29 declaration concerning the '18th year' was also according to Babylonian reckoning. This comparison . . . discloses the Jeremiah 52:28-34 is an addendum probably written in Babylonian by Ezra after Jeremiah's death. Consequently, these dates are given according to Babylonian reckoning. . . . It is noteworthy that Jeremiah 52:29-30 is *not* part of the text of the LXX." — Ibid., 132-133.

[77] "[Nebuchadnezzar] laid siege to Jerusalem on January 15, 588 B.C. (cf. 2K. 25:1; Jer. 39:1; 52:4; Eze. 24:1-2) and succeeded in capturing it on July 18, 586 B.C. (cf. 2K. 25:2-3; Jer. 39:2; 52:5-7). The final destruction of Jerusalem (which included the demolition of Solomon's temple) began on August 14, 586 B.C. (cf. 2K. 25:8-10)." — Miller, "*Daniel*," 43-44.

[78] "There are several sources of biblical data relating to the fall of Jerusalem: 2 Kgs 25:1-3; 2 Chr 36:17-20; Jer 1:3; 52:3-27 and Ezek 24:1; 40:1. While the analysis of these texts is complicated, it should be noted that the only way all of them can be brought into harmony with each other is if Jerusalem fell in 587 B.C. Most importantly, the information supplied in Ezek 26:1-2 undercuts the theory of those who hold that Jerusalem fell in 586 B.C. . . . [Ezekiel's] oracle about Tyre's gloating over Jerusalem's fall came to Ezekiel in the eleventh year of his exile on the first day of an unspecified month. Since Tyre's schadenfreude could only have been expressed i after the fall of Jerusalem and it had been 'laid waste,' Ezekiel's oracle must have been delivered after 9 Tammuz 586 B.C. (July 18) according to the chronologies that hold that Jerusalem fell in 586 B.C. But the captivity of Ezekiel and Jehoiachin started in Adar of 597 B.C. according to Babylonian records (cf. 2 Kgs 24:10-12; 2 Chr 36:9, 10), so that the eleventh year of exile would be 588t (Tishri reckoning) or 588n (Nisan reckoning), and with either reckoning the year would have expired before Tammuz of 586 B.C." — Steinmann, *From Abraham to Paul: A Biblical Chronology*, 50,136-137.

[79] "Jerusalem fell on the ninth day of the fourth month of the eleventh year of Zedekiah, the nineteenth year of Nebuchadnezzar (2 Kings 25:203,8), that is, on 18 July 586 B.C." — Thiele, *The Mysterious Numbers of the Hebrew Kings*, 189. "Although the Babylonian tablets dealing with the final fall and destruction of Jerusalem have not been found, it should be noticed that the testimony of Ezekiel 40:1 is definitive in regard to the year 586. Since Ezekiel had his vision of the temple on the twenty-fifth anniversary of his and Jehoiachin's captivity (28 April 573), and since this was the fourteenth year after Jerusalem's fall, the city must have fallen eleven years after the captivity. Eleven years after 597 is 586. Any attempt to date the fall of Jerusalem earlier than 586 would call for an earlier date than 597 for Jehoiachin's captivity; but that is not possible, for that date has been fixed by contemporary Babylonian evidence." — Ibid., 191.

[80] "That a specific date for the capture of Jerusalem is given [by the Babylonian Chronicle] (15/16 March 597 B.C.) shows its importance in Babylonian eyes. . . . The date may have been given also to mark the accession of Mattaniah — Zedekiah (2K. 24:17; Jer. 37:1) or to emphasise that the siege was of only a short duration. . . . [Nebuchadrezzar began] the attack on Jerusalem on the 10th of Tebet of Zedekiah's ninth year (15 Jan, 588 B.C., Jer. 39:1; 2K. 25:1). . . . The break through happened on the 9th of Tammuz of Zedekiah's eleventh year, the Temple being destroyed in the following week, that is 7th or 10th Ab (*c.* 5 August 587) according to the Nisan year reckoning and the city fell about a month later. The interval may well have been due to Babylonian attempts to parley for surrender (Jer. 39:3)." — Wiseman, *Nebuchadrezzar and Babylon*, 32,36-37.

81 "Jerusalem fell in the fourth month (Tammuz) of 587 BC. All sources which bear on the question—Jeremiah, Ezekiel, and 2 Kings—
    are consistent in dating the event in that year." — Young, "*When Did Jerusalem Fall?*," 38. "Jeremiah consistently used Tishri years
    for Judah, as did Ezekiel and the source for the last chapters of 2 Kings. This is in harmony with the usage of Judah throughout the
    monarchic period, in contrast to Thiele's assumption that Jeremiah and Ezekiel used Nisan reckoning for Judah. Jeremiah used
    non-accession years for the kings of Judah and for Nebuchadnezzar. There is not enough information to determine if he started the
    years for Nebuchadnezzar in Tishri or Nisan; both assumptions fit the data." — Ibid.

82 "The establishing of Ezekiel's vision [Eze. 40:1] as occurring at the beginning of a Jubilee year allows a complete calendar of
    Jubilee and Sabbatical years in B.C. terms to be constructed, once we determine the B.C. year of the vision. Ezekiel's statement
    that the year was both the 25th year of the captivity he shared with Jehoiachin and also 14 years after Jerusalem fell cannot be
    reconciled with a 586 date for the fall of the city. It is, however, consistent with a date for the fall in the summer of 587 B.C. and a
    date on the tenth of Tishri, 574 B.C., for the vision. . . . placing the fall of Jerusalem in 586 B.C. contradicts the chronology of the
    book of Ezekiel as well as the dates of the beginning and ending of Jehoiachin's captivity given in 2 Kings 24:12, 25:27 and
    Jeremiah 52:31." — Young, "*Evidence for Inerrancy from a Second Unexpected Source: The Jubilee and Sabbatical Cycles*," 115.

83 "The last dates for Nebuchadnezzar on available tablets are 6/21/43 (3 Oct. 562) and 6/26/43 (8 Oct. 562)." — Thiele, *The
    Mysterious Numbers of the Hebrew Kings*, 189.

84 "Since the last tablet dated by his regnal years is 8 October 562 at Uruk and the first dated to his successor Amēl-Marduk as king of
    Babylon [is] on the same day, it is assumed that Nebuchadrezzar died during the first days of October 562 B.C." — Wiseman,
    Nebuchadrezzar and Babylon, 113.

85 Biblical Evil-Merodack (Jer. 52:31).

86 "After Nebuchadnezzar's death, his son, Amēl-Marduk, that is, 'man of Marduk' (called Evil-Merodach in 2K. 25:27-30 and Jer.
    52:31-34), became king and ruled from 562 to 560 B.C. He was assassinated by his brother-in-law, Neriglissar (called Nergal-
    Sharezer in Jer. 39:3, 13), who after a coup d'etat assumed the throne and reigned until his death in 556 B.C. His son, Labashi-
    Marduk, became king but was assassinated in another coup after a reign of only a few months (556 B.C.). Nabonidus was then
    made king and reigned from 556 B.C. until the fall of the empire to Medo-Persia in 539 B.C. His son, Belshazzar, reigned as
    coregent and is a prominent figure in the Book of Daniel." — Miller, "*Daniel*," 44.

87 "The Persian forces took Sippar on Tashritu 14 = Oct 10, 539 B.C.; they took Babylonian on Tashritu 16 = Oct 12; and Cyrus
    entered the city on Arahsamnu 3 = Oct 29." — Finegan, *Handbook of Biblical Chronology*, 266.

88 Chronologers who reject the received Persian chronology, give this date as 457 B.C. (Austin1[39], Mauro[82]).

89 "The edict of Cyrus, which was promulgated in 538 B.C., has been shown to be substantially historical as a result of modern
    archaeological discoveries, and constitutes one of the earliest acts of Cyrus after establishing the Persian empire." — Harrison,
    Introduction to the Old Testament, 193.

90 Wiseman refers to him as Darius (II). Wiseman1[1:396].

91 Work was begun on the temple in: 537 Anderson2[xii]; 536 Finegan[267]; 535 Jones2[256]; 537 MBA[127]. Opposition to the work
    delayed construction for more than a decade. Upon resuming the work, the temple was completed in a relatively short period.
    "Under Sheshbazzar the foundations of the temple were laid, but opposition arose . . . and the temple was still unfinished in the time
    of Darius (Ezra 5:16). . . . The beginning of [resumption of] the work was in the sixth month, on the twenty-fourth day of the month
    [of the second year of Darius] (Hag. 1:15). This was Sept 21, 520. . . . The completion of the rebuilding of the temple was on the
    third day of the month of Adar in the sixth year of the reign of Darius (Ezra 6:15). The date was Mar 12, 515." — Finegan,
    Handbook of Biblical Chronology, 267.

92 Klassen shows this period as occupied by Xerxes II and Darius II.

93 Designated *Ptolemus* by Klassen.

[94] Designated *Ptolemy #1* by Klassen.

[95] Designated *Ptolemy #2* by Klassen.

[96] Designated *Ptolemy #3* by Klassen.

[97] Designated *Ptolemy #4* by Klassen.

[98] "Ptolemy VI ruled as co-regent with his mother, . . . Mother and son governed effectively until her death in 176." — Pappas, *Britannica 2002 Deluxe Edition CDROM*, s.v. "Ptolemy VI Philometer."

[99] Designated *Ptolemy #5* by Klassen.

[100] Designated *Ptolemy #6* by Klassen.

[101] Designated *Ptolemy VIII* by MBA.

[102] Designated *Ptolemy #7* by Klassen.

[103] Designated *Ptolemy IX* by MBA.

[104] Designated *Ptolemy #8* by Klassen.

[105] Designated *Ptolemy X* by MBA.

[106] Designated *Ptolemy #9* by Klassen.

[107] Designated *Ptolemy XI* by MBA.

[108] Designated *Ptolemy #10* by Klassen.

[109] Designated *Ptolemy XII* by MBA.

[110] "If the mathematical outline . . . is correct, Adam was created out of the dust of the earth on the sixth day, Friday the 26th of September, 4004 B.C. If, as most researchers reckon, Christ Jesus were born in 4 B.C. His birth took place precisely 4000 years after Adam [4000 AM]." — Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.*, 28.

[111] Showers gave this date in an article which investigated the viability of Anderson's date [Showers,36]. It is unknown whether he now holds to the date of Hoehner who published corrections to Anderson.

[112] Anderson, *The Coming Prince*, x-xi.

[113] Anstey, *The Romance of Bible Chronology: The Treatise (Vol 1)*, 236-237.

[114] Larkin, *The Book of Daniel*, Dan. 1:2.

4.3 - Darius the Mede

(Work in progress.)

4.4 - New Testament Use of Daniel

(Work in progress.)

NT references Daniel[1]

In this section we list numerous references and allusions which the New Testament makes to the book of Daniel.[2]

New Testament References and Allusions to Daniel

Daniel Passage	Daniel Text	NT Passage	NT Text	Remarks
Dan. 1:12-14	"Please test your servants for ten days, and let them give us vegetables to eat and water to drink. Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, so deal with your servants." So he consented with them in this matter, and tested them ten days.	Rev. 2:10[3]	Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.	The period of testing for the church of Smyrna matches that of Daniel's request to be tested while forgoing the king's food. Rather than Revelation referring to Daniel, they both reflect a similar use of the number five (the number of provision). "Although perhaps more subtle than other biblical numerology, five appears to be associated with the idea of provision [and] fullness"[4]. The doubling of five to form ten may denote the combined idea of witness (two) and provision (five).[5]

Notes

[1] Image created from a public domain image in the *Open Clip Art Library* (http://en.wikipedia.org/wiki/Open_Clip_Art_Library) and released to the public domain.

[2] The following resources made major contributions to this section: [Eberhard Nestle, Erwin Nestle, and Kurt Aland et al., *Novum Testamentum Graece*, 27. Aufl. (Stuttgart, Germany: Deutsche Bibelstiftung, 1993), 797-798], [Jerome Smith, *The New Treasury of Scripture Knowledge* (Nashville, TN: Thomas Nelson Publishers, 1992)].

[3] Nestle, *Novum Testamentum Graece*, 797.

[4] Anthony C. Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation* (Camano Island, WA: SpiritAndTruth.org, 2004), 2.7.5.3.4.

[5] For additional uses of ten in the OT which may have this connotation, see Gen. 31:7, Gen. 31:41; Num. 14:22; Ne. 4:12; Job 19:3. "The number ten is sometimes used in the OT as an ideal number of completeness. Cf. Dan. 1:20; Zec. 8:23; Rev 2:10." — *New Electronic Translation : NET Bible*, 1st ed. (Dallas, TX: Biblical Studies Press, 1998,2006), Dan. 1:14.

4.5 - Sequence of Kingdoms

(Work in progress.)

4.6 - Seventy Sevens

(Work in progress.)

5 - Reference Information

5.1 - Expanded Table of Contents

5.2 - Glossary

5.3 - Tables and Figures

5.4 - Topic Index

5.5 - Revision History

5.6 - Scripture Index

5.7 - Bibliography

5.1 - Expanded Table of Contents

Daniel Defended

5.2 - Glossary

(Work in progress.)

5.2.1 - Accession Year

The year in which a king assumed the throne. Accession year reckoning is a chronological method of numbering a king's years that *does not count his first partial (accession) year*. "Since a king would be unlikely to die on the exact day ending a particular year and his successor take the throne on the first day of the following year, it was likely that the last year of a king's reign was a partial year, and the rest of that year was served by the following king. Since both kings served part of a year, to whom was that year assigned? In some systems used in the ancient world, the year was assigned to the end of the reign of the previous king, and the partial year was not counted in the reign of the new king. Instead this was a sort of 'year zero' for the new king, called his accession year. This i accession year system was typically used by the Assyrians and Babylonians. The i non-accession year system was used by the kings of Israel, whose first dynasty was founded by Jeroboam I."[1] By way of contrast, "Non-accession numbering means that when a king died, that year was counted as part of his reign, but it was also counted in the total number of years of the king who succeeded him. In this way, a king who died one year after he started would be given [a reign of] two years instead of one which is the reason that reign length formulas use a number that is one less than the non-accession number."[2] "One general principle is that non-accession years are used when the years are measured from the start of a king's coregency with his father."[3] See *Counting Years*[4.2.2].

5.2.2 - Amillennial

The amillennial view denies a literal *Millennial Kingdom*[5.2.37] on earth (Rev. 20). It holds that the kingdom promises in the OT are fulfilled spiritually rather than literally in the New Testament church. Amillennialists usually consider the thousand years of Revelation 20 as a symbol indicating an "indefinite" period of time. Christ is seen as ruling over His kingdom through the church in the current age, a kingdom which is strictly spiritual. "The *a-* in *amillennialism* negates the term; hence, *amillennialism* means there will not be a literal, future millennium."[4] See *Millennial Kingdom*[5.2.37].

5.2.3 - Apocrypha

"1. The 14 books of the Septuagint included in the Vulgate but considered uncanonical by Protestants because they are not part of the Hebrew Scriptures. The Roman Catholic canon accepts 11 of these books and includes them in the Douay Bible. 2. Various early Christian writings proposed as additions to the New Testament but rejected by the major canons. 3. apocrypha. Writings or statements of questionable authorship or authenticity."[5] "The Roman Catholic Church's claim that these writings of the Apocrypha are inspired must be rejected for the following reasons . . . [which see]"[6] "The Apocrypha of the Old Testament: *Tobit, Judith, Additions to Esther, The Wisdom of Solomon, Ecclesiasticus* (or the *Wisdom of Jesus the Son of Sirach*), *Baruch, 3 Ezra* (=*1 Esdras*), *4 Ezra* (=*2 Esdras*), *The Letter of Jeremiah, The Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, 1 Maccabees, 2 Maccabees, 3 Maccabees, 4 Maccabees, Psalm 151*. All of these except *4 Ezra* (*2 Esdras*) are present in the Greek translation of the Old Testament (LXX); *2 Esdras* is found in the Latin translations of the Old Testament and was used by many early church fathers. While the Greek Orthodox use *3 Maccabees, 4 Maccabees*, and *Psalm 151*, the Roman Catholic Church

does not."[7]

5.2.4 - Armilus

A figure of Jewish legend whose characteristics are partially derived from Biblical teaching concerning the *Antichrist*[5.2.5].
"Legendary name of the Messiah's antagonist or anti-Messiah. Armilus appears frequently in the later Apocalyptic
Midrashim, such as *Midrash Va-Yosha*, *Sefer Zerubbavel*, and *Nistarot shel R. Shimon b. Yohai*. He is also mentioned in
the Targum pseudo-Jonathan, Isa. 11:14 and in the Targum Yerushalmi A (Deut. 34:3). Armilus is first mentioned
otherwise in Saadiah Gaon's *Emunot ve-De'ot* (*Ma'amar* 8), apparently under the influence of *Sefer Zerubbavel*. The
legend of Armilus thus originated not earlier than the beginning of the geonic period. Its basis, however, is the talmudic
legend of Messiah the son of Joseph, who would be slain in the war between the nations prior to the redemption that
would come through Messiah the son of David (Suk. 52a). In Otot *ha-Mashi'ah* (*Midreshei Ge'ullah*, p. 320), there is
reference to 'the Satan Armilus whom the Gentiles call Antichrist' but this is no proof of Christian influence. . . . This
Armilus will deceive the whole world into believing that he is God and will reign over the entire world. He will come with
ten kings and together they will fight over Jerusalem, and Armilus will slay Nehemiah b. Hushi'el, who is Messiah the son
of Joseph, as well as many righteous men with him, and 'Israel will mourn for him as one that is in bitterness for his only
son' (cf. Zech. 12:19–12). Armilus will banish Israel 'to the wilderness' and it will be a time of unprecedented distress for
Israel: there will be increasing famine, and the Gentiles will expel the Jews from their lands, and they will hide in caves
and towers. . . . God will war against the host of Armilus . . . Then there will be a great deliverance for Israel and the
kingdom of Heaven will spread over all the earth."[8] See *Antichrist*[5.2.5].

5.2.5 - Antichrist

(Not yet written.)

5.2.6 - Babylonian Chronicle

"A reliable source, unique to Babylonia, is the Babylonia Chronicle, which relates specific events in each year. The major
Chronicles extant are: 1. *Sargon of Agade-Kaštiliašu* (*ca*. 2350-1600 B.C.). 2. The Babylonian Chronicle: *Nabonassar-
Šamaš-šumukīn* (747-648). 3. Esarhaddon Chronicle (680-667). 4. Chronicle of the Years 680-667. 5. Nabopolassar-
Nebuchadrezzar II (626-595). . . . 6. Neriglissar 3 (556). 7. Nabonidus (555-539). 8. Various Seleucid Chronicles and
King Lists (306-175). In these such events as the fall of Nineveh (612), the siege of Harran by Neco II with Assyrian help
(609), the Babylonian defeat of the Egyptians at Carchemish and the overrunning of Syria and Palestine (605), the
Egyptian defeat of the Babylonians (601), the capture of Jerusalem by Nebuchadnezzar II (Mar. 16, 597 B.C.), and the
fall of Babylon to Cyrus (Oct. 29, 539 B.C.) are independently attested from extrabiblical sources."[9]

5.2.7 - Belshazzar

The last king of Babylon who was killed when the city was captured by the Medes and Persians (Dan. 5:30-31).
"Belshazzar had been known only from the biblical Book of Daniel (chapters 5, 7–8) and from Xenophon's Cyropaedia
until 1854, when references to him were found in Babylonian cuneiform inscriptions. . . . When Nabonidus went into exile
(550), he entrusted Belshazzar with the throne and the major part of his army."[10] See *Daniel 5*[3.5].

5.2.8 - Berosus

"Berosus was a Chaldean Priest of Belus residing at Babylon who lived at the time of Alexander the Great (B.C. 356-
323). About 268 B.C., he wrote a history of Babylonia in Greek, beginning from Creation unto his own time. Preserved in
quotes within the works of Apollodorus (B.C. 144), Polyhistor (B.C. 88), Abydenus (B.C. 60), Josephus (A.D. 37-103),

and Eusebius (Ad 265-340), only fragments of this work remain. Berosus says he obtained the materials for his history from the archives of the temple of Belus."[11]

5.2.9 - Berossus

See *Berosus*[5.2.8].

5.2.10 - Cambyses

"Achaemenid king of Persia (reigned 529–522 BC), who conquered Egypt in 525; he was the eldest son of King Cyrus II the Great by Cassandane, daughter of a fellow Achaemenid. During his father's lifetime Cambyses was in charge of Babylonian affairs. In 538 he performed the ritual duties of a Babylonian king at the important New Year festival, and in 530, before Cyrus set out on his last campaign, he was appointed regent in Babylon."[12]

5.2.11 - Chaldean

"The Chaldeans were a warlike, aggressive people from the mountains of Kurdistan. Apparently they were Haldians (or Khaldians), the inhabitants of Urartu, that is, Ararat or Armenia. The ancient Chaldeans are mentioned in the Babylonian inscriptions. They began to appear in Assyrian notices in the reign of Ashurnasirpal II (883–859 B.C.), though their existence as a people goes back well beyond 1000 B.C. . . . It was not until about 625 B.C. that Chaldean power began to assert itself over Assyria. Nabopolasser at that time rebelled against Assyria and established the new Babylonian Empire."[13]

5.2.12 - Chrysostom

TODO: WRITE GLOSSARY ENTRY FOR CHRYSOSTOM.

5.2.13 - Coniah

See *Jehoiachin*[5.2.29].

5.2.14 - Cyril of Jerusalem

Early church father (c. 310-386) and bishop of Jerusalem. "Cyril was praised by the Synod of Jerusalem (381–382) as one 'who fought a good fight' against the Arians. He placed emphasis on Christ's death and resurrection as the foundation of the Christian faith. Cyril also advocated the veneration of relics and the 'holy places,' and he was one of the first to teach that the bread and wine during Holy Communion changed into the actual 'body and blood' of Christ (a doctrine called transubstantiation)."[14]

5.2.15 - Cyrus

"Conqueror who founded the Achaemenian empire, centered on Persia and comprising the Near East from the Aegean Sea eastward to the Indus River. He is also remembered in the Cyrus legend—first recorded by Xenophon, Greek soldier and author, in his Cyropaedia—as a tolerant and ideal monarch who was called the father of his people by the ancient Persians. In the Bible he is the liberator of the Jews who were captive in Babylonia."[15]

5.2.16 - Darius the Mede

The ruler over Babylon under *Cyrus*[5.2.15] when it fell to the Medes in Persians after the reign of *Belshazzar*[5.2.7] (Daniel 5:30-31). It was during the reign of Darius that Daniel was placed in the den of lions. For more details concerning the identity of Darius, see the section titled *Darius the Mede*[4.3].

5.2.17 - DSS

DSS is an acronym for the *Dead Sea Scrolls*. A collection of scrolls and fragments of scrolls discovered in a region Northwest of the Dead Sea and often associated with the Qumran community which lived nearby. The scrolls include early witnesses to the form of the Hebrew Scriptures prior to the time of Christ.[16]

5.2.18 - Eliakim

See *Jehoiakim*[5.2.30].

5.2.19 - Eusebius

Eusebius of Caesarea (as opposed to Eusebius the bishop of Nicomedia) was born *circa* A.D. 260 and is best known as the "Father of Church History." He wrote a history of Christianity covering the first three centuries among many other important works. His work was enabled by his position as a research librarian in a large private library of some 30,000 volumes. His patron, Pamphilus, was tortured, imprisoned, and martyred in 303 before the rise of Christianity under Constantine whereupon Eusebius was made bishop of Caesarea. Upon the death of Constantine, Eusebius began writing his autobiography which was interrupted by his own death approximately two years later at the age of almost 80. We are indebted to the writings of Eusebius for much of what we know about the early Christian church.[17]

5.2.20 - Exegesis

The practice of interpreting the Biblical text according to a set of *hermeneutical principles*[5.2.24]. The goal is to derive an accurate understanding of the author's intended meaning within the passage.

5.2.21 - Evil-Merodach's

King of Babylon and son of *Nebuchadnezzar*[5.2.42] who reigned briefly from 562-560 B.C. "His reign was marred by intrigues, some possibly directed against his father so that Berossus . . . stated that 'he governed public affairs in an illegal and improper manner.' . . . This led to his assassination by his brother-in-law Neriglissar. The age of [Evil-Merodach] at his accession is not known but he could well have been of an age to have been associated earlier with the aging Nebuchadrezzar as heir-apparent or co-regent . . ."[18]

5.2.22 - Golden Rule of Interpretation

"When the plain sense of Scripture makes common sense, seek no other sense, therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise. — *The Golden Rule of Interpretation*, D.L. Cooper"[19]

5.2.23 - Hasidim

A transliteration of the Hebrew חֲסִידִים [*ḥăsîḏîm*] (Ps. 149:1) meaning "kind ones" or "pious ones," based on the word חֶסֶד [*ḥeseḏ*] meaning "kindness"[20] and translated as "saints" (NKJV, KJV, ASV) or "godly" ones (ESV, HCSB, NASB, NET). Also "The name of a group of participants in the Maccabean Revolt mentioned in 1 Macc 2:42; 7:14; and 2 Macc 14:6 (RSV 'Hasideans')."[21]

5.2.24 - Hermeneutics

The set of principles by which reliable interpretation of the Biblical text may be made. The goal of these principles is the proper *Exegesis*[5.2.20] of the text. Examples of hermeneutical principles could include 1) assigning a literal meaning to the text except where context clearly indicates otherwise; 2) understanding the historical context of the passage; 3) paying close attention to the grammatical structure of the passage.

5.2.25 - Herodotus

"A fifth-century-B.C. Greek historian called 'the father of history,' who was initially a student of geography and ethnology. His historical research took him to Asia Minor, Mesopotamia, Phoenicia, and Egypt. Employing the accounts of eyewitnesses, plus his own accounts, archeological findings, traditions, and other written material, he attempted to probe the causes of important events; however, the limitations of his outlook place him at a distance from modern historiography."[22]

5.2.26 - Hippolytus

"Hippolytus (c. 170 - c. 236 A.D.) was the first 'antipope' (schismatic bishop of Rome). . . When Callistus became bishop in 217, Hippolytus left the church and (probably) was elected bishop of Rome by his influential supporters. This schism persisted until 235, when Roman authorities found both pope (now Pontian) and antipope (Hippolytus) guilty of preaching the gospel. They were sent to the extermination mines of Sardinia. This led each of them to abdicate his episcopate and reestablish fellowship. Both became martyrs on 'death island.' . . . Hippolytus was the most significant theologian in Rome during the third century, producing books, commentaries, and topical treatises."[23] "This Hippolytus, a famed church father, was a disciple of Irenaeus, who was in turn a follower of Polycarp, the personal disciple of John the Apostle."[24]

5.2.27 - Jeconiah

See *Jehoiachin*[5.2.29].

5.2.28 - Jehoahaz

An ungodly king of Judah, the son of *Josiah*[5.2.31]. See *King #4 - Jehoahaz (Shallum)*[2.9.3.4.2]. He reigned *ca. 610-609 B.C.*[4.2.3]

5.2.29 - Jehoiachin

An ungodly king of Judah, the son of *Jehoiakim*[5.2.30]. See *King #2 - Jehoiachin (Jeconiah, Coniah)*[2.9.3.4.4]. He reigned *ca. 599-597 B.C.*[4.2.3]

5.2.30 - Jehoiakim

An ungodly king of Judah, the son of *Jehoahaz*[5.2.28]. See *King #3 - Jehoiakim (Eliakim)*[2.9.3.4.3]. He reigned *ca. 610-597 B.C.*[4.2.3]

5.2.31 - Josiah

The last godly king of the southern kingdom of Judah. See *King #5 - Josiah*[2.9.3.4.1]. He reigned *ca. 642-608 B.C.*[4.2.3]

5.2.32 - Irenaeus

Irenaeus (c. 130 - c. 200) wrote his most famous work *Against Heresies* in opposition to Gnosticism, a major theological threat to the Church in the second century. His writings against the Gnostics are among the earliest which appeal to the New Testament as having apostolic authority. He was appointed bishop of Lyons, France in A.D. 177-178.[25] Crutchfield gives the following dates for Irenaeus: 120-202.[26]

5.2.33 - Jerome

Jerome (c. 345 - c. 419) was a scholar and monk most famous for translating the Scriptures into Latin to produce the *Vulgate*[5.2.60]. He was a prolific writer who produced a number of other works, including commentaries on various books

of the Bible such as the book of Daniel.[27]

5.2.34 - LXX

Roman numerals designating "seventy" and representing the *Septuagint*[5.2.54], which see.

5.2.35 - Maccabees

"Among the Apocrypha are two historical books that relate events in Jewish history during the Hellenistic era which followed the fall of Persia to the forces of Alexander the Great . . . These books, 1 and 2 Maccabees, chronicle the turbulent times of the second century B.C. that saw faithful Jews resisting the forced Hellenization of Judea by Antiochus IV Epiphanes (175-163 B.C.) and the rise of the Jewish priestly Hasmonean dynasty starting with Mattathias (d. 166 B.C.) and his sons Judas Maccabeus (d. 160 B.C.), Jonathan (d. 142 B.C.) and Simon (d. 134 B.C.)."[28]

5.2.36 - Masoretic Text

The Hebrew text which underlies most modern translations of the Old Testament. The term *Masoretic* is a reference to the work of the scribes who preserved the text. In the 6th or 7th century the Masoretes augmented the original Hebrew consonantal text with a system of surrounding accents by which the vocalization (vowel sounds) of the text could be denoted and preserved.

5.2.37 - Millennial Kingdom

The thousand-year reign of Christ on earth, centered at Jerusalem. Also called the *Messianic Kingdom* because the Messiah will rule as King during this time. This period is mentioned throughout the OT (e.g., Isa. 2:1-4; 9:6; 11:1-16; 65:18-25; Jer. 23:3-8; 31:31-40; Eze. 35:15-28; Dan. 2:34-45; Dan. 7:13-14, 27; Mic. 4:1-8; 5:2-5; Zec. 8:1-17; 14:1-9) and in many NT passages (e.g., Mat. 19:28; Mat. 25:34; Luke 1:33; Acts 1:6-7; 1Cor. 15:24; 2Ti. 4:1; Rev. 11:15; 20:4-6). For additional information on the millennial kingdom, see *http://www.SpiritAndTruth.org/teaching/5-37.htm* and [Anthony C. Garland, *A Testimony of Jesus Christ : A Commentary on the Book of Revelation* (Camano Island, WA: SpiritAndTruth.org, 2004), 4.11].

5.2.38 - MSS

Abbreviation for "manuscripts."

5.2.39 - MS

Abbreviation for "manuscript."

5.2.40 - MT

Within this commentary, "MT" stands for the Hebrew *Masoretic Text*[5.2.36] of the Old Testament (not to be confused with the "MT" sometimes used to designate the Greek *Majority Text* of the New Testament). [30]

5.2.41 - Nabopolassar

King of Babylon and father of Nebuchadnezzar.[31] "Nabopolassar himself claimed to be a native of Babylonia but to have not been a member of a recognized royal ruling family . . . while a youth . . . In his titulary he never gives his father's name, probably because he was not of the previous royal line in Babylonia which had been interrupted for more than a century by Assyrian appointees. . . . Two references to possible ancestors of Nebuchadrezzar occur in economic texts. One is to an *Ilu-bāni* father (i.e. ancestor) of Nebuchadrezzar dated to the twentieth year of Nabopolassar (606/605 B.C.), the other to *Tābiya* 'father of *Nebuchadnezzăr*' in . . . 654 B.C. . . . if these texts refer to the same Nebuchadnezzar, they

would indicate a possible ancestry gong back to *Nabû-nāṣir*."[32]

5.2.42 - Nebuchadnezzar

King of Babylon and son of *Nabopolassar*[5.2.41]. "The meaning of the name formerly given as 'O *Nabû*, protect the boundary' is more likely to be interpreted as 'O *Nabû*, protect my offspring.' "[33] "The name's Hebrew spelling can be explained philologically (Berger, ZA 64 [1975] 227–30), but van Selms (*Travels*, 223–27) suggests that *Nebuchadnezzar* corresponds to *Nabu-kùdanu-uṣur*, 'Nabu protect(s) the mule,' a corruption devised among opposition groups in Babylon which would naturally appeal to foreigners such as Jews."[34] "In the year he began reconstruction work on the Etemenanki ziggurat Nabopolassar refers to Nebuchadrezzar as his 'eldest son' . . . and the Babylonian Chronicle called him 'the chief son, the crown-prince . . .' Nebuchadrezzar always described himself as 'the legitimate/true heir of Nabopolassar and commonly in his standard brick inscriptions as 'the first (or chief) son' . . . or simply as 'son' . . . of Nabopolassar."[35]

5.2.43 - Nebuchadrezzar

An alternate spelling of Nebuchadnezzar (Jer. 39:1, 11; 43:30; Eze. 29:18). Both Nebuchadnezzar and Nebuchadrezzar occur in the Bible, "The more frequent Hebrew נְבוּכַדְנֶאצַּר [*nᵉbûkadneṣṣar*] and its LXX counterpart Ναβουχοδονοσορ [*Nabouchodonosor*] is usually taken to be a later, and by some corrupt, form of the contemporary Babylonian *Nabû-kudurri-uṣur*. However, the writing of the name with *n* is possibly attested in an Aramaic tablet dated to Nebuchadrezzar's thirty-fourth year. There is no need then to assume that Nebuchadnezzar reflects an Aramaic pronunciation since the shift *r>n* occurs in other transcriptions of names in Babylonian. In the Old Testament Nebuchadrezzar, the less common Hebrew נְבוּכַדְרֶאצַּר [*nᵉbûkadreṣṣar*] is used in the books of Jeremiah and Ezekiel. This is a near transliteration of the Babylonian royal name . . . and . . . may indicate a closer contact with the name as pronounced."[36]

5.2.44 - NT

"New Testament." The 27 books of Matthew through Revelation.

5.2.45 - OG

The *Old Greek* text of the Septuagint in distinction with the text of *Theodotion*[5.2.57]. [37] See Septuagint, Theodotion.

5.2.46 - OT

"Old Testament." The 39 books of Genesis through Malachi. Also known by the Jewish name *Tanak*.

5.2.47 - Porphyry

"The most ancient assailant of the genuineness of Daniel's prophecies of whom we have a certain knowledge, was the Neo-platonic Porphyry (died A. D. 304). In his fifteen books 'against the Christians,' which are known to us only through Jerome so far as they contain attacks on this book, he contends for its composition in Maccabean times, and for the forged character of its prophecies as mere *vaticinia ex eventu* [predictions made after-the-fact]. It is uncertain whether Jewish rabbins who opposed Christianity were his predecessors and instructors in this assertion, or not."[38]

5.2.48 - Postmillennial

"Simply put, postmillennialism is a view of eschatology teaching that Christ's return to earth will occur at the end of the Millennium. . . . Postmillennialism . . . expects the gradual, developmental expansion of the kingdom of Christ in time and on earth. . . . Christ's personal presence on earth is not needed for the expansion of His Kingdom. . . distinction should be made between liberals who promote a postmillennialism through humanism (i.e., the social Gospel of the past) and evangelical postmillennialism that promotes progress through the church's preaching of the gospel and application of

Mosaic Law. . . . Postmillennialism fails to account for the fact that if there is going to be a fulfillment of millennial conditions predicted in the Bible, it is going to be only as a result of a revolutionary intervention of Jesus Christ at His Second Coming in order to introduce new factors that are discontinuous with the present age."[39] See *Premillennial*[5.2.49]. See *Millennial Kingdom*[5.2.37].

5.2.49 - Premillennial

The premillennial view holds that Christ will return to earth literally and bodily prior to the millennial age (Rev. 19, 20). Upon His Second Advent, a kingdom will be instituted on earth wherein He will reign from Jerusalem on the promised throne of David. During this period, various promises associated with the OT covenants made with Israel will be fulfilled. These literal OT promises are not redirected to the church in the present age to be spiritually fulfilled. Although there is no distinction between Jew and Gentile in the manner of salvation, promises made to national Israel which remain unfulfilled will find their fruition during the reign of Jesus following His return to earth. The kingdom of God on earth is seen to be brought about by the dramatic and sudden intervention of God to actively overthrow the kingdoms of man and is not achieved solely through the spiritual work of the Church. See *Millennial Kingdom*[5.2.37]. See *Postmillennial*[5.2.48]. See *Amillennial*[5.2.2].

5.2.50 - Ptolemy's

"Ptolemy (whose full name was Claudius Ptolemaeus) was an Egyptian of great learning and genius. He is famous as the author of the Ptolemaic System of Astronomy, which was universally accepted by men of science until supplanted by the System of Copernicus, devised in the 16th century, and improved later on by Sir Isaac Newton. Ptolemy has left on record a 'Canon' or i list of Persian Kings from Alexander the Great of Macedon. Upon this 'canon' all modern chronologists have built their systems, and this for the simple reason that there is nothing else, apart from the Bible, for them to build on."[40]

5.2.51 - Pseudepigrapha

"The Pseudepigrapha books are those that are distinctly spurious and unauthentic in their overall content . . . Although they claim to have been written by biblical authors, they actually express religious fancy and magic from the period between about 200 B.C. and A.D. 200. In Roman Catholic circles these books are known as the Apocrypha, a term not to be confused with an entirely different set of books known in Protestant circles by the same name . . . although at times Protestants have referred to these same books as the 'wider Apocrypha,' or 'Apocalyptic Literature.' Most of these books are comprised of dreams, visions, and revelations in the apocalyptic style of Ezekiel, Daniel, and Zechariah. . . . The actual number of these books is not known certainly, and various writers have given different numbers of important ones. There are eighteen worthy of mention. . ."[41] For a list of the pseudepigraphal books, see [Scott Jr., *Jewish Backgrounds of the New Testament*, 358-359].

5.2.52 - Shallum

See *Jehoahaz*[5.2.28].

5.2.53 - Scripture Safety Net

The notion that *Scripture Upholds Scripture*[2.2.4.4] in such a way that the meaning of a passage within an individual book of the Bible is anchored within the entire corpus of Scripture. This serves to uphold the genuineness of passages when under attack because they do not stand in isolation, but are corroborated by numerous other passages (and authors) within Scripture.

5.2.54 - Septuagint

A Greek translation of the Old Testament commissioned at Alexandria, Egypt. "It was in that period (c. 250-c. 150 B.C.), that the Hebrew Old Testament was being translated into Greek, the first time it had ever been extensively translated. The leaders of Alexandrian Jewry had a standard Greek version produced, known as the LXX, the Greek word for 'seventy.' It was undoubtedly translated during the third and/or second centuries B.C. and was purported to have been written as early as the time of Ptolemy II in a Letter of Aristeas to Philocartes (c. 130-100 B.C.)."[43] "Sociologically it bore witness to the breakdown of international barriers and to the dissemination of the Greek language as a result of the conquests of Alexander the Great. The Jewish settlers in the cosmopolitan city of Alexandria, forced by circumstances to abandon their language, nonetheless clung tenaciously to their faith. For them the translation of their sacred law into Greek was of utmost significance in safeguarding their religion as well as in satisfying their liturgical and educational needs. Conversely, for the gentile world this translation served as an introduction to Jewish history and religion."[44] "The LXX [of Daniel] has survived in only one manuscript, Codex Chisianus, transcribed about the tenth century, and this document has revealed that the LXX was periphrastic in nature and marked by the presence of textual expansions. At an early period it was displaced in the Christian Church by the more literal version of Theodotion, which was used principally by the Church Fathers. . . . The LXX and those versions that followed it . . . inserted a lengthy passage after Daniel 3:23, known as the *Song of the Three Young Men*, found in English versions of the Apocrypha. In the LXX, . . . the apocryphal *Story of Susanna* appeared as a thirteenth chapter, . . ."[45] "Some scholars use Septuagint (often in quotation marks) to refer only to the Pentateuch while others intend the term to include the entire collection of Jewish-Greek scriptures (1–3 above), reserving the rubric Old Greek (OG) for those books which are translations from Hebrew."[46] For additional information, see [Karen H. Jobes and Moisés Silva, *Introduction to the Septuagint* (Grand Rapids, MI: Baker Academic, 2005)].

5.2.55 - Seventy Sevens

A period of time following the Babylonian Captivity during which the purposes of God in relation to the Jews and Jerusalem are brought to fulfillment (Dan. 9:24-27). See *Seventy Sevens*[4.6].

5.2.56 - Seventy Weeks

See *Seventy Sevens*[4.6].

5.2.57 - Theodotion

"According to early Christian writers, there was a historic Theodotion variously identified as an Ephesian proselyte to Judaism (Irenaeus), and an Ebionite (Jerome) who worked toward the end of the 2d century c.e."[48] "Because there are characteristically 'Theodotion' readings from Daniel in the works of authors who lived before his time, it would appear that Theodotion drew upon a version which long antedated him, and which he revised."[49] "[Theodotion] lived in the reign of Marcus Aurelius (A.D. 161–180)."[50] "Early in the Christian era the version of Daniel that goes by Theodotion's name displaced the LXX version, which was an extremely free rendering of the canonical Daniel. . . . It seems certain, however, that this second-century Theodotion was preceded in his work of revision by a person of the 1st cent B.C. or 1st cent A.D., styled 'Ur-Theodotion' by modern scholarship. The reason for this postulate is the appearance of 'Theodotionic' readings in writings antedating the time of the activity of the second-century Theodotion. Some of these readings are found in the NT (cf. the quotation in 1 Cor. 15:54 of Isa. 25:8, which corresponds exactly to that of Theodotion)."[51] "McLay . . . states "There is ample evidence that [Theodotion] was translating independently from OG. . . . [Theodotion] has his

own pattern of translation equivalents for vocabulary sharing the same domain (eg. knowing, wisdom) and his own way of resolving conflicts when two words are collocated that he normally renders by the same lexeme. That Th's translation pattern is substantially his own is also verified by the numerous HL [Hebrew language] and translation equivalents employed by [Theodotion] that are not shared with OG. . . . [Theodotion] consistently makes his own contextual guess, rather than follow OG, when he does not understand MT. Finally, we have seen numerous omissions against MT and OG that would not be there if [Theodotion] were revising OG toward MT. For these reasons, we can affirm that in the book of Daniel, the available evidence supports that [Theodotion] is an independent translation of MT and not merely a revision of OG.""[52]

5.2.58 - Times of the Gentiles

The phrase "Times of the Gentiles" refers to the period within history during which Israel lacks a ruler on the throne of David. During this period, Israel is generally under Gentile dominion. However, the key element is whether the Davidic throne is in Israel's midst and occupied by a legitimate king in the line of David. Scripture reveals that there will be no more Davidic rulers in Israel until the Messiah, Jesus Christ, takes up His reign at the second coming (e.g., Mat. 25:25). See *Times of the Gentiles*[2.9.3.4.6].

5.2.59 - vaticinium ex eventu

A Latin phrased which can be loosely translated by, "foretelling after the event." The phrase is often used by critics of book of Daniel who suppose that the accuracy of Daniel's predictions can only be explained by supposing that the predictions were written *after* the events they portray. This viewpoint reflects a denial of the supernatural and rejects the possibility that God—who is outside of time—could know something before it transpires and choose to communicate that to a chosen man.

5.2.60 - Vulgate

"The Latin edition or translation of the Bible made by Saint Jerome at the end of the fourth century A.D., now used in a revised form as the Roman Catholic authorized version."[53]

5.2.61 - Zedekiah

The last ungodly king of Judah, the uncle of *Jehoiachin*[5.2.29]. See *King #1 - Zedekiah (Mattaniah)*[2.9.3.4.5]. It was during his reign that Jerusalem was destroyed by King *Nebuchadnezzar*[5.2.42] of Babylon. He reigned *ca. 599-586 B.C.*[4.2.3].

Notes

1   Andrew E Steinmann, *From Abraham to Paul: A Biblical Chronology* (St. Louis, MO: Concordia Publishing House, 2011), 38-39.

2   Roger C. Young, *Tables of Reign Lengths from the Hebrew Court Recorders* in *Journal of the Evangelical Theological Society*, vol. 48 no. 1 (Evangelical Theological Society, June 2005), 226.

3   Ibid.

4   Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1989), 380.

5   *American Heritage Online Dictionary*, Ver. 3.0A, 3rd ed. (Houghton Mifflin, 1993), s.v. "Apocrypha."

6   James G. McCarthy, *The Gospel According to Rome* (Eugene, OR: Harvest House Publishers, 1996), 338-339.

7   J. Julius Scott Jr., *Jewish Backgrounds of the New Testament* (Grand Rapids, MI: Baker Academic, 1995,2007), 357.

8   Jacob Klatzkin, *Armilus* in Geoffrey Wigoder, ed., *Encyclopedia Judaica CDROM Edition Version 1.0* (Keter Publishing House, Ltd., 1997), s.v. "Armilus."

9   Donald J. Wiseman, *Babylonia* in Geoffrey W. Bromiley, ed., *International Standard Bible Encyclopedia, Revised Edition* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 1:398.

10 Theodore Pappas, ed., *Britannica 2002 Deluxe Edition CDROM*, s.v. "Belshazzar."

11 Floyd Nolen Jones, *Chronology of the Old Testament: A Return to Basics, 4th ed.* (The Woodlands, TX: KingsWord Press, 1993, 1999), 199.

12 Pappas, *Britannica 2002 Deluxe Edition CDROM*, s.v. "Cambyses II."

13 Merrill K. Unger, R. Harrison, Frederic F Vos, and Cyril J. Barber, *The New Unger's Bible Dictionary* (Chicago, IL: Moody Press, 1988), s.v. "Chaldean."

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30 "The division of the Hebrew [Masoretic Text, MT] into chapters is different from that of standard English versions in two places: Dan. 3:31-33 is part of chapter 4 in English (Dan. 4:1-3), and Dan. 6:1 is included at the end of chapter 5 in English (Dan. 5:31). This then

causes all of the English verse numbers to be different from those of the Hebrew in chapters 4 and 6." — Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 63.

[31] Our Nebuchadnezzar is 'Nebuchadnezzar 2'."It was Nebuchadnezzar I (1124-1103 B.C.) who ushered in the new rise to prominence of Babylonia. After hime the next significant ruler was Nabunasir (747-734 B.C.), which led to the first fo the new dynasty of Babylonian rulers, Nebopolassar (625-605), the father of Nebuchadnezzar II." — Thomas A Howe, *Daniel in the Preterist's Den* (Eugene, OR: Wipf and Stock, 2008), 45.

[32] Wiseman, *Nebuchadrezzar and Babylon*, 6-7.

[33] Ibid., 3.

[34] John E. Goldingay, *Daniel*, vol. 30 in Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, eds., *Word Biblical Commentary* (Dallas, TX: Word Books), Dan. 1:1.

[35] Wiseman, *Nebuchadrezzar and Babylon*, 5.

[36] Ibid., 2.

[37] "The Old Greek survives in a few manuscripts, but at an early time, the translation attributed to Theodotion replaced it in the church. Thus many more manuscripts of the Theodotion version survive. For a long time, the Old Greek was known only through one Greek manuscript, which was a copy of Origen's Greek Hexapla text, Codex Chisianus (manuscript 88). To this day this manuscript is the only nearly complete copy of the Old Greek version of Daniel. More recently, pre-Hexaplaric manuscripts of the Old Greek tradition have been brought to light, enabling a critical edition of the Old Greek to be republished in revised form in the Göttingen Septuagint series in 1999." — Steinmann, *Daniel*, 63-64.

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[48] Peters, "*Septuagint*," 5:1098.

[49] Harrison, *Introduction to the Old Testament*, 1134.

[50] Soderlund, "*Septuagint*," 4:404.

[51] Ibid.

[52] Steinmann, *Daniel*, 66.

[53] *American Heritage Online Dictionary*, s.v. "Vulgate."

5.3 - Tables and Figures

5.4 - Topic Index

(Work in progress.)

The major topics mentioned within the commentary appear below. Each topic is listed along with every section number within the commentary where that topic is mentioned. The total number of times a topic occurs in the commentary, and within each section, is shown in superscript. Topics which appear in endnotes are listed within the section which contains the endnote. Sections which mention the topic most often appear first in the list.

In order to reduce the size of the topic index, only the 10 sections which most frequently mention the topic are listed.

Academics^{29} : $2.2.5^{22}$, $2.2.4.5^{2}$, 2.2.4, 2.2.4.4, 2.3.2.1.3, 2.5.1, 2.5.2

Accession Year^{30} : $2.9.3.4.7^{12}$, $4.2.1^{7}$, $4.2.2^{5}$, $5.2.1^{4}$, 2.8.7, 4.2.3

Allegory^{2} : 2.2.4, 2.2.9

Analogy of Faith : see *Faith, Analogy of*

Angel^{18} : $2.8.8^{4}$, $2.7.6^{3}$, $2.8.7^{3}$, 2.3^{2}, 2.3.1, 2.4.1.4.7, 2.7.4, 2.8.9, 3.7, 4.2.4, (6 more . . .)

Anti-supernatural : see *Supernatural*

Antichrist^{20} : $2.2.8^{3}$, $2.8.8^{3}$, $2.9.3.4.6.1^{3}$, $4.1.1^{2}$, $5.2.4^{2}$, 5.2.5, 2.2.3, 2.5.2.1, 2.7.4, 2.7.8, (7 more . . .)

Antiochus IV Epiphanes^{48} : $2.4.1.1^{12}$, $4.2.3^{7}$, $2.4.1.4.4^{5}$, $2.2.4.1^{3}$, $2.4.1.6^{3}$, $2.3.2.1.2^{2}$, $2.3.2.1.4^{2}$, $2.3.2.2.2^{2}$, $2.4.1.4.3^{2}$, 2.2.4, (10 more . . .)

Application^{26} : $2.2.9^{7}$, $2.9.3.3.1^{2}$, 3.1.22, 3.2.50, 3.3.31, 3.4.38, 3.5.32, 3.6.29, 3.7.29, 3.8.28, (17 more . . .)

Armilus^{9} : $5.2.4^{9}$

Attacks^{35} : $2.2.4^{7}$, $2.2.4.4^{6}$, $2.2.4.1^{3}$, $2.2.3^{3}$, $2.2.5^{3}$, $2.3.2^{3}$, $2.4.1.5^{2}$, 2.2.4.3, 2.2.4.2, 2.2.4.5, (8 more . . .)

Authorship^{154} : $2.3.2.1.3^{17}$, $2.3.1^{16}$, $2.3.2^{10}$, $2.3.2.1.4^{8}$, $2.4.1.1^{8}$, $2.2.9^{7}$, $2.4.1.5^{7}$, $2.3.2.1.2^{5}$, $2.2.4.4^{5}$, $2.2.4.1^{4}$, (67 more . . .)

Babel^{22} : $4.1.1^{8}$, $4.1.2^{6}$, 4.1^{3}, $4.1.3^{3}$, $2.7.3^{2}$

Babylon^{209} : $4.1.3^{21}$, $4.2.3^{21}$, $4.1.2^{15}$, $4.1.1^{13}$, $2.4.1.5^{11}$, $2.8.7^{10}$, $2.9.3.4.5^{9}$, 2.3^{7}, $2.9.3.3.3^{7}$, $2.9.3.4.4^{7}$, (88 more . . .)

Bethlehem^{1} : 2.6.2

Caesar Nero : see *Nero, Caesar*

Canon^{70} : $2.3.2.2.2^{15}$, $2.6.2.1^{9}$, $2.4.1.2^{6}$, $2.4.1.4.2.2^{6}$, $2.5.1^{6}$, $2.6.3^{5}$, $2.4.1.4.4^{4}$, $2.3.1^{3}$, $2.3.2^{3}$, $2.3.2.1.4^{2}$, (11 more . . .)

Captivity^{87} : $4.2.3^{9}$, $2.7.4^{8}$, $2.9.3.4.6.1^{8}$, $2.9.3.4.7^{7}$, $4.2.4^{7}$, 2.3^{4}, $2.3.2.1.1.1^{3}$, $2.7.2^{3}$, $2.8.7^{3}$, $2.9.3.3.4^{3}$, (32 more . . .)

Chaldean^{17} : $5.2.11^{4}$, $2.2.4.1^{3}$, $2.4.1.5^{3}$, $2.5.2.1^{2}$, 2.4.1.6, 2.5.2.2, 4.1.2, 4.2.3, 5.2.8

Character^{38} : $2.3.2.1.1.1^{9}$, $2.3.1^{3}$, $2.6.2.1^{3}$, $2.8.9^{3}$, 2.3^{2}, $2.7.2^{2}$, 2.2.4.1, 2.2.4.3, 2.2.4.5, 2.2.9, (16 more . . .)

Chiasm^{15} : $2.8.9^{15}$

Chronology^{64} : $2.8.4^{8}$, $2.8.7^{8}$, $4.2.1^{7}$, $4.2.3^{7}$, $2.6.2^{6}$, $2.8.8^{6}$, 4.2^{4}, $4.2.2^{4}$, $2.2.2.9^{3}$, $4.2.4^{3}$, (8 more . . .)

Coniah : see *Jehoiachin*

Course^{21} : 2.1^{4}, 1.3^{2}, $2.2.2.2^{2}$, $2.7.1^{2}$, 2.2.3, 2.2.4, 2.2.5, 2.2.6, 2.3.2.1.3, 2.3.2.1.4, (11 more . . .)

Critic^{141} : $2.2.4.1^{21}$, $2.4.1.1^{18}$, $2.4.1^{6}$, $2.3.1^{6}$, $2.3.2.1.1.1^{5}$, $2.3.2.1.4^{5}$, $2.3.2.2.2^{5}$, $2.4.1.4.2.4^{4}$, $2.2.4.5^{4}$, $2.3.2^{4}$, (63 more . . .)

Cyrus^{40} : 2.3^{7}, $4.2.3^{6}$, $2.4.1.5^{4}$, $4.2.4^{4}$, $2.3.2.1.4^{3}$, $2.8.7^{3}$, $5.2.15^{2}$, $2.3.2.1.3^{2}$, $2.9.3.3.4.1^{2}$, $5.2.10^{2}$, (5 more . . .)

5.5 - Revision History

Revision	Date	Description
0.6	January 2013	New section: *Counting Years*[4.2.2]. Added *illustrations*[5.3] to *Introduction*[2], *Babylon*[4.1] and *Chronology*[4.2]. Numerous minor corrections and enhancements to previously published material.
0.5	December 2012	Resuming work after a 3-year hiatus. Changed title from "The Beastly Kingdoms of Daniel" to "Daniel Defended." Enhanced sections: *Davidic Rule Judged*[2.9.3.4.6.1]. New sections: *The Son of Man and God*[2.2.1], *Dating Events*[2.2.2.9]. Revised chart in *Deportations*[2.9.3.4.7] section.
0.4	September 2009	Revisions and corrections from reviewers. The following sections have now been initially completed, reviewed, and corrected: *Preface*[1], *Introduction*[2], *Babylon*[4.1], and *Chronology*[4.2]. All other sections remain "under construction" and have not reached the review stage yet.
0.3	February 2009	Minor revisions and corrections from reviewers.
0.2	November 2008	Minor revisions and corrections.
0.1	August 2008	Completed initial draft of introductory material (*As We Begin*[2.2], *Authorship*[2.3], *Date*[2.4], *Language*[2.5], *Versions*[2.6], *Theme*[2.7], *Structure*[2.8], *Historical Setting*[2.9]) and a few related topics (*Chronology*[4.2], *Babylon*[4.1]).
0.0	May 2008	Began writing introductory material.

5.6 - Scripture Index

(Work in progress.)

Every Bible address mentioned within the commentary appears in the list of Bible books below. Within each list, each address is listed along with every section number within the commentary where that address is mentioned. The total number of times an address occurs in the commentary, and within each section, is shown in superscript. Sections which mention the address most often appear first in the list.

5.6.1 - Genesis	5.6.28 - Hosea
5.6.2 - Exodus	5.6.29 - Joel
5.6.3 - Leviticus	5.6.30 - Amos
5.6.4 - Numbers	5.6.31 - Obadiah
5.6.5 - Deuteronomy	5.6.32 - Jonah
5.6.6 - Joshua	5.6.33 - Micah
5.6.7 - Judges	5.6.34 - Nahum
5.6.8 - Ruth	5.6.35 - Habbakuk
5.6.9 - 1 Samuel	5.6.36 - Zephaniah
5.6.10 - 2 Samuel	5.6.37 - Haggai
5.6.11 - 1 Kings	5.6.38 - Zechariah
5.6.12 - 2 Kings	5.6.39 - Malachi
5.6.13 - 1 Chronicles	5.6.40 - Matthew
5.6.14 - 2 Chronicles	5.6.41 - Mark
5.6.15 - Ezra	5.6.42 - Luke
5.6.16 - Nehemiah	5.6.43 - John
5.6.17 - Esther	5.6.44 - Acts
5.6.18 - Job	5.6.45 - Romans
5.6.19 - Psalms	5.6.46 - 1 Corinthians
5.6.20 - Proverbs	5.6.47 - 2 Corinthians
5.6.21 - Ecclesiastes	5.6.48 - Galatians
5.6.22 - Song of Solomon	5.6.49 - Ephesians
5.6.23 - Isaiah	5.6.50 - Philippians
5.6.24 - Jeremiah	5.6.51 - Colossians
5.6.25 - Lamentations	5.6.52 - 1 Thessalonians
5.6.26 - Ezekiel	5.6.53 - 2 Thessalonians
5.6.27 - Daniel	5.6.54 - 1 Timothy

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