

INTRODUCTION TO DANIEL

Wann Fanwar

Apocalyptic Literature (John J. Collins)

- A genre of revelatory literature which has a narrative framework and whose revelation is mediated by an otherworldly being to a human. Such literature discloses transcendent reality that is both temporal and spatial. It provides a view of the world that is a source of consolation in the face of distress. It invests this worldview with the status of supernatural revelation.
- The genre is attested in Jewish, Christian, Persian, and Greco-Roman literature.
- Two subgenres: (1) Historical apocalypses (e.g., Daniel, Book of Dreams and Apocalypse of Weeks in 1 Enoch, Jubilees, 4 Ezra, 2 Baruch); and (2) Otherworldly journeys (e.g., Book of Watchers, Astronomical Book, Similitudes in 1 Enoch, 2 Enoch, 3 Baruch, Testament of Abraham, Apocalypse of Abraham, Apocalypse of Zephaniah, Testament of Levi 2-5).

Historical Setting of Daniel

- Dating: The first invasion of Judah by Babylon occurred in 605 BC. Dan 1:1 gives the 3rd year of King Jehoiakim, while Jer 46:2 & 25:1 give the 4th year of King Jehoiakim. Two different dating systems were used; the accession year versus regnal year dating systems. Daniel and his friends were taken captive at this time.
- Battle of Carchemish: Babylon defeated Egypt at this battle and Judah became a Babylonian vassal. The kings of Judah of this period vacillated between anti-Babylon and pro-Egypt policies. Babylon's second invasion took place around 597 BC. King Jehoiachin and Ezekiel were taken captive at this point (2 Kgs 24). The third invasion took place in 586 BC at which time King Zedekiah was taken captive (2 Kgs 25). There was a 2½ year rampage and Judah's cities were destroyed. Jerusalem, the temple, and the palaces were destroyed. The people of Judah were led into exile.
- 605-586 BC: During this period, Daniel was in Babylon. There was political agitation among the exiles and the chief instigators were burnt to death (Jeremiah's letter, Jer 29). Meanwhile, Daniel and his friends were being educated in Babylon's university. They were members of the elite group of wise men. Daniel served till about 570 BC but he is not mentioned in the contemporary "Court and State Almanac".
- 562 BC: Nebuchadnezzar died that year and was succeeded by Amel-Marduk (Evil-Merodach in the Bible), Nergal-shar-usur, Labashi-Marduk, Nabonidus. These were morally corrupt kings and we hear nothing about Daniel during this period. Also during this period Nebuchadnezzar's empire went into decline. At the same time we witness the rise of Cyrus in Persia.
- 553 BC: That year, Cyrus became master of the Median Empire. In Babylon, Nabonidus appointed his son, Belshazzar, as coregent. He himself retired to Tema in Arabia.
- 539 BC: Babylon was captured by Cyrus and Daniel was resurrected from obscurity and briefly restored to civic duties as 3rd ruler of Babylon. He subsequently served under Darius the Mede and Cyrus.
- 536 BC: Daniel had his 4th vision (10:1) in Cyrus' 3rd year. Daniel was still alive and in Babylon. He was about 69 years of age and probably died sometime after this, at about 85-90 years of age.

Language of Daniel

- Traces of 5 languages: The book is written primarily in Hebrew and biblical Aramaic, with traces of Old Persian, Babylonian/Akkadian, and Greek.
- A-B-A pattern: This pattern displays the following language arrangement, 1:1-2:4 in Hebrew; 2:4:7:26 in Aramaic; and 7:26-12:13 in Hebrew.

- Dating: Two dates have been suggested for Daniel, a 6th or a 2nd century BC dating. However, when compared with the Qumran documents, Daniel exhibits older morphology, grammar, and syntax. This strongly suggests an interval of centuries between Daniel and Qumran. Therefore, the more likely date for Daniel is the 6th century.
- Why 2 languages? : This may be due to subject matter. The Hebrew portions concern mostly God's people and his special plan for the covenant; these are specifically Jewish concerns. The Aramaic section pertains to the entire citizenry of Babylon and Persia since Aramaic was the lingua franca of the period.

Literary Genre of the Book

- Chs 1-6: The first six chapters of the book comprise a historical narrative. These are stories and events in Daniel's life. They are recounted in typical biblical narrative style, succinct and to the point. This section is written almost entirely in prose and the only poetic segments are 2:20-23 (Daniel's psalm); 4:3 & 34b-35 (Nebuchadnezzar's psalms); and 6:26-27 (Darius' psalm). The section also contains the minimal use of symbolic images (see image in 2; tree in 4; hand in 5).
- Chs 7-12: The second half of the book is apocalyptic. It is comprised almost exclusively of visions which are written almost entirely in prose except for 7:9-10?. The sustained use of imagery, symbolic language, symbolic time, and futuristic focus is typical of apocalyptic literature.

Structure of Daniel

Ch 1 Daniel in Babylon

Ch 2 Prophecy about Nations

Ch 3 Fiery-furnace Persecution

Ch 4 Nebuchadnezzar's Insanity

Ch 5 Belshazzar's Downfall

Ch 6 Lions'-den Persecution

Ch 7A Prophecy of Nations

Ch 7B One Like Son of Man

Ch 8 Horn that Exalts Himself

Ch 9 Daniel Prays to God

Ch 10 Daniel Meets Man from God

Ch 11 King that Exalts Himself

Ch 12 Michael (One Who Is Like God)

1.	Thematic:	1 History	6 Prophecy	12
2.	Linguistic:	1 H 2:4 A	7:28 H	12
3.	Person Reporting:	1 3 rd person	6 1 st person	12

Message Conveyed by Structure

- Prophecy is firmly rooted in history. Prophecy and history are linked to each other. To understand prophecy, one must understand history, because history provides the backdrop or stage upon which prophecy is enacted.
- The historical section of the book is the basis and guarantee for the fulfilment of prophecy.
- In the most difficult of times, we can be assured that God is in charge. He delivers his people. He will bring down those who persecute his people. God's power is exercised on behalf of his people. God's deliverance is both historical and prophetic.
- Whether in history or prophecy, God is intimately involved in the lives of his people.

Schools of Interpretation

1. Preterist: This school interprets prophecy by reference to past events. It claims that Daniel should be understood against 2nd century background, especially the oppression of the Hellenistic Seleucid king Antiochus Epiphanes IV (175-164 BC). It says that the book is a work of fiction written during the Maccabean period to encourage resistance against tyranny. The theory behind this school repudiates the “miracle” of prediction. This school is sometimes also called the Maccabean Thesis. It is the position held by the vast majority of modern commentators.
 - A. Main arguments for a 2nd century date:
 - Daniel belongs to apocalyptic currents which appeared at the latest stage of Israel’s history. However, this ignores the fact that other apocalyptic texts were written at other periods (Gen 3:15; Isa 24-27; parts of Zechariah and Ezekiel).
 - In HB, Daniel is not listed among the prophets and is listed after the prophets, that is, in the 3rd division of HB (“Writings”). The Writings include old works like Job, some psalms, etc. Therefore, this classification may be due to style and content.
 - The advanced angelology of Daniel favours a late date. Daniel bears similarities to other apocalyptic literature of the 2nd century. However, the passages dealing with angels have more in affinity with Ezekiel and Zechariah.
 - There are historical errors in Daniel. However, more and more of them are being explained in the light of new archaeological data.
 - Greek words for musical instruments reflect a late date. It is now evident that Greek influence in Babylon was already present by the 7th century, especially in fine arts and music.
 - B. Arguments in favour of a 6th cent date:
 - Daniel dates his visions the same way as Jeremiah and Ezekiel. This style is practically unknown in the writings of the 2nd century.
 - Daniel refers to months by numbers and not names. It is only after the Exile that the Jews indicate months by names.
 - Recent studies in comparative linguistics have revealed that the Aramaic of Daniel is much older than 3rd or 2nd century Aramaic.
 - Syntactical analysis points to Daniel’s Aramaic as being of eastern origin rather than the western Aramaic of 2nd century documents.
 - The book presents itself as a 6th century work.
 - Jesus refers to the book as the work of Daniel the prophet (Matt 24:15).
2. Futurist: This school is the reverse of preterist. It projects all prophecies into the future which is beyond our control. The best known representative of futurist interpretation is the so-called dispensationalist system. This is true especially in dealing with the 70 weeks of Dan 9. It supplies an eschatological account of prophecy that includes a gap of 20 centuries intervening between the 70th week and the 69 weeks which supposedly end at Christ’s death. Accordingly, the 70th week is at the end of time.
3. Historicist: This school interprets prophecy in conjunction with historical events. It is the most ancient system of interpretation (both Jewish and Christian). It respects the historical intention of the biblical author. An unfortunate tendency of this interpretation is its driving concern to relate prophecy to event. This often means that the reality of the author’s world of thought, his literary and historical settings, is often ignored. This system also sometimes

fails to notice the eschatological orientation of prophecies and has led to numerous and strange applications.

4. Alternative: We must search for fulfilment on the level of history (a historicist concern). We must meet the prophet where he is, his language, his world (a preterist concern). We must not ignore the eschatological accent of prophecy (a futurist concern). However, we must start from within the text by employing an exegetical approach.

Daniel's Place in the Canon

- In HB, Daniel is not among the prophets. Why is this so? Possible answers are: (a) The Jews did not accept Daniel as part of the canon until after the contents of the Torah and the Prophets had been fixed; (b) Though called a prophet, Daniel was more a statesman than a prophet, i.e. he had prophetic gift but not prophetic office.
- The traditional view of Jews and Christians, including Josephus and Jesus, is that Daniel is canonical.
- The first attack against the authenticity and canonicity of the book was by the philosopher Porphyry (AD 300). This challenge remained dormant until about 200 years ago and was fully revived by the proponents of the higher critical methodology.

Daniel the Person

- Life sketch: In ch 1, Daniel was a captive student in Babylon. Later he became an officer of the court in Babylon. In chs 2-4, he was made district governor and chief magician. In ch 5, he was forgotten, an incognito statesman and then, somewhat surprisingly, he became prime minister. In ch 6, he was in lion's den but was then promoted to the office of prime minister.
- Prophetic career: With chs 1-3, starting from 605 BC, at about 18 years old, he was an inspired wise man. In chs 7-9, starting from 550 BC, at about 73 years old, he became the "seer". In chs 10-12, starting from 536 BC, about 86 years old, Daniel became a *nabi*.
- Personal traits: Daniel was a spiritual man with a God-centred thinking. He possessed remarkable faith and an unshakable obedience to God. He also had great courage and immense capabilities. He was thoughtful towards others.

EXPOSITION OF DANIEL

Dan 1

- 1:1-2 *what?* – exile – first batch – 605 BC
why? – God delivered – God gave (vv 2, 9, 17)
where? – Babylon – Heb “Shinar” – allusion to Gen 11 – Babylon = Akk. “bab ilu” = “gate of the gods”
- 1:3-7: four friends – education of Babylon (Chaldean) – “*food*” → lit. “pat-bag” – Old Persian for choice food – 2x in 1:5 & 11:26 – *names* → theophoric names – deliberate corruption – Hebrew names: Daniel = God is my judge; Hananiah = Yhwh is gracious; Mishael = who belongs to God?; Azariah = Yhwh helps – Babylonian names: Belteshazzar = Bel protects the king’s life; Shadrach (Elamite god); Meshech (uncertain); Abednego = servant of Nabu
- 1:8-21: Daniel’s resolve: possibilities → unclean food (Lev 11) – non Kosher – health (idea does not exist in OT) or link to obedience – sacrificed to idols – eating with the idea of covenant (Gen 31:54) – v 12 *zero’im* = pulses, vegetables, berries, dates – v 15 better appearance, “fatter in flesh”
- Ideas: balance between divine sovereignty (vv 2, 9, 17) and human responsibility (v 8) – wisdom is connected to spirituality

Dan 2

- 2:1ff.: bankruptcy of Babylonian astrology – 2:12f. the impulsive vanity of the king
- 2:14ff/2:27ff: the calmness of Daniel – 2:19 the wisdom of God
- 2:20-23: hymn – switch of pronouns – 5x “he” then 5x “you”
“he” transcends time “you” God of history
 controls powers gives wisdom and power
 provides wisdom answers petitions
 uncovers mysteries reveals dreams
 lights up the darkness
- 2:31-45: sequence of kingdoms – narrative end focus – Kingdom of God – compares world’s kingdoms with God’s Kingdom

Dan 3

- Links: image – worship – God’s presence – use of “*qum*” (2:44 & 3:2)
- Clay tablet: 1956 – revolt of Nebuchadnezzar’s army about 594 BC – see Jer 51:59-69 – Zedekiah made trip to Babylon – only king of Judah to make such a trip – probably summoned by Nebuchadnezzar – summoned all vassal rulers to require allegiance to himself (vv 2-3)
- Image: *value* → gold (v 1) – *terms* → ‘worship’ (vv 5-6) – *dimensions* → 60:6 ratio – from Sumerian system of numerical regression – Dan 9:24ff → 70:7 – 7 is divine number, number of divine fullness or perfection – 6 = 7-1, the perfect number for human imperfection and the maximum possible without divine help
- Furnace: its proximity (could be seen from where the king was seated (v 24ff) – its purpose (to extract compliance (v 6) – its heat (7x hotter; vv 19 & 22) – its ineffectiveness (v 27)
- Miracles: loosing of the three men – a fire that did not burn – appearance of 4th person
- Ideas: the need to be faithful to God in the most dire of circumstances – God expects such faithfulness – the need to develop a relationship with God that transcends circumstances – God honours those who honour him (1 Sam 2:30)

Stages in Nebuchadnezzar's Conversion

- Dan 1: physical level – superiority of Daniel and friends
- Dan 2: intellectual level – superiority of God's wisdom and knowledge
- Dan 3: sensory level – perception and senses involved in episode

Dan 4

- Structure: A-B-A – the dream—the dream explained—the dream fulfilled
- 1975: Gottfend's Cylinder – Nebuchadnezzar's strange behaviour recorded – about 582-575 BC – no record of his activities as king
- Tall tree: vv 7 [10] – Isa 2:12-13→tall tree = pride, self-exaltation – Eze 31:3-14→rise and fall of Assyria – warning to Egypt – warning to Nebuchadnezzar (v 22 [25]) – punishment not total – remnant kept (vv 12, 23 [15, 26]) – purpose of remnant (v 24) → God's punishment are meant to be redemptive rather than destructive – e.g. the exile
- Disease: vv 16, 25, 33 [19, 28, 36] – lycantropy→ form of insanity in which the sufferer imagines himself as a beast and exhibits depraved appetites, etc. – Babylonians considered insanity a curse of the gods and did not dare to harm the insane
- Messengers: v 10 [13] 'watcher' – holy one – coming down from heaven – v 14 [17] 'watchers' – holy ones – v 20 [23] 'watcher' – holy one – coming down from heaven – 'watcher' in LXX is 'aggelos = angel – 'watcher' or 'watching one' is to be preferred – the watcher was recognised as bearing the credentials of the God of heaven
- Daniel's advice: v 24 [27] "remove your sins . . . doing what is right
your wickedness . . . being kind to the oppressed"
Lit. "break off your sins" (Isa 1:16-17) – sin leads to social oppression – righteousness leads to social uplift – punishment for sin can be overturned by repentance (Jonah, Eze 18:21-22) – is this salvation by merit?
- Process of restoration: vv 33-34 [36-37] – acknowledge God – praise and adulation – restoration of health – restoration of throne
- Idea: v 34b [37b]

Dan 5

- Sudden shift – last king of Babylon – last day of Babylon
- Nabonidus Chronicle – Nabonidus favoured moon god, Sin
- Who opened the gates? – Herodotus says river was diverted – sympathetic Babylonian? soldiers? – angel?
- Banquet: celebration of 10th year of co-regency – coronation of Belshazzar – Nabonidus had fled – invitees included nobles, wives, concubines (v 2) – non-invitees included wise men, queen mother, Daniel (vv 7, 10, 13)
- Elements: reversal of gold-silver (v 4) to silver-gold (v 23) – items for gods→ vv 4, 23 – gold, silver, bronze, iron, wood, stone – except for wood, all appeared in Dan 2
- Judgement: Mene, mene, teqel, peres – all weight measures – Mina = 50 shekels, Teqel a variant for shekel, Paras = ½ -- Talent, largest unit of measurement, omitted – broken numerical progression – Mina=1, Mina=1, Teqel=1, Paras=½, i.e. 3½ -- Dan 7:25
- Belshazzar: introduced without formal introduction – no praise hymn by Belshazzar – Belshazzar and Daniel were curt to each other – showed no sign of yielding to God

Dan 6

- 6:2 – satrapy – Persia had 120 satrapy – Esther 1:1 says 127 satrapy – historically only 27 satrapy – Satrap was governor of satrapy – Palestine was under 5th Satrapy
- Conspiracy: 6:3 Darius’ decision – 6:7-10 [6-9] the decree – 30 days to pray to Darius – *Daniel’s response* → 6:11 [10] – continued with his routine (provocation?) – *Darius’ reaction* → 6:15-19 [14-18] – attempted to save Daniel – hoped Daniel would be saved – could not sleep (insomnia) – fed conspirators to lions (6:25 [24] – no pleading for mercy from Daniel? – set new decree (6:26-28 [25-27]) to fear and reverence God (genuine conversion?)
- Darius?: 6:1 [5:31] calls him Darius the Mede – was 62 years old – 6:29 [28] says was co-regent with Cyrus – 9:1 speaks about Darius son of Ahasuerus (Xerxes) who was made king over Babylonians – no known non-biblical sources mention a Darius – first historical Darius is Darius I (522-486 BC – no Darius the Mede – Josephus claims that this Darius “had another name among the Greeks”
- Darius = Astyages – last ruler of the Medes – son of Cyaxares I – began reign in 585 BC – Greek sources say Astyages was grandfather of Cyrus – tried to kill young Cyrus – Deposed by Cyrus in 552/550 BC – was a contemporary of Nebuchadnezzar and his brother-in-law
- Darius = Cambyses – Cyrus’ Son – referred in several cuneiform tablets as King of Babylon – could not have been 62 at conquest of Babylon – was not a Mede but a Persian like his father – does not fit the biblical account
- Darius = Gobryas – mostly widely held view – Xenophon says he was an elderly general who took Babylon for Cyrus – Nabonidus Chronicle mentions an Ugbaru with Cyrus entering Babylon – it also mentions that a certain Gubaru, his governor, appoints sub-governors – other tablets show another Gubaru who was governor over Babylon and Syria and was father-in-law of Darius I – Ugbaru and Gubaru probably two different individuals – Gobryas is not called king, only a governor – lived many years after the fall of Babylon – could not have been 62 in 539 BC
- Darius = Cyaxares II – son of Astyages – Xenophon says Cyaxares was Cyrus’ uncle – became king of Media when father died – when Cyrus had conquered Babylon, he visited his uncle with gifts and offered him a palace in Babylon – Cyrus married his uncle’s daughter – Xenophon’s story may not be true in every detail but preserves knowledge that Cyaxares was the last Median king, was Cyrus’s father-in-law, and intimate friend of Cyrus – perhaps Cyrus placed him as shadow king to please the Medes – since Cyrus was already about 40 when he conquered Babylon, Cyaxares could have been 62 – Daniel only speaks of one year of reign for Darius – Xenophon reports nothing further of Cyaxares shortly after the conquest of Babylon – *Prophets and Kings* says that Cyrus was nephew and general of Darius

Dan 7

- Climax of the book – one of the summits of Scripture
- Sequence of empires
 - winged lion – Jer 49:19-22 – Nebuchadnezzar’s symbol
 - bear – Cyrus – Medo-Persia
 - 4-headed leopard – Alexander the Great – Greece
 - indescribable beast – Roman Empire
 - little horn – after the four empires – probably from the 4th empire
- Progressive parallelism
 - Phase I → Nebuchadnezzar – 4th beast – Rome I
 - Phase II → Belshazzar – little horn – Rome II

Belshazzar

Toward end of Babylon
Claimed royal prerogatives/power
Shows contemptuous character
Desecrates holy things of Sanctuary
Met sudden death
Arrogant against God
Judged by divine hand
Strong by someone's else's power
Judged by broken numerical progression

Little Horn

Toward end of empires (7:7-8)
Claimed royal (divine) prerogatives
Shows contemptuous character (7:25)
Desecrates Sanctuary (8:11)
Meets sudden end (7:26)
Anti-God (7:25)
Judged by divine hand (7:26)
Strong by someone else's power
Timed by a broken numerical progression

- Little Horn
 - ✓ Activities against God: speaks against God (7:25) – changes time (7:25 cf 2:21) – changes law (7:25)
 - ✓ Activities against God's people: wars against and defeats them (7:21) – oppresses them (7:25)
 - ✓ Time of activities: time, times, ½ time – “time” used in 4:13 [16], 20 [23], 22 [25], 29 [32] – “time” = year -- 3½ years (Num 14:34; Eze 4:6) – 1 day = 1 year -- 3½ prophetic years (30 days/month) = 1260 actual years
- Key Word: “sholtan” = ruler, one who has a domain
 - v 12, 4 beasts are stripped of “sholtan” – v 14, Son of man is given “sholtan”
 - v 26, little horn is stripped of “sholtan” – v 27, God's people are handed “sholtan” (cf. 3:33; 4:19, 31; 6:27)
- Central idea: concept of judgement – see 7:4-12 structure
 - A Description of 3 beasts (v 4-6)
 - B Description of 4th beast (v 7)
 - C Description of horn (v 8)
 - D Description of judgement (v 9-10, 13-14, 26-27)
 - C' Fate of horn (v 11a)
 - B' Fate of 4th beast (v 11b)
 - A' Fate of 3 beasts (v 12)
- Use of [3] or [3rd]: 3 or 3rd commonly connote destruction or total victory (Eze 5:2, 12; Zech 13:8-9; Rev 8:9, 12; 9:18; 12:4) – little horn destroys 3 kings – God's judgement is repeated 3 times

Dan 8

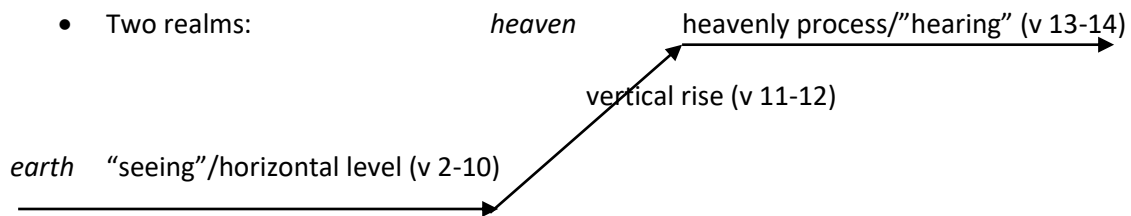
- Centre is Sanctuary
- Sanctuary Elements
 - V 2 – see 1 Chron 29:1, 19 – use of capital – “citadel” or “palatial structure”
 - V 3 – shift of animals – Sanctuary animals – Lev 16:3 – Day of Atonement
 - V 11 – Prince of host – Josh 5:14 – connected to holy place
 - V 8-9 – horn – Sanctuary language
 - V 14 – cleansing of Sanctuary – Day of Atonement
 - V 11, 13 – daily sacrifice (Heb “tamid”) – daily service at Sanctuary
- Little Horn
 - ✓ *Origins*: v 8 – 4 winds of heaven (7:2-3) – v 9 ‘one of them’ → 4 horns? or 4 winds? – winds – ‘grow’ → not ‘grow up’ but ‘grow out’
 - ✓ *Direction*: v 9, from north – scriptural perspective – north is the origin of evil – Satan in Isa 14:13 – suggestion of cosmic conflict

- ✓ Task: v 10, strikes at 'starry host' (lit. "host of heaven") cf 8:24 – destroys "mighty and holy people" – persecutor (v 12) – v 11, sets itself against "Prince of host" or "Prince of princes" (v 25) – anti-God – v 11-12, takes away "the daily" and desecrates Sanctuary" – word refers to "house of God" or "foundation of God's throne" – God's sovereignty under attack

- Parallel in v 11-12 daily – taken from him (Prince) – Sanctuary brought low
 daily – given to it (horn) – truth thrown to ground
- Daily: Sanctuary sacrificial rituals / paganism / priestly ministry of Jesus – 38x for services in Holy Place not in Holy of Holies
- V 14: time → 2300 "evenings & mornings" – evening-morning is a singular unit represents Sanctuary days either 12 hours or 24 hours – sequence in Sanctuary → Exod 27:20-21; Lev 24:2-3 – Gen 1 creation account – "nišdaq": hapax legomena – "be reinstated in its rights" – Lev 16 Day of Atonement

- Parallel:

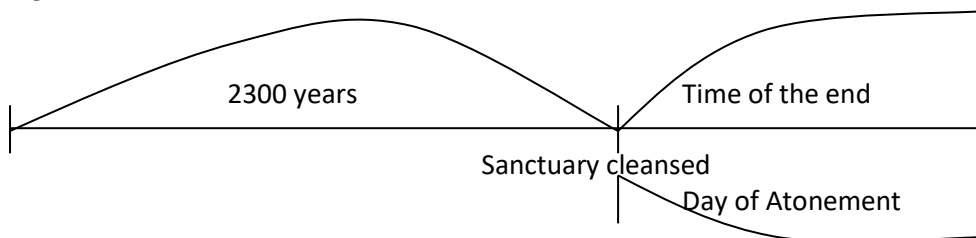
<u>Dan 7</u>		<u>Dan 8</u>
Animals for kingdoms (v 4-7)		Animals for kingdoms (v 3-9)
Little horn (v 8)		Little horn (v 9-13)
Heavenly judgement (v 9-12)	↔	Sanctuary cleansed (v 14)
Kingdom of God (v 13-14)		Kingdom of God (v 25)



- Vv 23-25:

PRINCE	
Set up against the Prince	
Exalts himself	
Destroys holy ones	will be destroyed
Causes desolation	(not by human power)
Become strong	
(not own power)	
Little Horn	

- Significance of Dan 8:

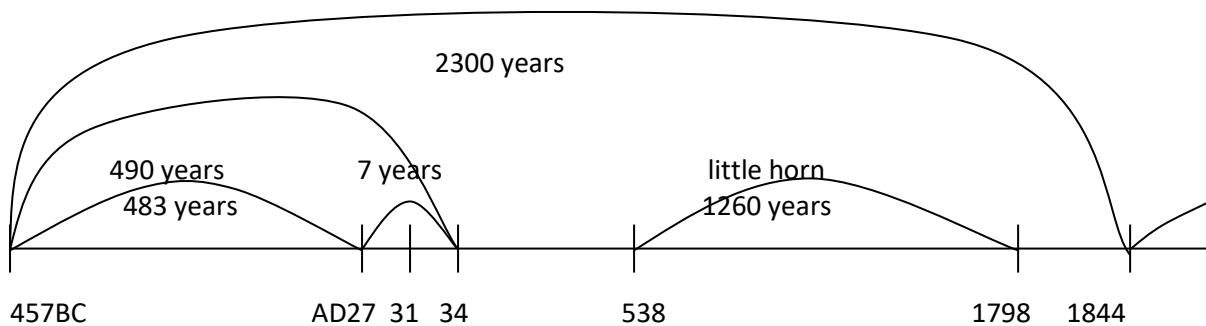


Dan 9

- V 24: 70 "sevens" → lit. "weeks" – "weeks of years" contrast to "weeks of days" (10:2) – 70 weeks of years = 490 actual years – "cut off" → belong to a longer and already known time

period – cf 8:16 & 9:23 – “understand the vision” is used in both texts – “for your people” → for the Jews

- Events of the 490 years – v 24
 1. to finish transgression – ‘rebellion’ – ‘restrain’ – ‘to fill cup of iniquity’
 2. to put an end to sin (pl. ‘sins’) – possibly sin offering (not in plural)
 3. to make atonement – Heb “*kaphar*” – used in a form always connected to the Sanctuary – meaning “to wipe out” or “to cover”
 4. to bring in everlasting righteousness – to establish his domain
 5. to seal up vision and prophet – “ratify,” “authenticate,” “confirm”
 6. to anoint holy of holies – never used of person – always of Sanctuary
- Start of 490 years – v 25 – “restore and rebuild” – 3 possible decrees
 1. Cyrus – 537 BC – Ezra 1:1-4
 2. Darius I – 520 BC – Ezra 6:1-12
 3. Artaxerxes – 457 BC – Ezra 7:1-26 – his 7th year – last and only one to be effective – only complete one – rebuilding and restoration of Jerusalem’s political role – only one to refer to God’s intervention and to praise God
- Person who accomplishes task – v 25-27 – “Anointed One” – Messiah – appears after 483 years from start of vision – “will be cut off and nothing to him” during the last week (7 years) – “will confirm covenant” – eternal covenant – confirm or ratify a strong or new covenant – “put an end to sacrifice and offering” middle of the last week
- Two sets of events: concerns Jews → vv 24, 25b, 26b-c, 27b – concerns Messiah → v 25a, 26a, 27a



Dan 10

- Daniel’s personal encounter with Source of his prophecy
- Date: 3rd year of Cyrus – 24th day of 1st month – which calendar? – *Religious* → Spring – Nisan – Passover, Unleavened Bread – *Civil* → fall – Tishri – Rosh Hashana, Yom Kippur, Tabernacles – *diet* → fast – not on Sabbath or Passover – Yom Kippur – no meat so not Passover – mourning fits Yom Kippur
- What Daniel saw

Vv 5-6

A man
Dressed in linen
Golden belt – waist
Body like chrysolite
Face like lightning
Eyes like flaming torches
Arms and legs like polished bronze
Voice like sound of multitude

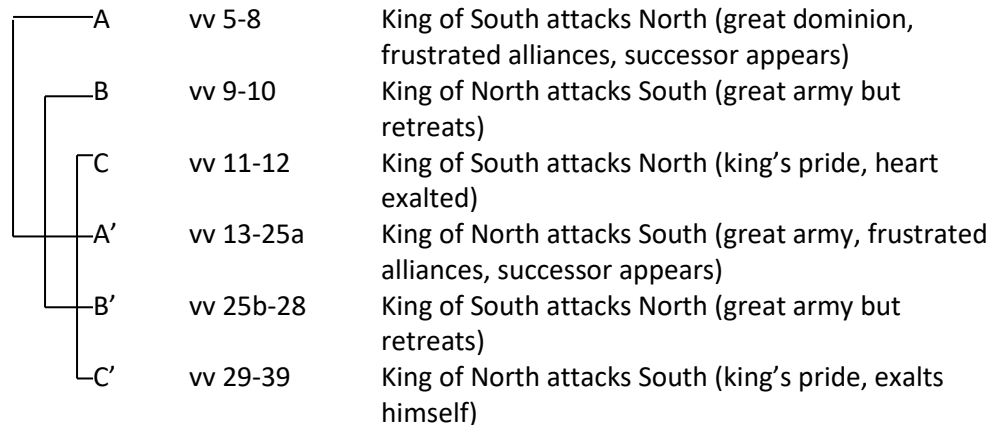
Rev 1:13-16

Like a son of man
Dressed in long robe
Golden sash – chest
Head and hair like white wool
Face like sun shining
Eyes like blazing fire
Feet like glowing bronze
Voice like sound of rushing waters

- Daniel's response: fainted 3 times – touched 3 times – John's response → also fainted and was touched (see Rev 1:17)

Dan 11

- Vv 1-4: setting – allusion to ch 10 – similarity of wording and motif of war between Persia and Greece – belongs to ch 10?
- Vv 5-45: cosmic conflict – two Phases
- Phase I: Conflicts



- Phase II: Time of the end
 1. v 40 – South and North attack each other
 2. vv 41-44 – moves by King of North – N→S; S→N; N→S; S→N
 3. vv 43b-45a – North and South together against holy mountain
 4. v 45b – combined power abruptly ended – Kingdom of God implied
- Who is King of North?: *SDA interpretation* → 1844-1870 = Papacy – 1870-1919 = Turkey (Uriah Smith) – 1919- present = Papacy/antichrist – exegetically he is the antichrist

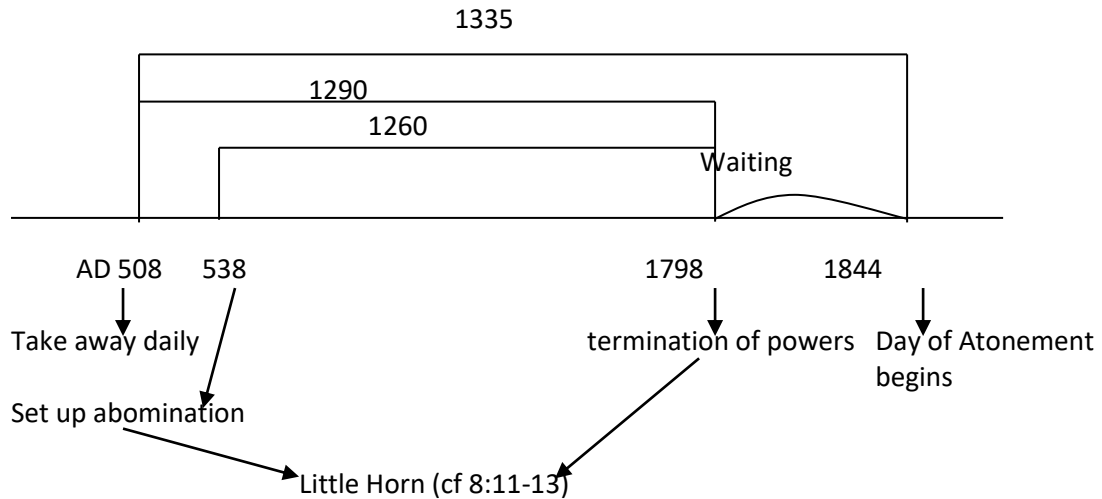
Little Horn/King of North/Sea Beast

Features	Dan 7	Dan 8	Dan 11	Rev 13
Human-like	7:8	8:23	11:21	13:1, 5
Kingly	7:24	8:23	11:6	13:2, 4
Anti-God	7:25	8:25	11:36-37	13:6
Seeks worship of God	7:25	8:11	11:31	13:4
Oppresses God's people	7:25	8:24	11:28, 44	13:7
Time factor	7:25	8:14	11:36b	13:5
Abruptly destroyed	7:26	8:25	11:45b	13:3

- Who is King of South?: south symbolises human government without God – Egypt – Pharaoh denies God (Exod 5:2) – associated with security of human government (2 Kgs 18:21; Isa 31:3; Jer 2:18) – North = religious power which raises itself to level of God – South = human (secular) power which ignores God and relies on itself
- Vv 40-45: battle of gigantic proportion – last stages of human history – all political and religious forces rally against God and his people – battle ends in God's victory – Armageddon?

Dan 12

- Michael: Chief Prince (10:13) – helps Gabriel (10:3, 21) – called “your prince” (10:21) – protects his people (12:1) – will rise up (12:1) → distress and deliverance – name means “who is like God” and stresses on divinity
- Time periods: 1260 (v 7) – 1290 (v11) – 1335 (v 12) – dating is almost impossible – the following is suggested dating



Transitions in biblical Prophecy

Daniel

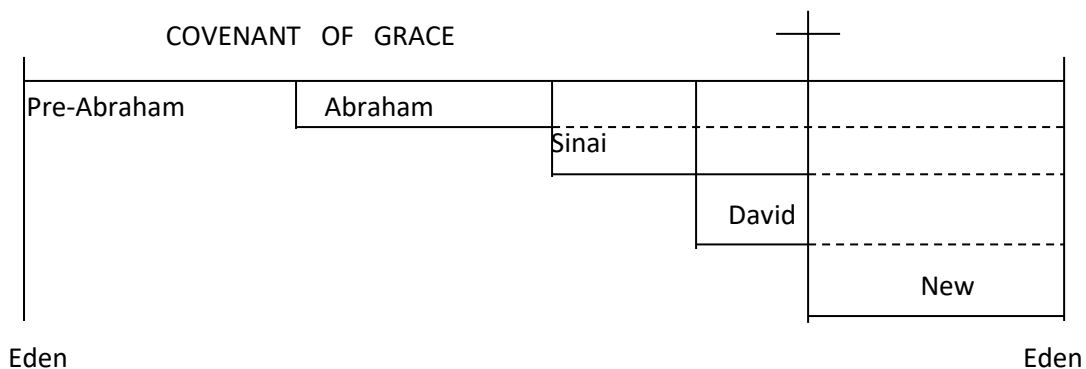
Sealed prophecy (10:1; 12:9)
 Daniel's preparation (10:2-3)
 Awesome vision (10:4-6)
 Prophet's reaction (10:7-9)
 Divine action (10:10-14)
 Cosmic conflict (ch 11)
 Michael rises (ch 12)

Revelation

Opened prophecy (1:3)
 John's preparation (1:9-10)
 Awesome vision (1:12-16)
 Prophet's reaction (1:17a)
 Divine action (1:17b-20)
 Cosmic conflict (chs 12; 13; 17; etc)
 Rider on white horse (ch 19)

God and Covenant

- The concept of covenant is of great significance in the OT. It is a major motif; a strand that holds together the various pieces of the OT. It is also the chief analogy of the relationship between God and his people.
- The word “covenant” (Heb *berit*) occurs 286x in HB; 7x in Daniel. It means an agreement, treaty, etc. The “covenant embraced all that was required to make the plan of salvation fully effective” (Siegfried Horn).
- What covenant conveys:
 1. The factual nature of the divine revelation
 2. A clear divine will which provides life with a goal and history with meaning
 3. The content of God’s will in covenant makes Israel a unified people with a strong sense of solidarity
 4. Faith in covenant God is founded on a fact of history
 5. Covenant lays claim to the whole person



- Elements of Covenant:
 1. Covenantal centre: The centre was Yahweh (OT) or Christ (NT) and was symbolised by the sanctuary and the temple (Exod 20:1; Deut 6:4-5; Jer 31:33).
 2. Covenantal promise: This comprised of a promised-land, glory, prosperity, and belongingness (Exod 19:5; Jer 31:33-34).
 3. Covenantal lifestyle: This involves covenantal stipulations as exemplified in the law (Exod 20:3-17; Deut 6:6; Jer 31:33).
 4. Covenantal mission: By virtue of covenant, Israel was constituted as a kingdom of priests or a royal priesthood (Exod 19:6; Deut 6:7-9; 1 Pet 2:9). These were missiological designations and identified the task on behalf of covenant God that Israel was called to accomplish.