

*Dominion, glory and the kingdom
of
One like the Son of Man:
an exegetical study of Daniel 7:13-14*

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***Dominion, glory and the kingdom of One like the Son of Man:
an exegetical study of Daniel 7:13-14***

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Foreword

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ABSTRACT

Daniel 7 has a twofold aim, on the one hand, it offers consolation of believers in the midst of their tribulations under foreign kingdoms an invitation to them to show courage and perseverance and on the other hand, giving them a future hope of an everlasting kingdom. Daniel 7 contributes in telling of the supernatural intervention into human affairs and furthermore verses 13-14 pictures an unusual phenomenon in the Old Testament by picturing a humanlike figure intervening in the heavenly affairs for the sake of people, with the heavenly realm becoming the center of events.

The full realization of the everlasting kingdom will come through the *One* like the Son of Man. *One* like the Son of Man is regarded in the first place as a Representative Individual: as a Representative, *One* like the Son of Man represents the saints of the Most High (remnant of Israel) and as an Individual, *One* like the Son of Man is a heavenly king. As king *One* like the Son of Man represents his own kingdom. In the second place *One* like the Son of Man is regarded as the Most High. For to *One* like the Son of Man belongs dominion, glory and the kingdom:

Dominion: ultimate supreme power;

Glory: ultimate imperial honour;

Kingdom: God's everlasting sovereignty.

In the person of Jesus can be noted the progressive revelation regarding the kingdom, dominion and glory. In Jesus, the Son of Man, God fulfilled the core of the Old Testament expectation. The complete realization of these three aspects in the person of Jesus the Messiah is still in the future. Jesus, the Messiah, the Son of Man is the ultimate authority over all, whether on earth or in heaven. The Kingship of Jesus, the glorified king is present here and now, and yet its full realization is still to come.

OPSOMMING

Daniël 7 het 'n tweeledige doel: aan die eenkant bied dit troos aan die gelowiges te midde van hulle beproewings onder vreemde koninkryke, in uitnodiging aan hulle om moed en volharding aan die dag te le' en, aan die anderkant gee dit aan hulle die hoop op 'n ewigdurende koninkryk. Daniël 7 lewer 'n bydrae deur te vertel van die bonatuurlike inmening in die sake van mense en verder teken verse 13-14 'n buitengewone versynsel in die Ou Testament met die tekom van 'n figuur soos n mens wat terwille van die mens, in hemelse sake ingryp terwyl die hemelse koninkryk die middelpunt van gebeure word.

Die ewigdurende koninkryk sal ten volle verwerklik word deur die bemiddeling van *Een* soos die Seun van die mens. *Een* soos die Seun van die mens word in die eerste plek geag as 'n Verteenwoordigende Individu: as 'n Verteenwoordiger, vereen woordig *Een* soos die Seun van die mens die heiliges van die Allerhoogste (die oorblyfsel van Israel), en as 'n Individu, is *Een* soos die Seun van die mens 'n hemelse koning. As koning verteenwoordig *Een* soos die Seun van die mens sy eie koninkryk. In die tweede plek word *Een* soos die Seun van die mens as die Allerhoogste geag. Want aan *Een* soos die Seun van mens behoort die heerskappy, heerlikheid en die koninkryk:

Heerskapy: die aller hoogste mag;

Heerlikheid: die hoogste majesteit eer;

Koninkryk: God se ewigdurende heerskappy/soewereiniteit.

In die persoon van Jesus kom die progressiewe openbaring betreffende koninkryk, heerskappy en heerlikheid bemerk word. In Jesus, die Seun van die mens het Got die kern van die Ou Testamentiese verwagting vervul. Die volkome verwerkliking van hierdie drie aspekte toekoms geskied. Jesus, die Messias, die Seun van die mens is die hoogste gesag oor alles, op die aarde sowel as in die hemel. Die koningskap van Jesus, die verharlikte koning, is teenwoordig, hier en nou. Tog moet dit in die toekoms tot sy volle verwerkliking kom.

CHAPTER 1

INTRODUCTION

1. The debate on the Son of Man

The visions in the biblical apocalyptic books merit attention not only to the details of their form, but also to the great spiritual principles, which they assume everywhere (Rowley, 1947:12). Revelation is central to apocalypse and the basic reason for this is found in the heightened awareness of dualism: the present is radically different from the future; the 'here' is radically different from the 'there'; the human realm is radically different from the divine realm. Thus, the disastrous character of human existence is emphasized by means of dualistic comparison that are made in temporal, spatial, ontological terms (Decock 1999:3). The apocalyptic visions in Daniel chapters 7-12 raised the concern of many biblical interpreters in the past on how they should be understood and interpreted.

Daniel 7:13-14 especially with its reference to "*One* like the Son of Man" has become one of the problematic passages of the Old Testament. Several questions arise from the application of this expression, considering its context in Daniel 7, and equating the expression to Jesus in the Gospel. Consequently, many hypotheses have been brought forward concerning the Son of Man in Daniel, e.g.:

- The male figure of Daniel 7:13 is not an individual, but a symbol, specifically identified in the context as representing Israel or the saints of the Most High (Riggan, 1952:118).
- "*One* like the Son of Man" in Daniel 7:13 should be understood as a heavenly individual probably the archangel Michael, rather than a collective symbol (Collins, 1984:82; 1992:451; Goldingay, 1989:90-91; Zevit, 1968:396).
- "*One* like the Son of Man" has both a collective and individual meanings. The Figure of verse 13 represents both the kingdom of the saints and the Messianic King who inaugurates the kingdom (Rhodes, 1961:424).

- The כְּבַר אֱנוֹשׁ (*ke-bar enash*) in Daniel 7:13 is not recognized as a title but merely forms part of the description (Lindars, 1983:15).
- The influence of Daniel 7 can account for the presence of the term Son of man in the formation of New Testament writings (Casey, 1979:219; 234-239; Dunn, 2001:537).
- The use of Son of Man originated in a Messianic interpretation of Daniel (Burkett, 1999:122-123).

According to Kaiser (1995:28), instead of contending for a Messianic doctrine that results from a number of Old Testament scattered predictions, the Old Testament presents the concepts of the Messiah and his work in the context of an eternal plan which was unfolded before the eyes of Israel and the world watching. Having this basic idea in mind, makes it extremely difficult to rule out the possibility that Daniel 7:13-14 forms part of the Messianic passages of the Old Testament. The passage does not only raise the issue of the Son of Man, but in actual fact four other elements are mentioned in relation to the Son of Man: “the Ancient of Days, dominion, glory and kingdom.” Borsch (1967:404, 405) rightly says “*the understanding of the Son of Man could also help us to understand the character of his humanity, how Jesus could have been full human being and yet possess a sense of supernatural commission*”. It has to be realized that the Old and New Testament apocalyptic texts were written at definable moments along the indefinable that links promise to fulfilment. They were treasured in tiny embattled communities that looked back upon a long and honourable struggle to make sense of disconfirmed prophecies and that looked forward to contemplate full redemption of the groaning cosmos (Towner, 1985:169).

2. Problem statement

The previous studies which were done on Daniel 7:13-14 were more centred on the debate surrounding the Son of Man, on what exactly this figure represents. Interpretation of this passage is, of course, complicated by a long and controversial history of exegesis, both Jewish and Christian (Walker, 1985:176).

Dunn (1997:200) argues that 'the Son of Man' motif within the Jesus tradition goes back to Jesus himself or at the very least to the very earliest place of Christian reflection regarding Jesus, that is to the 30s A.D. The implication being that the Jesus tradition reflects no awareness of a prior interpretation of Danielic "One like the Son of Man" as a saviour figure or heavenly individual within the Second Temple Judaism. In contrast Huie-Jolly (1997:193) argues that the early preachers understood the significance testimonia, such as Psalm 2 and Daniel 7:9-14, as various scriptural expressions of a common scriptural sequence of enthronement in response to threats. Davies (1993:107) argues that although many commentaries devote a good deal of space to the origins of the Son of Man imagery, it is questionable how far the *origin* (which is always speculative) offers *meaning* to the various figures in Daniel 7, or, indeed to the judgment scene as a whole.

Given the fact that many hypotheses concerning "One like the Son of Man" in Daniel 7:13-14 have been made; the basic question that arise is:

- What spiritual significance does Daniel 7:13-14 assume within the canonical context taking into consideration the concepts: the Ancient of Days, dominion, glory and the Kingdom, which are mentioned in relation to this figure?

The individual questions that arise are the following:

- How should Daniel 7:13-14 be understood within its literary context?
- How should Daniel 7:13-14 be understood within the historical context of the book?
- What is represented in the figure of "One like the Son of Man" and in the one who is regarded as the 'Ancient of Days'?
- What kind of dominion, glory and kingdom is this figure supposed to receive?
- Does Daniel 7:13-14 raise the Messianic expectation, with the implication of equating "One like the Son of Man" with Jesus, namely the Son of Man as found in the New Testament?

3. Aim and objectives

3.1 Aim

The aim of this study is twofold. The first aim is to provide a legitimate interpretation of Daniel 7:13-14 especially with regard to the following concepts that arise from the passage: Ancient of Days, “One like the Son of Man”, dominion, glory and kingdom. The second aim is to discover as to whether Daniel 7:13-14 raised the Messianic expectation with the first readers specifically with regard to “One like the Son of Man”.

3.2 Objectives

In order to achieve the aim of this study the following are the set objectives:

- To identify the literary context of Daniel 7:13-14.
- To identify the historical context of Daniel 7:13-14.
- To define the concepts: “One like the Son of Man”, the Ancient of Days, Dominion, glory, and kingdom.
- To identify if indeed “*One* like the Son of Man” in Daniel 7:13-14 was understood by the first readers as the Messiah who in the New Testament identified himself as the Son of Man and was identified by his followers as the Son of Man.

4. Central Theoretical Argument

The central theoretical argument of this study is that “*One* like the Son of Man” in Daniel 7:13-14 is an individual figure that at the same time represent the saints of the Most. Thus, Daniel 7:13-14 opens up the Messianic concept, which is further taken up in the apocalyptic portions in the Book of Daniel (chapters 7-12).

5. Methodology

In doing the exegetical study, various methods would be employed in order to reach the set objectives and to provide a valid interpretation. Thus, the following methods are used:

1. In order to approximate the original text of the Old Testament and to answer to the questions pertaining to the text’s literary integrity and its larger literary

context, (1) textual criticism has the task of locating mistakes which have crept in during the text history, and approximating the “original text of the Old Testament”, by critically scrutinizing the Hebrew text transmission (or Aramaic in portions of Daniel) as well as the ancient translations; literary criticism investigates the individual text and the larger complexes at the stage of the written, fixed formulation of the wording (Hayes & Holladay, 1987; Steck, 1998).

2. In order to answer to the questions pertaining to the language of the text and its historical setting, Silva’s (1994:19) grammatical historical method will be employed. Cognisance would also be taken of De Klerk & Van Rensburg’s (2002) ‘*The making of a sermon: a practical guide to Reformed exegesis and preaching*’.
3. To provide a detailed study on the concepts ‘Son of Man, the Ancient of Day, dominion, glory and kingdom, Steck’s (1998) tradition-historical approach would be employed. Hasel’s (1991) Multiplex Canonical approach would also be considered.
4. In order to arrive at the Messianic interpretation of Daniel 7:13-14, cognisance will be taken of De Klerk & Van Rensburg’s (2002) ‘*The making of a sermon: a practical guide to Reformed exegesis and preaching*.’ Hence, in the interpretation, the four major tenets of Reformed perspective as stated by Van Groningen (1990:57) will be taken into consideration: (1) the Bible is a written record of the revelation of covenantal relationship; (2) this record present a unified, integrated, and unfolding message; (3) this record has a discernible covenantal structure; and (4) this record has discernible, unique qualities.

6. Chapter Divisions

- I. Introduction
- II. The literary context of Daniel 7:13-14
- III. A construction of the historical context of Daniel 7:13-14
- IV. A study on the concepts: Ancient of Days, *One* like the Son of man, Dominion, Glory and Kingdom
- V. The Messianic interpretation of Daniel 7:13-14
- VI. Conclusion

7. Schematic representation of the correlation between points 2, 3 & 5

Problem Statement	Aim and Objectives	Methodology
How should Daniel be understood within its literary context?	To identify the literary context of Daniel 7:13-14.	Textual criticism and literary criticism (Hayes & Holladay, 1987; Steck, 1998).
How should Daniel 7:13-14 be understood within the historical context of the book?	To identify the historical context of Daniel 7:13-14	Silva's (1994:19) grammatical historical method will be employed. Cognisance would also be made of De Klerk & Van Rensburg's (2002) <i>'The making of a sermon: a practical guide to Reformed exegesis and preaching.'</i>
What is represented in the figure of "One like the Son of Man" and in the one who is regarded as the Ancient of Days? What kind of dominion, glory and kingdom is this figure supposed to receive?	To make a survey on the concepts: "One like the Son of Man", the Ancient of Days, dominion, glory, and kingdom.	Steck's (1998) tradition-historical approach would be employed. Hasel's (1991) Multiplex Canonical approach would also be considered.
Does Daniel 7:13-14 raise the Messianic expectation and has this vision been fulfilled?	To identify if indeed "One like the Son of Man" in Daniel 7:13-14 is the Messiah in the New Testament who identified himself as the Son of Man and was identified by his followers as the Son of Man.	De Klerk & Van Rensburg's (2002) <i>'The making of a sermon: a practical guide to Reformed exegesis and preaching.'</i> Hence, in the interpretation the four major tenets of Reformed perspective as stated by Van Groningen (1990:57) would be considered: (1) the Bible is a written record of the revelation of covenantal relationship; (2) this record present a unified, integrated, and unfolding message; (3) this record has a discernible covenantal structure; and (4) this record has discernible, unique qualities.

CHAPTER 2

THE LITERARY CONTEXT OF DANIEL 7:13-14

1. Introduction

Miller (1994:191-194) notes three important aspects, which makes Daniel 7 one of the most important and significant passages of the Old Testament:

- i. Daniel 7 marks the literary turning point of the book of Daniel from historical accounts to vision.
- ii. The chapter is important because of its enormous impact on Jewish literature. As a matter of fact, the whole body of apocalyptic material was influenced by this vision.
- iii. It is of extreme significance prophetically for it provides the most comprehensive and detailed prophecy of the future events to be found anywhere in the Old Testament.

Daniel 7:13-14 forms part of this important and significant chapter and for that reason the broader context would also be considered. Kaiser and Silva (1994:64), assert that before tackling a specific problem in one verse, one ought to read and reread the whole chapter – indeed, the whole book of which it is part. This is the best prescription for handling the Word aright.

This chapter will broadly make a survey on the type of literature that the book of Daniel presents and attention will also be given to the principal features to be taken into consideration when reading and interpreting this literature. Matters pertaining to the composition and rhetorical style of the text will also be scrutinised.

2. Type of Literature

2.1 Apocalyptic literature

In the Bible the only complete apocalypses are Daniel 7-12 and the book of Revelation, but there are also predecessors of apocalypse: Second Isaiah 45-55, Ezekiel 38-39, Isaiah 24-27, Deutero-Zechariah (9-14), Third Isaiah 55-56, Joel and Mark 13 (and parallels, Matt. 24:1-44; Luke 21:5-36). Koch (1983:20) argues that in order to arrive at a historical perception of the background against which apocalyptic ideas grew up, as well as a serviceable and generally applicable concept of apocalyptic, one needs to start from the writings which were composed in Hebrew or Aramaic, or in which, at least, the Hebrew or Aramaic spirit is dominant. To this group belong first and foremost the Book of Daniel, 1 Enoch, 2 Baruch, 4 Ezra, the Apocalypse of Abraham and the Book of Revelation with its Semitic tendencies.

Apocalyptic became an increasingly popular and widespread type of literature for almost three hundred years from Maccabean times to the Second Jewish Revolt in about A.D. 132-135 (Hartman & Di Lella, 1977:62). Although, some form of linear development from the Old Testament scriptures to apocalypticism can be seen, it can also be seen differently that the origin of apocalypticism was a quest for sacred science and speculative ascent experiences. There appears to be agreement on the fact that apocalyptic literature is literature 'perceived adversity' (Lemmer, 1996:386). The events in 576 B.C., which resulted in Israel losing its political identity made the prophets endeavour to encourage people by assuring them that God had not forgotten their plight (cf. Isaiah 40:27-31) and that He would integrate the nation's history in to God's cosmic will (Botha, 1991:94). With regard to the above Dillard & Longman (1994:345) assert that the origin of biblical apocalyptic is within prophetic tradition.

The events in Israel following the exile were interpreted differently by the priestly classes and by the visionary groups that arose as a result of the cultural, economic and religious upheaval in Israel (Deist & Vorster, 1986:169-170). According to Schmithals (1975:136-137) the connection between the prophetic movement and the apocalyptic movement is the transition from the restorationist-historical eschatology of the prophets to the

dualistic-transcendent apocalyptic. Hanson (1975:10-12) defined prophetic eschatology and apocalyptic eschatology as follows:

- Prophetic eschatology is “a religious perspective which focuses on the prophetic announcement to the nation of the divine plans for Israel and the world which the prophet has witnessed unfolding in the divine council and which he translates in terms of plain history, real politics and human instrumentality; that is, the prophet interprets for the king and the people how the plans of the divine council will be effected within the context of their nation’s history and the history of the world.

- Apocalyptic eschatology is a “religious perspective which focuses on the disclosure to the elect of the cosmic visions of Yahweh’s sovereignty – especially as it relates to his acting to deliver his faithful – which disclosure the visionaries have largely ceased to translate into the terms of plain history, real politics, and human instrumentality due to a pessimistic view of reality growing out of the bleak post-exilic conditions within which those associated with the visionaries found themselves”.

According to Dillard and Longman (1994:345) there are also traces of wisdom influence in apocalyptic literature. In the past, it has been fashionable to speak of a Persian influence on later biblical books, particularly the apocalypse of Daniel. However recent studies have shown that apocalyptic is not evidence for a late date of Daniel, since there apocalyptic-like texts as early as 1200 B.C. in the ancient Near East. According to Rowland (1982:205) the similarity between Wisdom literature and Apocalyptic literature lies in the fact that both concerned themselves with consideration of the context of this world and the problems which human existence presented to man’s context.

An apocalypse can be defined as: “a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality, which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world” (Collins, 1984b:4). According to Du Rand (1992:77), the apocalyptic writings originate

when an ideologically group in society reaches out for a new symbolic world of salvation. Geisler and Nix (1986) further assert that the Hebrew word for revelation, הִלָּחֵץ , “to uncover,” and the Greek word $\alpha\pi\omicron\kappa\alpha\lambda\upsilon\pi\tau\omega$, “to unveil,” are roughly identical in meaning. Along with their synonyms in the Old and New Testaments, these terms convey the idea of “the removal of obstacles to perception,” or “the stripping away of that which keeps one from seeing an object as it is”. This notion was contained in the Latin *revelare* (to reveal), from which the English word *revelation* is derived. In other words, revelation involves “disclosure” rather than “discovery.”

According to Hartman and Di Lella (1977:208), Daniel 7 is the core of the Book of Daniel not merely because it happens to lie approximately in the middle of the book. On the one hand, it is the first and the oldest of the four apocalypses that form the second half of the book. On the other hand, it connects these apocalypses with the folk tales of the first half of the book. Furthermore, Redditt (1999:114) states that Daniel 7 marks a significant turn in the book of Daniel. The interpreter of dreams, visions, and strange handwriting becomes a visionary. Now, however, he cannot interpret his own vision, but needs an interpreting angel to help him understand. Theologically expressed, the God who revealed meanings directly to Daniel in chapters 2, 4 and 5, now uses an intermediary. Literarily expressed, the genre of Daniel 7-12 is apocalyptic narrative. The narratives report the visions of Daniel and their meaning.

2.2 Principal aspects in interpreting apocalyptic literature

There are a few principal aspects which shapes apocalyptic literature which needs to be taken into consideration when dealing with the apocalyptic books:

Firstly: In *literary* terms, apocalyptic is a highly stylized form of literature, with its own conventions of symbolism and terminology, continually feeding on OT sources (Bauckham, 1962).

Secondly: Apocalyptic is cosmic rather than national in its scope. Heaven and the great abyss, Christ and Satan, good and demonic angels, the wicked and righteous

viewed corporately – these characterize apocalyptic visions rather than merely reference to individual nations as in the prophets generally (Ford, 1978:60).

Thirdly: Apocalyptic writings are historically conditioned. These writings did not speak into a void, and neither was that which they wrote intended purely for those that would live many generations afterwards (Ford, 1978:48).

Fourthly: The literary form of a text is always the consequence of two elements: the function it fulfilled in the community for which it was written, and the conventions in use in its cultural milieu. Seen in the context of its time, the Book of Daniel presents an original combination of two genres which Jewish literature favoured at that time: the didactic story (*agadah*) and the apocalypse (Lacocque, 1979:10).

Fifthly: It is a literature of dreams and visions, often centered on a vision of the heavenly throne-room (Bauckham, 1962). The transition from disaster to final redemption is expected to take place by means of an act issuing from the throne of God. The consequence of this ascent of the throne is that the kingdom of God becomes visible on earth (Daniel 7:14; Enoch 41; Revelation 11:15), replacing all earthly empires forever (Koch; 1983:27).

2.3 Aims of Biblical Apocalyptic Literature

The prophecy in the apocalyptic literatures contributes in telling something definite about God's plan and ultimately points to the Messiah as Ruler and Redeemer. According to Decock (1999:3), humanity is described in apocalyptic writings as locked in misery in the here and now of the human condition. Revelation not only opens up perspective of salvation in the future when God intervenes but provides a bridge, which overcomes the dualism. Hanson (1975:11) assert that prophetic eschatology focuses on the announcement to the nation of the divine plans for Israel and the world which the prophet witnessed unfolding in the divine council and which he translates into terms of plain history, real politics, and human instrumentality; thus the divine council will be effected within the context of their nation's history and the history of the world. As already pointed out the apocalyptic writings originate when an ideologically group in society reaches out for a new symbolic world of salvation.

The aims of the book of Daniel were the following:

1. To urge the people to remain true to the covenant made with their fathers (Russell, 1989:12).
2. To urge the people to trust in God that he will indeed deliver them out of the hands of their enemies (Russell, 1989:12).
3. To urge the people to stand firm in the face of great trial and provocation (Russell, 1989:12). Though originally addressed to different circumstances, it conveyed very powerfully at that later time of fearful persecution a message of encouragement, wise counsel, especially through its assurance that God had control and foreknowledge of the forces that seemed to dominate human history (Wallace, 1979:22).
4. To promote 'passive resistance' or 'pacifism' in response to the situation of crises resulting from violent persecution at the hands of oppressive foreign and/or imperial rule (Zerbe, 1993:65).

The aims of the book of Revelation will also be taken note of as these two books are closely related and as revelation completes Daniel. For amongst other things that which *was sealed in Daniel is open in Revelation*:

1. To console the readers and encourage them to remain faithfully assured that the outcome of the conflict was certain, namely that the Lamb will conquer the kings of the earth and avenge the injustice of persecution. According to Du Rand (1992:79), the aim was not to remove the social-political exigency or religious tensions or economic discrimination.
2. To promote 'passive resistance' and there are two lines to support this: (1) the depiction of the final battle and victory, which the Messiah and his heavenly army conquer the kings of the earth without the assistance of human agents, and (2) the action of the elect that is described or exhorted which focuses on faithfulness, endurance and martyrdom (Zerbe, 1993:56). According to (Collins, 1977:217) the apocalypse of John continues the tradition of Daniel by interpreting Holy War in

such a way that violence is left to God and humans play their part by self-purification and understanding of the eschatological mysteries.

The message of lasting validity of Biblical Apocalyptic literature is the belief that lies behind all social, political, cultural, and economic constrained crises, namely, that God is in control of history. He is not an indifferent spectator of human affairs, but to man he ever says: "Thus far you shall go, and no farther." Nothing that is born of man is eternal. His empire rises and seem unshakably established, only to fall and give rise to others (Rowley, 1944:151).

2.4 Genre of Daniel 7

In chapter 7 Daniel becomes a visionary whose night dreams are not enlightening (2:19) but confusing, and who does not handle inquiries but rather inquire. The formulation of the vision frame in 7:1-2, 25-26, 28 cites relevant phrases from chapters 2 and 4, esp. 4:2, 16 and 2:45b (for 7:16). Dreams and visions, which to this point have plagued Nebuchadnezzar, now plague Daniel himself. The role, which Daniel once played for the king, is now played for Daniel himself by someone from the heavenly scene (Kratz, 2001:97). Daniel, the seer, sees the four winds of heaven agitating the Great Sea, from which issue four diverse monstrous beasts: the first like a lion, the second like a bear, the third like a leopard, while the fourth is so horrible that it defies any zoological category. The latter engages his attention; in addition to its ten horns, he beholds another of small size coming up, before which three of its predecessors are eradicated. There follows the vision of a Session of the Divine Court, in sequel of which the fourth beast is destroyed. Then there appears coming with the clouds of heaven *One* like the Son of Man who approaches the Ancient of Days. The seer then appeals for interpretation of the dream to one of the divine bystanders (Montgomery, 1927:282). *Daniel 7 is thus a Symbolic Dream Vision.* The circumstances of the revelation are indicated in v. 1. The description of the vision follows in multiple segments marked by introductory formulas. The interpretation follows and the process is repeated in the supplementary vision and interpretation as described above. The concluding sentence gives the visionary reaction (Collins, 1984a:78).

3. The composition and rhetoric style of the text

3.1 Literary composition

3.1.1 Language of composition

A strange characteristic of the Book of Daniel is its bilingualism. Chapters 1:1-2:4a and 8-12 are in Hebrew, while chapters 2:4b-7: 28 are in Aramaic, the lingua franca of the seer's day. Those who read the Book of Daniel only in translations would not be able to figure out this uniqueness and would not even realise the implications for such alternations in the languages. According to Hartman and Di Lella (1977:10), there are, to be sure, a few Aramaic documents quoted in the Hebrew Book of Ezra (4:8-6:18; 7:1-26), and one Aramaic verse appears in Jeremiah 10:11 and two Aramaic words in Genesis 31:47. But the situation resembled in Daniel is quite different as noted. The problem that arises is on explaining the use of the two languages in the composition of Daniel. Various theories have been proposed in this regard.

Rowley's theory (1932:257) is that popular stories concerning Daniel as a legendary hero were current in post-exilic period, and that a Maccabean author worked up some of these stories and issued them separately in Aramaic for the encouragement of his fellows. Chapters 2-6 were thus issued. Later, chapter 7 was similarly issued in Aramaic. The author had now passed over, however, to a different type of literature, which was less suitable for popular circulation. This he recognized by writing subsequent eschatological visions into a book, he wanted a fuller and more formal introduction that he had used for the first story when it was issued separately. He therefore re-wrote the first part of Nebuchanezzar's dream, and since this was now intended as an introduction to the whole book, it was written in Hebrew, the language of the more recent sections. The point of transition was determined by the amount of the earlier material he desired to re-write. Emery (1978:67-69, 70-73) argues that Daniel could have written the book in the tongue of the Chaldeans (Daniel 1:4), the name 'Chaldee' being, in modern times, wrongly applied to Aramaic. That Daniel became an expert in New Babylonian is abundantly evident. It was part of the reason he was taken to Babylon and passed his examination with distinction (Daniel 1:20). This is not to say that he did not also speak Aramaic,

perhaps even before his deportation. Therefore, it is likely that he was trilingual and he could have used any or all, of these languages in his writings. The possibility being that Daniel wrote chapters 1-7 in New Babylonian and that these chapters were translated into their present Hebrew and Aramaic. Hartman and Di Lella (1977) and Lacocque (1988:9) holds the view that the entire book was composed in Aramaic at different times by multiple authors, and that chapters 8-12 were translated for reasons of nationalistic fervour. As Collins notes (1984a:29; 1977:7), this theory does not explain why only these chapters were translated. The earliest textual evidence, from the Qumran already shows the transitions between the two languages. Collins (1993:24) argues that chapters 2-6 already existed as a collection of tales before the Maccabean period. The Hebrew chapter 1 formed an *inclusio* by which the book began and ended in Hebrew. For Collins chapter 1 was probably originally composed in Aramaic and translated by the redactor of the book. Chapter 7 was composed in the Maccabean era in Aramaic, because of its dependence on chapter 2. Collins further suggests that chapters 8-9 may be slightly later than chapter 7 and come from a different hand, though from the same circles. The reversion to the Hebrew at this point is presumably to be explained by the enthusiasm of the Maccabean period. Redditt's theory (1999:20) is that the book of Daniel derived from a group of Diaspora Judeans who thought themselves as 'the wise' and who moved from Babylon to Jerusalem after Antiochus III wrested Palestine from the Ptolemis. Unfortunately for them, conditions deteriorated in Judah and Jerusalem under Antiochus IV, causing the group to experience deprivation and to become apocalyptic. By the time of the 'transgression that makes desolate' in December 167, the writer for the group switched from Aramaic to Hebrew, in which language of Dan. 1:1-2:4a and Dan. 8-12 were composed.

The above theories remain speculative and unsatisfactory. Instead of contending at the level of how the book was composed in two languages and the history behind, the text would be taken as the starting point. The book of Daniel is a single literary work composed in two languages with two major emphases:

- i. The first has to do with God's program with the Gentiles. Thus, the section written in Aramaic includes the majority of Daniel's memoirs (chap. 2-3; 5-6),

the proclamation relating Nebuchanezzar's account of his experience with Yahweh (chap. 4), and the prophecy of the four kingdoms (chap. 7; also in chap. 2). It was fitting that this prophecy concerning the Gentiles should be in their language. Hence the prophet used Aramaic in that portion of the book (Walvoord & Zuck, 1983; Miller, 1994:47-48).

- ii. The second has to do with the nation Israel and the influence or effect of the Gentiles on Israel. This theme is developed in 1:1-2:4a and chapters 8-12. The introduction part was likely written in the prophet's native language because it reports the fate of three Jewish youths 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. Likewise, chaps. 8-12 speaks particularly of the fate of the Jews under the tyrannical rulers and would not have been relevant to the Gentile world of Daniel's time. Therefore it was fitting that Daniel wrote those portions in Hebrew, the language of the Jews (Walvoord & Zuck, 1983; Miller, 1994:47-48).

3.1.2 Time of composition of Daniel 7

Collins (1977:8) argue that the visions of Daniel 7-12 were composed between the return of Antiochus IV Epiphanes from his second campaign against Egypt in 167 B.C. and his death late in 164 B.C. When coming to dates as mentioned in Daniel 7:1, Collins (1977:14) contends that the chronology of chapters 7-12 are fictional and do not continue that of chapter 1-6 but rather repeats it. Daniel 7 reverts to the reign of Belshazzar although Daniel 6 was already set in the time of Darius and ended with a reference to Cyrus. For Collins this cannot be explained as a return to the beginning, since the reference is to Belshazzar, not to Nebuchadnezzar. Thus, for Collins the book of Daniel then clearly presents two cycles to dates and Daniel 7 is grouped with chapters 8-12, not with chapters 2-6. According to Hartman & Di Lella (1977:214), the author wrote chapter 7 sometime after Epiphanes had angered the Jews by his commercial exploitation of the high priesthood of the Jerusalem Temple (II Macc. 4:7f) and his efforts at Hellenizing the Jews (I Macc. 1:1-15), and probably after his plundering the Temple in 169 B.C. (I Macc. 1:20-23). Hartman & DiLella further argues that the author of the primary stratum of chapter 7 does not make an obscure allusion to the king's desecration

of the Temple and the beginning of his bloody persecution of the Jews in 167 B.C. (I Macc. 1: 54-56). Therefore, the primary date they suggest of the primary stratum of chapter 7 between 169 and 167 B.C.

The problem with the theories above is that they are speculative and scholars differ in their conclusion, even though most of them agree that Daniel 7 must have been composed during the time of Antiochus IV Epiphanes. These theories strengthen the argument that the book is a typical, though outstanding, example of the pseudonymous 'apocalyptic' type of literature that began to be produced in the second century B.C. and flourished for a lengthy period after this date (Wallace, 1979:18). However, the possibility of an earlier time of composition cannot be easily discounted. There are convincing arguments for an earlier date of composition of the book, which would also imply an earlier date of composition of Daniel 7.

Aramaic was a language that became the medium of international communication in the days of the Assyrian, Babylonia, and Persian empires, and faded only gradually in the Hellenistic period (Bromiley, 1979:229). This language also enjoyed the advantages of simpler script (Hitti, 1961:105). Since Aramaic played an important role in communications at the Babylonian court, by using this 'practical' language and script, he was able to spread his belief and a record of the events related to his personal experience (Stefanovic, 1992:32). Stefanovic (1992:108) study on the Aramaic of Daniel in the light of Old Aramaic and yielded the following results:

- i. The often assumed uniformity of Old Aramaic cannot be maintained any longer, since the study of the grammar of Old Aramaic inscriptions gives a different picture of this aspect of Old Aramaic texts.
- ii. Three factors must be accounted for in any conclusion on the Aramaic of Daniel: geography, chronology, and the literary character of the text.
- iii. The text of the Aramaic of Daniel in its present form (including chapter 7) contains significant amount of material similar to Old Aramaic texts.

Therefore, Stefanovic concludes that the search for features in the Aramaic of Daniel of an early date should be pursued more intensively.

The contents of the Book of Daniel point to the fact that the book was written in the sixth century B.C. by Daniel who lived during its events. Daniel is referred to many times as the recipient of God's revelation and he took part in many of the historical events recorded in the book (Walvoord & Zuck, 1985). The Lord Himself attributed the authorship of the book to Daniel (Matthew 24:15).

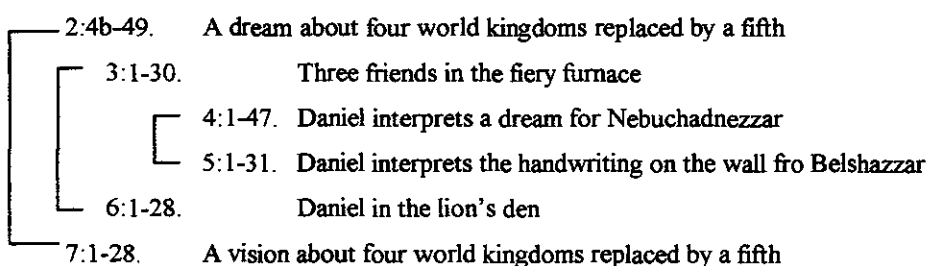
"So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand"

No one should be confused by a number of superficial similarities (Wallace, 1979:117). It is commonly held that the book unfolds details concerning the history of Babylon, Medo-Persia, Greece, and Rome. The four beasts in Daniel 7 are also often interpreted as representing these four kingdoms. The fact that there are similarities does not necessarily imply that it is the case. The eschatological aspect cannot be necessarily ignored. God has the power to reveal what he has predetermined, and in the case of Daniel 7 he revealed it through the prophet Daniel. The vision recorded by the Prophet Daniel in Daniel 7 was revealed to him in the first year of Belshazzar's reign, 553 B.C., when Belshazzar was made coregent with Nabonidus. Daniel's dream predated by 14 years his experience in the lions' den (Chapter 6), which occurred in or soon after 539. When the dream came Daniel was about 68 years of age, for he was taken captive (at about the age of 16) 52 years earlier in 605 B.C., (Walvoord & Zuck, 1985). The book of Daniel could have been in circulation till the second century B.C. when its relevance was finally realized and the book earned itself a place in the Old Testament Canon. Just as Wallace (1979:22) concluded, the book of Daniel may be assumed to have been there, current in some way, perhaps unappreciated even by those for whom it had been originally written – 'sealed', so to speak – yet a genuine word of God from the tradition of Israel's days in Babylon for all time to come for the people of God who might find themselves again in the wilderness or in exile. Thus in the situation which came upon the people of God in the days of Antiochus Epiphanes, the book written especially for the days of the exile was seen to have fresh possibilities of relevance, perhaps hitherto unsuspected, for the new situation of the people of God.

3.1.3 The place of Daniel 7 in the book

Daniel 7 has been subject of special study because, though it belongs among the visionary chapters and on that account to the second part of the book, it is the last of the Aramaic chapters, and it has affinities with chapter 2. It has been argued that chapter 7 belongs to part one of the book, and that, at least in its original form; it belongs to its pre-Maccabean stage (Baldwin, 1978:37). Therefore, it is useful to examine the relationship of Daniel 7 with the entire book of Daniel. There are significant features that links Daniel 7 with Daniel 1-6 (Redditt, 1999:114):

- i. Daniel 7 was written in Aramaic;
- ii. It borrowed the four-kingdom motif from Daniel 2;
- iii. It borrowed the device of dreaming from Daniel 2 and 4. Neither the noun nor the verb for 'dream' appears outside those two chapters and 7:1, except for 1:17, which was probably a later *inclusio* with Daniel 2-7 in hand.
- iv. The Aramaic narratives display a chiastic structure that suggests this chapter was placed to balance Daniel 2.



However, it should also be noted that there are certain features, which Daniel 7 shares with chapters 8-12 (Lacocque 1979:14; Redditt, 1999:115):

- i. Literally expressed, the genre of Daniel 7-12 is apocalyptic narrative.
- ii. Daniel is designated in the first person singular (e.g., 7:2; 8:1;2; 9:2; 10:2; 11:1; 12:5).
- iii. Daniel is no longer the interpreter of other people's dreams, but is himself the dreamer and visionary. He needs help of an angel to understand what he sees (7:15-16; 8:16; 9:21-23; 10:12; 12:8-9).

Daniel 7 is the central pivot of the entire book, from chapter 1 the author draws his points up to chapter 7 and again he draws his points as from chapter 7 to chapter 12. Towner (1984:91) asserts that there is a noticeable shift when one comes to chapter 7. Daniel 1-6 consisted of tales about the hero, his external history so to speak. This same Daniel turns from public demonstrations of power of the God of Israel in a strange land to the private reception of visions of the future destiny of God's chosen ones.

From “עֲנֵה דָנִיֵּאל וְאָמַר” (*Daniel spoke and said*) in 7:2 forward, the account is always in the first person as it were, the internal and hidden experience of the saint, to be stored up for disclosure at the end of time.

3.1.3.1 Structure of the book

Two methods for determining the general structure of the book of Daniel have been employed – according to the two languages or according to the type of literature. Thus, those who follow the two languages analyse the book as follows (Walvoord & Zuck, 1985):

- I. 1:1-21 (Hebrew) – a preface to the to the book
- II. 2:1-7:28 (Aramaic) – messages particularly relevant to the nations (world powers)
- III. 8-12 (Hebrew) – prophecies pertaining more specifically to the Jews

Those who divide the book of Daniel in terms of the type of literature follows this pattern (Miller, 1994:51):

- I. 1:1-6:28 – the stories of Daniel
- II. 7:1-12:13 – prophecies of Daniel

In this study the later division would be followed. It should be understood that the division of the book in this manner does not necessarily imply a different message in each of the sections; of course, the emphasis might be different. However, there is a unifying message, which binds the two sections together. Apocalyptic literature in

general calls God's people to persist and engage in doing what is right no matter what the cost might be. According to Conradie (1999:18), hope of the fulfilment of God's promises of salvation from sin, and victory over evil, is characterised by a critique of the present (a negation of the negative) and the anticipation of a promised novum. It thus leads to inspiration, expectation and resistance, but also to patience and perseverance. Rowley (1947:165-166) point out that the writers of apocalyptic literature were not dreamers of Utopia. The world of which they thought was not built on the unsubstantial stuff of their own ideas. It was the kingdom of God. It was not the place where all clever things they could think of would be given reality; it was the place where the will of God would be perfectly done.

The highest point of the symbolism of the book is Daniel 7:13-14. Daniel 2 and 7 are dreams depicting four successive earthly kingdoms, all of which are to be destroyed, followed by the divine kingdom; 3 and 6 are accounts of the divine deliverance from impending martyrdom; 4 and 5 deal with the rebellious kings, one of whom repents and is pardoned, the other not (cf. Walker, 1985:176). Following the demise of the four kingdoms Daniel saw another kingdom that would never be destroyed: "It will crush and put an end to all these kingdoms, but it will itself endure forever" (Daniel 2:44). This was the fifth kingdom; it is probably the Messiah's kingdom. This fifth kingdom crushed the four preceding kingdoms with a stone cut "without hands," suggesting probably that the Messiah's kingdom has no human origin (Daniel 2:45). Chapter 7, a parallel passage, describes the same four Gentile powers, destroyed by the Son of Man, who delivers up the kingdom to the Ancient of Days (Daniel 7:13-14). In the visions of chapters 8, 9 and 12 as Ford (1978:29) rightly notes 'the sanctuary is repeatedly in view as the subject of antichrist's attacks and the symbol of Yahweh's restored kingdom' (cf. Daniel 8:11-14; 8:25; 12:4). It should also be noted the author does not continue with the usage of the term **אִנְשׁ כְּבָר** "One like the Son of Man" but switch over to the terms **שָׂר־הַצְּבָא**, **שָׂר־הַשָּׂרִים** "Prince of host, Prince of princes" in another case **מְשִׁיחַ נְגִיד** is used in apposition "Messiah, the Prince" (8:11, 25; 9:25). Thus, Daniel should also be understood within the background offered in the prayer of Daniel in chapter 9. Daniel

9:4-5 reads “I prayed to the LORD my God and confessed: “O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands, ⁵ we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws. ⁶ We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land ...” Then as the prayer continued came another vision of the *Seventy Weeks* (Dan. 9:24-27) and in this vision the Messianic prophecy is plainly placed in its perspective. According to Miller (1997:20) the Absolute Kingly Authority of the Son of Man is prophesied in Daniel 7:13-14; Psalm 2 and 110. It is fulfilled in the atoning sacrifice and resurrection of the Lord, Jesus Christ. Using almost the exact words of Daniel 7:14, Jesus says, “All authority in heaven and earth has been given to me” (Matthew 28:18). Here in the Great Commission He presents to believer’s faith His sovereign right and intention to conquer all competing authorities and persons (Philippians 2:9-11; Revelation 19-21). *The war is on!*

Below is the outline of the Book as laid forth by Baldwin (1978:75):

PART I: STORIES

- I. Prologue: the setting (1:1-21)
- II. The nations and the Most High God (2:1-7:28)
 - A. Nebuchadnezzar dreams of four kingdoms of God’s kingdom (2:1-40)
 - B. Nebuchadnezzar the tyrant sees God’s servants rescued (3:1-30)
 - C. Judgment on Nebuchadnezzar (4:1-37)
 - C. Darius the Mede sees Daniel rescued (5:1-31)
 - B. Darius the Mede sees Daniel rescued (6:1-28)

PART II: VISIONS

- A. Daniel has a vision of four kingdoms and of God’s kingdom (7:1-28)
- III. The Second and Third kingdoms identified (8:1-27)
- IV. Daniel’s Prayer and the Vision of the Seventy Weeks (9:1-28)
- V. Vision of the Heavenly messenger and the final revelation (10:1-12:13)

3.2 Rhetoric Analysis

Van Deventer (2001) has made a study on the book of Daniel and specifically on “*the rhetorical critical reading of the Aramaic passages.*” Thus, he argues that viewing rhetorical criticism from the general literature science its diversity can definitely be proved. It can be seen that rhetorical criticism is a holistic strategy in which the facets of context, message and orator (retor) cannot be divorced from each other, but that each of these facets can be figured in a more or less measure in the different forms of rhetorical criticism (Van Deventer, 2001:145). However, it should be noted that the rhetorical analysis is done not as an independent strategy but as a subordinate of literary criticism.

3.2.1 Relation between Daniel 2 and 7

Daniel as already stated is related with the earlier chapters of the book –excluding the introductory first chapter – by similarity of language and by the relationship which seems to exist between the vision of the chapter and that of the statue in the second chapter. Zevit (1968: 385,386) notes the following in his comparison between chapter 2 and 7.

- i. In chapter 2, the four metals of the statue represent four kingdoms; in chapter 7, the four beasts represent four kingdoms (and/or kings).
- ii. In chapter 2, a stone representing the kingdom of God destroys the statue; in chapter 7, a heavenly court judges the beasts and assigns punishments. There, the stone, which becomes a mountain filling the earth represents the divine kingdom of the future; here, dominion is granted to a mysterious figure who stands in some relationship to saints of the Most High.
- iii. The differences between these two chapters are as follows: (1) in chapter 2, the object of the dream is to establish Daniel’s cleverness at interpretation; in chapter 7, Daniel is passive and the object of the vision is to establish God’s ultimate justice. (2) In chapter 2, the four kingdoms are considered no different from each other; in chapter 7, moral distinctions are made. In chapter 2, there is not the slightest reference to any persecution of the people of God, whereas chapter 7 seems to display a situation of persecution of the Jews.

Chapter 7 connects the apocalypse with the folk tales of the first half of the book, not merely because linguistically it continues the Aramaic of the folk tales, as distinct from the Hebrew of the last three apocalypses, but specifically because it is a deliberate revision and updating of the story of Nebuchadnezzar's dream of the composite statue as told in chapter 2 (Hartman and Di Lella, 1977:208). The author gives himself more room for fantasy, as in the details of the first three beasts, which have accordingly offered large room for imaginative ingenuity on part of exegetes. On the other hand, the introductory scene of the four winds agitating the Great Sea and eructating the four beasts tastes of ancient mythological poetry, from which the theme takes its start; and the scene of the Divine Session with the coming of the Son of Man is appropriately sublime, one which has no equal among the other apocalypses for simplicity and reserve (Montgomery 1927:283). It is also worth taking note to the fact that Chapter 7 is dated fifty years after chapter 2. In the interim the prophet has not only seen the persecution of his people but also the fragile favours of reigning monarchs. Babylon is now about to go down, and the period of the captivity foretold by Jeremiah is about three fourths past. What awaits the people of God? Thus the revelation of chapter 7 warns Daniel and his readers to expect renewed antagonism from the worldly powers (Ford, 1978:138).

The relation between these two chapters makes it clear that the author wants to continue with his most important subject of the *Kingdom*. There are four temporal kingdoms which the authors discusses and the fifth *Kingdom*, which is everlasting and which cannot be destroyed. The saints can expect nothing but ferocity from worldly powers and that vindication from above cannot be expected prior last judgement.

3.2.2 Rhetorical unity of Daniel 7

The rhetorical unity of chapter 7 forms a chiasmic structure, which follows the introduction (7:1) and the ending (7:28) with the primary narration in between the two parts (Van Deventer, 2001:339).

3.2.2.1 Introduction and Ending (7:1; 7:28)

In the first year of Belshazzar king of Babylon,
Daniel had a **dream**, and visions passed through his mind as he was lying on his bed.

He wrote down *the substance* of his dream.

“This is the end of *the matter*.

(7:1)

I, Daniel, was deeply troubled by *my thoughts*,

and my face turned pale,

but I kept *the matter* to myself.”

(7:2)

Van Deventer (2001:173) points out that Daniel 7 begin with the time marker which is mentioned in a rhetorical unity in vv. 1 & 2, namely the “preposition ב + שנת + numeral חדה + ל + the king’s name לבלאשצר (בְּשַׁנַּת חֲדָה לְבִלְאֲשַׁצַּר) meaning “*In the first year of Belshazzar*”). Van Deventer further points out that these dates are not placed in a chronological order, but simply points the reader back to chapter 5. The function of this technique being that “history has become a means of revelation” (cf. Goldingay, 1989:183). According to Collins (1993:294), the dating of the reign of Belshazzar is significant on two counts. It shows that the author thought Belshazzar was an absolute monarch, not simply vice-regent for his father as he appears in the cuneiform texts, and, by breaking the chronological sequence from chap. 6, it groups chapter 7 with chapters 8-12 rather than the Aramaic tales. The beginning of the chapter is thus definitely marked.

Collins (1993:294) point out that although there is no time marker at the end of the chapter (7:28) there are structural and content markers, which are found at the end of the chapter. Verse 28 begin with the following words עַד־כֹּה סוֹפָא דִּי־מַלְתָּא which can be literally translated as “*till here the end of the account*”. What follows after these words is a brief description of the psychological and physiological effects the vision had on Daniel (Redditt, 1999:132). The effect that a vision had can also be noted on the

reaction of the heathen kings to their dreams before they got the interpretation, which was that of terrification and a change in the countenance (Daniel 2:1; 5:6). In this case it is Daniel who is still terrified and with a changed countenance even after interpretation of the vision (cf. Van Deventer, 2001:341).

3.2.2.2 The vision and its interpretation (7:1-27)

There are different viewpoints as to how the central part of the vision should be divided. There are those who divide the chapter into two parts, consisting of the vision, vv. 1-14, and the interpretation, vv. 15-28 (Beasley-Murray 1983:44; Arthur and Kennedy, 1956; Montgomery, 1927:282; Zevit, 1968:388). However, these scholars differ on how these two main sections are to be subdivided. Collins (1993:277) divides the chapter into three main sections thus excluding the introductory verses and the concluding verses, as would be seen in the outline below: 7:2b-14 (vision report); 7:15-18 (Interpretation); 7:19-27 (Clarification regarding the fourth beast). Thus, Collins' suggestion would be followed. The phrase "I was looking" is used as a literary device to introduce the various scenes in the dream: v. 2, the scene of the beasts from the sea; v. 7 the scene of the fourth beast with the ten horns; v. 9 the scene of the setting of the judgment seat; v. 11, the scene of the execution of judgment on the beasts; v. 13, the scene of One like the Son of Man. In v. 21, however, the phrase comes in the middle of the interpretation to introduce the scene of the little horn making war on the saints, a fact which suggests some dislocation of the text (Arthur and Kennedy, 1956:452).

The chapter outline below follows the one suggested by Collins (1993:277):

- I. 7:1. Introductory statement, in the third person.
- II. 7:2-14. Vision report, with five distinct constituent parts:
 - A. Fourfold vision of beasts, each introduced by formulaic expression:
 1. vv. 2b-7: "I watched [in my vision of the night], and behold" (חזוה הוית ... ואר), supplemented by "I watched until" (חזוה הוית עד די);
 2. v. 5: "and behold" (ואר).

3. v. 6: "I watched and behold" (חזוה הוית וארו).
 4. v. 7: "I watched [in the visions of the night], and behold" (חזוה הוית ... וארו).
- B. Verse 8. Vision of a further development, introduced by "I considered... and behold" (משתכל הוית ... ואלו).
 - C. Verses 9-10. Throne vision, introduced by "I watched until" (חזוה הוית עד די).
 - D. Verses 11-12. Vision of judgment, introduced by "I watched" (חזוה הוית), supplemented by "I watched until" (חזוה הוית עד די).
 - E. Verses 13-14. Vision of One like the Son of Man, introduced by "I watched in the visions of the night, and behold" (חזוה הוית ... וארו).
- III. 7:15-18. Interpretation. First the visionary's reaction described, then his request to an angel for an explanation; finally, the interpretation is stated.
 - IV. 7:19-27. Clarification regarding the fourth beast. This involves:
 - A. A statement of the desire for clarification (vv. 19-20)
 - B. A further vision report, introduced by "I watched and" (חזוה הוית ו).
 - C. Further interpretation, introduced by "he said" (אמר).
 - V. 7:28. Narrative conclusion.

Davies (1993:58) argues that Daniel 7 is a mixture of prose and poetical sections and that the chapter as a whole exhibits a curious unevenness. For Davies that unevenness can be partly accounted for by the suggestion that the vision originally centred on a fourth kingdom with ten horns, to which an eleventh 'little horn' has been grafted. Thus, structurally, there is a discrepancy between the judgments on the beasts in vv. 11-12, where the fourth beast is destroyed and the others spared, and in v. 26 where a court sits in judgment on the little horn and removes his dominion. The implication being that two different judgment sequences may be read in this vision: one in which a fourth beast is

destroyed, comprising vv. 1-14 (vision) and 15-18 (interpretation); and one in which a little horn is judged, comprising vv. 19-22 (vision) and 23-27 (interpretation). The vision in 19-22 should be understood as a clarification vision and its interpretation thereof. Verse 19 makes it clear that the visionary wanted to know more the truth about the fourth beast. So he is given a further instalment of the vision, followed by the explanation both of what he had seen at first of this first beast and what has appeared in this fresh instalment. The visionary more particularly inquiry is about the horn and the little horn which blasphemes and which seems to be greater and more important than the others. The description follows vv. 7-8.

All the images in the visions are explained in the interpretations, while the eleventh horn is developed in a special section of the initial vision, in Daniel's review of this vision, and is treated specifically in the interpretation (Zevit, 1968:389). According to Collins (1993:320), it is not surprising that the vision of the fourth beast should be elaborated in the request of clarification, and chapter 8 can be understood to be influenced by chapter 7 rather than vice versa. Collins (1984a:80) also argues that the identification of the "little horn" with a mouth speaking great things" (7:8) as Epiphanes may be implied already in I Maccabees 1:24 (he spoke with great arrogance). Thus, he is of the opinion that v. 25 confirms the persecution, where he "shall think to change the times and the law," an allusion to the suppression of the religious festivals (II Maccabees 6:6) and of the Torah (I Maccabees 1:46-64).

3.2.3 The place of vv. 13-14 in the argument of the chapter

In v. 17 the interpreter gives a summary explanation: Those great beasts, which are four, are *four kings* (אַרְבַּעַה מַלְכֵי) which arise *out of the earth*' and yet later in v. 23 'king' becomes 'kingdom' (רַב־יְעָאָה) (מַלְכוּ). Thus, the individual "king" stands for "kingdom," and by way of interpretation, the individual king stands for his *empire*. In v. 17 it is also specified that the "sea" in v. 3 is symbolic of the "earth". Baldwin (1978:144) asserts that the concepts of king and kingdom are indissolubly bound the one

to the other, for there is no kingdom without a king and vice versa a king without a kingdom.

It is also worthy to note that the Saints of the Most High are mentioned throughout the second and third part of the chapter, but not the first. It is against them that the horns acts and it is to them that dominion will be given. Yet, the only one who gets anything in the vision is “*One like the Son of Man*” (Zevit, 1968:389). According to Arthur and Kennedy (1956:460,461), *One like the Son of Man* need to denote to more than a figure in human form. In apocalyptic men are symbolized by beasts, but celestial beings by the human form (cf. Enoch 89-90). So here one is inclined to think of a celestial being in contrast to the terrestrial nature of the beasts. Since each beast represented both a king and a kingdom, this figure also represents *a king and kingdom*.

Everything in chapter 7 is on a world-wide scale, the empires of the beasts, the judgment, and the nations that worship and serve “*One like the Son of Man*.” All distinctions of race and colour and nationality are stripped away and one apparently human figure represents the whole human race. Derived from one, all are summed up in one, and the original goal ‘have dominion’ (Genesis 1:28) is fulfilled in “*One like the Son of Man*” who is given a kingdom that shall not be destroyed (v. 14). Though the kingdom theme predominates in the second poetic oracle (23-27), nowhere is the king mentioned (Baldwin, 1978:151).

The last part of the vision, verses 13-14, differs from the first part in that it’s a narration about the beast which “comes up from” (סִלְקִי) the sea, now in these verses “*One like the Son of man*” comes with the clouds from heaven (אֲתֵרָה) (Van Deventer, 2001:352). According to Hartman & Di Lella (1977:218), just as the four successive pagan kingdoms are represented by four monstrous beasts (vv. 2-7), so the kingdom that the holy ones of the Most High are to receive is represented by a human being, the symbol of holiness, as contrasted with the unholy beasts. The narrator tells that “*One like the Son of man*” *came* (Peal perfect 3rd person masculine singular of מָנָה) to the Ancient of Days, and also that

he was *brought* (a hofal participle קָדַם) before the Ancient of Days by a third party. This parallel construction offers again an appearance similar to the combination of the appearance of the first three beasts and the appearance of the fourth beast. Thus, there is a contrast not only between the four beasts and the man, but also between the Ancient of Days and the man (Van Deventer, 2001:352; Hartman & Di Lella, 1977:218).

Already in 2:44 it has been stated that the coming kingdom would replace the earthly heathen kingdoms and would endure forever. So in 4:3; 6:26, and here, the kingdom is mentioned as that which shall not be destroyed (v. 14 מְלִכּוּתָהּ דִּי־לֹא תִתְחַבֵּל) and *everlasting kingdom* (v. 27 מְלִכּוּתָהּ מְלִכּוּת עֲלָם). It would be a limited view to think that *One* like the Son of Man is only equated with the Saints. It is noticeable that this kingdom is given as everlastingness otherwise predicable to God (Arthur & Kennedy, 1956:462). *One* like the Son of Man in v. 14 is also given as a king, for to Him was given dominion, glory and a kingdom, *that all peoples, nations, and languages should serve Him* (כָּל עַמְמֵיָא אֲמִיָא וְלִשְׁנֵיָא לֵיהּ יִפְלְחוּן) the conjunction in this case joins clauses which the content of the clause with ? refers to the purpose of the content of the preceding clause). In v. 27 it is said with regard to the Most High “*all dominions shall serve and obey Him*” (וְכָל שְׁלִטְנֵיָא לֵיהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן). It should also be noted that the saints of the Most High aren't in anyway interpreted as the ones who will be served and obeyed. This idea is found only with *One* like the Son of Man and the Most High. The author not only equate *One* like the Son of Man with the saints but even more with the Most High Himself as it is stressed in v. 14.

It is also noteworthy to see that when the judgments sits all the four kingdoms (four beasts) would be judged. Though it appears that there was a succession in these kingdoms, but still all of them appear before the throne of the Ancient of Days. The only beast which is destroyed totally is the fourth beast for it was slain whereas the rest of the beasts or kings were still given a chance to live on, however without any dominion (vv.

9-12). Ford (1978:139) points out the fact that the visionary is pointing particularly to the last judgment when He who long ago had been given glory for His achievement now receives it for His people and their coming reign. The context is clear that it is the little horn that is condemned in this judgment and the saints oppressed by him are simultaneously justified. Judgment is given in favour of the saints (v. 22). It is after the reign of all four kingdoms and after the “time, two times, and half a time” of the little horn’s dominion that the thrones are placed and the court sits. The little horn continued its great works even during judgment. The emphasis of the apocalyptic picture is certainly on the eschatological judgment. The repetition of this language in Revelation 20:12 indicates the same.

4. Conclusion

Daniel 7:13-14 is to be understood now as an integral part of chapter 7, and its meaning to be sought in this context. With these two verses as the grand climax of the vision is reached. Four kingdoms were symbolized by the beasts – the kingdoms of men. Now another kingdom comes into view – the kingdom of God. Verse 13 is the verse of Daniel most often quoted in the New Testament (Miller, 1994:207). Towner (1984:103) asserts that the appearance of the Son of Man as an independent future figure finds its first appearance in Daniel 7:13 in the Old Testament. However, it is also necessary that Daniel 7 not only be understood within its literary context but also from its historical context.

CHAPTER 3

A CONSTRUCTION OF THE HISTORICAL CONTEXT OF DANIEL 7:13-14

1. Introduction

Apocalyptic writings as already indicated in the previous chapter are historically conditioned. These writings did not speak into a void, and neither was that which they wrote intended purely for those that would live many generations afterwards (Ford, 1978:48). Social and historical studies can only proceed from an accurate appreciation of the genre and literary of a text. Yet, where the data are available, an awareness of social and ideological factors not only deepens one's understanding but also clarify its relevance for our own post-modern situation (Collins, 1985:131).

This chapter presents a survey of the historical situation and of the circumstances, which conditioned the book of Daniel. The study proceeds from the general to the specific and thus the setting of Daniel 7 is also looked at. The individual elements, which arise from chapter 7, are looked at as they can offer further highlights on the historical and social context. This chapter would in a way represent a dialectic scheme in the sense that two historical contexts would be taken into consideration, namely that of the sixth century and that of the second century. These historical contexts are of relevance when it comes to the study of Daniel, ignoring the one would imply that in most cases there would be a one sided understanding of the text and an ignorance of history.

2. Problem of the historical setting

Daniel stands out as one of the greatest men in Jewish history. That he was a real person in history is proved by Ezekiel 14:14 and 28:3, as well as Matthew 24:15 and Hebrew 11:33 (Wiersbe, 1993). Daniel in Hebrew דַּנְיֵאל means 'God is my judge.' Daniel the author of the book according to Daniel 1:1, was taken to Babylon from Palestine in the third year of King Jehoiakim of Judah (ruled 609-598), that is 606/605. He flourished there, according to Daniel 10:3, until the third year of King Cyrus of Persia (ruled 559-

530). If so, the date of 536 would be 70 years after Daniel went into exile (Redditt, 1999:1). Thus the exiles had returned from Babylon and had begun rebuilding the temple.

The Book of Daniel is not arranged in chronological order in accordance to the dates as mentioned in the individual chapters. In the first half, Daniel interprets the *dreams* of others; in the last half, he is given *visions* of his own concerning the future of his people.

The historical order of the book is as follows (cf. Wiersbe, 1993):

- Chapter 1: Captivity (605–604 B.C.)
- Chapter 2: Dream of the image (602 B.C.)
- Chapter 3: Nebuchadnezzar's image
- Chapter 4: Nebuchadnezzar's tree dream
- Chapter 7: The vision of the four beasts (553 B.C.)
- Chapter 8: Ram and he goat vision (551 B.C.)
- Chapter 5: Belshazzar's feast—Babylon falls (539 B.C.)
- Chapter 9: Vision of seventy weeks (538 B.C.)
- Chapter 6: The lions' den
- Chapters 10–12: Closing visions

However, it should be understood that many critical scholars have questioned the authenticity of Daniel as author. The factors that led to the abandonment of the traditional view are (Redditt, 1998:463-62):

- i. The use of the two languages, Hebrew (1:1-2:4a; 8:1-12:13) and Aramaic (2:4b-7:28);
- ii. The use of different type of literature (court narratives Daniel 1-6 and apocalypse in 7-12),
- iii. A number of historical errors about the exile, suggesting a later author,
- iv. The treatment of Daniel in the third person in Daniel 1-6, but in the first person singular in Daniel 7-12

Various suggestions about the author and of the book and its origin have been made by critical scholars and many of them represent a consensus. Presented below are the summarises of the suggestions (Grabbe, 2001:229-231):

- i. Daniel was completed sometime during the period of Maccabean revolt, i.e. between the halting of the daily *tamid* sacrifice and its resumption 168-165 B.C. The final book in Hebrew and Aramaic was the product of a single author who wrote Daniel 7-12 sometime between the suppression of the daily sacrifice in December 168 BC and its restoration in 165 B.C. (Grabbe, 1991:59-74, Grabbe, 2001; 231-236).
- ii. Daniel was written by Jewish scribes in the employment of the Seleucids. These Jews might have seen their life in the years of Antiochus III as the kind of good life possible even under foreign domination if people remained faithful to God and obeyed the Torah. The persecutions under Antiochus IV must have “burst their balloon”. Their dream had become a nightmare. Their foreign benefactor had become their worst enemy (Redditt, 1998:470-475).
- iii. Daniel 1-6 are pre-Maccabean and were apparently taken up by the Maccabean author/compiler who wrote Daniel 7-12 and attached them to the earlier cycle of tales (Collins, 1993:38).
- iv. The book was a product of “wisdom” circles. There is a strong emphasis on wisdom (for example, Daniel 1) and the use of wisdom vocabulary. But this is essentially mantic wisdom. Although the book makes a point of wisdom acquired in learning, it is clear that the main source of wisdom is seen to be the Deity who imparts it by direct revelation (Daniel 2:19-20; 9:20-23).
- v. The persona of Daniel seems to be based on a figure in the Neo-Babylonian and/or Persian period, evidently a Jewish visionary and dream interpreter. That the memory of some actual historical figure gave rise to the stories in the present book is plausible for the simple reason that a pseudepigraphic writer is unlikely to have invented a previously unknown character as the vehicle of the tales. Thus, the claim is that the name Daniel may have been derived from an ancient sage noted for wisdom (cf. Ezrah. 14:20; 28:3).

- vi. The writer was very concerned about being able to divine the future. Many of the visions are of course *ex eventu* prophecies rather than genuine predictions. Nevertheless, the writer gives genuine predictions, especially at the end of Daniel 11 but also probably in the statements about how long the “abomination of desolation” would last (8:13-14; cf. 12:11).
- vii. The writer of Daniel 7-12 (who was probably the editor and compiler of the whole) was an educated person, knowledgeable in Greek learning, and likely of high standing in the Jewish community.

It should be understood however that most of the critical scholars and the theories brought forward thereof mainly take as point of departure the history behind the text and in most cases not the text. Davies (1993:25) in his commentary on the Book of Daniel even states “Our knowledge of the historical events of both the shorter and longer exiles brings us to two different questions: the time and place of composition of the stories and visions of Daniel and the theological understanding of the history and politics which Daniel presents.”

As it has already been pointed out in this study the socio-political context in the sixth century and that of the second century B.C. are taken into consideration. However, this should not be understood in the same light as Davies’ theory of the two exiles where he considers the book of Daniel to be on the one hand dealing with the history of Daniel and on the other hand with the history in Daniel (Davies, 1993:20-34). Thus, in the study of Daniel, most scholars try to fit in Daniel in the history, as they understand it. When dealing with prophecies especially in the apocalyptic books it is difficult to conclude as to what has been fulfilled already. Hanson (1975:11) asserts that the prophet interprets for the king and the people how the plans of the divine council will be effected within the context of their nation’s history and the history of the world. And it is generally accepted that the book of Daniel dates from the period when the oppression by Antiochus Epiphanes was at its zenith (Botha, 1991:96). However, as it has already been pointed out in Chapter II an earlier date is very much probable.

3. Socio-Political Context in the sixth century B.C.

3.1 The Last Days of Judah

The earliest date cited in the Book of Daniel is the third year of Judah's king Jehoiakim (Daniel 1:1), 605 B.C., when Nebuchadnezzar first made a military expedition as far as Syria-Palestine (cf. 2 Kings 24:1). The last date is the third year of Cyrus (Daniel 10:1), 537 B.C., whose Persian Empire replaced that of Babylon. These dates form a framework to the book, but the writer makes no reference to the destruction of Jerusalem in 587 or the return of the exiles in 538 as stated in Ezra 1:1 (Baldwin, 1997:499).

The fall of Judah did not happen all at once but there were developments, which finally led to its fall. According to Ackroyd (1968:17), the rapid rise to power of the Neo-Babylonian empire under Nabopolassar and Nebuchadnezzar (604-562) is attested by variety of ancient documents, and impinges especially upon the events in which Judah was involved. In 605, the sudden upset in the delicate balance of world power placed Judah before a new danger. Judah has been under the domination of the Egyptian as from 609-605 (Bright, 1960:304, 305). In the early summer of 605 B.C. a Babylonian army, led by the crown-prince Nebuchadnezzar launched a surprise attack on Carchemish and crushed the Egyptian army which was based there (Bruce, 1997:77-78). Syria and Palestine came under the Babylonian rule in 605, the breaking of the allegiance led in turn to the capture of Jerusalem in 597, and subsequent rebellion led to its destruction after a long siege in 587 (Ackroyd, 1968:17).

The liberation from the Egyptian bondage in 605 when Nebuchadnezzar drove the Egyptians out of Palestine, brought a little a change for Judah. It was simply an extradition from one form of slavery and a replacement with another form of slavery under the Babylon. The first group of captives taken to Babylon came in 605 B.C., when Daniel and his three friends, Hananiah, Mishael, and Azariah, went along with other captives from the royal family and the nobility. The "seventy years" (Daniel 9:2) captivity that the prophet Jeremiah had predicted in Jeremiah 25:12 and 29:10 lasted, then, from 605 B.C. until some time after the issuing of Cyrus's decree in 538 B.C., - perhaps to 356 B.C. (Kaiser, 1998:401, 412). Daniel was also deported during this first

deportation to Babylon. The word 'exile' can be misleading. It was not an exile of a political misdemeanant, like the political activists during the apartheid era in South Africa, who had to leave their own country, their home and their friends, but then go where they choose. It was the transportation of a society – men and women and children so that they can begin something of their old life elsewhere (cf., Lofthouse, 1957:1). When Nebuchadnezzar returned to Babylon from this invasion of Judah, he brought spoils to signify Judah's submission to Babylon (Daniel 1:2-3). First, he brought some valuable articles from the temple in Jerusalem, which he placed in the temple of his god in Babylonia (cf., 2 Chronicles 36:7). Second, Nebuchadnezzar brought with him some of the Israelites (Jews) from the royal family and the nobility.

When the Babylonian armies conquered Judah in the early sixth century B.C., they unleashed a host of physical and socio-economic problems. In 597 Nebuchadnezzar exiled from Judah King Jehoiachin, members of the royal family, nobles, landowners, military leaders, elders, craftsmen, priests, and prophets. Although, these people numbered only ten thousand men or less (II Kings 24:14, 16; Jeremiah 52:28), they came from the leadership class and their loss represented a severe blow to the southern kingdom (Klein, 1979:1).

The year 587 B.C. was the occasion when the temple in Jerusalem was burned, the holy city destroyed, the Davidic dynasty was terminated, the leading citizens deported. Public life in Judah came to an end (Brueggemann, 1986:3). Assyria, Babylonia and Persia were empires, containing and restraining many nationalities. The conquered peoples were uprooted and moved from one province to another. In these empires no decisive values was attached to the feelings of the peoples and their wants. All the peoples were servants of one ruler. The sentiment of the national homeland was cancelled by force of the political sovereignty (Kaufmann, 1977:7). However, the theological challenges and problems, which strike, were more severe (Klein, 1979:3-4):

- i. The temple in Jerusalem had been burned. The temple once considered the footstool of God (Lamentations 2:1), Yahweh's dwelling place (I Kings 8:13; Ezekiel 43:7), his resting place (Psalm 132:14), or the place where his face was to

be seen (Isaiah 1:12), had also opened the door to Canaanite influences and to the notion that God was the guarantor of the status quo. Though controversial, the temple was a tangible symbol of the people's election and a reminder of God's unflinching actions in history on their behalf. Now that temple had gone up in flames, and enemies had raced through the sanctuary in which foreigners were not even to be present (Lamentations 1:10; Deuteronomy 23:3-4). Worst of all, the temple's destruction called God into question: either there were deities stronger than or superior to Yahweh, or, for some reason, Yahweh had rejected his own people and his own place.

- ii. The end of the Davidic dynasty was a theological problem. Had not Yahweh promised an eternal dynasty to David (II Samuel 7)? Now Zedekiah had been captured, his two sons murdered before his eyes, and then he had been blinded. His nephew, king himself for only three months in 597 B.C., sat in Babylonian prison. What did all this mean for the trustworthiness of the God of the Davidic promise?

3.2 Neo-Babylonian History

According to Karleen (1987), although extensive geographical details of this period are not chronicled in the Old Testament in connection with the exile, the significant point is that Judeans found themselves in bondage once again at a great distance from their land and center of worship. But the Old Testament highlights this time as one of great national change. In spite of the idolatry and neglect of the Temple and regulations of the law (Jeremiah 34:12-22; Ezekiel 8:15-18) that occasioned the Babylonian captivity, God used that period of approximately seventy years to turn a large number to dependence on Him.

Hartman and Di Lella (1978:34) suggest: "The fact that Daniel and his companions are said in chapters 1-5 to have achieved high positions in the Babylonian court, may perhaps suggest that life for the Israelites in exile was not all hardship and distress. Richards (1987) argues that it may seem strange, but despite his comforts the godly Jew walking in the magnificent city of Babylon felt isolated and alone. Babylon truly was a beautiful

city. Nebuchadnezzar ruled there for some 43 years. And he was more than a conqueror. He was a builder. His buildings included temples, streets, walls, and entire districts of the great city. The Greeks identified the hanging gardens of Babylon as one of the ancient world's seven wonders. These gardens were built in terraces on a man-made mountain looming high over the flat Babylonian plains. Nebuchadnezzar was proud of his building projects. An inscription describes one of them:

Huge cedars from Lebanon, their forests with my clean hands I cut down. With radiant gold I overlaid them, with jewels I adorned them. ... The side chapels of the shrine of Nebo, the cedar beams of their roots I adorned with lustrous silver. Giant bulls I made of bronze work and clothed them with white marble. I adorned them with jewels and placed them upon the threshold of the gate of the shrine.

Richards (1987) further states that the materialists among the Jews might have been captivated by the glory of Nebuchadnezzar's city, the hub of that world's greatest empire. But the hearts of the godly were empty, yearning instead for the land that was the focus of the past and future working of their God.

The exiled Jewish nation was unable to carry on its own national culture in a natural manner, and the faith could not continue as a natural, national-territorial religion. The problem was: what strength would there be in the religion of Israel after the destruction of its historical base? Would it suffer the fate of other national religion? Exiled peoples continued for a while to worship their gods in foreign parts. But in the course of time they were absorbed into the alien culture, and cultural assimilation entailed religious absorption. New gods replaced the old; the latter were pushed into remote concerns, to be covered in time with dust. The second or third generation forgot them and they became shades, merely names. The question was: would Israel go this way (Kaufmann, 1977:24, 25)?

In the Book of Daniel a new world-view, which sees beyond the natural and ordinary, ushers in. The events in history and the circumstances are no longer viewed only in terms of Israel's disobedience. The prophet even sees the power behind the evil and the

conflicts, which exist between the good and the evil, God and Satan. The failure of Israel to obey was in actual fact a rejection of God's rule and an acceptance of dominance by the power of the Evil One. Therefore, a new way of looking at salvation had to be realized by Israel. It should at the same time be understood that it is not insignificant that the Old Testament clearly tells us that Babylon itself was raised up by God to accomplish His purposes for Israel, and was then removed from a place of influence as soon as the work was finished (Jeremiah 25:12; 1:5; Daniel 5:30). The ascendancy of the Medo-Persian Empire, which defeated Babylon in 539 B.C., is clearly connected with God's plan to bring the majority of Judeans back into the land.

According to Walvoord and Zuck (1985), the Bible is full of information about Babylon as the source of false religion. The record begins with the building of the tower of Babel (Genesis 10-11). The name "Babel" suggests "confusion" (Genesis 11:9). Later the name was applied to the city of Babylon which itself has a long history dating back to as early as 3,000 years before Christ. It should be understood that Babylon was important not only politically but also religiously. Nimrod, who founded Babylon (Genesis 10:8-12), had a wife known as Semiramis who founded the secret religious rites of the Babylonian mysteries, according to accounts outside the Bible. Semiramis had a son with an alleged miraculous conception who was given the name Tammuz and in effect was a false fulfillment of the promise of the seed of the woman given to Eve (Genesis 3:15). Various religious practices were observed in connection with this false Babylonian religion, including recognition of the mother and child as God and of creating an order of virgins who became religious prostitutes. Tammuz, according to the tradition, was killed by a wild animal and then restored to life, a satanic anticipation and counterfeit of Christ's resurrection. Scripture condemns this false religion repeatedly (Jeremiah 7:18; 44:17-19, 25; Ezekiel 8:14). The worship of Baal is related to the worship of Tammuz. After the Persians took over Babylon in 539 B.C., they discouraged the continuation of the mystery religions of Babylon. Walvoord and Zuck (1985) further state that the Babylonian cultists afterwards moved to Pergamum (or Pergamos) where one of the seven churches of Asia Minor was located (cf. Revelation 2:12-17). Crowns in the shape of a fish head were worn by the chief priests of the Babylonian cult to honor the fish god. The crowns bore

the words “Keeper of the Bridge,” symbolic of the “bridge” between man and Satan. This handling was adopted by the Roman emperors, who used the Latin title *Pontifex Maximus*, which means “Major Keeper of the Bridge.” And the same title was later used by the bishop of Rome. The pope today is often called the *pontiff*, which comes from *pontifex*. When the teachers of the Babylonian mystery religions later moved from Pergamum to Rome, they were influential in paganizing Christianity and were the source of many so-called religious rites which have crept into ritualistic churches. Babylon then is the symbol of apostasy and blasphemous substitution of idol-worship for the worship of God in Christ. In Revelation 17:1-2 Babylon comes to its final judgment

In the context of the Bible, Babylon as a symbol embraces more than an empire, and the culture of Rome. It is the sphere of idolatry and worldliness under the temporary control of Satan, a worldliness in opposition to the people and work of God, a worldliness epitomized first by Babylon and then by Rome. Revelation 17:5 states: “MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.” Babylon as the mother of harlots and abominations in opposition to God is the antithesis of the Church as a body of Christ, the New Jerusalem, and the Kingdom (Watson, 1992:566).

According to Smith-Christopher (2000:440), the Exile continued to have serious implications both internally as well as externally, long after the fall of the Neo-Babylonian Empire. Internally, the separation of the community in 597-587/6 began to create long-standing divisions (Ezekiel 11:14-18; 33:23-47) that persisted after groups of diaspora returned to Palestine under the Persian patronage (Ezra 3-6), particularly when one notes Ezra the priest using sectarian terminology (“sons of exile”) to refer to those with diaspora lineage as the true community in Palestine (Ezra 9). Externally, the failure to regain a restored independent Israel under a Davidic ruler gave birth not only to messianic speculation (Zechariah, Haggai) but also thoughts that the Exile was, in fact, to be a long-term condition for the Jewish people.

Raitt (1977:228) concludes that the exile purged the corporate psyche free of the idolatrous connection between God and Zion, God and temple, God and the Davidic dynasty. The exile was a time of liberation of God, for the awesome power and the holy heat of God's Godness to shatter through all the limiting structures of Israel's religious conceptions and religious institutions. Bright (1960:323) assert that the destruction of Jerusalem and the subsequent exile mark the watershed of Israel's history. At a stroke her national existence was ended and, with it, all the institutions in which her corporate life had expressed itself; they would never be re-created in precisely the same form again. The state destroyed and the state cult suspended, the old national-cultic community was broken, and Israel was left for the moment an agglomeration of uprooted and beaten individuals, by no external mark any longer a people. The marvel is that her history did not end altogether. Nevertheless, Israel both survived the calamity and, forming a new community out of the wreckage of the old, resumed her life as a people. Her faith, disciplined and strengthened, likewise survived and gradually found direction that it would follow through all the centuries to come. In the exile and beyond it, Judaism was born.

Laiu (1999:44) points out that the 6th century B.C. historical setting is much better represented in Daniel. All the stories and visionary experiences of Daniel occur in the Babylonian Exile, which if begun with the first Babylonian blow of Jerusalem (605 B.C.), until the decree of repatriation given by Cyrus (between 539-537 B.C.) – roughly spans 70 years according to the predictions of Jeremiah.

Below is the table which sets the stories and prophecies of Daniel in their historical (Biblical and secular) context as suggested by Laiu (1999:44-47).

BC	Events in Judea	Events in Babylon	Relevant events in other places
627-609	<i>In the time of king Josiah. Prophet Habakkuk about Judah and Babylon. Prophet Zephania about Judah, Philistia, Moab, Ammon, Ethiopia, Assyria et. al. The first prophecies of Jeremiah</i>		King Nabopolassar of Byblon (625-605) shakes of Assyrian yoke and an alliance with Media defeats Assyria (612-605).
609	Jehoiakim is king. <i>Prophecies of Jeremiah against Jehoiakim (27-28)</i>		

605 Daniel 1:1 Jeremiah 25:1-12	Jerusalem besieged; Jeremiah's prophecies against Jehoiakim (22. 25. 36). Defeat of Jehoiakim. Yahweh's treasure objects carried to the temple of Marduk, first wave of prisoners/hostages from aristocracy. Beginning of the 70 years of captivity.	Jews prisoners selected for the imperial court to be educated. Among them, the teen-agers Daniel, Hannaniah, Mishael and Azariah. The righteous Daniel inspires friends to be faithful to the Jewish Torah.	Nebuchadnezzar, son of Nabopolassar, defeats at Carchemish the Assyro-Egyptian coalition.
c. 602 Daniel 1:5, 2:1		The young Jews' graduation. Dream about the human like image and the stone. Daniel becomes head of the Babylonian sages; and his friends governors in the district of Babylon	
601 II Ki.ngs 24:1-7	Jehoiakim became vassal to Nebuchadnezzar.		
598-597 II Chronicles 36:5-10, Jeremiah 27:18-22; 52:28; 34:18-19 Ezekiel 1	Because of Jehoiakim's rebellion, Nebuchadnezzar comes again; Jehoiakim captured; new wave of prisoners; part of the Temple's treasure brought to the imperial palace. New Jewish king Jehoiakin is dethroned after three months and taken to Babylon with all his family. Nebuchadnezzar puts Zedekiah in his place - vassal. Loyalty oath of Jewish leadership. <i>Prophecy of Jeremiah about Jews (29-31).</i>	Among prisoners Jews, Ezekiel the priest is taken near the channel Naru Kabari, by Nippur.	
593 Jeremiah 51:59 Daniel 3 Ezekiel 1-7		Zedekiah goes to Babylon, called to loyalty oath. The golden image test. The three young official Jews saved from the fiery furnace. <i>Ezekiel prophesies against Jerusalem (1-7).</i>	
592-587 Ezekiel 8-24	Jeremiah's prophecies about Jerusalem and Babylon (27:12-22; 28).	<i>New prophecies of Ezekiel against Jerusalem (8-24).</i> Daniel mentioned among the most righteous men of their time.	
588-587 II Chronicles 36:11-21 Jeremiah 52:1-4:29; 37:11-21, 39:1	Zedekiah rebels. The Babylonians come to besiege Jerusalem. New wave of prisoners. Jeremiah imprisoned. <i>Prophecies for Zedekiah et. al. (32-35.37)</i>	<i>Prophecies of Ezekiel 25-28 and 30:20-26 against Ammon, Tyre, Sidon and Egypt.</i> Mention of Daniel as the most famous sage (28:3).	Babylonian expeditions toward Egypt. The long siege of Tyre begins.

586 II Ki ngs 24:20, 25:1-21, Jeremiah 39:2- 14, 52:5-27, II Ki ngs 25:25- 26 Jeremiah 40-43 Ezekiel 25-28	Siege resumed, Jerusalem conquered, Zedekiah prisoner. Zedekiah blinded and killed, temple and city utterly destroyed. Judea becomes a Babylonian province. <i>Lamentations.</i> Gedaliah appointed governor of the Babylonian domination. Gedaliah killed by Jews in short time. The Jews flee to Egypt, taking Jeremiah with them.		
585	<i>Jeremiah's prophecies in Egypt against Pharaoh Hophra (Apries) and Jews (44)</i>	<i>New prophecy of Ezekiel against Egypt (32).</i>	
582	New convoy of prisoners from Jerusalem		
574	Judea is largely depopulated; part of the Jews deported to Babylon, part of them fled in Egypt, and disorganised remnant,		Tyre subjected after 13 years of the Babylonian siege.
571		Nebuchanezzar's madness and recovery. Dan. 4.	
Between 574- 564?		<i>Ezekiel's great prophecies of restoration (40-48).</i>	
573/2		<i>Prophecy of Ezekiel (29:18-21, 30:1-19?) against Egypt.</i>	
562-561		End of Nebuchadnezzar's reign. His son, Awil – Marduk is king. Dominance of Marduk's clergy in politics.	
560 II Kings 25:27- 30, Jeremiah 52:31- 34		Jehoiakin liberated from prison and cared by Awil- Marduk.	
559		King Nergal-shar-utsur.	
556/555		King Nabonidus. Politico- religious conflicts with the priests of Marduk.	
c. 553		King (coregent) Belshazzar. Vision of Daniel 7 about the world powers and divine judgment.	Royal residence of Nebunahid in Tema.
c. 551		The vision in Daniel 8: attacks against Sanctuary until 2300 evenings- mornings end. Daniel perplexed and sick.	

c. 550	unimportant for Babylonians,		King Cyrus, Persian vassal and related to the Median dynasty takes ascension over Medes.
547	still in Judea.		Lydia, defeated by Cyrus, becomes Medo-Persian province. Cyrus is "king of the lands".
539 Daniel 5		Babylon falls under the Medo-Persians (entered through the Euphrate's bed, partially drained by the allies, while the city was feasting). Belshazzar killed.	Nabu-nahid defeated is taken to Carmania
539-538		"Darius the Mede" (Cyaxares II? Ugbaru?) is made "king of Babylon". Medo-Persian Empire organised. Daniel, supreme vizier. His study and prayer in favour of the divine promised restoration. The great Messianic revelation in Daniel 9.	
c. 537 II Chronicles 36:22-23	End of 70 years of captivity	Cyrus, "king of Babylon, king of the lands". Decree concerning Jewish repatriation and rebuilding the Temple. <i>Prophecies of Isaiah, Jeremiah, Ezekiel etc. reach a modest fulfilment (Is. 14:1-23, 44:26-48; 60; Jer. 50-51; Ez. 36-48).</i>	
c. 536 Ezra 1-2 Ezra 3:1-7	The first caravans of repatriated Jews arrive at Jerusalem, under the Jewish prince Sheshbazzar (Zerubabel). The altar is restored so that burned offering could be brought for the feast of the 7 th month.		
c. 535 Ezra 3:8-13 Ezra 4:1-5a.	Prince Zerubabel and High Priest Jesheua lead the Temple's rebuilding. Samaritans' proposal to join is rejected. They retaliate. Intrigues Persian counsellors to stop Jews' work.	Daniel on Tigris' banks. Prayer and fast. Vision of Chapters 10-12.	
530-529? Ezra 4:5b.	The work of rebuilding laid aside until 5:19	Death of Daniel in the land of exile, unknown date.	Death of Cyrus in obscure circumstances.

4. Socio-Political Context of the 2nd century B.C.

The Greek influence in the Middle East rose abruptly with the conquests of Alexander the Great of Macedon, who ruled from 336 until 323 B.C. Subduing the Medo-Persian Empire within a matter of a few years, he extended his domain to the south into Africa and to the east as far as the borders of what is now India (Karleen, 1987). Alexander had not consolidated his empire so that there would be a clear-cut transition of power and, as a result, his four most powerful generals grabbed as much as they could for themselves. The resulting four kingdoms were Thrace, Macedonia, Ptolemaia, and Seleucia. The “four wings” and the “four heads” of Daniel 7:6 may refer to this fourfold split of the Kingdom (Dillard & Longman, 1994:340). At first Palestine was part of the area ruled by the Ptolemy and his family. The Ptolemies ruled over Egypt throughout the remaining years of Greek domination in world affairs, but they lost control over Palestine in 198 B.C., when the Seleucids took over command of the area. At first the Jews were glad about the change. Life was made better for them. The worst time of trouble for the Jews in this period was in the reign of Antiochus IV (175-163), who took for himself the title Epiphanes, which means ‘the bodily appearance of God’ (Hinson, 1990:185-187).

A more detailed explanation of this period is found in I & II Maccabees. Antiochus tried to hellenize all the Jews, which presented an entirely new problem for them. The sacrifices in the Temple, circumcision and other cultic requirements were forbidden for the Jews (I Maccabees 1:45). All the copies of the books of the Law were to be burnt (I Maccabees 1:56,27). Perseverance in the Jewish cult and in such religious observances as the Sabbath and the feast was punished by death (I Maccabees 1:48,50). Pagan altars were set up all over the land (I Maccabees 1:54). Jews were forcibly made to eat pork (II Maccabees 6:18-19). The altar of the Greek god Zeus was set up in the Temple at Jerusalem (2 Maccabees 6:2). According to Hinson (1990:188) this is what is meant by ‘the abomination of desolation’ in I Maccabees 1:54, and in Daniel 9:27; 11:31; 12:11. Pacificism and militancy are paradoxically not mutually exclusive in the book of Daniel. The pacifism of the book accommodates itself to descriptions of great violence (LaCocque, 1988:49).

The Jews were forced to choose between disobeying the king and disobeying their own teachings and commandments (Ehrlich, 1962:97). Five possible answers were given as put forth by Hinson (1990:192-193):

1. Accept Greek culture wholeheartedly, and break free from Judaism. This stance was taken by many Jews who rejected Judaism (I Maccabees 1:43, 52).
2. Accept as much of Greek culture as possible, while still remaining loyal to the Lord. The Priests in Jerusalem believed that Jewish faith and Greek culture could be mixed so as to gain the best of both. Their chief interest was in exercising political power.
3. Allow Greek culture a place in national life, without believing it had anything important to add to Jewish faith. The Hasidim were willing to allow the spread of Greek culture, so long as it did not impede the exercise their Jewish faith.
4. Reject Greek culture, and do everything possible to destroy it, and replace it by Judaism. The Maccabees openly opposed Greek rule and the enforcement of Greek culture in the time of Antiochus Epiphanes.
5. Reject Greek culture, and avoid its influence by taking no part in national life, and by forming special communities to follow the Jewish faith. The Essenes were a group of devout Jews who became deeply troubled by the way in which men, involved in politics, could be corrupted. They separated themselves from all contact with people involved in politics.

This is the historical context which many critical scholars regard as the underlying context of the Book of Daniel and especially the apocalyptic portions of Daniel. However, the blind acceptance of this theory embraces serious consequences with regard to the integrity of the Scriptures. Kaiser (1994:199) rightly discusses this hermeneutical principle: Scripture interprets Scripture. The implication being that what is obscure in one part of the Bible is made clear in another part. Therefore, before one goes outside the Bible to look for evidence, one has to start from the Bible. This is also substantiated by the canonical principle which maintains that while the individual parts of the canon are individually valuable, only as the entire corpus is viewed as a whole can the whole mind

of God be finally declared on any topic that several of the books may address. As already pointed out in Chapter II, the Lord, Jesus Christ, attributed the authorship of the book to Daniel (Matthew 24:15).

5. Historical elements in Daniel 7

According to Hanson (1983:55), in Daniel 7 the historical realm is seen as one given over the hostile powers to the Most High, which the powers of the Most High vanquish and judge, so as to extract them from their control of his people, to whom will be given eternal kingdom. Further Hanson argues that connections with the politico-historical realities are lost: Neither the human community, nor any other human agent, takes part in the conflict which will be won “by no human hand” (Daniel 8:25); nor does the kingdom given to the saints betray any connections with the mundane; they are saved by being lifted out of this order into the cosmic sphere of the vision.

There are two important elements, which calls for attention with respect to Daniel 7: (1) The dating of the vision in Daniel 7:1; (2) the four kingdoms which are represented by the four beasts.

5.1 The dating in Daniel 7:1

The vision recorded by the Prophet Daniel in this chapter was revealed to him in the first year of Belshazzar’s reign, 553 B.C., when Belshazzar was made coregent with Nabonidus. This vision came before the events of the great feast mentioned in chapter 5. In 5:30 Belshazzar is mentioned as the “king of the Chaldeans”, however in this case he is mentioned as “king of Babylon” in v. 1 (cf., Helberg, 1994:76). According to Helberg (1994:9), Nabonidus (559-539) a later king of Babylon, in his term went to live in Tema North Arabia because he was not in favour with the priests of the god Marduk of Babel. He wanted to serve the male god Sin and further had a great love for art. His son Belshazzar reigned in his place in Babylon. Nabonidus, father of Belshazzar ‘entrusted the army and the kingship’ to him 556 B.C., while he campaigned in central Arabia, where he eventually remained for 10 years. Belshazzar ruled in Babylonia itself (Douglas, et al. 1962). In chapter 5:16, Daniel is promised to be made the third highest

ruler in the kingdom if he could read the writing and tell what it means. This possibly shares light to the fact that the place of “second ruler” was held by Belshazzar as associated with his father, Nabonidus, on the throne.

According to Hartman and Di Lella (1979:211), the dates in the individual chapters have no historical value, although they are given in correct sequence according to the chronology of the book: the second year of Nebuchadnezzar (2:1), the first year of Belshazzar (7:1), the third year of Belshazzar (8:1), the first year of Darius the Mede (9:1), and the third year of Cyrus the Persian (10:1). Collins (1984a:80) argues that despite the dating to the reign of Belshazzar, the historical setting of the vision is in the persecution of the Jews by Antiochus Epiphanes that began in 167 B.C. Even though most scholars argue towards the direction of Collins, however, the dating in Daniel 7:1-2 cannot be ignored. Collins (1993:323) points out that the social and historical setting of Daniel 7 is in sharp contrast to that of the preceding tales. No longer are the gentile kings seen as legitimate, if temporary agents, agents of the divine sovereignty. They are now viewed as beasts from the sea. It should be understood that when Daniel received this vision he had already spent about fifty-two years (52) in exile. Thus in the interim the prophet has seen not only the persecution of his people but also the fragile favours of reigning monarchs. Daniel had watched as power passed away from those who, when Babylon appeared great and stable, had gathered round Nebuchadnezzar, to those round Belshazzar in the final days of the empire’s swift and tragic fall (Wallace, 1979:119). According to Miller (1994:194), God’s reason for choosing Belshazzar’s first year to reveal this vision is not stated in the text. Possibly the Jews were concerned about their future under the rule of the wicked Belshazzar, and the vision was imparted to assure the Jewish people that they were secure. Israel would survive and play an important role in the end times. As Ross (1997:599) states one may discern from the oracles of comfort and salvation how the people viewed their plight. That the prophets would have convinced the exile that there was hope indicates that they were in keeping their faith. Because of the oracles of judgment many who tried to make sense out of it all were convinced that the Lord had abandoned them in anger for their sins (Isaiah 54:7-8), that he had sold them or divorced them (Isaiah 50:1-3). They thought that their way was

hidden from God (Isaiah 40:27), and this left them without hope. It was a time of mourning and sorrow (Isaiah 60:20), for they were deeply afflicted without comfort (Isaiah 54:11).

The argument that the Jews in exile soon adjusted to living fairly normal lives in this new land and that they retained their identity, had freedom of movement, could worship their God, and acquire their own houses and business could not be compared to what has been lost and the longing to return to their own land (Daniel 6:10). It is also interesting to note that it was Daniel's custom since the early days to pray in his room with his windows open towards Jerusalem.

Of course there are those who argue that Daniel 7 resembles a second century socio political context under the impact of the persecution of Antiochus IV Epiphanes. Albertz (2001:185-191) argues that the Aramaic apocalypse is a political manifesto, which tried to encourage pious Jews, who felt victimized under Hellenistic empires, to resist their political, economic, and cultural pressures. For Albertz this apocalypse does not call for military resistance; the destruction of human empires, or the establishment of God's kingdom, will be brought about by God himself without any human participation (Daniel 2:44-45; 7:11-12). But it calls for a clear public religious resistance against the totalitarian claim of the state, including political consequences such as martyrdom. It announces destruction of the Hellenistic empire in the near future and draws up an ideal form of political government instead, in which the pious audience of the apocalypse will participate.

Ross (1997:595) rightly says "there is nothing in the history of Israel as devastating as the Exile. It destroyed the holy city, the temple, and the historic ritual worship; it removed the kingship and priesthood from their place in society; it drove a bulk of the people from the land; and it brought the people of God to a major crisis in their faith. Were it not for the oracles of the prophets, their faith might not have endured the captivity". Calvin (1559:379) assert that before the Medes and Persians transferred the Babylonian Empire to themselves, the Prophet was instructed in the rise and fall of empires, that the Jews

might recognize the partial fulfillment of what God had so often promised themselves and their fathers. For if their enemies had possessed Babylon without any new prediction, the Jews perhaps would not have been so attentive to those prophecies which had been long ago uttered in their favour. Hence God wished to refresh their memories, and then, when they saw the fall of that empire which all thought to be impregnable, they would perceive the government of God's secret counsels, and the partial, if not the complete fulfillment of what he had testified by their prophets.

Though Collins (1984a:82) is of the position that Daniel 7 presents a second century historical situation credit should be given to his realization that the ultimate intention of the book of Daniel must be seen to transcend its historical situation. The vision is deliberately in symbolic language, which never mentions explicitly the historical referents. Consequently, it could be easily reapplied to new historical situations. This truth can at the same time apply to the second century theory with regard to the composition of the book.

5.2 Four Kingdoms

The four-empire theory, which appears in Daniel 2, appears again in chapter 7. The four empires here symbolized as beasts are the same four symbolized by metals. In v. 3 the beasts are said to have come up from the sea. The sea mentioned in v. 3 is mentioned in v. 2 as the Great Sea, which was being stirred up by four winds of heaven. Therefore, this symbolic language needs to be understood in order to comprehend their representation.

The four winds of heaven: the number "four" denotes the four directions of the earth and signifies that the havoc created by the storm winds is universal. The winds stand for various forces, which play upon the nations, serving to bring strife and trouble (Miller, 1994:195,196). These four are referred to in Zechariah 2:6; 6:5 (cf. Ezekiel 37:9), while in Enoch 18:2 the four winds bear the firmament and in II Esdras 13:5 the multitude is gathered from the four winds of heaven, i.e., from the four quarters, as v. 2 and in 8:8; 11:4 (Jeffery & Kennedy, 1956:452).

The Sea: the sea regularly stands for the peoples or nations of the earth in the symbolism of Scripture (Isaiah 57:20; 17:12-13; Revelation 13:1, 11; 17:1, 15). In v. 17 the sea is interpreted as the earth. According to Jeffery and Kennedy (1956:452), in ancient thought the sea was a seat of evil and the home of fearsome monsters (Genesis 1:21; Amos 9:3; Psalm 104:25-26) and thus an appropriate place from which the beasts should emerge (cf. Isaiah 27:1; Enoch 60:7; II Baruch 29:4; II Esdras 6:49, 50; 11:1; 12:11). The great sea would have reminded Daniel of the Mediterranean. Nebuchadnezzar led his armies along the eastern shores of that midland sea; the Persian kings endeavoured to command it by their fleets; from across its waters came Alexander, and later from an even more distant coast, the Romans (Ford, 1978:142).

Thus, the people of the earth are portrayed as a great sea of humanity in constant state of unrest, chaos, and turmoil (Miller, 1994:195). From this great sea of humanity and in this state of uneasiness rise the four beasts.

The Four Beasts: as already stated the beasts represent the four different kingdoms (empires). In v. 17 the four beasts are interpreted as four kings. Thus, each king represents his kingdom. According to Lang (1941:85), the common explanation of these four beasts from the sea is that each corresponds to one part of the image of chapter 2. The main difference being that the image shows world empire as seen by a worldly minded empire builder, even a grand, imposing, strong creation, whereas the wild beasts reveal inner, essential character of human rule as shown by God to His favoured prophet.

There are three principal views with regard to the four kingdoms as (Rowley, 1935:6):

- i. Babylonian, Median, Persian, and Greek;
- ii. Babylonian, Medo-Persian, Greek kingdom of Alexander, and Alexander's successors;
- iii. Babylonian, Medo-Persian, Greek, and Rome.

Lang (1935:88-89) holds the view that the interpretation informed Daniel that the four beasts were still in the future: "they shall arise." He further argues that the four beasts all came up during one tempest, each struggling for supremacy, only to be vanquished by the

next. Thus, no such terrific and uninterrupted tornado has ever swept the Mediterranean region. The conflicts between Rome and Catharge or Caesar and Anthony were mere passing whiffs, with long intervals between, as compared with the tempest described by Daniel. Nor have four such powers in rapid succession ever struggled for supremacy. From his historical observation, Lang concludes that history shows that nothing that at all answers to features of the beasts as described in chapter 7.

Miller (1994:196) points out that the four empires in chapter 7 are generally interpreted in the same manner as those described in chapter 2. Adherents of the traditional view of Daniel almost unanimously agree that the kingdoms are Babylon, Medo-Persia, Greece and Rome; whereas those who accept the Maccabean thesis usually consider the four empires to be Babylon, Media, Persia, and Greece. The theory of these critical scholars regarding the four beast is that the beast like a lion (Daniel 7:4) represents the Babylonian empire, one like a bear (Daniel 7:5) represents Media well known for its cruelty (Isaiah 13:17-18; 21:2-20; Hosea 13:8), one like a leopard (Daniel 7:6) represents Persia, whose four wings and four heads might represent the four Persian kings known to Scripture: Cyrus, Artaxerxes, Xerxes, and Darius III Codomannus (who was defeated by Alexander the Great), and one different from all other beasts (Daniel 7:7) represents Greece. The fourth beast that is dreadful, terrifying and exceedingly strong (v. 7 recalls the mixed nature of Mesopotamian bestiary figures) symbolizes Macedonia. On this fourth beast attention is focused on the 'little horn' which emerges amongst the other ten horns. This little horn is said to have 'eyes like the eyes of a man and a mouth speaking great things' (Daniel 7:8). The little horn is taken to represent Antiochus IV Epiphanes. The ten horns are equated with the Greek kingdom of the Seleucids, which had more than ten successive kings. If this theory or interpretation is to be taken as true or as a valid one, Epiphanes would be the last pagan kingdom ruler and then Israel will receive the kingdom and possess it forever. Historically, the people of Israel never had such kind of liberation and, on the contrary, more pain and suffering awaited them under the Roman rule. Furthermore, Antiochus IV Epiphanes was not the last ruler in the Greek kingdom; he was succeeded by Antiochus V who reigned from 163-162 (Kaiser, 1998:461, Herrmann, 1981:361,362; Lacocque, 1998:1099-1100).

No matter what thesis one adopts in this case, there always lies a difficulty in trying to interpret prophecy in terms of history where the Bible is silent, especially with regard to the fulfilment of such events. For example, the recent events in Iraq can easily be interpreted with one of these four kingdoms. Furthermore, ancient Babylon is situated in Iraq. It is generally accepted that the four empires in chapter 7 are interpreted in the same manner as those in chapter 2 and thus opening up the possibility for a new interpretation. The television coverage of the fall of Saddam Hussein was symbolised by the destruction of his statues. The significant statue is the one that was pulled down by the American tank and was broken on its legs. The dream of king Nebuchadnezzar symbolised something of the same kind. Daniel 2:33-34 says, “its legs of iron, its feet partly iron and partly clay. You watched while a stone was cut out without human hands, which struck the image on its feet of iron and clay, and broke them in pieces.” Of course, there are significant differences with the manner the statues are destroyed. The similarity lies in the fact that the one in the dream was broken into pieces just as what happened to the one of Saddam Hussein, which the people broke into pieces. Can these recent events necessarily be equated with what is recorded in Daniel? Can the Americans be regarded as that stone which struck the image and became a great mountain and filled the whole earth (Daniel 2:35)? Is the world heading towards a monopoly where the American rule will subdue the whole earth?

The close relation between Daniel 7 and Revelation 13:1-11 poses a great challenge in trying to interpret the symbolic language in the apocalypse in terms of plain history. This can also be supported by the fact that in the apocalyptic books the prophets sees beyond the ordinary and the natural and most often points to the eschatological. Thus, it is of great importance to recall the definition of apocalyptic eschatology by Hanson (1975:11). However, the point of criticism in Hanson’s definition is that it is formulated as a post-exilic phenomenon:

Apocalyptic eschatology is a “religious perspective which focuses on the disclosure to the elect of the cosmic visions of Yahweh’s sovereignty – especially as it relates to his acting to deliver his faithful – which disclosure the visionaries

have largely ceased to translate into the terms of plain history, real politics, and human instrumentality due to a pessimistic view of reality growing out of the bleak post-exilic conditions within which those associated with the visionaries found themselves”.

A matter of great importance in this definition is the fact that the discloser is not historically limited, though delivered at a certain historical period. Thus, Daniel 7 can be historically interpreted and again at the same time it still discloses Yahweh’s plan for the elect. “These four great beasts are four kings who shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, forever and ever (Daniel 7:17-18).”

6. Conclusion

In this study the traditional views on the Book of Daniel have been reaffirmed, however, also giving room to the fact that the views of critical scholars are also of relevance in the study of Daniel. It may be concluded that:

- i. The Book of Daniel is the product of the sixth century and that historical circumstances of this period are of great importance in the study of Daniel, thus the dating in the individual chapters are not quantitative in any sense;
- ii. The Book of Daniel transcends its historical situation. For this reason it also found a situation of relevance in the second century in the history of the Jewish, which also call for a survey;
- iii. Closely related to the previous is the fact that the apocalyptic visions of Daniel are also eschatological in their nature.

Therefore, Daniel 7 should be understood within its historical context and not ignoring its historical relevance in the history of the Jewish people. Daniel 7 also points to the eschatological events when the hostile powers to the Most High would be utterly destroyed and the people of God shall receive the kingdom, dominion and glory.

CHAPTER 4

A STUDY ON THE CONCEPTS: ANCIENT OF DAYS, *ONE LIKE THE SON OF MAN*, DOMINION, GLORY AND KINGDOM

1. Introduction

The Old Testament contains a unified message, and in this message, the earlier traditions gave shape to the later. Casey (1979:7) asserts that the complete collection of Daniel puts forward a simple and unified message. While some, at least, of the stories depend upon old traditions, all have very simple, straightforward, and vital relevance for a single author who used them when he and his fellows suffered persecution and war. God is supreme and faithful: he will punish our enemies and deliver us. According to Gesem (1992:397) tradition does not attempt simply to compile but also to mould a whole. This formation is a necessary consequence of the fact that tradition grows along a continuum of meaning. New truth exists in revelatory identity with old truth: the same Israel experiences the same God, even when this experience becomes more advanced. Just as revelation is tied to Israel's history and is fulfilled in it, so also, Israel's formation of tradition is connected with its history, and the path is retraceable only through traditional-historical means. Knight (1977:179) asserts that insofar as it is believed that God did in revelation approach the Israelites, this occurred to a great extent "through" tradition. The multiple sense of this term is intentional:

- First, tradition delivers structure of understanding that is prerequisite to apprehending revelation as revelation.
- Second, revelation could come by reason of the process in which the Israelites engaged the dilemmas of and fashioned their faith in covenant with Yahweh – a process that was fundamental also to the stage of tradition.
- Third, once revelation had "occurred" it could be channelled to later generations only through the *tradtum*, which would then function as a witness to the prior revelatory occasion and could confront later persons with its implications as well.

Focus will be given to the text under scrutiny in order to step toward the original text with some degree of certainty. The worldview of the Old Testament regarding the

supernatural intervention will be examined as it can share light in the understanding of Daniel 7. A study in the concepts Ancient of Days, One like the Son of Man, dominion, glory, and kingdom, within the Old Testament tradition will be made. The eschatological elements prompted by Daniel 7:13-14 will also be outlined.

2. The text and text critical notes

No book in the literature of the world has been so often copied, printed, translated, read, and studied as the Bible. It stands uniquely as the object of so much effort devoted to preserving faithfully, to understanding it, and to making it understandable to others (Wurthwein, 1995:121). Therefore it is also necessary that Daniel 7:13-14 be read in its original language and try to make it understandable. Two versions of the Septuagint will be considered: Theodotion Version and Old Greek Version. These two versions offer different renderings of the Aramaic text, as it will be noted below.

<i>Aramaic</i>	<i>Septuagint Theodotion Version</i>	<i>Septuagint Old Greek Version</i>
<p>קִנְיָהּ הָיִיתָ בְּחֻזֵּי לֵילֵיאָ וְאָרוּ עִמָּךְ עֲנֵנֵי שָׁמַיָא כְּבָר אֲנִי אֲחָהּ הָיִיתָ וְעַד-עֲתִיק יוֹמֵיאָ מָטָה וְקַדְמוֹתֵי הַקְּרִבוּתֵי:</p>	<p>¹³ ἑθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ <i>μετὰ</i> τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ <i>ἕως τοῦ παλαιοῦ</i> <i>τῶν ἡμερῶν ἔφθασεν</i> καὶ ἐνώπιον αὐτοῦ προσηνέχθη.</p>	<p>¹³ ἑθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ <i>ἐπὶ</i> τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ <i>ὡς παλαιὸς ἡμερῶν</i> <i>παρῆν</i>, καὶ οἱ παρεστηκότες παρῆσαν αὐτῷ.</p>
<p>וְלֵה יְהִיב שְׁלֹטָן וְיִקְרָ וּמְלָכוֹ וְכָל עַמְמֵיאָ אֲמֵיאָ וְלִשְׁנָיאָ לֵה יִפְלָחוּן שְׁלֹטְנָהּ שְׁלֹטָן עָלֵם דִּי-לֵא יַעֲרָה וּמְלָכוּתָהּ דֵּה לֵא תַתְּחַבֵּל:</p>	<p>καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλώσσαι αὐτῷ δουλεύσουσιν, ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἣτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται. —</p>	<p>καὶ ἐδόθη αὐτῷ ἐξουσία, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα, καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος, ἣτις οὐ μὴ ἀρθῆ, καὶ ἡ βασιλεία αὐτοῦ, ἣτις οὐ μὴ φθαρή. —</p>

The two translations of the Aramaic differ to certain extent from each other especially with the choice of words and tenses and thereby two completely different translations came forth. The following can be noted:

- In verse 13, Preposition **ⲙⲉ**: the two translations have different renderings, the Septuagint Theodotion Version uses **μετα** which can be translated *with*. However, the Septuagint Old Greek Version uses the preposition **ἐπι** which can be translated into English as *on* or *upon*. The translation of ‘upon/on the clouds’ is preferred by those who argue that the human-like figure descended from heaven; the translation of ‘with the clouds’, is preferred by those who claim that he ascended to the One Ancient of Days from earth (Redditt, 1999:128).
- In verse 13, there is a significant difference in the reading of the two translations: the Theodotion version reads **ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν** which can be translated *he came to the Ancient of Days*. The Old Greek version on the other hand reads **ὡς παλαιὸς ἡμερῶν παρῆν** which can be translated *he came as an Ancient of Days*. The implication is that the Old Greek wishes to identify the One like the Son of Man with the Ancient of Days. He is God. Therefore they present him as riding ‘on the clouds’, the clouds being known as a vehicle of the gods (Lust, 1978: 64). Montgomery (1927:304) concluded that the Old Greek version of Daniel 7:13 came from the scribal error which is pre-Christian. Lust (1978:68) argues that Old Greek version of Daniel 7:13 is not to be considered as being erroneous. Lust further points out that it may well be the only witness of an original Hebrew text and thus presents a theology differing from the one found in the Masoretic Text and in the Theodotionic version but corresponding to the one in Ezekiel’s visions which may be considered as its source. It can be said however that this major difference was either from a scribal error (reading **ὡς** for **ἕως**) or theological translation (cf. Collins, 1993:311; Stuckenbruck, 1995).

- In verse 14, in the Aramaic text on the phrase ‘וְכָל עַמְמָא ... לֵיהּ פְּלָחוּן’ special emphasis is laid on the object pronoun by its position before the verb: “*it is he whom all the nation... must serve*” (Hartman & Di Lella, 1979:206).

Lacocque (1979:137) made the following observations from textual comparisons, however it should be noted that Lacocque worked more broadly than the two translations of the Aramaic above:

- i. עִם-עֲנִי: The underlying question is as to whether the movement is from heaven to earth or from earth to heaven. Lacocque makes the following observations: in the peshers from Qumran, movement is from heaven to earth. For the contrary, see 4 Esdras 13. Here the LXX has ἐπι ἐπι (vehicle of the ‘son of man’); Mark 13:26 has (on the basis theophanies in Exod. 16:10; 19:9; Lev. 16:2; Num. 11:25). 2 Sam. 22:10: descent of God on a thick cloud. Thus taking the texts about theophanies as its authority, Sanhedrin 98a also understands the movement as going from heaven towards the earth. Therefore, from this point of view, the coming of the Messiah depends on the merits of Israel: he comes on clouds according to Daniel 7 or an ass according to Zechariah 9:7 (other Rabbinic literature in support of this idea are: Tanhuma (midrash) B 70b; Rabba 23:24). On the contrary, for the movement from earth toward heavens: Midrash on Psalm 2:9 and 21:5. It is further argued that the imagery is the one of the coronation of the Canaanite god Baal, however, with Daniel 7 democratising the figure into the representative of ‘versus Israel’, i.e., a human community will be vindicated. Moreover it is argued that the translation to heaven of Enoch, and the rising to heaven from the sea of the Man in 4 Esdras 13, must be invoked as witness to the early understanding of the earth-to-heaven fare of the Danielic ‘son of man’. In any case, it needs to be said that Lacocque prefers this later meaning of earth-to-heaven above that of heaven-to-earth. The clear implication from the text is that One like the Son of Man is presented to or is brought before the Ancient of Days and nothing else can be concluded as yet within this regard.

- ii. **ܘܕܝܒ** : Lacocque observes that this defectively passive participle is found in Biblical Aramaic in Daniel 7:14 and frequently in Palestinian Syriac, Matt. 19:11; Luke 7:25; John 6:66; 7:36; 19:11.

Text critical notes and commentary:

Text critical notes from Biblia Hebraica Stuttgartensia:

Text critical note: 13 a —→ On the one hand, *The Greek text of Origen's recension* has the preposition ἐπὶ which is also found in the parallel passage in Matthew 24:30 & 26:64. In all these three instances, the preposition ἐπι seems to have the meaning of “on” the clouds thus implied as a vehicle on which *One* like the Son of Man is riding. The preposition ἐπι with a genitive has as one of its meaning the idea of *rest at a place*: on, upon, at, by, near, which is the more probable meaning in this instance (Liddel & Scott, 1891:247). On the other hand, the Greek text of Theodotion has the preposition μετὰ which also found in the parallel passages in Mark 14:62 & Revelation 1:7. In all these instances, the preposition seems to have the meaning “with”. The preposition μετὰ when followed by the genitive can have these meanings: I *in the midst of, among, between*; II *in common with, with the help or favour of*, III *with, by means of* (Liddel & Scott, 1891:436). The most probable meaning is *with*. The two suggestions do not intend to change the text but merits attention as to how the preposition must be translated. The Aramaic preposition can be translated with either of ‘on’ or ‘with’ and that would not have any implication for the meaning of the text.

Text critical note: 14 a —→ suggests that **ܡܠܟܘ** be added before the relative pronoun **ܘܕܝܒ**. There is no evidence for this proposition and it does not really alter the meaning of the text as the relative clause refers back to **ܡܠܟܘܬܗ**.

3. Old Testament worldview: the supernatural intervention

Walton (2001:68-89) in his study on *The Anzu myth and Daniel 7* points out that Daniel 7 exhibits a number of the major motifs that are found in the chaos combat myth paradigm,

though there are many elements in the vision that have no point of contact with the known exemplars of the paradigm. Below is the chart in which Walton (2001:85) makes a comparison of the story line of Daniel 7 with the chaos combat myth paradigm primarily as it occurs in *Baal and Yamm*, *Enuma Elish (Ee)*, and *Anzu*.

ELEMENT/MOTIF	BAAL & YAMM	ENUMA ELISH	ANZU	DANIEL 7
<i>Monster</i>	None (Yamm is personified sea)	Tiamat with Qingu	Anzu	4 th beast and the little horn
<i>From sea</i>	Personified sea	Waters churned, primordial sea	Derived from sea	Emerges from the sea
<i>Revolt</i>	Challenge and demand	Seeks to overthrow gods	Seeks to control gods	Wages war against holy ones
<i>Tablet</i>	None	Entrusted to Qingu by Tiamat	Stolen by Anzu	Little horn attempts to wield power of the sort often connected to a Tablet
<i>Boastful words</i>	Makes demands	Naming Qingu king	Against the gods	Speaks boastfully against Most High
<i>Eleven</i>	None	11 monsters	Former opponents	11 horns
<i>Ancient gods</i>	El (without description)	Anshar/Ea	Enlil/Ea/Belet-ili	Ancient of Days
<i>Champion</i>	Baal	Marduk	Nimurta	One like a son of man/Most High
<i>Victory</i>	Two divine weapons cast out Yamm	Divine weapons and spell kill Tiamat	Trick used to draw arrow to Anzu	Little horn judicially stripped of power
<i>Honor</i>	Promised everlasting kingdom	Chief of the gods	Chief of the gods	Everlasting kingdom

According to Rhodes (1961:416) much of the symbolism of Daniel's vision is rooted in the mythology of the ancient Near East and therefore with the implication that the author made use of thought forms current in his total heritage and adapted them in such a way as to make them instruments of his message. The fact that Daniel codified his language in the art of the day by using symbolic language cannot be denied. However, this does not

imply that Daniel borrowed whole from a single tradition or that he merely draws liberally from several traditions. It can be concluded that Daniel 7 ought to be recognized as an informed and articulate literary mosaic whose author has assimilated and mastered a wide spectrum of literary traditions in order to transform them to his own theological traditions will and purpose (Walton, 2001:88). Knaving (1981:85) in his study on *An Akkadian Vision as Background for Daniel 7?* asserts that it is possible to find parallels to each singular feature of the vision, for example the mythical connotations connected with the sea, different sorts of beast symbolism, throne vision, judgment scenes with some similar content, different sorts of man/human being symbolism. But no text has been discovered which combines all or most of the features of the vision. As a result a series of attempts to split up the background of Daniel 7 in different traditions were made.

The Old Testament itself also shed some light on the understanding of Daniel 7. The throne vision (Daniel 7:10-12), figures the Supernatural intervention into human history. The events described in this vision happen in the celestial arena, with the supernatural intervention of the Ancient of Days. Such expectancy is not unusual in the Old Testament. Many instances are recorded in the Old Testament where God intervenes either Himself or through his angels for the sake of his people.

In Genesis 1-17, God, having created the universe and everything in it, is pictured as a God who is concerned with his creation and with human affairs. God would come and converse directly with human beings Genesis 2:17; 3:8-12; 4:6-15; 7:1-4; 12:1-3; 17. It is only from Genesis 18 and the books that follow that God also employs the mode of angels in communicating with people and intervening in their affairs (example, II Kings 6:16-17).

Brueggemann (1997:568-569) points out that the public presentation of God's immediacy is characteristically expressed in theophany, a genre of testimony that describes God's massive intrusion into life in a way that exhibits God's awesome, ferocious power (Judges 5:4-5; Deuteronomy 33:2; Habakkuk 3:3; Psalm 68:8-16.; Micah 1:3-7.; Amos 1:2; Psalm 46:7; and Isaiah 19:1). Brueggemann further states that in the mode of

theophany, God relates as He chooses, without condition, reservation, qualification, or explanation. Israel, on the receiving end of holy intrusion, is left to characterize in human speech, as best it can, what is unutterable in the sublimity of God. To the people victimized by the powers of evil, apocalyptic visionaries announced that God is about to shake the evil empire to its foundations and liberate its victims. That is the only way that a new age of peace and justice can come: God must destroy the whole evil system (Anderson, 1999:306).

In the Old Testament there are two events recorded where human beings were taken into the heaven in their human form without tasting death, Enoch and Elijah (Genesis 5:24; II Kings 2:9-12). In Daniel 7:13, *One* like the Son of Man is pictured as intervening in the heavenly realm. On behalf of the human race in his representation of the saints, *One* like the Son of Man was presented before God. This prophecy of Daniel reveals a unique event in the history of the Old Testament in picturing a human figure in heaven before God and the heavenly hosts. For the first time ever in the Old Testament has ever the heavenly realm been so unambiguously unlocked and becomes the centre of events.

4. The Ancient of Days

Verse 13, with its reference to the Ancient of Days (עתיק יומין), connects the Vision of *One* like the Son of Man (vv. 13-14) with the Throne Vision (vv. 9-10) and the Vision of Judgment (vv. 11-12). The first logical question, which looms into the mind, is as to why the author chose to use the name Ancient of Days. The other two important things with regard to the Ancient of Days is His throne and His judgment.

4.1 Anthropomorphism

In Daniel 7:9-10, the Ancient of Days is depicted as a venerable old man and sitting on His judgment throne. This occurs following the appearance of the four-headed beast. "I watched till thrones were put in place, and the Ancient of Days was seated, His garment was white as snow, and the hair of His head like pure wool. His throne was a fiery flame,

and its wheels as burning fire. A fiery stream issued and came forth from before Him, ten thousand times ten thousand stood before Him, the judgment was set and the books were opened."

When dealing with Scripture God is described in diverse ways taken from human experience and from the natural world and this is referred to as *Anthropomorphism*. The anthropomorphic language about God can be understood rightly by continual reading of Scripture throughout our lives in order to understand this language in the context of entire Scripture. This language should remind us that God made the universe so that it would show forth the excellence of His character, that is, that it would show forth His glory. God is worthy to receive glory because He created all things (Revelation 4:11); therefore, all things should honour Him (Grudem, 1994:159). Calvin (1559:151) speaks of God's accommodation, God's adjustment for the sake of our understanding. Thus, the functions performed through bodily organs by man are analogous to some of the functions of God. Therefore God employs terms denoting bodily parts in man as figures, as analogies, as "anthropomorphism" ("in the form of man"), in order to convey meaning which He could not otherwise convey half as well. In doing this, He stoops to our weakness, and "Lisps with us" as with little children.

Lacocque (1979:142) points out that there are corresponding titles which can be found in I Enoch 46:1-2; 47:3 and 98:2: 'Head of Days'. Lacocque further argues that the parallels within canonical Scripture are more ideological than linguistic (Isaiah 44:6; Psalm 55:19). The origin of this notion as Lacocque argues should be sought in the literature from Ugarit where the high god El is *mlk ab šnm* (king, father of years). Thus, not only is the idea the same in both instances as regards the eternity of the divinity but at Ugarit as here, this perdurance of God is linked to his enthronement as King and Judge. According to Montgomery (1927:297) God is represented as an old personage, and similarly the picturing of Zeus in Hellenic art. As already noted, many other traditions can be pointed out which can have something of the same description, however, this does not imply that Daniel borrowed from those traditions. The question would be: which tradition did the author borrow from? The answer would remain a mystery to solve. However, it should be said that God in His accommodation of man, used the language and the art of the day.

The description of the Ancient of Days continues through to verse 10a:

- His clothing was as white as snow;
- His hair was like pure wool; the dazzling whiteness of both robes and hair would be suggestive of purity (Psalm 51:7).
- Innumerable angels surrounded the Ancient of Days. Ten thousand times ten thousand angels stood around him. That so many beings attended the Ancient of Days is an indication of His supreme worth and power (Redditt, 1999:125).

There appears to have been a better reason as to why God inspired the author to use the name Ancient of Days, taking into consideration the important fact that this apocalyptic vision of Daniel cannot be historically limited. The events described also points to the eschatological. From the eschatological perspective the name Ancient of Days can be interpreted to mean *“He who has been there ever since the beginning of history”*. Kingdoms came and passed; yet He remains. There can be no doubt that the Ancient of Days is God. Revelation 1:4 acknowledges the same kind of motif when it speaks of *Him who is and who was and who is to come* and it is further pointed out, *and from the seven Spirits who are before His throne*. It is also interesting to note both of these figures are depicted as being on the throne. Hartman and Di Lella (1977:218-219) also point out that the term Ancient of Days as used of God, though not found in biblical literature, is partly based on the Biblical concept of God’s eternal existence (cf. Psalm 9:8; 29:10; 90:2).

4.2 Throne of Judgment: Judgment against and Judgment in favour of

In verses 9-12 of the vision Daniel saw thrones (ܐܘܢܐܝܢܐ Aramaic noun masculine plural) set up. The Ancient of Days occupied one throne. As already indicated, the Ancient of Days is the sovereign God (cf. Isaiah 43:13; 57:15a) who exercises control over men and nations. A throne (כִּסֵּא Hebrew noun masculine singular) predominantly denotes superiority and honour (cf. I Samuel 2:8; Esther 3:1; Isaiah 22:23; Jeremiah 17:12), mostly in conjunction with a royal or divine throne (Cornelius, 1997:672). The

throne, which was the judgment seat, was also a chariot in this case, which moved on wheels. Such a chariot appears in Ezekiel 1:15; 10:2; Enoch 134:18. It was a fiery throne in accordance to biblical symbolism, which often mentions the surrounding fire when God appears (Psalm 50:3; 97:3; Deuteronomy 4:24; cf. Genesis 15:17; Exodus 3:2; Numbers 16:35; Enoch 14:22). In Pagan religions such sun-gods as Apollo, Helios, Mithra, et al., all had their blazing chariots (Kennedy, 1956:458).

It should be noted that *thrones were set up* and only one throne was occupied. According to Collins (1993: 301), the more common view supposes that there were multiple thrones, on which “the court was seated” (verse 10). The background of this notion lies in ancient traditions about the council of El, where the gods sit on their “princely thrones”. Young (1949:150) points out that various suggestions have been offered as to who resides on the other throne(s): the Son of Man (Enoch 37-38); David; the elders of Israel; glorified men; angels who are to be distinguished from the multitude in verse 10 (Psalm 89:8); the Persons of the Trinity. However, Collins (1993:301) further points out that “*One* like the Son of Man” who appears in verse 13 is given a kingdom, so it is reasonable to assume that he is enthroned, even though his enthronement is not actually described. From an early time, verse 9 was taken to refer to two thrones, one for the Ancient of Days and one to be occupied by the “*One* like the Son of Man”. In the *Similitudes of Enoch* (45?:3; 62:3, 5) the Son of Man figure sits on his throne of glory, as is the case in Matthew 19:28; 25:31.

According to Vriezen (1970:349) faith in God’s rule is expressed in the statement that He is King. This kingship of God was already taught by Israel at the very early period (Judges 8:22-23) and bears first and foremost upon His communion with the people; it comprises the idea of His rule of power and a blessing for His people. But God is also denoted as king in general, to indicate His power over the present and the future for Israel and the whole world. From the original idea of God’s kingship over Israel the conception of the absoluteness of Yahweh’s rule sprung. He is honoured as the king par excellence especially in the so-called psalms of ascension to the throne (Psalm 47; 105-109); God is glorified in the cult as the Lord of the world to such an extent that in later times these Psalms could also be understood in an eschatological sense.

The Throne of the Lord receives frequent mention in the Old Testament (Cornelius, 1997:673-674):

- For Isaiah (66:1) heaven is the Lord's throne (also Psalm 11:4; 103:19) and the earth his footstool; for Jeremiah Jerusalem is the throne of the Lord (Jeremiah 3:17; cf. 14:21), and for Ezekiel the new temple (Ezekiel 43:7). Isaiah saw the Lord (יְשֻׁב עַל-כִּסֵּא) in the temple (Isaiah 6:1); Micaiah ben Imlah saw the Lord surrounded by the host of heaven (I Kings 22:19; cf. contrast with the kings sitting on the earthly thrones, v. 10; II Chronicles 18:9,18), and Ezekiel saw Him sitting on a sapphire throne (Ezekiel 1:26; 10:1). All these images emphasize God's awesome heavenly transcendence and earthly omnipresence.
- Psalm 97:2 and 89:14, 15 describes righteousness and justice (צֶדֶק and מִשְׁפָּט) as the foundations of God's throne on which He judges (Psalm 9:4, 5, 7, 8). God's throne is from eternity and endures forever (Psalm 45:6, 7; 93; 2; Jeremiah 17:12; Lamentations 5:19). He rules over nations on his holy throne (Psalm 47:8, 9) and cannot tolerate a corrupt throne (Psalm 94:20). Nebuchadnezzar was deposed from his royal throne and stripped of his glory because of his arrogance and pride (Daniel 5:20).
- The Lord establishes thrones (e.g., II Samuel 3:10; I Kings 9:5), can overturn royal thrones (Haggai 2:22) and set his throne in foreign countries (Jeremiah 49:38). One from David's descendants will sit in faithfulness on a throne established by righteousness to judge (Isaiah 16:5).

According to Schmitz (1985) the throne is thus a symbol of rule. David's throne is to last forever (II Samuel 7:12-17). It is the Messiah's throne in Isaiah 9:6. Since David's kingship implies that of God, the throne is that of Lord's kingdom (I Chronicles 28:5) or of the Lord Himself (II Chronicles 29:23).

Verse 9b speaks of the Ancient of Days taking up His seat, thus referring to His taking the judge's place on the judgment seat. That God Himself would be the judge and not a delegated being appears from Psalms 55:1-6; 96:13; 98:9; Enoch 47:3; 90:20. The dramatic vision of the heavenly court continues with an acknowledgment of the "hosts" of heavenly beings, which surround the throne of God and serve him. אֱלֹהֵי אֲלֵפִין וְרַבּוֹתַי שְׁמֹשׁוּתָהּ a thousand of thousand (one million) beings were serving Him. וְרַבְּבֵי קַדְמוֹתָי קִיּוּמוֹן and a myriad of myriads stood before Him. The idea of a heavenly court and a council of divine beings was widespread in the Ancient Near East (Collins, 1993:303). Towner (1984:99) points out that the mythic tradition of Israel had always placed God at the head of an army of warriors. This is particularly evident in the texts which refer to the power of God displayed at Sinai and in the wilderness. Examples:

- When Moses sanctified the people before his death: *"The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes"* (Deuteronomy 33:2).
- Similarly in the Psalter tradition of the celebration of the Lord's kingship: *"The chariots of God are tens of thousands and thousands of thousands; the Lord has come from Sinai into his sanctuary"* (Psalm 68:17).
- Another example is found in the vision of Micaiah ben Imlah: *"I saw the Lord sitting on His throne, and all the hosts of heaven standing by, on His right hand and on his left"* (I Kings 22:19).

Collins (1993:303) further notes that the ancestry of this conception is to be found in the "assembly of the gods" of Canaanite and Mesopotamian mythology. In I Enoch 14:22 "ten thousand times ten thousand stood before him, but he needed no counsel." The notion of a heavenly council persists in rabbinic literature.

In verse 10 the description builds up to the climax: judgment is about to begin, the court sat in judgment. The Ancient of Days was judge and the written evidence of the day produced. The motif of the heavenly books is familiar throughout the Bible. Daniel 12:1

also brings about the same motif: כָּל־הַנִּמְצָא כְּתוּב בְּסֵפֶר *everyone who will be found written in the book*. Laiu (1999:58) assert that this is an old prophetic theme (Isaiah 4:3, Exodus 32:32; Psalm 57:8; 69:29; 139:16; Jeremiah 17:13), further enriched in the Persian period, on the basis of the cultural experience (Ezra 2:62; Nehemiah 7:64; Esther 2:23; 6:2; Malachi 3:16-18). The New Testament further builds on this theme: Philippians 4:3; Revelation 3:5; 5:1-5; 13:8; 17:8; 20:12, 15; 21:27; 22:19. According to Kennedy (1956:458) in the Babylonian texts there can be found references to the tablet of good deeds and the tablet of sins, and read of a king begging, “let the tablet of my sins be broken.” Psalm 89:14, says “Righteousness and justice are the foundation of Your (God) throne”. Two visions tag along following the court of judgment that has commenced: vv. 11-12 *the vision of judgment against*, and vv. 13-14 *the vision of judgment in favour of*.

4.2.1 Judgment against

In verses 11-12 the Ancient of Days obviously found the beasts guilty and thus it is reasonable to think that the beast was slain by order of the court. According to Redditt (1999:125-126) in verse 11 the narrative switches from poetry back to prose. The scene switches to earth, where death and destruction immediately fall upon the fourth beast, while the other beasts are simply stripped of dominion.

Verse 11 picks up the events of verse 8, the description of the fourth beast and in particular its little horn having been interrupted only for the setting of the judgment scene (Casey, 1979:23-24). The little horn is said to have said pompous words, and from the interpretation of the vision, it becomes evident that this little horn was speaking pompous words against the Most High. In other words, he committed blasphemy (cf. Redditt 1999:126). From the interpretation of the visions it also becomes clear that this little horn also persecuted the saints of the Most High and also intended to change the times and law (verse 25). This vision was also of relevance during the second century B.C. As Redditt (1999:126) argues that this is not hard to believe about a person who called himself *Theos Epiphanes*, ‘God Manifest’! The emphasis was on the total destruction of the fourth beast and not just the little horn. This beast was slain, and its body destroyed and

given to the burning flame. Redditt (1999:126) further asserts that this was not a literal prediction of how Antiochus IV would die, but rather the point was that the days of Antiochus IV were numbered, just like those of King Belshazzar (5:5), in the first year of whose reign Daniel saw this vision (7:1).

In the Jewish tradition there is a progression from Topeth, or GeHinnom, where human sacrifice was offered by burning children, to the idea that sinners will be punished there by burning, to the notion of Gehenna as a place of eschatological, fiery punishment (Collins, 1993:304). Collins rightly argues that because the beast symbolizes a kingdom, the emphasis is on destruction rather than on the eternal punishment of individuals in hell. The slaying of the beast indicates that the evil empire will be totally annihilated and its leader be judged. The leader's consignment to fire may reasonably be understood as in Revelation 19:20 "*then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire burning with brimstone*". It is specifically made clear that the Antichrist and his followers will be doomed to the lake of fire (Miller, 1994:206). Therefore, the judgment against the forces of evil and those who live in their iniquity is inevitable and clearly taught in this passage. The books will be opened and the game will be played by the book and not otherwise. Thus the reference to the names that are found written in the book (Daniel 12:1), implies investigation of cases (Laiu, 1999:58).

The first three beasts comprise a mystery; it is surprising that their destiny is not the same as that of the fourth beast. These beasts were not destroyed but their dominion had been taken away. Two points are clear as Baldwin (1978:142) says: (1) whoever the original beasts stood for, their kingdoms continue to have a recognizable identity, and (2) history has not yet come to an end, despite the intervention of God's judgment, though a season and a time implies a limited time. The explanation is that their dominance ceased, but they continued to live because they were absorbed into the next empire. For example, Greece was conquered by Rome; and although Greek dominance came to an end, the nation continued to live by being absorbed into another one of the earthly kingdoms, the Roman Empire (Miller, 1994: 206). Russell (1989:85) rightly points out that the time will

surely come when judgment will be given and the beasts will be slain. That time is in God's hands. It is not for the powers of evil to decide their own destiny. In His own inscrutable wisdom, God gives them free rein for a while so that they may imagine they are masters of their own fate. But that is not so. There comes a time when God says, 'Stop!' And stop they must. The apparent triumph of evil over good will continue only so long as God permits. The trials of his people will continue, but God is still in control.

4.2.2 Judgment in favour of

Verses 13-14 the vision in contrast to verses 11-12 changes from prose to poetry taking the same form of genre as in verses 9-10, which is poetic. The scene changes and on the stage comes "One like the Son of Man" (כְּבֶרֶךְ אֱנוֹשׁ) who appears with the clouds of heaven. In contrast to the beast-like figures from the sea in verses 2-89, the human-like figure receives dominion in verse 14. If the four beasts were opposed to God, the human-like figure received his dominion from God (Redditt, 1999:126).

When *One* like the Son of Man was brought into the presence of the Ancient of Days, all the authority, glory, and sovereign power that had been exercised by rulers in the four kingdoms over all peoples, nations, and men of every language (cf. Daniel 3:4, 7; 4:1; 5:19; 6:25) were conferred on Him and those peoples worshiped Him.

Kennedy (1956:461) points out that the human-like figure here is parallel to the stone in 2:34, which is an individual stone when it smashes the image but later becomes the mountain, which is the kingdom. Here as an individual he receives the kingdom which in verse 27 becomes the kingdom of the saints.

The judgment was in favour of *One* like the Son of Man, therefore in favour of the saints of the Most High (verse 27). There can be no doubt that the author wants to identify *One* like the Son of Man with the Saints. However, two contrasting theories have been brought forward as to what the "the saints of the Most High" refer: the angelic view and the Israelite view (Poythress, 1976:14; Hasel, 1975). Davies (1993:101) states that the Aramaic קְדִישִׁין (=קְדוֹשִׁים in Hebrew: *holy ones*) is used in Old Testament and

intertestamental Jewish literature primarily to denote angels, although it is also used of human; thus linguistically the holy ones of Daniel may be Israel or angels. Goldingay (1989:90), argues that the supernatural overtones of “humanlike figure” and “holy on high” suggest that these figures cannot stand simply for that down-to-earth Israel to which the visionary audience belongs, but more likely stands for supernatural entities who take over authority in the world on God’s behalf. Thus, Goldingay translates the phrase **עֲלֵיוֹנַיִן קְדוֹשִׁי** as *Holy Ones on High* taking the construct **עֲלֵיוֹנַיִן** as epexegetical or adjectival instead of the traditional translation of *the holy ones of the Most High* (cf. Goldingay 1988). Collins (1993:313), also argue for an angelic view by pointing out that in the Hebrew Bible and in other West Semitic texts the holy ones (**קְדוֹשִׁים**) are usually heavenly beings and the realization that this understanding of the word is congenial to the worldview of Daniel. Hasel (1975:192) rightly argues that, in harmony with the Old Testament motifs of a holy people and a holy remnant which are linked with the election and covenant motifs as well as the concepts of *Urzeit* (*primeval times*) and *Endzeit* (*end times or eschatological*), the saints of the Most High in Daniel 7 are to be identified with God’s faithful followers who constitutes His remnant people (cf. Isaiah 4:2-6), who are His chosen ones, set apart from the rest of the nations (cf. Deuteronomy 7:6; 14:2; 26:18), persecuted by the power opposing God, but keeping the covenant faith and maintaining their trust and confidence in God from whom they finally receive an everlasting kingdom (Daniel 7:22, 25; 12:1, 7). The persecuting power made war with the saints (Daniel 7:21), prevailed over them, wore them out (Daniel 7:25); and shattered them (12:7), proves that the saints of the Most High were decimated and reduced in power (12:7) so that only a remnant of the saints is left over at the end of the period of persecution and destruction. Di Lella (1977:10) concludes that the saints of the Most High, faithful Israel responsive to the demands of the reign of God even in the face of their present humiliation and suffering, will come into the divine presence in order to receive everlasting dominion in holiness, nobility, and grandeur, and so will replace the depraved, brutal, and vile kingdoms of the pagan world which were opposed to the reign of God and to his holy people.

The Judge gave dominion and glory and kingdom to *One* like the Son of Man. Redditt (1999:129) also points out that the word translated ‘kingdom’ can also mean ‘royalty’, ‘reign’, ‘royal authority’, or ‘realm’. The three terms together emphasize that he would replace the beasts as the dominant empire on the earth. Further, unlike the temporal reign of the beasts and even the eleventh horn, His dominion is an everlasting dominion that shall not pass away, again like the fifth kingdom in Daniel 2:44.

Thus, as a result of this judgment, God’s enemies are destroyed and the saints of the Most High through their Representative, receive eternal kingdom. Isaiah 33:22 reads “For the Lord shall be our judge, the Lord shall be our prince, he shall be our king: he shall deliver us”. This reminds us that when God is called a, ‘judge’ He is not a mere local tribunal, but the King sitting in judgment. Various elements of the king as judge are transferred to God; for example, God, like the king (Isaiah 16:5; Psalm 122:5) is pictured as sitting in judgment (Psalm 9:5). However, God as judge is portrayed as righteous and more powerful than any human judge (Brettler, 1989:45).

5. Dominion, glory and Kingdom of *One* like the Son of Man

5.1 *One* like the Son of Man

One like the Son of Man has been a subject of much debate. Having reached the core of this study, the aim is to investigate what this figure is or who he is. In speaking of the son of man Psalm 146:3 says: “Do not put your trust in princes, nor in a son of man, in whom there is no help. His spirit departs, he returns to his earth; in that very day his plans perish.” Is *One* like the Son of Man in Daniel 7:13 different from any other son of man? From the context of Daniel *One* like the Son of Man cannot be divorced from what he represents. It has already been pointed out that *One* like the Son of Man represents the saints of the Most High: the remnant of Israel.

5.1.1 The term “Son of Man” בֶּר אָנֹשׁ

In the Old Testament, the term “Son of Man” is used in various context. The term בֶּר אָנֹשׁ is not recognized as a title as found in Daniel 7:13, by most scholars. The term

אֱנוֹשׁ בֶּן־אָדָם is a common Aramaic expression, the equivalent Hebrew is בֶּן־אָדָם. The Hebrew בֶּן־אָדָם occurs 108 times: in the book of Ezekiel this expression is used 93 times; and it is employed in other books 15 times (Di Lella 1977:1-2). According to Morgenstern (1961:66), the biblical Hebrew בֶּן־אָדָם is a complete synonym of אֱנוֹשׁ, and thus both these words have the same connotation “man, human being” and particularly man in his nature as a mortal being. The following can be deduced from the application of the term “Son of Man” within the Old Testament context:

- The term denotes mankind generally, with special reference to their weakness and frailty (Numbers 23:29; Isaiah 51:12; 56:2; Jeremiah 49:18, 33; 50:40; 51:43; Psalm 8:5; 80:18; 146:3; Job 16:21; 25:6; 35:8; Daniel 8:17; 10:16).
- The prophet Ezekiel is frequently called “son of man”, probably to remind him of his human weakness (Ezekiel 2:1,3,6,8; 3:1,4,10,17; 4:1; 5:1; 7:2; 12:3; 13:2; 14:3,13; 15:21; 16:2; 17:2; 20:3; 37:3). The only other instant where בֶּן־אָדָם simply means a human being is in Daniel 8:17 where the prophet Daniel is addressed as “son of man”. The expression “Son of Man” in these passages simply means ‘man’ (cf. Gelston. 1969:189).

According to Collins (1993:305) the preposition כְּ “like,” should best be understood as indicating the mode of perception proper to a vision, so that “like son of man” means “a human figure seen in a vision,” where the figure may or may not represent something other than a human being.

Smith (1983:59-60) argues that the recent discovered Ugaritic text (at Ras Ibn Hani) supplies new evidence for בֶּן־אָדָם in the meaning “human being”. The implication thus being that Ugaritic provides an earlier attestation of *bn adm* in the meaning of “human being”. The fact that Ugaritic provides an earlier attestation of the *bn adm* does

not in any way imply that the author of Daniel merely borrowed from it and as already pointed out the Old Testament itself more than once made use of this concept.

It is not in the interest of this study to trace the development of the concept Son of Man in the apocryphal books of the Old Testament, Qumran documents and the rabbinic literature. It is, however, acknowledged that there were further developments in the inter-testamental period, especially with regard to the concept Son of Man and the Messianic expectation.

5.1.2 *One like the Son of Man as an individual*

Various theories have been developed concerning *One like the Son of Man*. These theories may be classified under four groups (Rhodes, 1961:423): the Messianic, the collective or symbolic interpretation, the combined, and the mythological.

As far as Di Lella (1977:18-19) is concerned the author of Daniel 7 chose on the one hand four horrifying and monstrous beasts as symbols of the four world empires; on the other hand he thought it most appropriate to symbolize the members of the kingdom of God by the figure of one in human likeness. Thus, in so doing, he created a striking and deliberate contrast between the four immense beasts which emerge from the great sea (7:2-3), symbol of chaos and nihilism in the *Urzeit* (cf. Genesis 1:1-2), and the one in human likeness who in the *Endzeit* comes “with the clouds of heaven” clouds being usual accompaniments of theophany (e.g., Exodus 13:21; 19:16; 20:21; Deuteronomy 5:22; I Kings 8:10; Sirach 45:5). The author of Daniel 7 makes it clear that the beasts do not just merely represent empires but are four kings (verse 17): “*Those four beasts, which are four, are four kings which arise out of the earth*” (אֵלֵּין חַיִּוֹתָא רַבְרַבְתָּא דִּי (אֲנִין אַרְבַּע אַרְבַּעַה מַלְכִין יְקוּמוּן מִן-אַרְעָא:). The thought of this verse may be paraphrased: As to these great beasts which, to be explicit, are four kings in number; the meaning is that four kings shall arise from the earth (Young, 1949:157). It is noteworthy to see that there is an interchange of “kings” and “kingdoms” in verses 17,

18, 22, 23. The reason for this is that the concepts of king and kingdom are indissolubly bound one to another, for there is no kingdom without a king and vice versa a king without a kingdom (Baldwin, 1978:144; cf. Young, 1949:157). The four kings are said to have arisen *from the earth* (cf. verse 3). Collins (1977:146) argues that the One like the Son of Man is the archangel Michael who leads and represents both the heavenly host and their human counterparts, the faithful Jews. For Collins (1993:305) *One* like the Son of Man is associated with the holy ones of the Most High, in so far as they are said to receive the kingdom, but there is no one-to-one equation, such as found with the beasts and the kings.

It would be improper to think that *One* like the Son of Man has only a collective meaning. As already pointed out *One* like the Son of Man represents the saints of the Most High. Verse 14, reveals the individual side of this figure; *One* like the Son of Man having received dominion, glory and kingdom *is to be served by all people, nations, and languages*. *One* like the Son of Man is also to be understood as a leader/king who took up his seat on the throne. In contrast to the earthly kings, *One* like the Son of Man is a heavenly king.

5.1.3 *One* like the Son of Man as the Most High

The saints of the Most High on the other hand shall receive (וְיִקְבְּלוּן) and possess (וְיִחְסְבוּן) the kingdom forever and ever. This verse points back to verse 14 where *One* like the Son of Man is given dominion, glory and kingdom. The phrase “saints of the Most High” (בְּרֵי שַׁי עֲלֵי־וְנִין) is repeated four times from verse 15-28. This construct chain indicate the relation of possession – possessor. Thus, the saints as the possession of the Most High also possess what is His. What is His belongs to them, but the saints do not equal the Most High. Comparison of verses 14 and 27:

Verse 14	Verse 27
<p>וְלֵהּ יִהְיֶה שְׁלֹטָן וְיִקָּר וּמַלְכוּתוֹ וְכָל עַמְמֵיָא אֲמִיָּא וְלִשְׁנֵיָא לֵהּ יִפְלְחוּן שְׁלֹטְנָהּ שְׁלֹטָן עָלֵם דִּי־לֵא יַעֲרֵהּ וּמַלְכוּתָהּ דִּי־לֵא תִּתְחַבֵּל:</p> <p>Then to Him was given dominion and glory and a kingdom, <i>that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away and His kingdom the one which shall not be destroyed.</i></p>	<p>וּמַלְכוּתָהּ וְשְׁלֹטְנָא וּרְבוּתָא דִּי מַלְכוּת תְּחֻזָּה כָּל־שְׁמֵיָא יִהְיִיבָת לְעָם קִדְיֵשִׁי עַל־יוֹנִין מַלְכוּתָהּ מַלְכוּת עָלֵם וְכָל שְׁלֹטְנֵיָא לֵהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן:</p> <p>Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, <i>His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.</i></p>

Verse 14 relates that *One* like the Son of Man will be coroneted as the ruler of a great kingdom, deserving to be worshiped by all the peoples of the earth, and have an everlasting dominion. Verse 27 indicates that the kingdom in question is that of the Most High. Therefore, *One* like the Son of Man is equated with the Most High God (Miller, 1994:217). Verses 13 and 14, and verse 27 assure how the predictions concerning the destruction of the beasts are related to the safety of the remnant. Thus, the faithful remnant might know themselves noticed by God, and how the changes, which successively happened, tended to the same end, the acknowledgment on the part of the pious of their continuance under the care and guardianship of God. For any discussion of the four monarchies would have been cold and useless: unless there had been added God's peculiar care for his own people and his conducting the affairs of the world for the safety of his people (Calvin, 1998:439).

5.2 Dominion of *One* like the Son of Man

The Aramaic word translated as 'dominion' is **שְׁלֹטָן**. This word appears 13 time in the Aramaic section of Daniel (4:3 [BHS, 3:33]; 4:22 [BHS, 4:19]; 4:34 [BHS, 4:31]; 6:26

[BHS, 6:27]; 7:6; 7:12; 7:14; 7:26; 7:27). According to Nel (1997:124) the verb **שָׁלַט** in Hebrew can have a negative meaning associated with its meaning to rule over or overpower somebody (Nehemiah 5:15; Ecclesiastes 8:9; 12:9), and in a metaphorical sense, sin can also overpower a person (Psalm 119:133). The Hebrew word which the author of Daniel uses in chapter 11:3,4,5 is **מָשַׁל** and it appears 5 times in this chapter. The other instances in which the word **מָשַׁל** appear, for example Genesis 4:7; Zechariah 9:10 and, in these instances Genesis 4:7 has the idea of superiority or sovereignty, whereas Zechariah 9:10 has the idea of persons or territory. The other Hebrew word, which can be translated *dominion* is the word **רָדָה** in Genesis 1:28 and is found 25 times in the Old Testament and is used of the rule of human beings rather than of God. It does suggest authority, but also implies responsibility. Humans are to care for God's earth, which He entrusted to humankind (Richards, 1987). According to Nel (1997:1055) the verb **רָדָה** stresses the act of dominance by force and overlaps accordingly with the comparable nuance of meaning of **מָשַׁל** (e.g., I Kings 4:24[5:4]; Psalm 72:8; 110:2; Leviticus 25:43,46,53; Ezekiel 34:4). Its negative meaning also correlates with that of **שָׁלַט**. Dominion can be described in two ways:

- 1 Dominion is supreme power or sovereignty (Nehemiah 9:2);
- 2 Dominion is persons or territory ruled over (Psalm 114:2).

In Daniel 7:14, “*One* like the Son of Man” is said to have been given dominion. This dominion of “*One* like the Son of Man” is mentioned as an everlasting dominion. Thus, it is not something temporal but everlasting.

5.2.1 Dominion as something given by God

One like the Son of Man in the first instance had to receive dominion from the Ancient of Days. God's purpose in creating human beings in His image was functional: man is to

rule or have dominion (1:26, 28). According to Walvoord and Zuck (1985) God's dominion was presented by a "representative." However, because of sin all things are not under man's dominion (Heb. 2:8). Sin wants to take its dominant rule over man, for it wants to conquer him and destroy him (Genesis 4:7). Man has also become a ruled ruler. Man accepts his subjection under fellow man, either willingly or forcefully (cf. Genesis 37:8; Numbers 24:19; I Samuel 8:19).

In the book of Daniel the idea of dominion as something which comes from the hand of God can already be noted in chapter 2. Daniel in interpreting the dream of king Nebuchadnezzar says the following: "You, O king, are a king of kings. For the *God* of heaven has *given* you a kingdom, power, strength, and glory; and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, *He* has *given* them into your hand, and has made you ruler over them all – you are this head of gold". Daniel 7:6,12,14 also contain the same notion: God is the one who gives dominion to whoever He wills and also takes it away as He wills.

Taking into consideration the context of the text, the meaning of מִשַׁל has the following nuances (Soggin, 1997:689):

- 1 Dominion or to rule in the general sense, usually constructed with the preposition עַל "over": (a) the human being over creation: Psalm 8:4-7 "What is man that You are mindful of him, and the son of man that You visit him?... You have made him to have dominion over the works of Your hands; You have put all things under his feet"; (b) the human being over fellow human beings (e.g., husband over wife, brother over siblings, master over slaves, country over others): Genesis 3:16; 37:8; Exodus 21:8; Deut 15:6; Joel 2:17; Habbakuk 1:14; Psalm 106:41; Proverbs 12:24; 17:2; 19:10; 22:7; Lamentations 5:8; (c) in the sense of self-government: Genesis 4:7; Psalm 19:14; Proverbs 16:32; (d) in the sense of to administer: Genesis 24:2; Psalm 105:21.
- 2 Dominion in the political sense: according to Gross (1998:69), this general meaning of מִשַׁל moves in the more specialized direction of political dominion.

Its meaning thus comes close to that of מֶלֶךְ. In comparison with מֶלֶךְ, however, מִשְׁלַל focuses less on the person of the ruler and more on the rule or dominion itself. The political interpretation of history in Daniel 11:3-5,39,43 uses and its derivatives for the enormous power and authority wielded by future kings as world rulers.

Parker (1962) assert that the uniform biblical conviction is that the only rightful power within creation is, ultimately, the Creator's. Such authority as men have is delegated to them by God, to whom they must answer for the way they use it. Because all authority is ultimately God's, submission to authority in all realms of life is a religious duty, part of God's service. In Daniel 7:10 Daniel saw God the Judge take His seat, the court was convened, and the books were opened. The verdict of this court with regard to the beasts was that they had their dominion taken away. Thus God, who assigns power to kingdoms, will judge those kingdoms (Walvoord and Zuck, 1985). However, the clash between the little horn and the saints of the Most High indicates that this is not just a mere political clash but is a spiritual clash. Conspicuously victory is decided neither by the little horn nor by the saints of the Most High in this clash but by the Most High. Dominion was given to "One like the Son of Man" the Representative of the saints of the Most High. Verse 26, makes it clear that when the court did seat, the dominion of the little horn was taken, consumed and destroyed forever.

5.2.2 An everlasting dominion

Dominion of "One like the Son of Man" is said to be an everlasting dominion (Daniel 7:14). According to Gross (1998:71), Judges 2:23; Job 25:2; Psalm 8:7(6) trace all manifestations and varieties of dominion back to the absolute dominion of God and derive it from God. God is the beginning and end of all "dominion" in the universe and among human beings. In the book of Daniel the concept dominion in relation to God or the Most High is mentioned in the following manner:

- Daniel 4:3 “How great are His [the Most High] signs, and how mighty His wonders! His kingdom is an everlasting kingdom and *His dominion is from generation to generation.*
- Daniel 4:34 “And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honoured Him who lives forever. *For His dominion is an everlasting dominion, and His kingdom is from generation to generation.*
- Daniel 6:26 “I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For He is the living God, and steadfast forever; His kingdom is the one, which shall not be destroyed, and *His dominion shall endure to the end.*
- Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, His kingdom is an everlasting kingdom, *and all dominions shall serve and obey Him.*

The dominion of the Most High God is from generation to generation, everlasting and shall endure forever and thus all dominions shall serve and obey Him. God’s dominion endures everlastingly from generation to generation (Psalm 145:13). *One* like the Son of Man and the Most High are one and so is their dominion. Gross (1998:70) asserts that the steadfast faith that God is ruler of the whole universe by virtue of creation and absolute sovereignty in history finds particular expression in the Psalms. In their various ways, Psalm 22:29(28); 59:14(13); 66:7; 103:19 affirm God as Lord of the nations and ruler of the universe. In Psalm 89:10(9) God’s incomparable power is demonstrated in a natural phenomenon; the text celebrates the God for whom it is child’s play to subdue even water, the most violent element.

5.3 Glory of *One* like the Son of Man

In the second instance *One* like the Son of Man had to receive glory. Thus, *One* like the Son of Man, having secured His dominion, had to be glorified. The beasts had been

stripped off their dominion. The root קָרַ' (glory) appears 73 times in the Old Testament, including 10 passages in the Aramaic sections. The masculine noun קָרַ' corresponds not only to the Hebrew קָרַ' but also to כְּבוֹד. Collins (1997:577) points out that Aramaic commonly uses קָרַ' where Hebrew would use כְּבוֹד. According to Yarchin (1997:523) קָרַ' as a noun means an “honour” or distinction of a royal sort (Esther 1:4). Yarchin (1997:523-524) argues that “honour” or “glory” appears as a major theme in the later Old Testament writings whose literary setting are the imperial courts of Gentile rulers, particularly as bestowed by a greater authority upon a lesser. In the book of Esther, Mordecai (instead of Haman) received special honours from the Persian king Xerxes (Esther 6:3,6,7,9,11; cf. also Daniel 2:6). In the book of Daniel, king Nebuchadnezzar presumptuously considered himself the source of his elevated position for the sake of the “honour” of his own majesty (Daniel 4:30[27]). After an intense abasement, this imperial honour is restored to a chastised Nebuchadnezzar (Daniel 4: 36[33]). When this same incident was subsequently related to the Babylonian ruler Belshazzar, the point was emphasized that God was the source of the imperial glory enjoyed by these rulers, and not they themselves (5:18, 20; cf. 2:37). In Daniel’s own night vision he witnessed the ultimate imperial honour bestowed by the “Ancient of Days” upon “One like the Son of Man”.

The concept of glory is employed supremely in the Old Testament as a distinguishing attribute of God. According to Collins (1997:581) the normal use of the expression כְּבוֹד יְהוָה, the glory of the Lord, is a technical term for the Lord’s manifest presence with his people. Eichrodt (1967:30) particularly points out that it is ‘the striking radiance which proceeds from God’ whenever He appears in the thunderstorm, the blinding light which proclaims the approach of God in the fire, and compels men to cast down their eyes (Exodus 24:25ff.; 20:16-19; Deuteronomy 5:22). Psalm 19 reveals that the glory of God is made manifest in nature. The glory of God accompanied the Israelites in the wilderness in the pillar of cloud, which glowed with light at night (Ex 16:7). Moses was granted permission to see God’s glory, which caused his face to glow with its reflection

(Ex 34:5-8). The Old Testament historical books speak of God filling the temple with a cloud of glory (I Kings 8:11, II Chronicles 7:1-3). According to Westermann (1997:601) **כְּבוֹד** occurs in Ezekiel only in a few limited contexts: (1) at the conclusion of the call vision in 1:28; as well as at the conclusion of the commissioning in 3:23, which refers back to 1:28; (2) in chapters 8-11 in the context of the abandonment of the temple, and (3) in chapters 43-48 of the return to the temple. Ezekiel describes a vision in which he sees the appearance of the likeness of the glory of God as a figure similar to a man surrounded by a brilliant light of rainbow colors “Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness around it. This was the appearance of the likeness of the glory of the Lord” (Ezekiel 1:28). The peculiarity of Ezekiel’s usage lies in the fact that this very majesty of God enthroned in the temple becomes something like an independent being and abandons the temple, just as it returns to it later (Westermann, 1997:601). Thus, the term glory when applied to God also takes on a transcendental meaning pointing to the majesty of God. The glory of God is not like that of man who sought eminence and recognition; God’s glory rightfully belongs to Him for being God (cf. Collins, 1997:582).

One like the Son of Man in Daniel 7:13, appears in His glorified state. The beasts have been conquered and their dominion taken away. *One* like the Son of Man appears riding on the clouds going to the Ancient of Days, where an official ceremony has to take place, where the Ancient of Days will rightfully and lawfully declare to Him what is due to Him. In the Old Testament, the clouds are also associated with God’s presence and on the other hand the glory of the Lord (Exodus 13:21; 24:16-18; 40:34; 1 Kings 8:10-11, cf. Leviticus 16:2). Eichrodt (1961:34) asserts that God’s self-manifestation, when He confronts his people as their sovereign Lord in judgment and favour at the consummation of the kingdom of God in history, finally assumes human form. Indeed, the Messiah becomes a figure of divine glory, splendour of which radiates from him. *One* like the Son of Man receives from the Ancient of Days ‘dominion and glory and kingdom’; the Messiah sits on the ‘throne of glory’; and the redeemed enjoy the divine glory lost to mankind in the beginning through the fall. In Isaiah 42:8 and 48:11, God declares “My glory I will not give to another.”

In the interpretation of the vision, with special reference to verse 18, the author does not mention dominion and glory in relation to the saints. It is only in verse 26, where the first aspect, dominion, is mentioned in relation to the saints of the Most High. The second aspect of glory does not feature in the interpretation of the vision. This should perhaps serve as an indicator that the author did not want to place on equal par *One* like the Son of Man with the saints of the Most High. *One* like the Son of Man is highly exalted, for this reason, all peoples, nations, and languages should serve Him, and thus the saints cannot be excluded from this totality.

5.4 Kingdom of *One* like the Son of Man

Chapters 2 and 7 bear close relation, as already noted in the second chapter. The relation between these two chapters makes it clear that the author wants to continue with his most important subject of the *Kingdom*. In chapter 2 the four world kingdoms are symbolized by four metals: gold, silver, bronze and iron. In chapter 7 they are symbolized by four beasts: a lion, a bear, a leopard, and a nameless monster. The fifth kingdom is represented in chapter 2 by a stone cut from a mountain without human hands, which is to destroy the kingdoms of men and is itself to become a mountain in filling the whole earth. In chapter 7, the fifth kingdom is received by *One* like the Son of Man.

According to Enns (1965) Old Testament theology can be summarized under the central theme of *kingdom*. Thus, from the beginning of history God has worked through appointed mediators in administering the mediatorial kingdom throughout Old Testament history. The argument is that at any point in history, beginning in Genesis, God rules His mediatorial kingdom on earth through appointed agents. Adam was the first mediator of God's kingdom on earth; Messiah will be the final mediator. However, this conviction has been questioned as the majority of scholars argue that the confession of God as king only came to play a role in the later phase of Israel's history (Peels, 2001:174-175).

The Aramaic noun מְלָכָא (kingdom) appears 56 times in 43 verses of Daniel (Daniel 2:37,39,40,41,42,44; 4:17,18,25,26,29,30,31,31,32,34,36; 5:11,16,18,21,26,28,29,31; 6:1,4,7,26; 7:14,18,22,23,24,27; 8:23; 10:13; 11:4,9,17,20,21). This merely points to the simple fact that the concept of kingdom is the major theme of this book. Thus, the Jewish community under the pressure of that cruel fate which always seemed frustrating their hopes, the passionate longing with which they strained their eyes for the End nevertheless remained alive (Eichrodt, 1961:486). The equivalent Hebrew noun is מְלָכוּת and denotes “kingdom” or “kingship.” According to Von Rad (1985) מְלָכוּת usually means a political kingdom (1 Sam. 20:31). David’s kingdom, however, merges into that of Yahweh (1 Chronicles 29:23; 2 Chronicles 9:8).

5.4.1 King as mediator or Redemptive kingship

One like the Son of Man as already pointed above is a heavenly king, in contrast to the four kings who are earthly kings. A proposal by the elders of Israel to have a king in I Samuel 8:1-5 created important interpretive problems for the establishment of human kingship, which inevitably was perceived as a challenge to the kingship of God (Breuggemann, 1997:602). However, as Deist and Du Plessis (1981:103) point out, the expectation of a king from the house of David who will herald the period of happiness and salvation was particularly an expression of Israel’s faith in and view of God. The cruciality of Davidic kingship is powerfully voiced in II Samuel 7:12-16: “When your days are fulfilled and you rest with your fathers, I will set 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 before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”

587 B.C. marked the failure of Israel’s royal system and thus proved unsatisfactory. The king, temple, the city had failed. However, hope lay on the following words of God

“Once I have sworn by My holiness, I will not lie to David: his seed shall endure forever, and his throne as the sun before Me; it shall be established forever like the moon, even like the faithful witness in the sky” (Psalm 89:35-37).

Ridderbos (1969:7) asserts that though the Messiah-King of David is not spoken of in Daniel 7:13-14, and in general the earthly national features have been replaced by transcendent-apocalyptic traits, it becomes clear that *One* like the Son of Man of the glorious future will receive world dominion out of the hands of God, and that this will constitute the bliss of the great future. According to Bright (1952:169-170) the apocalyptic is a rebuke to the *hybris* of man, forever seeking to produce a perfect world order by political manoeuvring, social planning, and military preparation – without reference to God. Bentzen (1970:38) accordingly point out that the Saviour, the Divine King of Eschatology, is phenomenologically the same figure as the Davidic sacral king, the Son of God – even God (Psalm 45:7). Both may therefore be called “Messiah”, corresponding to the title used of the king by pre-exilic literature (example, I and II Samuel and Psalm 2:6), “the Anointed of God”. Thus, the Redemptive kingship prepared a way for the belief in an apocalyptic kingdom that has no end, however with the distinction between the present and the future (Moody, 1964:120). Moody, further points out that the rule of the Redeemer King was associated with the house of Judah as early as the prophecy in Genesis 49:8-12, verse 10 promised: “the sceptre 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”. Revelation 5:5 utters more strongly, something of the same as in Genesis in saying, “Behold one of the elders said to me, Do not weep. Behold the Lion of the tribe of Judah, the root of David, has prevailed to open the scroll and to loose its seven seals”.

5.4.2 A kingdom which shall not be destroyed

The kingdom of *One* like the Son of Man is said to be a kingdom, which shall not be destroyed. Therefore stated in this sense the kingdom of *One* like the Son of Man is one with the kingdom of the Most High. The kingdom of the Most High, in the book of Daniel, is mentioned as one which shall not be destroyed, an everlasting kingdom, one

which is from generation to generation (Daniel 2:44; 4:3,35; 6:26). The kingdom of *One* like the Son of Man is the one which is promised in Daniel 4:44 “An in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom which shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.” This is the kingdom, which the saints of the Most High will possess forever and ever (Daniel 7:18).

In harmony with the other messianic passages of the Old Testament, Daniel 7 proceeds on the principle that the subjugation of the evil powers in the world, the submission of the nations to God, and the establishment of the new order for the saving sovereignty are the effect of the working of God, and the task of rule in the kingdom is given to the Messiah (cf. Beasley-Murray, 1986:22).

Daniel has given a detailed picture of the consummation of the age. God is sovereign who does as He will and will consummate this age according to His good pleasure (Dan. 2:21; 4:35). The Gentile world powers that have opposed God and His truth will be conquered and destroyed. Israel, the oppressed nation, will be rescued and established in the future millennial kingdom. God’s glory will be manifested in the kingdom to come (Dan. 12:3). Moody (1964:122) rightly conclude that the kingdom is God’s eternal sovereignty over His people and the world, hidden now and partially realized in those who patiently wait for its full realization and glorious manifestation. Psalm 145 in speaking of God’s majesty and love says in verse 10-13: “All Your works shall praise You, O Lord. And Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts and the glorious majesty of His kingdom. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations.”

6. Eschatological elements prompted by Daniel 7:13-14

From the time of the exile onwards elements and moods of the popular salvation-hope force their way into the prophetic eschatology (Eichrodt, 1961:485). The apocalyptic view of kingship stressed the idea that the kingdom is the gift of God and belongs to a

coming age (Moody, 1964:119-120). Thus after the four world kingdoms “and in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left over to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Daniel 2:44; cf. 7:13-14). Daniel 7:13-14 stresses two eschatological motifs (cf. Gowan, 2000:121-123):

- 1 The future is completely under God’s control: the basis of hope is not faith in human progress, but the assurance of a coming divine intervention that will introduce a new thing that people have failed and will fail to accomplish. The human failure has so corrupted the life on this earth that only a radical transformation initiated by God alone could make things right (Gowan, 2000:122). In Daniel 7, instead of a picture of human history at ground level, the reader is transported into the presence of God (the Ancient of Days) seated on his throne. There, through the presence of *One* like the Son of Man the tables are turned around (Wright, 1992:151). According to Uffenheimer (1997:216,217) historical determination leaves no room for human initiative. The visionary can do nothing but sit in his corner, set apart from reality, and try to calculate the predetermined date of redemption. Such calculations are epitome of apocalyptic vision. They convey a sensation of humanity’s impotence in face of its fate. Man waits helplessly for the end of the great drama that will restore the eternal government of God.
- 2 The emphasis lies on the society rather than on personal salvation: the people of God will finally be liberated from the present sufferings. Repeatedly the saints of the Most High are mentioned in Daniel 7 and not the individual. However, this does not mean that the Old Testament ignores the redemption of individuals, but it puts its strongest emphasis on the truth that full human life is life in community (Gowan, 2000:123).

The eschatological hope became of the utmost importance in the history of Israel, for it is certainly above all doubt due to this vision that the hope of restoration was preserved in Israel and that this people did not perish like so many small nations in those days (Vriezen, 1970:460-461). The eschatological aspects of the vision are of great importance

in defining the approach to politics unless one will not understand on how many different levels there are alternatives, and so the possibility of choice, and so the possibility of moral judgment (cf, Cochrane, 1994:41).

7. Conclusion

Gray (1979:227, 228) rightly asserts that apocalyptic is not only the revelation of the purpose of God in the light of the present and the imminent consummation; it is also a *denouement* of the nature and purpose of God in that consummation. He further states “in apocalyptic God works, generally through the Messiah or the Son of Man or other angelic agents, immediately to the realization of the eschaton, all historical agencies being either antagonistic or strictly subservient to His deterministic plan”. It can be concluded without doubt that *One* like the Son of Man in Daniel 7:13-14 generally fits with the traditional understanding of the Messianic expectations of the Old Testament. There can be no doubt that the visionary anticipated the progressive unfolding of redemption in the person of *One* like the Son of Man.

CHAPTER 5

THE MESSIANIC INTERPRETATION OF DANIEL 7:13-14

1. Introduction

The Old Testament proclaims God's mighty acts of redemption and these acts reach a climax in the New Testament when God sends His Son. Redemptive history is the mighty river that runs from the old covenant to the new and holds the two together (Greidanus, 1999:48). Vreizen (1970:100), points out that there is a line that leads from the Old Testament to Christ, this line is not seen with equal clearness everywhere, but it is very important, central line that runs through the Law, Prophets and Writings.

Daniel 7:13-14 does not find its fulfilment in one particular event in history. This vision finds multiple fulfilments in the New Testament. However, this vision cannot be historically limited as it also raises some of the eschatological elements. According to Evans (1999:99), the word *exile* appears twice in Matthew 1:11-12, 17 as a pivotal point in the messianic genealogy. Fourteen generations lead up to the Babylonian exile; fourteen follow it leading up to the birth of the Messiah. Thus, the Matthean genealogy may have been intended to suggest that the exile did not really come to an end until the appearance of Jesus, the Davidic Messiah.

The aim of this chapter is to draw lines from this vision pointing to the fulfilment of the individual element raised in the life and person of Jesus Christ, the Son of Man. The Messianic expectancy raised in the book of Daniel will be investigated. The link between *One* like the Son and Jesus, the Son of Man, with special reference to the concepts Son of Man, kingdom, dominion and glory.

2. Messianic Expectation in Daniel

God did not reveal his plan for the coming of the Messiah without regard to the situation in which the recipient of that revelation lived and worked. Thus, a situation developed in the course of unfolding history, so did God's revelation concerning his messianic program (Van Groningen, 1990:788). The book of Daniel reveals God's dealings with the

nations as He reveals His plan of salvation to His people, covering the whole exilic period. For seventy years the Jews were under the domination of a foreign kingdom, a foreign king and in a foreign land. During these years, the exiles still hoped for an eventual restoration to their land. These exiles were filled with bitter hatred for those who brought them thither, and homesick and longing for faraway Zion (cf. Psalm 137). The most desirable thing for these exiles as Bright (1960:332) puts it, was no more than the re-establishment of the nation's old pattern. The exiles expected the triumph of God's rule. This idea was also expressed in Second Isaiah: although this prophet expected Cyrus to effect the restoration of the Jews, he lifted this hope far above popular notions of a mere physical return to Palestine and a revival of the Davidic state (Isaiah 45). Rather, he awaited no less than the repetition of the exodus events, the reconstitution of Israel and the establishment of God's kingly rule in the world (Bright, 1960:332). The prophet Daniel also follows in this train.

The prophet Daniel expected the turn of events, as the three deportations of exiles in 605, 597 and 586, hung in the balances as the world waited to see what would emerge; the prophet awaited a new world order to appear. He expected God to set up a universal kingdom (2:44); a kingdom belonging to the heavenly king, namely, *One* like the Son of Man, a kingdom, which will be possessed by the saints of the Most High. However, the prophet moves his point further, in chapter 9 he moves from speaking in codes and becomes specific. In this one passage throughout the Old Testament, namely, Daniel 9:25-26, the absolute use of the term מָשִׁיחַ occurs (Selman, 1995:283). The apocalyptic writings depicting eschatological history could not avoid mentioning the Messiah.

The term Messiah (מָשִׁיחַ) means "Anointed One". The anointing was very important in the Old Testament. It involved pouring oil over a person's head to denote God's choice for a particular task. The oil represented the Spirit of God and meant divine appointment. It was a sacred act that required absolute obedience, for God's choice and authority lay behind the appointment. Priests, kings and even, on occasion, prophets were anointed

(Uprichard, 1994:12). The Greek word χριστός (Christ) is used in biblical Greek as a translation of the Hebrew noun מָשִׁיחַ.

The “Messiah” (the “Anointed One”) (Daniel 9:26) and the “ruler” (Daniel 9:25) are to be understood to be the same as “*One* like the Son of Man” in Daniel 7:13-14, and the one promised in the line of David in II Samuel 7 (Kaiser, 1995: 204). In Daniel 9:25-27 the focus is on both the Messiah and the temple and the city. In verse 26, both are to suffer: the Messiah is to be cut off (killed); the temple and the city destroyed. The narrow view is clearly stated; the Messiah is to carry out His atoning work. The wider view is also clearly stated: following the death of the Messiah, much of the Old Testament teaching and legislation concerning the physical city of Jerusalem, the temple, and the sacrificial rituals will be fulfilled. The Messiah will render them obsolete (Van Groningen, 1990: 837; 839).

Against the Messiah stands the “little horn” (Daniel 7:8); the “prince” (Daniel 9:26b-27), or “king” who “will do as he pleases”, he will “magnify himself above every god and shall speak marvellous things against the God of gods” (Daniel 11:36). From this Kaiser (1995:204) argues that just as the kings of Babylon in Isaiah 14 and the king of Tyre in Ezekiel 28 function as surrogates for the coming evil one in their challenge against God and his people, so Daniel envisages the appearance of someone who turned out to be Antiochus Epiphanes IV, who fulfilled the same role in his dastardly deed of sacrilege in 165 B.C. As Kaiser states it, “these rulers are but foretaste of the Antichrist who is to come” (Daniel 11:36-45; II Thessalonians 2; Revelation 13).

The centrality of the Messiah in Daniel’s prophecy can be laid out as follows (Van Groningen, 1990:844-845):

- Firstly: Daniel speaks of the kingdom over which the Messiah is to reign everlastingly and to have full authority over it.
- Secondly: Daniel prophesies concerning the person of the Messiah. The prophet speaks of the Messiah in terms of *One* like the Son of Man. The Messiah is the one who represents His people. He is to be given the throne and all the privileges

accompanying it. On the other hand, the Messiah will be opposed with fierce hostility and as a priest will atone for sin and bring about righteousness.

- Thirdly, Daniel prophesies concerning the activities of the Messiah: not only will He reign, but he will be humiliated and suffer as he brings satisfaction of God and atonement to his people.

No matter how dim the Jews understood the term Messiah, as it can also be traced in the prophets, they gradually became aware that it went far beyond David, to David's greater Son (cf. Uprichard, 1994:12). Jesus in His ministry identified Himself and His mission with an oppressed Israel in need of redemption and that He Himself was the agent of redemption. Evans (1999:100) rightly asserts that Jesus understood His message and ministry as the beginning of the end of Israel's exile.

3. Jesus the Son of Man

The New Testament writers in their attempt to understand Jesus turned back to their Scripture, the Old Testament. The question which faced these men, was, "Who is Jesus?" As Holmgren (1999:141) puts it, "the diversity of the images taken over by the New Testament makes us aware that early Christians had not fixed their minds on one true statement concerning him, as they viewed Jesus through the eyes of faith this or that came to mind." The list below exhibits some the prominent images of Jesus: He is:

- a man through whom God works (Acts 2:22; and 10:36-38).
- the second Moses (Acts 3:19-22).
- the Second Adam (Romans 5:14; I Corinthians 15:22; 45).
- the source of a better hope, covenant, etc. (Hebrews 7:19, 22; 8:6).
- greater than the temple, Jonah, and Solomon (Matthew 12:6, 41, 42).
- the Son of Abraham (Matthew 1:1).
- the Son of David (Matthew 1:1; 15:22).
- looked to by Moses and the prophets (John 1:45).
- before Abraham (John 8:58).
- the Wisdom of God (I Corinthians 1:24, 30).
- the Messiah (John 1:41).
- the Son of God (Matthew 2:15; 3:17; Luke 1:35; I John 4:15, 5:5).
- the Son of Man (Matthew 11:19; 12:40).
- God (John 1:1-11, 18).

The designation of Jesus as the Son of Man is of greater importance due to the fact that it is the only title Jesus applied to himself according to the Gospel (Cullmann, 1963:137). Different theories have been brought forward concerning the Son of Man in relation to the New Testament. Below are some of the theories (Burkett, 1999:73-81):

- No unified pre-Christian Son of Man concept: the argument is that there is no Son of Man concept but rather a variety of uses of Son of Man. Thus, the coming Son of Man who might provide a model for the New Testament figure simply does not exist in pre-Christian Judaism.
- No pre-Christian Son of Man title: the argument is that the Son of Man was not a current title in Judaism at all.
- Exit the apocalyptic Son of Man: there are numerous scholars who doubt that a pre-Christian apocalyptic Son of Man ever existed.
- Pre-Christian Son of Man defended: some of the scholars continue to defend the existence of a pre-Christian apocalyptic Son of Man.
- Apocalyptic Son of Man created by Jesus: many who reject the idea of pre-Christian Son of Man title argue that Jesus himself could have coined the expression from Daniel 7:13.
- Apocalyptic Son of Man created by the Church: other scholars trace the origin of the title Son of Man neither to pre-Christian Judaism nor to Jesus, but to the early church.
- Non-apocalyptic Son of Man: some scholars began to see son of man as a nontitular idiom. Three possible idiomatic senses of the expressions were investigated: the circumlocutional sense ("this man" = "I"), the generic sense ("man" in general), and the indefinite sense ("a man," someone).

The question which needs to be answered, is as to whether there is a link between *One* like the Son of Man in Daniel and Jesus the Son of Man. The interpretation of the Son of Man proceeds from the four major tenets of Reformed perspective (1) the Bible is a written record of the revelation of covenantal relationship; (2) this record present a unified, integrated, and unfolding message; (3) this record has a discernible covenantal structure; and (4) this record has discernible, unique qualities (Van Groningen, 1990:57).

3.1 The significance of the expression Son of Man in the New Testament

The expression Son of Man occurs about 82 times in the New Testament: 69 times in the synoptic gospels; 12 times in the Gospel of John and only once in Acts. In all of these occurrences in the gospels, with one exception of a quotation of the words of Jesus, all of them come from the lips of Jesus. The one exception is the question of the crowd in Jerusalem in the last days, following upon Jesus' prediction of his own crucifixion: "We have heard from the law that Christ remains forever. How can you say that the Son of Man must be lifted? Who is this Son of Man?" (John 12:34).

The Son of Man sayings in the synoptic gospels are divided into three groups (Marshall, 1979:69; Beasley-Murray, 1986:219):

1. Those that relate to the work of the Son of Man in the present (Mark 2:10, 28; Matthew 8:20; 11:19; and Luke 19:10).
2. Those that speak of his suffering, death and resurrection (Mark 8:31; 9:31; 10:32ff.; 9:12; 10:45; 14:21, 41).
3. Those that speak of his *parousia* at the end of the age: the future coming, exaltation and forensic activity of Son of Man (Mark 8:38; 13:26; 14:62; Luke 12:8f., 40; 17:22-30; 18:8; Matthew 10:23; 19:28).

There are two sayings of Jesus in which it is possible that the expression Son of Man does not refer to Jesus but to men in general. The evangelists generally made a clear distinction in Greek between Jesus the 'Son of Man' and 'men' in general. They translated the same Aramaic word *barnasha* as ἄνθρωπος when it referred to men, as υἱὸς τοῦ ἀνθρώπου when it referred to Jesus, examples Mark 2:27; Matthew 12:31 (Cullman, 1963:152-154).

In the expression *Son of Man*, it is above all stressed that God knows just what it is to be human (Karleen, 1987). This is made clear in Hebrews 2:17-18: "Therefore, in all things He had to be made like his brethren that he might be a merciful and faithful High Priest in things pertaining to God, to make propitiation of the sins of the people. For in that he

himself has suffered, being tempted, he is able to aid those who are tempted.” On the one hand, the title Son of God describes Christ’s deity, glory, and infinity and on the other hand, Son of Man highlights Jesus humanity, humility and finiteness (Karleen, 1987).

The Lord Jesus contended with the name of man frequently calling himself Son of Man, wishing to express more clearly that he was a man by true human descent (Calvin, 1559). Galatians 4:4 reads “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law.” Jesus was subject to hunger, thirst, cold and other infirmities of human nature. Jesus used the title Son of Man referring to himself and his mission – a form of word that had no antecedent significance for his hearers, so that he could fill it with whatever meaning he chose, representative man, righteous sufferer, obedient servant of God, or the one foreordained to be invested with universal authority (Bruce, 1985:66).

Karleen (1987) effectively says of the concept ‘Son of Man’: *“It is this title of Son of Man, then, that should be especially dear to us in our humanity. Its content is taught both by specific uses of the phrase and by passages where Jesus’ humanity is highlighted. When we are tired, we are to look to the Son of Man who got tired, too (see Matthew 8:20). When rejected, we are to remember that it was the Son of Man who was rejected (Mark 8:31). At those times when we feel as if heaven is far away, we are to recall that the Son of Man has opened the way into it (John 1:51), since to take humans to the presence of God He has to be human, too. If we long to know God better, we are to look to the Son of Man, who reveals Him, remembering that God is just like the Son of Man. Should death touch our lives, our consolation is the Son of Man who suffered, hurt, cried over Lazarus, and died (Hebrews 2:14ff). We are commanded to go to God at the time of temptation through the one who was also tempted, yet never conceded (Hebrews 2:18; 4:15). Should we ever feel that life has no point, we must recall that with the Son of Man we have a glorious future (Daniel 7:13; Hebrews 2:9–10).”*

3.2 The Son of Man as the Messiah

Two events are of great importance in this regard: the Messiahship of Jesus as a Secret at Caesarea Philippi (Matthew 16:13-20) and the trial of Jesus (Mark 14:53-65). In these two instances the expression Son of Man is fused with the Messianic concept: the Son of Man is declared and also declares himself as the Messiah (Christ).

3.2.1 Messiahship as a secret: Matthew 16:13-20

When Jesus had crossed north of the Sea of Galilee with his disciples, he was on his final journey to Jerusalem, the city, which since the time of David, had been irrevocably associated with the kings of Israel (cf. Wright 1999:528-529). Jesus takes the initiative of asking the disciples the perception of the crowd's view of his identity: "Who do men say that I, the Son of Man, am?" The disciples report that the people hold a variety of opinions about Jesus. The people looked back to the past; and three names comes up and more general "one of the prophets." Thus, the people had come to realize his prophetic ministry and for that they associated him John the Baptist, Elijah, Jeremiah or one of the prophets. According to Albright and Mann (1971:194), the reappearance of dead heroes was a well-known theme in contemporary Jewish thought.

The first question having been answered, Jesus asks the same question now directed to the disciples: "But who do you say that I am?" In answer to this question, Peter on behalf of all the disciples says: "You are the Messiah (Christ), the Son of the living God." The question of Jesus to the disciples was asked not so much for information but to elicit from them an explicit confession of his messianic identity (Hagner, 1995:468). Jesus blessed Peter for such a confession, however, he also adds that such a confession does not come from man and his ability. God, the Father in heaven, had revealed it to him. The apostle Peter in one of his epistles says of Jesus Christ: "Coming to Him as living stones, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, 'Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to

shame.’ Therefore, to you who believe, He is precious; but to those who are disobedient, ‘The stone which the builders rejected has become the chief cornerstone,’ and ‘a stone of stumbling and a rock of offense.’ They stumble being disobedient to the word, to which they were also appointed (I Peter 2:4-8).”

The Father reveals His Anointed One to his people. Three titles of Jesus are fused together: Son of Man, Messiah and Son of God. Peter adds the adjective “living” a characteristically Jewish way of referring to God to distinguish Him from lifeless idols and also a reminder that only Yahweh has life in Himself which He can impart to others (Blomberg, 1992:251). The three titles taken together means: *the One who came in flesh is the Anointed One, the Son of God.*

Daniel 2,7 and 9 taken together provide a messianic prophecy: One like the Son of Man is the Messiah. Jesus the Son of Man is the Messiah. Jesus scarcely used the title Messiah in his prophetic ministry (cf. John 4:25), however, in his riddles of actions and words he proved to be the Messiah. It is upon the confession of the disciples that Jesus asserts that he will build his church: the confession that the Son of Man is the Messiah the Son of the living God. The Church is the messianic community of the Messiah which will never be destroyed. Jesus says concerning this community of believers that the gates of Hades will not prevail against it. Just like the saints of the Most High in Daniel 7, the messianic community will face great opposition from the forces of evil, but at the end the saints shall possess the kingdom (verses 21-23). The Church conceived as a community of saints at any particular time or as the saints of every age who cumulatively make up the church *in toto* can never be destroyed (Hagner, 1995:475). It is from this confession of the Son of Man as the Messiah that the kingdom of God realized. The Church is thus an instrument of the Messiah through which the kingdom of heaven is realized. It is only when one belongs to the community of the saints where there is hope of ever possessing the kingdom (cf. Berkhof, 1958:569). The church is the collaborator in the realisation of God’s authority in Christ in the world.

3.2.2 The trial narrative: Mark 14:53-65

The process that led to the crucifixion of Jesus is the so-called “trial narrative” in Mark 14:55-65. Hooker (1967:163), argues that Mark 14:62 is possibly the most important and crucial of all the Marcan Son of Man sayings for two reasons:

1. These words are given by Jesus to the question of Caiaphas regarding his messianic status.
2. They are the closest parallel in the gospel to Daniel 7:13, and so provide strong support for the belief that the New Testament use of the term Son of Man is derived primarily from that chapter.

In the court, which sat in order to try Jesus, several charges were brought forward, but the testimonies of the witnesses did not agree (vv. 56, 59). In all these other charges, Jesus did not speak out for himself. Caiaphas then focused attention on the central problem, which made them to bring him in: “Are you the Messiah, the Son of the Blessed?” The disciples have earlier declared concerning Christ: “You are the Messiah, the Son of the living God.”

Jesus must at last admit openly what he has said up to now in acted and spoken riddles (Wright, 1999:524). Jesus answered: “I am, and you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.” Jesus utilizes the combination of the words of Psalm 110:1 and Daniel 7:13 to provide an eschatological setting for the psalm, and it is the only place in the New Testament where this is found (Mann, 1986, 625). In this instance, Jesus fuses the three titles together: the Messiah, Son of the Blessed (God), and the Son of Man. These three titles taken together may be taken to mean: *The Anointed One is the Son of God who came in flesh.*

As Wright (1999:525) points out, Jesus retells the story of Daniel in his own revised version. He claims to be the representative of the true people of God. Like the martyrs on the trial before pagan tyrants, he is refusing to abandon the ancestral faith and hope, even if it costs his life. Jesus was crucified as a Messianic claimant and without the Messianic claim the crucifixion of Jesus is meaningless and that which the disciples confessed would have been proved futile (cf. Otto, 1943: 228-229).

In proof of the fact that He is indeed the Messiah, Jesus made a startling prediction. Applying words from Psalm 110:1 and Daniel 7:13 to Himself, He stated, And you (the human judges) will see the Son of Man (cf. Mark 8:31, 38), sitting at the right hand, exalted to the place of highest honor and authority (cf. Mark 12:36), of the Mighty One (literally “the Power”), a Jewish substitute title for “God” (cf. Mark 14:61), and coming on (literally “with”) the clouds of heaven to judge (cf. Mark 8:38; 13:26). There is a close relation between the Son of Man in this passage and *One* like the Son of Man in Daniel. Jesus’ exaltation will be on the clouds, as in Daniel 7:13. Clouds signify theophany: presumably they serve, in Daniel, as the sign of the presence of the Ancient of Days and at the same time they indicated that when *One* like the Son of Man is exalted to the throne beside the Ancient of Days, this too will have a theophanic character (Wright, 1999:527). Due to the brevity of the Danielic vision one is left with many unresolved questions: Did *One* like the Son of Man sit on the throne or not? The Son of Man sayings, especially those which have an eye into the future, tend to shed light on what really could have happened. It concluded therefore with a sense of certainty that *One* like the Son of Man will indeed take up his throne next to the Ancient of Days. Mark 14:62 substantiates the conviction running through so much of the dominical instruction that the lowly, reject, humiliated Jesus, representative of the kingdom of God and its mediator to man, is to be exalted by God and revealed as the vindicated representative and mediator of the kingdom, the Son of Man coming for judgment and rule (Beasley-Murray, 1986:304).

Another significant passage is Acts 7:56: "Look! I see the heavens opened and the Son of Man standing at the right hand of God!" This passage first of all repeats the claim that Christ made before the Sanhedrin. Second, the term Son of Man is filled with significance. This is the last time it is used in the New Testament and it is the only time in the Gospels and Acts when it is not spoken by the Lord Jesus. Bruce (1985:64) rightly asserts that when Stephen saw the Son of Man standing at the right hand of God, he saw him standing there as his advocate. Stephen, condemned by an earthly court, appealed to the judgment of the heavenly court. Stephen acknowledged Jesus as Lord before me, and now (as promised) the Son of Man rose up as his advocate to acknowledge him before God.

Cullmann (1963:143) argues that it was no coincidence that there suddenly appeared in Judaism a figure of a redeemer called 'man' or 'Son of Man', which was connected with and yet displaced that of the Messiah. Instead of having a name indicating his heavenly origin he is simply called 'man'. For Cullmann the Old Testament also points to the direction of man as having special divine dignity. The Old Testament points to the fact that man was created in the image of God. Thus, as Cullmann argues, on the basis of this it can be understood why precisely 'the Man' in so far as he represents the true image of God, is appointed to redeem the fallen humanity. . In I Corinthians 15:21, the man by whom resurrection comes stands in contrast with the man by whom death comes. Christ is the pneumatic-heavenly man, Adam the psychical-earthly man. The equation of Christ with the pneumatic-heavenly man is due to his life-giving function, his exaltation, and his heavenly nature as an apocalyptic figure. Although optically second, Adam is chronologically first; Christ as Son of Man is the Coming One (Colpe, 1985). Therefore, the identification of this ideal Heavenly Man with the first man, however, is especially important for the New Testament Christology. In connection with the conception of the eschatological return of the golden age, this identification leads to the expectation that it is precisely the first man who will come at the end to redeem mankind (Cullmann, 1963:143). Cullmann further points out that the difficulty of tracing this idea in Judaism

lies in the fact that the Jews did not make clear connection between the idea of the first man on the one hand and that of the eschatological 'Man' or 'Son of Man' on the other.

4. The realization of the kingdom in the Son of Man

One like the Son of Man in Daniel 7 received a kingdom, one that shall not be destroyed. This kingdom is also in turn possessed by the saints of the Most High. According to Ridderbos (1969:xxviii), the coming of the kingdom of God must be looked upon as the realization of the great drama of the history of salvation in the sense of the Old Testament and of the Jewish apocalypse. Jesus started his public ministry with the following words, as Mark 1:13-14 puts it "The time has come: Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, *"The time is fulfilled, and the kingdom of God is at hand, Repent, and believe the gospel."* The aim of Christ was to open up the door into entering the kingdom of God. Ladd (1995:14) rightly points out that the coming of the kingdom God was central in Christ's ministry. The message of Christ was within the framework of the kingdom, which is all encompassing and it should be understood at the same time that the kingdom of God is the primary contents of the gospel. The coming of the kingdom and the kingdom are primarily dynamic-personal terms and they primarily say: God is King, and He comes to reveal His Kingship, to reassert and powerfully vindicate it in and through His Son Jesus Christ (Coetzee, 1995:9).

4.1 The coming of the Son is the coming of the King

The Jewish people had awaited the apocalyptic hope of the intervention of God, and the coming of the Son of Man in clouds and glory to receive an eternal kingdom. However, none of these expectations had found fulfilment, nor indeed, in their own terms, could they do so (Bright, 1952:191). The birth annunciation of Jesus by the angels was clothed in kingdom terms. The angel Gabriel said to Mary "and behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called Son of the Highest and the Lord God will give him the throne of his father David, and He will reign over the house of Jacob forever, and of his kingdom there will be no end" (Luke 1:31-33). This is a close parallel between the kingdom of *One* like the Son of

Man in Daniel and that of Jesus. In announcing the birth of Jesus to the shepherds the angel says: "Do not be afraid, for behold, I bring you good tidings of great Joy which will be to all people. For there is born to you this day in the city of David a Saviour, who is Christ the Lord (Luke 2:10b-11)." The coming of Jesus into the world was the coming of the King, who will forever sit upon his throne.

Ridderbos (1969:31) points out that "the kingdom" and "the Son of Man" are correlates in Jesus' preaching: the coming of the Son of Man (Matthew 10:23) is synonymous with the coming of the kingdom, as appears in a comparison of Matthew 16:18 and Mark 9:1. The implication thus being that he who has to accomplish the coming of the kingdom and to carry out the divine judgment is the one in whose hands, therefore, all authority has been placed.

The Lord, Jesus Christ could even say: "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." Otto (1943:136; 137) points out that, in these words, Jesus knew of the future kingdom, that it would come, that God kept the moment in reserve, that one had to hold oneself ready for it in constant watchfulness, that one should be specially attentive as soon as the indications of its coming appear, and that one should then know that it was near. The whole of this is to be understood as something of the future and the first pole it of is conception of the kingdom. The second pole was that the kingdom was already moving and so already present, in as far as it worked secretly in advance. As Ridderbos (1969:105-106) emphasizes that the kingdom of heaven appearing in the world with the coming of Christ, signifies no less than the end of prophecy (Matthew 11:13; Luke 16:16), the binding of Satan (Matthew 12:22), the wonderful and all embracing redemption of life (Matthew 11:5; Luke 4:18,19), the authority and power of the Son of Man (Mark 2:10), and the bliss of the poor in Spirit (Matthew 5:5). In Jesus' coming and action, God's rule has invaded the world (Palmer, 1986:44).

4.2 The kingdom of God over and against the kingdom of Satan

According to Peels (2001:186) the Old Testament speaks of the kingdom of God on the one hand as a permanent-static kingdom which is eternal, and on the other as an active-dynamic kingdom which pursues its ends also in the reality of this earth. The book of Daniel on the one hand speaks of God's eternal kingship (2:37; 4:3, 34; 5:21; 6:27; 7:13); on the other hand, this book emphasizes the expectation to an end of all other kingdoms, but will itself endure forever (2:44; 7:18, 27). This second aspect is of great importance in this regard. The kingdom of God brings to an end all the other kingdoms. At the heart of this is the destruction of the Evil one, who in his attempts tries to overthrow the kingdom of God. Satan opposes and tries to destroy every work of God, just as he tempted Eve to sin against God (Genesis 3:16), and so he tried to get Jesus to sin and thus fail in his mission as Messiah (Matthew 4:1-11).

The whole struggle between Jesus and the devils as stated by Ridderbos (1969:62) is determined by the antithesis between the kingdom of heaven and the rule of Satan, and time and again Jesus' superior power over Satan and Satan's dominion proves the breakthrough on the part of the kingdom of God. It is especially in this regard that Christ speaks of the presence of the kingdom of God. Two passages are of great importance in this regard, namely, Matthew 12:28 and Luke 11:20. By driving out demons, He was proving He was greater than Satan. He was able to go into Satan's realm (the strong man's house), the demonic world, and come away with the spoils of victory (Matthew 12:29). Since He could do this, He was able to institute the kingdom of God among them (Matthew 12:28). If He were driving out demons by Satan's power, He certainly could not be offering the people God's kingdom. That would be contradictory. The fact that He was coming to establish the kingdom clearly showed that He worked by the power of the Spirit of God, not by Satan's power. Christ sealed victory over Satan on the cross. Colossians 2:14, says: "having wiped out the hand writing of requirements that was against us, which was contrary to us. And he has taken it out of the way, having nailed it to the cross. Having disarmed the principalities and powers, He made a public spectacle of them, triumphing over them with it (cross)."

It should be noted that the defeat of Satan is in three stages:

- 1 The initial overthrow of the Devil and his forces: the first overthrow of the Devil was first realized in heaven. II Peter 2:4 and Jude 6 tell us that some angels rebelled against God and became hostile opponents of His Word. As Isaiah described the judgment of God on the kingdom of Babylon (an earthly, human king), he then comes to a section where he begins to use a language that seems too strong to refer to any merely human king (Grudem, 1994:413): “How you are fallen from heaven, O Lucifer (literally *Day Star*), son of the morning! How you are cut to the ground you who weakened the nations! For you have said in your heart: ‘I will ascend in to 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 (Isaiah 14:12-15).” Ever since this defeat the tactics of Satan and his demons are to use lies (John 8:44), deception (Revelation 12:9), murder (Psalm 106:37; John 8:44), and every other kind of destructive activity to attempt to cause people to turn away from God and destroy them; and he even accuses us before God (Job 1:6-12; Revelation 12:10).
- 2 The coming of the Lord Jesus Christ brought about another defeat over Satan and his forces: according to Otto (1934:32) the kingdom comes in and with Jesus and his working, after it has first been realized in heaven by Satan’s overthrow, in order that it might now become real in earth as it is in heaven. However, this understanding of Otto is not in line with the Scriptures. This view neglects what the Scripture breathe strongly, the fact that the Devil still continued to accuse man before God and that Satan’s demons continue to be in the heavenly places. The Devil used to stand between God and man, but not any more. The accuser can no longer accuse us for Christ mediates for us. Revelation 12:9 says: “then I heard a loud voice saying in heaven: ‘Now salvation, and strength and the kingdom of our God, and the power of this Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down’.” The Church in the present age continues to struggle with Satan and his forces. The war has now

being intensified, between the Church and the Devil. Now that Satan can no longer accuse us before God, he is out to destroy the Church. In conjunction to this Revelation 11:12 says: Rejoice, O heavens, and you who dwell in them! Woe to you the inhabitants of the earth and the sea! For the Devil has come down to you, having great wrath, because he knows he has a short time.

- 3 The final defeat of the Satan at the second advent of Christ: Satan and his forces await the last and final victory over them, the complete destruction of the Satan's dominion and kingdom. Revelation 20:10 says: the Devil will be finally cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever.

The prophecies in Revelation tell of the conflict between the Lamb, who was slain to redeem men for God, and the Lamb's impostor, who seeks to draw men away from God. They describe God's effort to reach humankind and bring them salvation, the world's response, and the final victory of the Lamb, who is the lawful Ruler of the Kingdom of God, as prophesied by Daniel. The sovereign work of Yahweh, which was to defeat all evil and overcome all opposition and achieve transformed earth, has been decisively inaugurated by Jesus in his powerful deeds and authoritative words. Hence he could speak interchangeably of "my father's kingdom" and "my kingdom". Thus, Revelation 11:15 speaks of "the kingdom of our Lord and of his Christ". Where God reigns, Christ Jesus his Son is King. But what king was ever like this? Many kingdoms have been built on the blood of their enemies, but here is a kingdom that will be built on the blood of its Founder and King; a kingdom not won by self-assertion but by self-surrender, a kingdom whose king is its universal servant (Mark 10:45; John 13:3 – 7); in short, an upside-down kingdom that would challenge every assumption, search every conscience, and change every life it touched (Lewis, 1998:89).

4.3 The saints shall possess the kingdom

The enemy having been defeated and destroyed, the saints of the Most High shall possess the kingdom (Daniel 7:17-18). The community of the saints is not in itself the kingdom. The kingdom of God is universal and all-inclusive. The New Testament Church is the

community of the saints. The Church is the people of the kingdom, but the visible Church is not the kingdom (Bright, 1952:236). The Church is the organ of the kingdom, the agent of Christ's rule, which must exist as concrete entity in space and time (Roberts, 1955:89). As already pointed out, in this real concrete situation the Church encounter opposition and struggles with the Satan and his forces. However, the Church's ultimate victory lies upon the words of Jesus: "the gates of Hades shall not prevail against it" (Matthew 16:18c.).

The kingdom creates the church; thus the church is but the result of the coming of God's kingdom into the world by the mission of Jesus Christ (Ladd, 1974:265). Ladd further points out that the presence of the kingdom meant a fulfilment of the Old Testament messianic hope promised to Israel, but when the nation as a whole rejected the offer, those who accepted it were constituted the new people of God, the sons of the kingdom, the true Israel, the incipient Church (cf. Amos 9:11-12). The relationship between the Church and the kingdom lies on the following (Zorn, 1997:77-78): (1) the fact that Christ will share his rule with the members of the church as his people in the final kingdom (Matthew 19:28; Revelation 2:27; 5:10); (2) while the Church in this age will never attain perfection, it must nevertheless display the life of the perfect order, the eschatological kingdom of God; and (3) the kingdom of God has invaded history without disrupting the present structure of society. Good and evil are to live mixed in the world until the eschatological consummation even though the kingdom of God has come.

The church is, thus, the collaborator in the realisation of God's authority in Christ in the world. Christ's rule here and now over Church and world is the manner in which the kingship of God is realized in the present era of salvation between fulfilment and completion, in the field between the polarities of this aeon and the future aeon, in this mixture of "light" and "darkness" (Schnackenburg, 1963:317).

5. Dominion of the Son of Man

The resurrected Christ (the Messiah) who appeared before his disciples is the one who partakes of a new order of existence and who anticipates his glorious exaltation (enthronement; cf. II Samuel 7:13) at God's right hand (cf. Luke 24:51; Acts 1:9; Philippians 2:9-11) and indeed the parousia itself (Hagner, 1995:887). The clear allusion of the heavenly Son of Man figure in Daniel 7:13-14 appears in Matthew 28:18. As a God-man and as mediator, all power in heaven and earth has been committed in the hand of Jesus (Matthew 28:18). In I Corinthians 15:27 it is said that the Father has put all things under his feet (Ephesians 1:20-22). The writer of Hebrews also says God has appointed the Son heir of all things (Hebrews 1:2). It is in virtue of this dominion over the universe that Christ is called Lord of lords and King of kings, i.e., the sovereign over all other sovereigns in heaven and on earth (Hodge, 1992:404).

The lordship of Jesus is also an indication of his dominion. Cullmann (1963:227) emphasized that the lordship of Christ is thus not limited to visible heaven and earth; Christ rules also over the invisible powers, which stand behind empirical situations – above all other invisible powers behind the state. Paul in Colossians 1:20 states that by Jesus God reconciled all things to Himself, by Him (Jesus), whether things on earth or things in heaven, having made peace through the blood of his cross. The rule of the Messiah (Christ) is not a matter merely of his final exaltation, it is however in connection with the final step in his exaltation, when he returns in power his dominion will be complete (Erickson, 2001:249). As already pointed out in the previous chapter, man was initially given complete dominion over the whole of creation (Genesis 1:26). The fall had its effect even upon this functional operation of man. Man has ever since being in control, out of control, and even under control in that which he was given dominion over. With and through the fall Satan came to stand as an illegitimate force in-between God as the almighty King and God's creation as it has been misformed through sin (Coetzee, 1995:30). The Lord Jesus, through his victory over Satan, sin and death reclaimed the fallen dominion. Jesus showed his power to be above all forces of nature: diseases obeyed him, storms obeyed him and even death could not overpower him (cf. Matthew 8:16-17; 8:23-27; I Corinthians 15:55). Jesus Christ, the eternal Son of God, became

flesh and by perfect obedience to God, and through triumph over Satan and eternal death by his rising from the tomb, He made a decisive rapture in Satan's illegitimate dominion over God's creation (Coetzee, 1995:30). In Jesus, the dominion of *One* like the Son of Man in Daniel 7 is stretched to its limits. As stated in Daniel 7:27 the saints of the Most High also receive dominion. However, man can only hope to receive the full dominion at the end of age, when the glorified king, returns. In the present age Satan, sin and death still manifest their power, however not for long. The court shall be seated and their dominion shall be taken away; to be consumed and destroyed (cf. Daniel 7:26; I Corinthians 15:23-28).

The dominion of *One* like the Son of Man in Daniel is said to be an everlasting dominion, which shall not pass away. A parallel passage that explains this idea is found in the words of Paul in I Corinthians 15:27-28: "For '*He has put all things under his feet all things under his feet.*' But when He says 'all things are put under him,' it is evident He who put all things under Him is excepted. Now when all things are made subject to him, then the Son himself will also subject to Him who put all things under Him, that God may be all in all." Cullmann (1996:225-227, 248) is of the opinion that the lordship of Christ will come to an end when Christ returns. Cullmann further argues that the end of the Church is at the same time as that of Christ's lordship. It should be rightly understood that the rule of Christ shall never come to an end, as Cullmann tends to think. For Cullmann there will be a complete eschatological absorption of the Son in the Father. However, what the Scripture does is to give a picture on the functional way this rule will continue, when the fullness of time has come. The dominion of Christ is an everlasting dominion, and one which shall never pass away and at the very same time that of God. Therefore, Christ will continue to have dominion over the whole of creation and in all this in collaboration with the Father and as One. The Church of all times will partake in this dominion. All the servants of God will serve the Lamb and God who shall reign forever and ever (cf. Revelation 22:1-5).

6. Glory of the Son of Man

Daniel 7, speaks about the glory of *One* like the Son of Man, however, this idea is not taken up further in the interpretation of the vision. In the New Testament glory is attributed to Jesus Christ as it was attributed to God in the Old Testament (Erickson, 2001:334). Three important events are worthy of note in this regard: the ascension of Christ; the sitting at the right hand of God and the glorification of events. Daniel mentions nothing about the glory of the saints most probably in order to differentiate between *One* like the Son of Man and the saints.

6.1 The ascension of Jesus

One like the Son of Man in Daniel 7:13 is said to be coming with the clouds of heaven! He came to the Ancient of Days, and they brought him near before Him. This passage finds its fulfilment in the ascension of Christ (Acts 1:9-10). Jesus Christ after his resurrection posed this question to his confused disciples (Luke 24:26): “Did not the Christ have to suffer these things and then enter his glory?” The Son of Man had to ascend into heaven were he would be glorified. The disciples of Christ stood watching him ascending to heaven: “*He was taken up, and a cloud received him out of their sight.*” Scripture gives a number of reasons as to why Christ had to ascend up into heaven (Hodge, 1992:419):

- Heaven was a home from which Christ came from: “The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven (I Corinthians 15:47-49).”
- Jesus Christ our great High Priest had to appear before God on our behalf after offering his sacrifice: “Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected and not man (Hebrews 8:1-2).”

- He had to ascend to the heaven so that the Holy Spirit comes: “Nevertheless I tell you the truth. It is to your advantage that I go away, the Helper will not come to you; but if I depart, I will send Him to you (John 16:7).”
- He had to go in order to prepare for us a place: “In My Father’s house there are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am; there you may be (John 14:2-3).”

Hodge (1992:418) rightly notes that the ascension was necessary for the completion of Jesus’ work. Therefore, Christ in his glorified state the heavenly work awaited Him. In this phase of glory, the Son does his work sitting right beside the Father.

6.2 The sitting at the right hand of God

Just as on the mount of the transfiguration (Matthew 17:1-8), the veil is taken away but now permanently so that the glorious identity of Jesus becomes plain (cf. Matthew 26:64). Having ascended into heaven, the Christ sat down at the right hand of God the Father, that is, was associated with Him in glory and dominion. In this state of glory, Christ’s ministry was twofold (Hodge, 1992:418): (1) He has to exercise absolute and universal dominion, and (2) his meditorial work. The rule of Christ consists of making a people his willing subjects (Psalm 110:3); the exercise of his power until all his foes have been completely subdued (Psalm 110:1). These goals having been reached Christ will deliver everything to the Father. Then his meditorial reign delegated to him by the Father at his ascension, will come to an end. All of these would be completed in the second advent (Zorn, 1997:120). According to Lewis (1998:28) the glory of God shining from the face of the risen Christ, who is the image of the invisible God, blinded Saul of Tarsus, and when the apostle John saw it he recorded, “I fell at his feet as though dead” (Revelation 1:17).

The second coming of Christ is also to be an occasion of his glory: “They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four

winds, from one end of the heavens to the other (Mark 13:26).” The purpose of this second coming in glory is to judge: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left (Matthew 25:31-33).”

6.3 The glorification of the saints

Glorification, according to Erickson (2001:334), is multidimensional involving both the individual and collective eschatology:

- It involves the perfecting of the spiritual nature of the individual believer, which takes place at death, when the Christian passes into the presence of the Lord.
- It also involves the perfecting of the bodies of all believers, which will occur at the time of the resurrection in connection with the second coming of Christ, involving even the transformation of the entire creation.

Believers share in the glorification of Christ as stated by Paul in Philippians 4:20-21: “For our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to his glorious body, according to the working by which he is able to subdue all things to himself.” The prophecies in Revelation tell of the conflict between the Lamb, who was slain to redeem men for God, and the Lamb’s impostor, who seeks to draw men away from God. They describe God’s effort to reach humankind and bring them salvation, the world’s response, and the final victory of the Lamb, who is the lawful King of the Kingdom of God, as prophesied by Daniel.

7. Conclusion

In Jesus the Son of Man can be noted the development or the progression towards his achieving of all authority; towards his glorification; and towards the establishment of his kingdom. The vision of Daniel 7:13-14 was a shadow of what was to come in the person of Jesus. Borsch (1967:402-403), rightly points out that the glory and wonder of the

Christian faith is such that men no longer put their trust in a conception or in an idea, but in a person who once lived in history and who has a name. Jesus, the Son of Man, underwent humiliation and suffering for the well-being and salvation of the people. He not only offered himself to the point of death, and even beyond that God brought him back from death, gave him the victory and exalted him to be enthroned in glory with him.

The three nouns, then, in the first clause of Daniel 7:13 match the three in the doxological conclusion to the Lord's Prayer, the only difference being the order: "*For Thine is the kingdom and the power and the glory*" (Matthew 6:13). Lewis (1998:229), says of these three words; 'they are the Church's final statement of adoration, pure and simple. The Church gives herself up to doxology; the struggles of faith, the trials of hope, the losses and the gains of life all take the second place to this.'

The Heidelberg Catechism, Lord's Day 52: 128, says:

- *For Thine is the kingdom and the power and the glory forever means, we have made all these requests of you because, as our all-powerful king, you not only want to, but are able to give us all that is good; and because of your holy name, and not we ourselves, you should receive all the praise, forever.*

CHAPTER 6

CONCLUSION

Daniel 7 is the central pivot of the entire book of Daniel and the highest point of the symbolism of this book is Daniel 7:13-14. Daniel 7 resembles a parallel passage with chapter 2 following the demise of the four kingdoms and the fifth kingdom that would never be destroyed. The significance of Daniel 7 lies in its comprehensive prophetic perspective on future events. However, the emphasis of the apocalyptic picture is certainly on the eschatological judgment.

Considering the socio-political context, which the apocalyptic texts addressed, it becomes evident that Daniel 7 offers consolation of believers in the midst of their tribulations, an invitation to them to show courage and perseverance. To the Jews who were concerned about their future fate under the rule of Belshazzar the vision imparted to assure them that they were secure. However, at the same time this chapter warns Daniel and his readers to expect renewed antagonism from the worldly powers. For this reason the apocalyptic writings of Daniel found their resurgence in the second century B.C. especially in the period of the reign of Antiochus Epiphanes IV (175-163).

Daniel 7 contribute in telling on the one hand of the supernatural intervention into human affairs and this further strengthen the Old Testament tradition of picturing God as One who in Himself or through angels for the sake of his people to be their salvation or judge. On the other hand, Daniel 7:13-14 pictures an unusual phenomenon in the Old Testament by picturing a humanlike figure intervening in the heavenly affairs for the sake of the people, with the heavenly realm becoming the center of events.

Daniel 7:13-14 in brevity describes progressive unfolding of events surrounding *One* like the Son of Man. In this study *One* like the Son of Man is regarded in the first place as a Representative Individual: as a Representative *One* like the Son of Man represents the saints of the Most High (remnant of Israel) and as an Individual *One* like the Son of Man

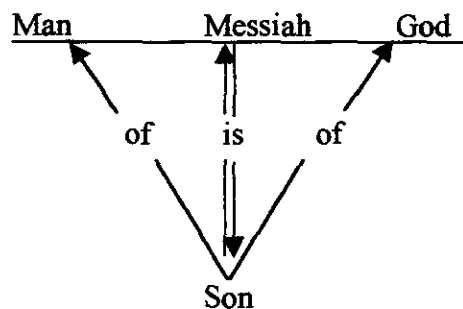
is a heavenly king. As king *One* like the Son of Man represents his own kingdom. In the second place *One* like the Son of Man is regarded as the Most High.

One like the Son of Man received from the Ancient of Days dominion, glory and kingdom.

- *Dominion* is regarded as the ultimate supreme power or sovereignty, which is everlasting. *One* like the Son of Man thus is given all authority so that everything should be under his submission.
- *Glory* is regarded as the ultimate imperial honour pointing to the majesty of one who is enthroned.
- *Kingdom* is regarded as God's eternal sovereignty over His people and the world, hidden now and partially realized in those who patiently wait for its full realization and glorious manifestation.

One like the Son of Man fits the traditional understanding of the Old Testament Messianic expectations. In Daniel 7:13 the prophet speaks of the Messiah in terms of *One* like the Son of Man. The Messiah, therefore, represents the saints of the Most High and as the Anointed One, the rightful king, is to receive the throne and all the privileges accompanying. The traditional understanding of the Messiah as the son of David is overshadowed with the identification of *One* like the Son of Man with the Most High.

In Jesus the expression Son of Man and the Messiah are fused together and at the same time the two expressions are linked to the expression Son of God. This can be illustrated as follows:



The Son of Man is the Messiah the Son of God or The Son of God is the Messiah the Son of Man or The Messiah is the Son of Man at the same time the Son of God. However, in Daniel 7 the *One* like the Son of Man directly linked with the Most High (God). The implication being *One* like the Son of Man is the Most High. Daniel 7:13-14 strongly breathes the Messianic aspects even though the concept Messiah is not explicitly mentioned.

In the person of Jesus can be noted the progressive revelation regarding the kingdom, dominion and glory. In Jesus, the Son of Man, God fulfilled the core of the Old Testament expectation. However, the eschatological elements are not eliminated; the three aspects are realized in the present era of salvation between fulfillment and completion, in the field between this *aeon* and the future *aeon*. The complete realization of these three aspects in the person of Jesus the Messiah is still in the future. Jesus, the Messiah, the Son of Man is the ultimate authority over all, whether on earth or in heaven. Jesus, the glorified king, his Kingship is present, here and now, and yet its full realization is still to come.

When reading the apocalypse for the first time usually it makes people immediately aware of the roughness and difficulties of the text. But an exceptional light pierces these difficulties, in which happiness comes into its own and shines out in all splendour. Far from being an overwhelming or depressing book the apocalypse of Daniel brings about the conviction that being a people of God carries with it a vocation of happiness (cf. Prevost, 1993:61-62). The call of the apocalypticist is for the resistance upon any threat to humanity with the acknowledgement that God rules over the kingdom of man. Finally, in the person of Jesus the Son of Man believers should have hope as an anchor of the soul, both sure and steadfast, and which enters into the presence of God, where the forerunner has entered for us.

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