

ANNOTATED BIBLIOGRAPHY ON
DANIEL

Aalders, G. Ch. "De 'gruwel der verwoesting' (the "abomination of desolation"))" *Gereformeerd Theologisch Tijdschrift*, 1960, 60, 1-5.

A consideration of the phrase, "the abomination of desolation" mentioned by our Lord in Matt. 24:15. The expression refers to Daniel 11:31 and 12:11 both of which refer to the same historical event. By Christ's time this event had occurred. How can remembrance of a past event serve as a warning sign to the faithful? By virtue of the fact that an event can have a later fulfillment. Just as the salvation of Israel from Egypt found a later fulfillment in the flight of the Christ-child to Egypt and back, so Daniel's prophecy has its first fulfillment in the days of Antiochus Epiphanes IV, and a later fulfillment in (Holland)

Aberbach, Moshe (Baltimore Hebrew Col.) "The function of Nebuchadnezzar in Daniel." *Beth Mikra*, 1985, 104, 23-30.

Disagrees with those writers who claim that Dan 1-7 is pre-Maccabean. Argues that there are strong correspondences between Dan 1-7 and the situation under Antiochus IV, as perceived by a member of the Hasidim-community. These motifs include pressure for assimilation (chap. 1), pressure to worship idols (chap. 3), martyrdom (chap. 3), the alleged insanity of Antiochus (epiphanes, called epimanes; chap. 4). The writer was not in favor of military revolt, but looked forward to the victory of God (chap. 7). (Hebrew)

Abramowski, Luise (Tubingen, W. Germany) "Die entstehung der dreigliedrigen taufformel-ein versuch-mit einem exkurs: jesus der naziräer." *Zeitschrift für Theologie und Kirche*, 1984, 81(4), 417-446.

Argues that the triadic phrase in Matt 28:19 does not reflect the triad found in Daniel 7 (Schaberg) but that it was developed on the basis of Num 6:22-27. (German)

Alt, Albrecht (Deceased) "Die deutung der weltgeschichte im alten testament (interpreting world history in the O. T.)" *Zeitschrift für Theologie und Kirche*, 1959, 56, 19-137.

The O. T. views world history as Jahweh's history with the world. Not only a covenant king (David), but Assyrian, Babylonian, and Persian rulers, insofar as they determine world history, do so by the way of delegated authority of Jahweh. After the fragmentation of universal history depicted in the Jahwistic saga of the tower of Babel universal history nevertheless continues in the promise to Abraham "for all nations." Israel's own history is God's bridge from the universal beginning to the universal end of all history. Isaiah was the first man able to see that even the destruction of this bridge of Israel would not thwart God's universal plan, but actually implement it. Jeremiah, Ezekiel, Second Isaiah, and Daniel follow in his train. (German)

Aranoff, Sanford (U. of the Negev, Beer Sheba) "The unfolding of biblical prophecies." *Tradition*, 1971, 11(4), 71-82.

The prophecies of Ezekiel, Daniel, and Zechariah are shown to refer to contemporary events, especially the creation of the modern state of Israel, and the ingathering of the exiles. Ezekiel's

discussion of the war between Gog and Magog refers to the coming World War III, a nuclear war. Israel will be spared destruction; Jews living outside of Israel will be destroyed.

Archer, Gleason C., Jr. (Trinity Evan. Div. Sch.) "Modern rationalism and the Book of Daniel." *Bibliotheca Sacra*, 1979, 136(542), 129-147.

Consists of a response to Raymond Hammer, *The Book of Daniel* (1976), in which Hammer's arguments for a late date are analyzed and answered. These areas of argument include the Masoretic divisions of the canon, Ecclesiasticus and Daniel, Dan'el of Ugarit and Daniel, Belshazzar and Nabonidus, Darius and Cyrus, the term "Chaldeans," predictive prophecy, Greek and Aramaic, and Daniel's 70 weeks. Concludes that no scholar can be intellectually respectable and still maintain a Maccabean date for Daniel.

Archer, Gleason L., Jr. "Old Testament history and recent archaeology from the exile to Malachi." *Bibliotheca Sacra*, 1970, 127(508), 291-298.

Few major discoveries have been made in recent years bearing upon the exilic and postexilic periods. Exceptions are: finding of the true site of the Samaritan temple on Mt. Gerizim and excavation of the site of ancient Heshbon. The principal discussion for this period continues to center around the Book of Daniel. Evidence continues to pour in, making it clear that the Maccabean hypothesis is utterly untenable as an explanation for this remarkable book.

Armerding, Carl. "Asleep in the dust." *Bibliotheca Sacra*, 1964, 121, 153-158.

The reference in Daniel 12:1-3 to the awakening of those sleeping in the dust of the earth intends a spiritual awakening rather than a physical resurrection. Those awakened may be likened to the ten virgins of Matthew 25 who slumbered and slept. In both passages there are two classes, awakened at the same time, one to everlasting life and some to everlasting shame and contempt.

Baldwin, Joyce F. (Trinity Col., Bristol) "Is there pseudonymity in the Old Testament." *Themelios*, 1978, 4(1), 6-12.

Since the rise of historical criticism in the 19th cent. it has been maintained that pseudonymous works are included in the canonical Scriptures. From several cases investigated maintains there is no clear proof of pseudonymity in the OT, and much evidence against it. From ancient times indications are that pseudonymity has been treated as suspect. With this awareness neither the OT or NT church would have included such works as Daniel had they been considered pseudonymous.

Baldwin, Joyce G. "Some literary affinities of the Book of Daniel." *Tyndale Bulletin*, 1979, 30, 77-99.

The Book of Daniel, and in particular the predictions, can now be seen in a wider context of not only 2nd cent. pseudepigrapha but also Babylonian writings of great antiquity. In theological standpoint and ethical emphasis Daniel is distinct from both these collections of literature, and shows continuity with the books of the OT. In style and form, however, there are resemblances to certain literary features of the Babylonian "prophecy" texts, which point in the direction of the Babylonian origin, not only of chaps. 1-6 but also of the whole book. Daniel shows every sign of coming from an earlier period. In view of the fact that the book claims to come from the 6th

cent. BC, the possibility should be granted that it originated during that century in Babylon.

Bampfylde, Gillian (Portsmouth, England) "The prince of the host in the Book of Daniel and the dead sea scrolls." *Journal for the Study of Judaism*, 1983, 14(2), 129-134.

Argues that the anonymous angel of Dan 8:16; 10:2-21 12:5-13, is not Gabriel or Michael but the "prince of the host" (8: 11), who is superior to the archangels. This is the same concept as the "prince of light" and "angel of darkness" in the Dead Sea Scrolls (cf. 1QM 17:6-7).

Barr, James. "Aramaic-greek notes on the book of enoch (i)." *Journal of Semitic Studies*, 1978, 23(2), 184-198.

Milik's publication of the Aramaic fragments of Enoch makes possible a comparison with the Greek text and an assessment of the character of the Greek translation. Discusses the relations with the Greek texts of Daniel, notes several words that are regularly rendered a certain way, and suggests reasons for the inconstancy of some renderings.

Bartling, Victor A. (Concordia Sem., St. Louis, Mo.) "Christ's use of the Old Testament with special reference to the pentateuch." *Concordia Theological Monthly*, 1965, 36, 567-576.

Always and everywhere the Bible was for Jesus the Voice of God and absolutely authoritative. He regarded the whole OT movement as a divinely directed movement, a movement that had arrived at its goal in Himself, so if He Himself in His historic person and work were taken away, the OT would lose its purpose and significance. While the verba Christi acknowledge extensive material in the Pentateuch as actually Mosaic, they do not show that our Lord believed that the whole of the five books came from the hands of Moses. In the verba Christi there are only twelve logia eight in which Moses is involved, two for Isaiah, one each for David and Daniel.

Beale, Gregory K. (Grove City Col., PA) "The problem of the man from the sea in iv ezra 13 and its relation to the messianic concept in john's apocalypse." *Novum Testamentum*, 1983, 25(2), 182-188.

4 Ezra 13 takes its picture of the man from the sea, not from myth, but from Dan 7, combining vv. 2-3 with v. 13. It is a type of midrashic ironic parody: the sea (chaos) through which the beast of Daniel tries to subvert God (7:2-3) will be the means God uses to bring his Messiah (7:13). Similar ironic intentions may appear in Rev 4:6 and 5:6-7, in which the lamb stands on the sea and has seven horns, similar to the beast of Dan 7.

Beale, G. K. (Gordon-Conwell Theol. Sem.) "The influence of Daniel upon the structure and theology of john's apocalypse." *Journal of the Evangelical Theological Society*, 1984, 27(4), 413-423.

Daniel is likely the most formative influence on the thought and structure of Revelation. This suggests that the themes in Revelation of (1) the suffering, eschatological victory and kingdom reign of Christ and the saints; and (2) the conflict with Satan and his forces and their eschatological judgment should be seen more, if not exclusively, within the conceptual framework of the apocalyptic chapters of Daniel.

Beale, G. K. (S. Hamilton, MA) "The origin of the title 'king of kings and lord of lords' in revelation 17.14." *New Testament Studies*, 1985, 31(4), 618-620.

The christological title in Rev 17:14 finds its most likely origin in Dan 4:37. Daniel 4 demonstrates a number of strong affinities with the setting of Rev 17:14. The author of Revelation may thus view Daniel 4 as a typological prophecy of Christ's sovereign defeat of the eschatological foe, and may by the use of the title express the absolute deity and kingship of the messianic Lamb.

Beale, G. K. (Gordon-Conwell Theol. Sem., S. Hamilton, MA) "A reconsideration of the text of Daniel in the apocalypse." *Biblica*, 1986, 67(4), 539-543.

The dependence of the book of Revelation on a Greek text of Daniel is largely from a Greek version revised by Theodotion. However, five references in Revelation (viz., 17:14, 12; 14:7-8; 13:5; and 1:13-14) are based on the older Septuagint (LXX), and show that John had at least some acquaintance with that version. Revelation does not contain quotations from the OT, but references to it or dependences on it.

Beasley-Murray, G. R. (Beckenham, Kent, England) "The interpretation of Daniel 7." *Catholic Biblical Quarterly*, 1983, 45(1), 44-58.

Daniel 7 falls into two parts, the vision (vv. 1-14) and the interpretation (vv. 15-28). The vision and interpretation may be summarized as follows: (1) the vision accords a prime place to the coming of Yahweh to subdue evil and deliver his people; (2) the coming on the clouds of one like a man is to be interpreted in terms of theophany; (3) the gift of the kingdom made to one like a man has in view the consolation of God's people; (4) the messianic interpretation of the one like a man is not demonstrable, but is plausible and even probable. This is in contrast to views that understand the one like a man to be an angel-representative such as Michael.

Beckwith, Roger T. (Latimer House, Oxford) "Daniel 9 and the date of messiah's coming in essene, hellenistic, pharisaic, zealot and early christian computations." *Revue de Qumran*, 1981, 10(4), 521-542.

Three main types of Jewish chronological scheme are reflected in the Essene computation based on a Samaritan type Hebrew text, in the Hellenistic computation based on the Septuagint Greek and in the Pharisaic/Zealot computation based on the Massoretic Hebrew. There is a curious contrast between the imprecision of the figures in the 70-weeks prophecy and the over-precision of all its old interpreters. Except for the Hellenists, ancient writers, both Jewish and Christian, gave the climax a Messianic interpretation in Onias III, Jesus or the Jewish revolts.

Betsler, Sevi (Rehobot, Israel) "On the tense system in the genesis apocryphon." *Levant*, 1976, 10(3), 196-204.

An examination of the tenses and their aspectual function in the Genesis Apocryphon shows that the tense system is, in principle, similar to biblical Aramaic, but there are significant differences. It is influenced by biblical Hebrew and by Palestinian Jewish Aramaic. However, the participial form does not express the narrative as it does in biblical Aramaic. The Apocryphon does resemble Daniel in the aspects of the verbs. There is no relationship to Palestinian Christian Aramaic. These findings support Kutscher's view of the transitional nature of this Aramaic. (Hebrew)

Betz, O. (Chicago) "Der katechon (the katechon)." *New Testament Studies*, 1963, 9, 276-291.

The concept and provenance of the katechon (the one "restraining" the Antichrist) in 2 Thess 2:6 is reviewed in terms of newly discovered texts and then placed in the context of Paul's total theology. The new evidence (parallels in the Qumran book of mysteries and in recently discovered gnostic documents, the apocalyptic calendar in Daniel and the precedent of ascribing the title Messiah to foreign rulers) points to the Roman emperor as katechon. If Paul means Emperor Claudius with this term, his failure to use it anywhere else in subsequent epistles indicates that his Thessalonian apocalyptic blueprint is outdated by the mere passage of time as Claudius disappears from the scene without the eschaton having come (German)

Billington, James H. (Princeton U.) "Purpose in the university." *Theology Today*, 1971, 27(4), 371-381.

The university, feeling the shock waves of society, needs a prophetic voice like that of Daniel or Matthew. The call for the good community finds its seed in the life of the mind in the university. This is a moral life of exhilaration, freedom, wonder, and love. By sacrificial commitment, the university should aid its state and nation by considering all possible courses of action, e.g. for our involvement in southeast Asia. The university must control its own agenda as an educational rather than a political institution.

Black, Matthew (St. Andrews) "Aramaic barnasha and the 'son of man.'" *The Expository Times*, 1984, 95(7), 200-206.

There is recurrent interest in the phrase "the Son of Man." The latest theory is that barnasha was not a title and became one only in Greek; it was simply homo, like German man and English one. The Enoch title for the Messiah, presenting a contract to the political "Son of David," is clearly dependent on Dan 7:13, although the figure in Daniel is not messianic. The shift may be due to translation-Ethiopic rendering of the Greek definite article. It is not unproductive to accept the term as self-referring and generic. Jesus was speaking of himself, not as everyman, but as within a class of new men, as a man with a saving mission for humanity, as a man for all men.

Bligh, John. "Typology in the passion narratives: Daniel, Elijah, Melchizedek." *The Heythrop Journal*, 1965, 6, 302-309.

The arrest and trial of Jesus contains many parallelisms with the story of Daniel in the lions' den. Through the words "Eli Eli, lama sabachthani" Jesus may have intended the disciples to regard him as another Elijah. By addressing his Father as "Eli" and his mother as "Woman" Jesus was probably consciously fulfilling the type of the parentless Melchizedek.

Boghaert, Pierre-Maurice (U. Catholique de Louvain, France) "The witness of the *vetus latina* to the study of the tradition of the septuagint: Ezekiel and Daniel in Papyrus 967. (The witness of the *vetus latina* to the study of the tradition of the septuagint: Ezekiel and Daniel in Papyrus 967)." *Biblica*, 1978, 59(3), 384-395.

To limited extent, the Old Latin versions illuminate certain points concerning the history of the tradition and revisions of the Septuagint. The Latin work *Liber Promissionum* of Quodvultdeus (5th cent. AD) supports the order of chapters in the Book of Daniel found in the Greek Chester Beatty Papyrus 967, namely, 1-4, 7-8, 5-6, 9-12. The Latin Würzburg palimpsest agrees with this

same Greek papyrus in the order of chapters in Ezek 35-40, namely, 35, 38-39, 36-37, 40. These witnesses attest to one textual tradition of the Septuagint. (French).

Bomgarden, Stanley R. (New Brunswick Theol. Sem.) "Sons of Daniel." *Reformed Review*, 1971, 24(2), 78, 103-104.

Man was first seduced to sin by the use of logic, and the world ever since has been victim to the beast of logic. All of man's efforts in history have contributed to the maintenance and growth of this destructive beast. Campus unrest finds a parallel in this vision. Students are resisting the system which has destroyed humanity and are seeking answers in experience rather than in the intellect. The beast has been destroyed by Christ and we must join him in rejoicing over its death. Second article in a symposium on campus unrest.

Bonfil, R. "The vision of Daniel as a historical and literary document." *Zion*, 1979, 44(1-4), 111-147.

Contends that it was written in Byzantium following Leo's death (912), and that while the historical part is linked to Byzantine historiography, the eschatological part is textually linked to similar apocalyptic Greek literature. (Hebrew)

Bulman, James M. "The identification of darius the mede." *Westminster Theological Journal*, 1973, 35(3), 247-267.

Darius's identity with Cyrus is allowed by the Book of Daniel, is in accord with the character of the book, and is supported in that it offers explanations for certain exegetical difficulties. This supposition is in agreement with sources secular and sacred, outside this book. And there is an apparent reason why the author may be thought to have told the story this way.

Burgmann, Hans (Offenburg, BRD) "Wer war der "lehrer der gerechtigkeit"?" *Revue de Qumran*, 1981, 10(4), 553-578.

The Teacher of Righteousness could not have been Judah the Essene, as Jean Carmignac suggested (RQum, 1980, 10(2): 235-246). Judah wrongly predicted in the temple courts 103 BC the death of Antigonos. Reckoning from the Damascus Document's interpretation of Daniel's 490 year the latest possible date for the death of the teacher is 111 BC. Further the Wicked Priest could be no one else than Jonathan, the usurper of the priesthood, and the Man of Lies his older brother Simon. It is not possible to put a name to this Essene leader who opposed them as the Teacher of Righteousness. (German)

Burgmann, Hans (Hildesheim) "Die vier endzeitterminie in Danielbuch (the four terms for end-time in the Book of Daniel)." *Zeitschrift für die Alttestamentliche Wissenschaft*, 1974, 86(4), 543-550.

The period of three and a half years is related to the other times specified for the end (2,300 evenings and mornings; 1290 and 1335 days). The differences depend upon Maccabean and Hasidic influence, and upon moon and sun calendars. It is from the 1290 days of the sun calendar that both the intercalary interval (of one month) and also the longer intercalary period (of 24 1/2 years) are calculated. (German)

Burgmann, Hans (Hildesheim, Germany) "Ein schaltmonat nach 24.5 Jahren im chasidischen

sonnenkalender? (An intercalated month after 24 1/2 years in the hasidic solar calendar?)" *Revue de Qumran*, 1972, 8(29), 65-73.

Milik suggested an intercalated month after each 24 years in the late Jewish solar calendar and Jeremias after 25 years. Because of the extensive use of 3.5 or half of seven in Daniel and Revelation it is reasonable to argue that at the end of each 24.5 years the extra month of 28 or 35 days is added. This figure is 3.5 year-weeks. The total number of days would come within 2 or 1 1/2 of the 1290 days mentioned in Daniel 12:11. (German)

Caragounis, C. C. (Uppsala U., Sweden) "The interpretation of the ten horns of Daniel 7." *Ephemerides Theologicae Lovanienses*, 1987, 63(1), 106-113.

Develops certain interpretive principles and criteria and certain safeguards that need to be applied to any attempt at the interpretation of the fourth beast of Daniel 7. (1) The horns are to be understood successively. (2) The horns represent kings rather than kingdoms. (3) Not all ten horns necessarily have relevance for Jewish history. (4) The horns can symbolize Seleucid or a mixed succession. (5) The ten horns are probably to be understood figuratively. Speculates on the identification of the horns.

Carmignac, Jean (Paris) "Un aramaïsme biblique et qumranien: l'infinitif place apres son complement d'objet (an aramaism common to the bible and qumran: the position of the infinitive after its object)." *Revue de Qumran*, 1966, 5(20), 503-520.

In the study of the War Scroll IX, 1 and XVI, 8, translators have had difficulty with the syntax of ydm, "hands." I have adopted J. van der Ploeg's analysis of the noun as the object of the following infinitive. A survey of usage in five Semitic languages, concentrating on Hebrew and Aramaic in the Bible and at Qumran, leads to these conclusions: (1) the construction is not peculiar to poetry; (2) it is rare in western Aramaic (Sfire, Qumran, Murabba `at) but favored in eastern Aramaic (Elephantine, Ezra, Daniel); (3) it is rare in Hebrew (17 times in the OT); and (4) the 8 instances in Qumran Hebrew appear to be in works attributed to the Teacher of Righteousness. (French)

Casey, P.M. "Porphyry and the origin of the Book of Daniel." *Journal of Theological Studies*, 1976, 27(1), 15-33.

It is well-known today that the neoplatonist philosopher Porphyry anticipated the conclusion of modern biblical criticism that the Book of Daniel was a Maccabean pseudepigraph. Explores the question of how Porphyry reached his conclusion. The main difficulty lies in extricating Porphyry's views from Jerome's polemic, for Jerome's commentary is our only source for Porphyry's work on Daniel. Porphyry's interpretation of Daniel was not original, but was derived from earlier Syrian exegetes. It was his inheritance of this exegetical tradition which enabled Porphyry to perceive the Maccabean and pseudepigraphic nature of the Book of Daniel.

Clark, Ernest G. (U. Toronto, Ont., Canada) "The ketib/qere in the aramaic portions of ezra and Daniel." *Vetus Testamentum*, 1986, 36(4), 406-422.

Modifies the classification of Ketib/Qere in biblical Aramaic proposed by James Barr to two major categories, orthography and morphology. Some instances indicate deliberate editorial

change, other likely language change or even transmission error. The Tiberian Masoretes were in possession of a received fixed reading tradition as well as a received consonantal text. The Qere at times preserves the former. The reading tradition is in a dialect related to Palestinian Aramaic.

Clifford, Richard J. (Cambridge, MA) "Proverbs ix: a suggested ugaritic parallel." *Vetus Testamentum*, 1975, 25(2a), 298-306.

In UT 2 Aqht, column vi, the goddess Anat offers to buy the weapons made by Koshar-wa-Hasis from Aqht, son of Daniel, first with silver and gold and then offering everlasting life with the gods. Aqht answers that he is mortal and she has no power to give this life. He despises her pretension to be a warrior, but in UT 3 Aqht the goddess kills the youth. Prv. 9, contrasting Dame Wisdom and Dame Folly, boldly adapts the Canaanite legend in which the goddess offers the untried young man eternal life but ultimately deals him death.

Clifford, Richard J. (Cambridge) "History and myth in Daniel 10-12." *Bulletin of the American Schools of Oriental Research*, 1975, 220, 23-26.

Attempts to show that in Dan. 11:2b-35, where the author was bound by the historical record, he selected and structured historical details to give a profoundly original interpretation of Antiochus IV, which stemmed from his own Danielic party.

Cohen, Naomi G. "The names of the translators in the letter of aristeas: a study in the dynamics of cultural transition." *Journal for the Study of Judaism*, 1984, 15, 32-64.

Examines the onomasticon contained in Aristeas 47-50 for reflections of cultural transition to a Hellenistic environment in the 4th-3rd cents. B C. The list includes some pre-Hellenistic Persian names, many Greek names adapted to similar-sounding Hebrew equivalents, and some Hebrew names which nevertheless reflect an "eastern" flavor (e.g., Daniel, Ezekiel). The names appear to be authentic artifacts of the 3rd cent. Hellenistic-Jewish aristocracy.

Collins, John J. (U. of Notre Dame) "'Behold I make all things new." Eschatology in the biblical tradition." *Chicago Studies*, 1985, 24(2), 193-208.

Many of the apocalyptic images in the bible use poetic and metaphorical language and cannot be reduced to factual prose. The apocalyptic images of the Book of Daniel had a great effect on early Christianity. The book of Revelation provides powerful imagery for naming and denouncing evil, but this imagery should not be manipulated for ideological ends. Apocalyptic imagery is a valuable part of the Christian heritage, too valuable to be left to the exploitation of literalists.

Collins, John J. (Chicago) "The mythology of holy war in Daniel and the Qumran War Scroll: a point of transition in Jewish apocalyptic." *Vetus Testamentum*, 1975, 25(3), 596-612.

The Book of Daniel contains a mythological structure reminiscent of the archaic mythology of holy war. While various motifs may be drawn from Persian sources, the mythological framework in Daniel utilizes the traditional imagery of holy war in which the party aided by Yahweh is identified as the nation Israel. The language used in the War Scroll, however, suggests that ethnic

or national identity does not play a part in the eschatological battle. The language of Persian dualism introduces the means by which a more sectarian self-identity could be expressed. The sectarian character is seen in the Manual of Discipline.

Collins, John J. (DePaul U., Chicago) "Apocalyptic genre and mythic allusions in Daniel." *Journal for the Study of the Old Testament*, 1981, 21, 83-100.

Comments on the relevance of the role of prophetic and mythological traditions in the Book of Daniel. Concludes that any interpretation of the visions must take account of the broader context of apocalyptic genre, and that the mythological imagery of that genre must be recognized as an integral factor in the message of the book, not mere embellishment.

Collins, John J. (St. Mary of the Lake Sem., IL) "The son of man and the saints of the most high in the Book of Daniel." *Journal of Biblical Literature*, 1974, 93(1), 50-66.

There are two alternative interpretations of Daniel 7: (1) the kingdom is given to the angelic hosts under their leader Michael; or (2) the kingdom is given to the people of Israel, who are symbolized by the "one like a son of man" and directly referred to as "the holy ones of the Most High." Argues that the "one like a son of man" in Dan. 7 symbolizes primarily the angelic host and its leader but also the faithful Jews in so far as they are associated with the heavenly host in the eschatological era. This cannot be established conclusively from the usage of the term "holy ones" in Jewish writing but emerges from the parallelism between the various sections of the Book of Daniel itself. The view that the "son of man" and the holy ones are primarily angelic beings in Daniel corresponds with the expectation of a heavenly saviour, accompanied by his host elsewhere in intertestamental and NT works.

Collins, John J. (Mundelein Col., Chicago) "The mythology of holy war in Daniel and the qumran war scroll: a point of transition in Jewish apocalyptic." *Vetus Testamentum*, 1975, 25(3), 596-612.

The traditional mythology of holy war has two aspects: (1) the divine warrior against the monster of sea or death and (2) the nationalistic conflict between patron deities of various states. In Daniel, Michael fights for Israel and the four beasts out of the sea represent enemy princes. Although the Qumran War Scroll also refers to Michael, the six-period pattern of war between light and darkness (Michael and Belial) shows a striking similarity to Zoroastrianism as described in Plutarch's *De Iside et Osiride* 45-47. It was a basic shift to a Persian universalist dualism emphasizing bigotry and intolerance.

Collins, John J. (De Paul U.) "Daniel and his social world." *Interpretation*, 1985, 39(2), 131-143.

Considers Daniel not to contain timeless eschatological information, but to be properly understandable only when seen in its historical and social context. Investigates the kind of world and world view that produced the material in Daniel. Considers the tales (1-6) to reflect a Diaspora perspective in a Hellenistic setting that is positive toward Gentile rulers, and the visions (7-12) to convey a Jerusalem perspective in a Maccabean setting that strongly opposed Gentile rulers. Discusses the problems of identifying the Hasidim of Maccabean times and of determining their relationship to the maskilim of Daniel 11. Understands Daniel's angelic world to symbolize the transcendence of values and the presence of supernatural realities. Discusses how to appropriate the Book of Daniel in a modern situation.

Collins, Oral (Berkshire Christian Col., Lenox, MA) "Antichrist in the book of revelation." *Henceforth...*, 1975, 4(1), 5-42.

The book of Revelation should be understood as a Christian explanation of A the question of Antichrist and his war against the covenant people as introduced in Dan. 7:7-11, 9-25, 9:27. In order to interpret the meanings of the Antichrist prophecies in the book, one must choose between three widely divergent approaches. Neither of the modern schools, the preterist nor the futurist, satisfy acceptable principles of apocalyptic hermeneutics. The suitability of the traditional continuous approach may be seen externally from the dream visions of Daniel and extra-biblical apocalypses. An analysis of the structure of Revelation indicates that a generally continuous approach is not only natural but entirely compatible with the structural idiosyncrasies of the book.

Collins, John J. (St. Mary of the Lake Sem., Mundelein, IL) "The court-tales in Daniel and the development of apocalyptic." *Journal of Biblical Literature*, 1975, 94(2), 218-234.

The court-tales in Daniel 1-6 were written in, and reflect the ideals of Jewish "wise men" in, the diaspora, who accepted the modes of revelation used by the Gentile wise men, especially the prediction of the future by dreams and omens. The tales emphasize that the superior wisdom is given by God to his faithful servants even if a miracle is necessary. This affirmation of the superiority of the God of the Jews inevitably led to a confrontation with the Gentiles, and this is reflected in the tales. In the early 2nd. cent. some of those Jewish "wise men" returned to Palestine. Under the impact of the persecution of Antiochus IV Epiphanes, they used the court-tales of the diaspora as a basis for their apocalyptic visions.

Cooke, Gerald (Lewisburg, Penna.) "The sons of (the) god(s)." *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1964, 76, 22-47.

The main OT evidence for the conception of the "sons of (the) God(s)" is examined, with special attention to Deut. 32-33 and Pss. 29, 82, 89. The conception of lesser divine beings around Yahweh was known from the time of the Yahwist to Daniel. A rich and varied fund of terms is used to designate the members of this company: "gods," "mighty ones," "sons of (the) God(s)," "holy ones," "watchers," "princes," "seraphim," etc., with no essential distinction of type consistently carried through the OT except for the seraphim. The existence of gods other than Yahweh, gods of other nations, is frequently acknowledged in OT writings, and an explicit or theoretical monotheism is not reached until Jeremiah or II Isaiah. The conception of heavenly beings in association with Yahweh occurs in both the earlier and later eras of Israel's literary history, both in prophets and Writings. The prophet's access to the heavenly council is used by Jeremiah as a criterion of the true prophet. It is unlikely that a literary figure or poetic image would have been so used.

Coppens, J. (Louvain) "La vision Danielique du fils d'homme. (Daniel's vision of the son of man)." *Vetus Testamentum*, 1969, 19(2), 171-182.

The source of the Kingdom of God idea is Hebraic but that of the four successive empires is possibly foreign. The source of the son man idea is the general Semetic use of the phrase. The Son of Man is the angelic court. (French)

Coppens, J. (University of Louvain, Belgium) "Le fils d'homme et les relectures de dan., Vii, 13 dans les apocryphes et les écrits du nouveau testament (the Danielic son of man and the re-readings of dan. Vii, 13 in the apocrypha and the writings of the new testament)" *Ephemerides Theologicae Lovanienses*, 1961, 37, 5-42.

There is a wide divergence among the interpretations of the "Son of Man" in the Book of Daniel. If our own explanation is correct, the enigmatic figure in Daniel is the symbol of heavenly, angelic beings. Daniel is a magnificent eschatological vision, one of the most striking predictions of the Kingdom of God. In it there is scarcely a trace of royal messianism. In the apocryphal writings such as the Book of Enoch, the role of the Elect One or the Son of Man is considerably enlarged, being given functions which are those of the Messiah. Moreover the Son of Man in these sources is always an individual. The Parables of Enoch retain the close association between the Son of Man and the angelic armies and depict the parousia of the Son of Man as an enthronement. In the Gospels Jesus individualizes the Son of Man as does Enoch although there is no need to postulate dependence on this account. He may well have used the Danielic figure to neutralize the nationalistic association of the "messiah." In doing this he prolonged the original Danielic vision of a Kingdom whose coming in would be accomplished by heavenly beings, not merely an angel, but the Son of God realizing this plan on two levels: (1) an earthly and human plane of humiliation and suffering and (2) a celestial plane of glorification and universal judgment.

Coppens, J. "Notes additionnelles (additional notes)" *Ephemerides Theologicae Lovanienses*, 1961, 37, 43-51.

Annotations, observations and tables supporting and amplifying Coppens article on the Son of Man in Daniel, the Apocrypha and the New Testament. The first addition is a comparative table of the synoptic references to the Son of Man; then follows: a discussion of H.E. Todt's work, *Der Menschensohn in der synoptischen Ueberlieferung*, which takes positions opposed to those held by Wellhausen Sjöberg and Cullman, and finally notes on the linguistic background of the expression "Son of Man," chiefly of a bibliographical nature.

Coppens, J. "Le fils d'homme d'origine céleste? (The son of man in Daniel heavenly origin?)" *Ephemerides Theologicae Lovanienses*, 1964, 40, 72-80.

The views of Stier in identifying the Son of Man of angelic nature are correct. But since the Son of Man is identified with the Saints of the Most High, there seems to be little reason to identify the Son with a particular angel, the angel of Yahweh the heavenly vizier. Such precision is not contained in the vision. In fact, it is just the opposite. However, latter Jewish readers may have seen a particular personage in the passage. (French)

Coppens, J. (Louvain) "Le messianisme royal. Vi. Jésus et l'accomplissement de l'attente royale messianique (royal messianism. Part vi. Jesus and the fulfillment of royal messianic expectations)." *Nouvelle Revue Théologique*, 1968, 90(9), 936-975.

In what sense can Jesus be said to have fulfilled OT messianic hopes? The OT itself did not demand the literal fulfillment of the prophecies about the royal Messiah, for the concept of the King-Messiah underwent a continual evolution in meaning. The early Christians who appealed to such texts did not demand literal fulfillment nor did Jesus himself either. (The view of F. Hahn

that Jesus had no idea of a messianic role for himself is examined and rejected.) If Jesus did look upon himself as in some way fulfilling OT messianic hopes, he submitted the figure of the King-Messiah to the radical transformation of linking it to the figures of the eschatological Prophet, the suffering Servant of Deutero-Isaiah, and Daniel's Son of Man. (French)

Cosgrove, Charles H. (Bethel Sem., St. Paul, MN) "THE MOSAIC LAW PREACHES FAITH: A STUDY OF GALATIANS 3." *Westminster Theological Journal* 1978, 41(1), 146-164.

The remainder of Paul's argument in Gal 3 supports Daniel Fuller's exegesis ("Paul and the Works of the Law", WTJ, 1975) of 3:10-12. The implication of Fuller's understanding of 3:10-12 is that Paul saw the Mosaic law as enjoining faith, that is, that the Apostle understood the Mosaic law itself as intending to be kept by faith. Only Jewish perversion of that intention associated the law with works-righteousness. The verses of Gal 3 which follow support this view. Is Paul's message in Gal 3:13-29 that the law invited men to "work" for their salvation in order to drive them to despair and hence to promise (gospel)? Or did the law itself preach the gospel? The latter case is supported by the argument of Gal 3:13-29. Here the traditional law-gospel distinction vanishes.

Coxon, Peter W. (U. St. Andrews, Scotland) "The syntax of the aramaic of Daniel.' A dialectal study." *Hebrew Union College Annual*, 1977, 48, 107-122.

The language of the Book of Daniel shares a high proportion of features which bear the stamp of Official Aramaic. But an intriguing feature is the apparent "eastern" word order which distinguished the Aramaic of Daniel from Official Aramaic and the later dialects. A fundamental change of this kind in sentence structure may be highly significant and would certainly point to a date before the 2nd cent. BC.

Coxon, P. W. (St. Andrews, Scotland) "Daniel iii 17: a linguistic and theological problem." *Vetus Testamentum*, 1976, 26(4), 400-409.

Although the early translators and the medieval Jewish commentators either ignored the condition "If our God is...able to deliver us" or modified it to question his willingness rather than his ability, the particle itai followed by a participle in Aramaic functions as a copula. The chief stumbling block is the unusual separation of itai from the participle, but there are parallels in Aramaic and with ibassi in Akkadian. Linguistically and theologically Dan. 3:17-18 as it stands in the Masoretic text is unobjectionable.

Coxon, P. W. (U. of St. Andrews, Scotland) "A philological note on `styw dan 5:3f." *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1977, 89(2), 275-276.

The unusual prosthetic ` in styw "they drank" is generally adduced as evidence of a late borrowing from Jewish Palestinian Aramaic. However, Aramaic ideographs in Parthian and Middle Persian use prosthetic' with sth and smc This evidence corroborates Kutcher's thesis of the early and eastern provenance of the Aramaic of Daniel.

Coxon, Peter W. (St. Mary's Col., St. Andrews, Scotland) "The `list' genre and narrative style in the court tales of Daniel." *Journal for the Study of the Old Testament*, 1986, 35, 95-121.

Seeks to identify the literary antecedents of the list Gattung and to trace the way in which the writer of Daniel 2-6 extends the technique of the list construction into the texture of his prose to develop resonant patterns of repeated words or phrases. The close affinity of the list Gattung in Daniel with the wisdom traditions of Egypt and Babylonia supports the view that the court tales had their origin in and were preserved by scribal circles within the framework of Israel's wisdom tradition.

Crook, Margaret B. Eliot, Samuel A. (Smith College). "Tracing
Davies, Philip R. (U. of Sheffield) "Dualism and eschatology in the qumran war scroll." *Vetus Testamentum*, 1978, 28(1), 28-36.

J. J. Collins (VT, 1975, 25:596-612, see abstract XIX:2, no. 1013) traces a holy war mythology from Daniel through 1QM. There are questions as to this mythology in Daniel, but at issue here is his understanding of the War Scroll. He has two assumptions subject to challenge: (1) that cols. I, XV-XIX form a unity; and (2) that these 6 columns are the earliest stratum of 1 QM. Of the 3 kinds of material, the battle narratives and the liturgy are non-dualistic. Only the framework speaks of light, darkness, Kittim and Belial. Col. XIV also shows basic relationship to XV-XIX.

Davies, P. R. "Daniel chapter two." *Journal of Theological Studies*, 1976, 27(2), 392-401.

Seeks to reconstruct the history of the story concerning Nebuchadnezzar's dream recorded in Dan. 2, in recognition of the idea that the stories of the first six chapters of Daniel contain material which is older than the Maccabean editing of these stories. The suggestion is made that the parts of the image be identified as Nebuchadnezzar and his Babylonian successors (Amel-marduk, Neriglissar, and Nabonidus). This would mean that the story of Dan. 2 probably originated at the end of the exilic period, or possibly just after it. The Daniel story is probably model led after the similar Joseph story in Gen. 41.

Davies, Philip R. (U. of Sheffield) "Eschatology in the Book of Daniel." *Journal for the Study of the Old Testament*, 1980, 17, 33-53.

Considers the relationship between the tales of Dan 1-6 and the visions. Concludes that (1) there is a continuity both historical and literary between tales and visions, in which the re-reading (and probably redaction) of the tales during the Maccabean period is a crucial stage; (2) the application of the term apocalyptic to the Book of Daniel is more harmful than useful to the task of understanding its growth; (3) the eschatology of Daniel is a product of the tales as read in the Maccabean crisis and the message of the visions is essentially that of the tales also: namely, the triumph of the Kingdom of God.

Day, John (Abbey House, Durham, England) "The Daniel of ugarit and ezeziel and the hero of the Book of Daniel." *Vetus Testamentum*, 1980, 30(2), 174-184.

The evidence of non-Israelite association and wisdom attainments supports the equation of the Ezekielian Daniel with the Ugaritic Daniel. In Jubilees 4:20 a person named Danel appears as Enoch's father-in-law. It is attractive to see him as connected to both the Ugaritic Daniel and the central character in the Book of Daniel. Ezekiel probably relied on traditions which had already been integrated into the Israelite Yahwism, making Daniel like other OT characters of "pagan" origin.

Delcor, Mathias (Faculte de Theologie, Toulouse) "L'hymne a sion du rouleau des psaumes de la grotte 11 de qumran - 11q ps-a (the hymn to zion from the psalms scroll of qumran cave 11 - 11q ps-a)." *Revue de Qumran*, 1967, 6(21), 71-88.

One of the five non-canonical psalms in III Ps-a, edited by J. A. Sanders, was called "Apostrophe to Zion" by the editor. It is the object of this study, beginning with a French translation and a verse-by-verse philological and exegetical analysis. From historical allusions to conditions in Jerusalem, it fits the pre-Essene time of the Hasidim. An allusion to Daniel 9 sets the date of composition after 165 B.C. (French)

Delcor, M. (Toulouse) "Les sources du chapitre vii de Daniel (the sources of Daniel 7)." *Vetus Testamentum*, 1968, 18(3), 290-312.

Defends the unity of the chapter and discusses the origin of certain expressions: (1) The "four winds and the great sea" (72) comes from Babylonia (Enuma Elish) through Ugarit; (2) "the four beasts" (the first three) have their origin in the signs of the Zodiac; (3) "the Ancient of Days" goes back to El of the Ugaritic pantheon; (4) traces "the son of man" (interpreted as Israel, not as a divine being) to Ezekiel rather than to myth or Pa. 2. (French)

Derrett, J. Duncan M. "Daniel and salvation history." *Downside Review*, 1982, 100(338), 62-68.

Dhanis, E. "De filio hominis in vetere testamento et in judaismo. (The son of man in the Old Testament and in judaism)" *Gregorianum*, 1964, 45, 5-59.

At the time of Jesus the phrase Son of Man (ben adam in Hebrew and bar enash in Aramaic) in its ordinary non-messianic sense indicated man, either in general or in particular, or someone. The speaker used it to mean himself. In Daniel it has the collective messianic meaning of the People of Israel and the individual messianic meaning of Messiah, In Enoch, the Synoptics and John he is to confer the final judgement. In Enoch and the Apocalypse of Esdras he enjoys a mysterious pre-existence. Pre-existence is attributed to Jesus in John, not as a man, but as the Sole-begotten who would become man. (Latin)

DiLella, A. A. (Washington, DC) "The one in human like. Ness and the holy ones of the most high in Daniel 7." *Catholic Biblical Quarterly*, 1977, 39(1), 1-19.

The "one in human likeness" in Dan. 7:13 symbolizes the faithful Jews, "the holy ones," and not an angel (Gabriel or Michael) who then symbolizes the rest of the angels who in turn symbolize the nation Israel. Since the author of Dan. 7 chose four horrifying and monstrous beasts as symbols of the four world empires, he thought it appropriate to symbolize the members of the kingdom of God by the figure of "one in human likeness." Faithful Israel responsive to the demands of the reign of God even in the face of present humiliation and suffering will come into the divine presence to receive everlasting dominion in holiness, nobility and grandeur, and so will replace the depraved kingdoms of the pagan world which were opposed to the reign of God and to his holy people.

Dressler, Harold H. P. (Vancouver BC, Canada) "The identification of the ugaritic dnil with the Daniel of ezeziel." *Vetus Testamentum*, 1979, 29(2), 152-161.

The Ugaritic texts CTA 17 and CTA 19, the Aqht text, picture Dnīl as a village-elder or chief, not a king, neither particularly wise or righteous, nor able to save his son. The arguments to identify Dnīl with the Daniel of Ezekiel 14 and 28 cite spelling differences, position between Noah and Job, a non-Israelite emphasis and the chronological difficulties of the comparative ages of Ezekiel and the biblical Daniel. All these can be met. The strongest argument for the biblical Daniel is the meaning of righteousness in Ezekiel as the opposite of idolatry. The Baal-worshipping Dnīl could not be righteous in Ezekiel's eyes.

Dumbrell, W. J. (Moore Theol. Col., Sydney, Australia) "Daniel and the function of Old Testament apocalyptic." *Reformed Theological Review*, 1975, 34(1), 16-23.

The most distinctive difference between OT apocalyptic and OT prophecy is the idea of history underlying each. Dan. 7 is a paradigm of apocalyptic thought, pointing to the way in which the problems of any historical era are to be solved in the light of divine decisions already taken. Asserts the dependence of the vision upon Canaanite mythical parallels. The four visions embody threats to the created order. Concludes that the Son of Man is a divine being in a heavenly setting, but not a messianic figure. Discusses Bentzen's view. Attacks Noth's view that the saints are earthly. Considers the saints' receiving the kingdom to be eschatological. In apocalyptic faith sees beyond the unpromising suffering of saints to God's sovereignty which orders human concerns.

Dupont, Jacques. "Le paralytique pardonné (mt. 9:1-8) (The pardoned paralytic)." *Nouvelle Revue Théologique*, 1960, 82, 940-958.

Matthew concentrates on doctrinal teaching for the benefit of his contemporaries. Comparing O.T. sources and Synoptic parallels we determine his intent in this pericope. Vv. 1-2 teach the necessary connection between cure (physical or spiritual) and faith. Vv. 3-7, in witnessing to the power Jesus has to forgive sins, reveal that he is the Son of Man mentioned in the Book of Daniel. Most important is v. 8 in which Matthew impresses upon the Christian community that the authority to remit sins remains within the power of men since it is exercised in the Church by the Apostles and their successors. (French)

Emerton, J. A., "The origin of the son of man imagery." *Journal of Theological Studies*, 1958, 9, 225-242.

"Son of man" is an Aramaism meaning "man", and a convenient phrase to describe the being in human form in Dan. vii, 13. The three other references, as I Enoch 38-71, II Esdras 13 and Sybilline Oracles V 414-33, are probably dependent on the meaning in Daniel since they are chronologically later. "Son of man" may signify the Jewish people David, the King, Yahwe, and even Baal of Ugaritic mythology. There are good grounds for believing that the enthronement of the Son of man by an aged deity goes back to Canaanite myth, and that behind the figure lies Yahwe and ultimately Baal.

Ferch, Arthur J. (Avondale Col., Cooranboug, NSW, Australia) "The Book of Daniel and the 'Maccabean thesis.'" *Andrews University Seminary Studies*, 1983, 21(2), 129-141.

Reexamines the extent and nature of the supposed Maccabean reflections to be found in the Book of Daniel, and especially in chap. 11. Concludes that rigorous historical analysis does not support the positive statements made by proponents of the Maccabean thesis that the book reflects that

period in the 2nd cent. BC. The exilic thesis should again be considered.

Ferch, Arthur J. (Avondale Col., Australia) "Daniel 7 and ugarit: a reconsideration." *Journal of Biblical Literature*, 1980, 99(1), 75-86.

Re-examines the Canaanite prehistory hypothesis for the Danielic "Son of Man" and associated locutions. Considers the suggested parallels between the Ugaritic mythological texts and Dan 7, with an attempt to examine descriptive, functional and contextual differences, and proposes that a study of the parallel motifs within their contexts challenges the Canaanite prehistory theory. Concludes that while the apocalyptic Son of Man and Ancient of Days may share some rather remote resemblances with Baal and El and the visionary scene of judgment succeeds that of the beasts, these incidental correspondences are out-weighed by significant differences. Once the single parallel terms are studied in their total context a discontinuity between Ugarit and Dan 7 is evident.

Ferch, Arthur J. (Avondale Col., NSW, Australia) "Porphyry: an heir to christian exegesis?" *Zeitschrift fur die Neutestamentliche Wissenschaft*, 1982, 73(1/2), 141-147.

A careful examination shows that P. M. Casey's argument that Porphyry used a Christian exegetical tradition on Daniel is unfounded. Rather, Porphyry draws from common themes of anti-Christian polemic as well as from his own research, but Antiochene Christians later studied his works and found some of his ideas compatible with their own critical perspective.

Fitzmyer, Joseph A. (Woodstock Coll. and Johns Hopkins Univ.) "Some observations on the "genesis apocryphon."" *Catholic Biblical Quarterly*, 1960, 22, 277-291.

The Genesis Apocryphon is a narrative based on several episodes in Genesis; in col. 19-22, Gen. 12-15 is translated, paraphrased or expanded. It is especially significant since it is the only substantial literary text in Aramaic extant from the Biblical Aramaic in Daniel (c. 165 B.C.) to Megillat Taanit (possibly 100 A.D.) to the later Palestinian Targums and Christian Palestinian Aramaic. This discovery brings us close to the recovery of the language of Jesus and the Apostles. For the study of the O.T., it is important as an interpretive translation of the Biblical text; it also sheds new light on the language of Daniel. For the N.T., it parallels the Aramaic verb askah which may underlie Lk 6:7 and 13:24. For the first time, in a Jewish source there is an account of the laying on of hands to heal; there is no other known O.T. or Rabbinic parallel to this practice. Additional details are given about the translation and transcription of the manuscript.

Fox, Douglas E. "Ben sira on ot canon again: the date of Daniel." *Westminster Theological Journal*, 1987, 49(2), 335-350.

If Ben Sira does not mention Daniel, the argument from silence carries serious weight against an early date for the latter. The claim that Daniel is not mentioned in Ben Sira would lose all its force (and would in fact be turned on its head) if it could be demonstrated that Ben Sira does indeed refer to passages in the Book of Daniel, and surprisingly, this now appears to be the case. The Geniza Hebrew manuscript B of Ben Sira is plainly dependent on the Hebrew of Daniel. References to Daniel in Ben Sira are seen as one more piece of evidence that the Book of Daniel deserves to be dated earlier than 165 BC.

Francisco, Clyde T. (Prof. O. T. Interp. So. Bapt. Theo. Sem., Louisville, Ky.) "Seventy weeks of Daniel." *Review and Expositor*, 1960, 57, 126-137.

The author of Daniel is teaching that as soon as the seventy weeks are over the ideal age will come. It was finally written during the Maccabean period, and is primarily concerned with the present, especially the defeat of Antiochus Epiphanes. The ideal age is just around the corner. Any objective study of the chronology of the Book of Daniel must begin with Chapter 8, the account of the ram with two horns. Interpretations fall to two groupings—the literal and the symbolic. He criticizes the three literal views: the historical-critical, "great parenthesis," and the view that the death of Stephen completes the prophecy. The three symbolical views are: the Christian church view, traditional Messianic Interpretation, and the view that the present is the last half week. They have more to commend them. Two truths emerge regardless of interpretation: (1) God has decreed that Jerusalem shall be destroyed before the arrival of the ideal age, and (2) the city will be destroyed as a result of the rejection of the Messianic Servant.

Freedman, David Noel (San Francisco Theol. Sem.) "The flowering of apocalyptic." *Journal for Theology and the Church*, 1969, 6, 157-165.

The seventh of nine articles in a symposium on apocalypticism. The era of apocalyptic literature lasted roughly 300 years after the composition of Daniel (165 BC) and produced in excess of 70 works and at least one community (Qumran). Notable in all is a paradoxical blend of near fatalistic determinism and a zealous call to action. Internalized at the end, it turned into gnosticism, yet left its mark on Christian and Jewish orthodoxy.

Freyne, Sean (Trinity Col., U. of Dublin) "The disciples in Mark and the maskilim in Daniel. A comparison." *Journal for the Study of the New Testament*, 1982, 16, 7-23.

Mark's treatment of the disciples fits a Danielic apocalyptic pattern in the following areas: (1) the special knowledge of the maskilim and the disciples whereby they are seen as having a special role to play because of the insight which they receive into the divine plan for history; (2) the mode of the revelation and its content which are characterized by indirect communication, secrecy, and repeated awe and fear; and (3) the function of the revelatory experience in the end-time struggle, and of the role of the elect in that struggle.

Frlhlich, Ida (U. Etsv, Budapest, Hungary) "Le genre littéraire des pesharim de Qumran." *Revue de Qumran*, 1986, 12(3), 383-398.

The pesharim are commentaries on the prophetic books. They all picture the attack of an enemy against Israel and Judah with a threat of extermination. They reflect the history of the Qumran community, mentioning personages by pseudonyms of three types: (1) by association; (2) by typology; (3) by communal characteristics. Types 2 and 3 are patterned after Daniel 10-11. Like 10-11, they represent literature of the Hasidim, but in a stiffer way. The pesharim come from the period of Alexander Jannaeus and his sons in the light of future judgment by God. (French)

Friedman, Maurice (San Diego St. U.) "Martin Buber's influence on twentieth century religious thought." *Judaism*, 1985, 34(4), 417-432.

Studies five basic directions among the enormous and incalculable influences by Buber on 20th

cent. religious thought: (1) on Judaism, based on Buber's "Speeches on Judaism", "Daniel: Dialogues on Realization," on his editorship of *Der Jude*, and on his Zionist socialism; (2) Buber's central philosophical work, *I and Thou* (1923) dealing in human life in general and some philosophical fields in particular and emphasizing the basic relationship of each man with all existing beings; (3) with Franz Rosenzweig, translating the Hebrew Bible into German; (4) on Hasidism--a sense of relation with God as acted out in life at Zion; and (5) on Christianity--Buber dialogued with all his theological contemporaries. Part of a symposium on Martin Buber, the Man and his Thought.

Gammie, John G. (U. of Tulsa) "A journey through Danielic spaces: the Book of Daniel in the theology and piety of the christian community." *Interpretation*, 1985, 39(2), 144-156.

Investigates selectively the ways the Book of Daniel has affected Christian theologies and world views from the time of Irenaeus up to the Protestant Reformation. Examines (1) Irenaeus and (2) Tertullian with their millenarian views, (3) Clement of Alexandria and (4) Origen with their realized eschatologies, (5) Hippolytus with his date for the consummation, (6) Jerome with his interest in Jewish interpretation, (7) the eschatological predictions of the Sybilline Oracles (8) Aquinas who built upon Maimonides, (9) Luther's and (10) Calvin's exhortations to the church. Describes the integral part of dispensationalism and millennialism in Christian thought down through the centuries and their seeing in Daniel wondrous predictions of Christ's two comings.

Gammie, John G. (U. of Tulsa) "The classification, stages of growth, and changing intentions in the Book of Daniel." *Journal of Biblical Literature*, 1976, 95(2), 191-204.

Recent critical studies of the Book of Daniel have failed to discern properly the intentions and occasions of the earlier stages of the book. Attempts to provide a satisfactory solution to some of the apparent dilemmas in the book through form-critical analysis. Concludes that the original extent of the book was supplemented and its original intention modified in accordance with the shifting historical circumstances of the Jewish community. Demonstrates the high probability that the earliest stage of the book's development placed a low evaluation upon, made specific predictions concerning, and was composed during the reign of the profligate Ptolemy IV Philopater. In its original and in the subsequent two stages, the book must be understood as an expression of the relentless struggle of the Jewish community to maintain citizen rights and a sympathetic toleration of Jewish devotion to the Most High God.

Gammie, John G. (Henry Kendall Col., Tulsa, OK) "On the intention and sources of Daniel i-vi." *Vetus Testamentum*, 1981, 31(3), 282-292.

Three kinds of observation may obscure as well as illuminate intention: (1) some analyses of structure, (2) reflections on the matrix of origin of a work, and (3) form-critical classification of the Gattung of a work. While the authors of Dan 1-6 were unfriendly neither to sacerdotal nor sapiential circles responsible for Proverbs and Job, they evidently drew upon the theological ideas and vocabulary of Deutero-Isaiah. It furnished examples of "prophecies fulfilled" among Israel's sons whose service in foreign courts included being a light to the nations like the Servant in Deutero-Isaiah.

Gangel, Kenneth O. (Dallas Theol. Sem.) "Daniel 7: a vision of future world history." *Grace Theological*

Gooding, David W. "The literary structure of the Book of Daniel and its implications." *Tyndale Bulletin*, 1981, 32, 43-79.

The Book of Daniel is a literary unity in which every constituent part has been carefully written and deliberately positioned in relation to its immediate context and to the book as a whole so that the book shall achieve a carefully balanced presentation of its message. We cannot say that any constituent part is a later addition, added by a redactor. The total message of the book is nothing less than a survey, part historical and part prophetic, of the whole period of Gentile imperial rule from Nebuchadnezzar's first assault upon Jerusalem and the removal of its Davidic king until the abolition of all Gentile imperial power and the setting up of the Messianic kingdom.

Recent critical scholarship, while rejecting a historical Darius the Mede, has widely accepted the view that Darius I stands behind this character in the Book of Daniel, but this, too, is unconvincing. The most that can safely be said is that all the characteristics of Darius the Mede are either those important for the schematic representation required by the Book of Daniel or those which are only the inherited clichés of folk-tradition about the Persians.

Grabbe, Lester L. (U. of Hull, England) "The belshazzar of Daniel and the belshazzar of history." *AUSS*, 1988, 26(1), 59-66.

A response to the article by W. H. Shea, "Nabonidus, Belshazzar, and the Book of Daniel: An Update" (*AUSS*, 1982, 20:133-149). Shea concluded that the writer of Daniel 5 was an eyewitness of the events narrated for which he assembles some evidence, but much is predicated on the assumption of Daniel 5's historical accuracy, hence circular reasoning. Examines the questions: "When did Belshazzar die?" "Was Belshazzar king?" etc., and concludes there is no evidence Belshazzar died at the time of the fall or that he was ever really king. Though Daniel 5 draws on some historical remembrances of Belshazzar it is largely an unhistorical account whose aim is theology.

Greenfield, Jonas (Hebrew U., Jerusalem, Israel) "Early aramaic poetry." *Journal of the Ancient Near Eastern Soc., Columbia U.*, 1979, 11, 45-51.

Poetic style and rhetorical devices can be observed in the Old Aramaic inscriptions, in the Book of Daniel and the Genesis Apocryphon. These include parallelism, the break-up of stereotyped phrases borrowed from the Bible and elaborated upon, and the repetition of verbs, e.g., "became angry and enraged" (Dan 2:12).

Grelot, Pierre (Paris) "L'orchestre de Daniel iii 5, 7, 10, 15 (the orchestra in Daniel 3:5, 7, 10, 15)." *Vetus Testamentum*, 1979, 29(1), 23-38.

The orchestra in Dan 3 was composed of 6 named instruments and a number of others not specified. The 6 were (1) the horn, a metal trumpet; (2) the syrinx, or pipes of Pan; (3) the cithara, a string instrument with a soundbox at the bottom; (4) the sambuca, a small triangular harp of 4 strings; (5) the psaltery, a large triangular harp with a soundbox near the top and up to 10 strings; and (6) the double flute, with a chin sack attached. It was a typical orchestra of the Seleucid period, some of the instruments better known in Mesopotamia and others in hellenized Syro-Phoenicia. (French)

Grelot, Pierre (Paris) "Ariok." *Vetus Testamentum*, 1975, 25(4), 711-719.

The name Arioch in Gen. 14, Dan. 2 and Judith 1 belongs to Hurrian onomastics. It represents one of four allied kings of the 17th cent. in Genesis. Daniel and Judith use the name in contexts surrounding Nebuchadnezzar. R. Schmitt sees it as an old Persian name, popularized later in the Persian empire. A study of Mari and Nuzi texts also show some difficulty for such an ending if it is a Hurrian name. In the first part of the second millennium an Indo-European aristocracy infiltrated not only to form a Hittite empire and a Hurrian milieu in Mitanni and among the Cassites, but to lead the conquest of Babylon in the 16th cent. (French)

Gunther, John J. "The association of mark and barnabas with egyptian christianity. Part ii." *Evangelical Quarterly*, 1983, 55(1), 21-29.

Mark and Barnabas ministered in Egypt c. 50-57. Attributing to Barnabas an Egyptian writing dateable before 80 (The Epistle of Barnabas) strengthens that claim. That the author was Alexandrian is evidenced internally by: reference to Egyptian circumcision; Philonic allegorical exegesis; a unique salutation, shared with Egyptian letters; contraction of sacred names; etc. Its canonical history also testifies to this, as in its use by Clement of Alexandria. Internal evidence also speaks of its early date, including Barnabas' references to Daniel's prophecies as in accord with seeing Vespasian as the tenth horn.

Gurney, Robert J. M. "The four kingdoms of Daniel 2 and 7." *Themelios*, 1977, 2(2), 39-45.

Hanson, Paul D. (Harvard Div. Sch.) "Old Testament apocalyptic reexamined." *Interpretation*, 1971, 25(4), 454-479.

Rigorous application of the historical-critical method is needed in studying apocalyptic. In classical prophecy there was dynamic tension between reality, i.e. divine activity in the historical realm, and vision, i.e. divine activity on a cosmic plane. The relationships between these elements in Isaiah, Jeremiah, Ezekiel, and Second Isaiah are compared. Apocalyptic was conceived in Ezekiel, carried to full term by Second Isaiah, and born in Third Isaiah. Its development is traced through Third Isaiah, Zechariah, and Daniel. Prophetic eschatology is transformed into apocalyptic at the point where the task of translating the cosmic vision into the categories of historical reality is abdicated. In apocalyptic the tension between vision and reality, between myth and history nearly dissolved.

Harton, George M. (Capital Bible Sem.) "An interpretation of Daniel 11:36-45." *Grace Theological Journal*, 1983, 4(2), 205-231.

Dan 11:36-45 reveals the path to power of the Antichrist at the midpoint of the Tribulation period, when he initiates a new policy of aggression. Once he defeats the Arab and Soviet armies which attempt to stop him, he will inaugurate the eschatological climax of persecution against Israel which has been Israel's lot throughout the times of the Gentiles.

Hasel, Gerhard F. (Andrews U., Berrien Springs, MI) "The first and third years of belshazzar (Daniel 7:1; 8:1)." *Andrews University Seminary Studies*, 1977, 15(2), 153-168.

A reappraisal of the dates of Belshazzar as found in the Book of Daniel 7-9 in the light of the cuneiform data. The whole fits together with a ten-year stay of his father, Nabonidus, in Tema as indicated by the Harran stelae published in 1958. Daniel 7:1 should be dated in 550-549 and 8:1 in 548/547 BC, or about eleven and nine years before Belshazzar lost his life (Dan. 5:30).

Hasel, Gerhard F. (Andrews U., Berrien Springs, MI) "The four world empires of Daniel 2 against its near eastern environment." *Journal for the Study of the Old Testament*, 1979, 12, 17-30.

Evaluates the evidence traditionally cited for a scheme of four world empires from Roman, Hellenistic and Persian provenance. Argues that Dan 2 appropriated a common Near Eastern prototype of a schema of successive kingdoms, dynasties or empires, in which it is closer to the Babylonian 'dynasty prophecy' than to other schemas, and yet manifests a unique creativity in the development of apocalyptic.

Hasel, Gerhard F. (Andrews U., Berrien Springs, MI) "The Book of Daniel: evidences relating to persons and chronology." *Andrews University Seminary Studies*, 1981, 19(1), 37-49.

Brings together the present state of knowledge resulting from archaeological and linguistic studies as it relates to persons mentioned in the book, namely, Nebuchadnezzar, Belshazzar, and Darius the Mede, and the varied chronological references related. It is now known that the historical data of the Book of Daniel both as regards these personages (although the last cannot yet be identified with certainty) and the chronological statements are in harmony with all known facts.

Hasel, Gerhard F. (Andrews U., Berrien Springs, MI) "The Book of Daniel and matters of language: evidence relating to names, words, and the aramaic language." *Andrews University Seminary Studies*, 1981, 19(3), 211-225.

A fresh evaluation of the linguistic data relating to the date of the Book of Daniel. Arguments used in the past to support a Maccabean date and Western provenance must now be reconsidered. New evidence points to a pre-2nd cent. date and an Eastern (Babylonian) origin. The language is official Aramaic which may go back to the late 6th cent. Date cannot be determined linguistically with finality, but at least it is against a 2nd cent. Palestinian origin.

Heard, Warren J. "The maccabean martyrs' contribution to holy war." *Evangelical Quarterly*, 1986, 58(4), 291-318.

Sees two traditions about war in OT history. (1) 1 Maccabees reflects a traditional view like that of the conquest and in Judges: Yahweh fights synergistically with the armies of Israel. (2) 2 and 4 Maccabees reflect a different tradition that incorporates four elements: suffering as punishment for sin, experienced by the innocent; the expectation of divine vengeance for the blood of the martyrs; a dualistic understanding that earthly conflict represents a cosmic conflict to be resolved in the eschaton; and a humiliation/exaltation motif that promises an eschatological blessing to those who submit to the present suffering in allegiance to God. This tradition is also in the Testament of Moses and traces to Daniel; it is the tradition adopted by Jesus and the NT.

Hill, David (U. Sheffield, England) "Prophecy and prophets in the revelation of st john." *New Testament Studies*, 1972, 18(4), 401-418.

While Revelation uses apocalyptic language, it is basically prophetic. The author stands in the tradition of authoritative OT prophecy, but speaks of Christian prophets who actualize the prophetic vocation potential to the whole community. Thus the author is not typical of Christian prophets, but more like Qumran's Teacher of Righteousness. His brethren the Christian prophets, like Daniel's maskilim, transmit and preserve his teaching, the witness of Jesus.

Hoffman, Yair (U. of Tel Aviv, Israel) "'the end of days" and "on that day"-their relation to eschatological passages in the bible." *Beth Mikra*, 197, 22(71), 435-444.

A careful study of all the occurrences of `aharit ha-yamim, "the end of days," paralleled by Akkadian `ahrat umi, and ba-yom ha-hu, "on that day," shows that these terms do not have an inherent eschatological meaning. Their sense is the far future, but within history. There is a development toward more narrowness in their range of meaning and a tendency in later texts, i.e., Daniel, to use them in eschatological contexts. (Hebrew)

Homerski, J. "Krolestwo mesjanskie w nauczaniu prorokow (the messianic kingdom in the teaching of the prophets)." *Roczniki Teologiczno-Kanoniczne*, 1964, 11, 39-56.

(No. 1) A consideration of the gradual development in the OT of the ideas concerning the kingdom up to the composition of Daniel, with a short consideration of the utilization in the NT of the data. (Polish)

Hooke, S. H. (Buckland, Faringdon) "Life after death: v. Israel and the after-life." *The Expository Times*, 1965, 76(8), 236-239.

To the early Israelite death was not the separation of soul or spirit from body, but the separation of the whole man from the corporate life of his people. Gradually this came to include the separation from God as well. The place where the dead maintained their shadowy existence was conceived in spatial terms in the course of time the conception of God's rule over Sheol became prominent. A growing concern with the relation of the individual to God develops to the point of two definite allusions to the resurrection: Isaiah 26:19, and Daniel 12:2.

Humphreys, W. Lee (U. of Tennessee) "A lifestyle for diaspora: a study of the tales of Esther and Daniel." *Journal of Biblical Literature*, 1973, 92(2), 211-223.

Suggests that at the foundations of the books of Esther and Daniel are tales of a particular type, which, along with their considerable entertainment value, develop a particular theological emphasis addressed to the emerging Jewish communities of the Persian and Hellenistic diaspora. Through the vehicle of this popular form of tale there is expressed a particular stance that affirms for the Jew of the diaspora the possibility of living a creative and rich life in the foreign environment, as a part of the complex social, political, and economic dynamics of that world, and also of remaining a devoted and loyal member of his community of fellow Jews.

Kobert, Raimund (Rome, Italy) "Zur Daniel-abhandlung des Simeon von Edessa." *Biblica*, 1982, 63(1), 63-78.

A manuscript in the British Museum (Hs BrM Add 12 172 (Wright 712) fol. 55b-64b) contains a treatise on the Book of Daniel by Simeon of Edessa (6th cent. AD). Simeon dated Daniel 10

in the first year of Cyrus of Persia. Kobert offers a German translation of and notes on Simeon's treatise. (German)

Koch, Klaus (U. of Hamburg) "Is Daniel among the prophets?" *Interpretation*, 1985, 39(2), 117-130.

Observes that the Book of Daniel was considered by early Christians as prophecy, but was regarded by some later rabbis as wisdom. Discusses the place of Daniel among the Writings in the Hebrew Bible, its Maccabean date and von Rad's form-critical studies as supporting its classification as wisdom. Cites Matthew, its place among the prophets in the Septuagint, Josephus, and new evidence from Qumran as supporting its classification as prophecy. Considers Daniel's title, strict eschatological perspective, and other form-critical observations to point to Daniel as more than either wise man or prophet. Reflects on the meaning for our understanding of prophecy as a whole the location of Daniel, with its apocalyptic perspectives, among the major prophets of Israel.

Kvanvig, Helge S. "Henoch und der menschensohn: das verhältnis von hen 14 zu dan 7." *Studia Theologica*, 1984, 38(2), 101-133.

Daniel 7 is partially rooted in the Enoch tradition, and the Son of Man figure in Dan 7 has been influenced by the Enoch figure in Enoch 14. Neither the Enoch tradition nor any other Jewish or OT tradition is the chief source of the composition of Dan 7; it is grounded rather in Mesopotamian underworld visions which, in turn, were interpreted by the Enoch tradition. The throne scene in Dan 7 is rooted in the vision of Ezekiel 1. Analyzes these three passages according to genre, structure and vocabulary in order to show their interrelationships. (German)

Kvanvig, Helge S. "Struktur und geschichte in dan. 7, 1-14 (Structure and history in Daniel 7:1-14)." *Studia Theologica*, 1978, 32(2), 95-117.

Lacocque, Andre' (Chicago Theol. Sem.) "Apocalyptic symbolism: a ricoeurian hermeneutical approach." *Biblical Research*, 1981, 26, 6-15.

Considers apocalyptic symbolism in Daniel, in the light of Paul Ricoeur's yet unpublished Sarum Lectures at Oxford U. (1980) on "Time and narrative in the Bible: toward a narrative theology." Explores the kind of temporality undergirding Daniel, the retrieval of myth by apocalyptic, and the relationships of apocalypse, prophecy, and wisdom. Apocalyptic is a milestone towards the canonization of Scripture.

Lebram, J. C. H. (Leiden) "Koning antiochus im buch Daniel (king antiochus in the Book of Daniel)." *Vetus Testamentum*, 1975, 25(4), 737-772.

The typology of King Antiochus IV Epiphanes in the Book of Daniel includes the smart blasphemer who proudly promotes a lie, the enemy of divine lawfulness who as the 11th horn changes the cultic-cosmic order, the foe of gods and temples known as Epimanes and the apocalyptic enemy of Egypt hated for his 169 BC invasion. It appears that Dan. 11 may be a reworking of a hellenistic-Egyptian source. The model for Antiochus was the Persian conqueror of Egypt Cambyses. (German)

Lebram, J. C. H. (Leiden) "Apokalyptiek als keepunt in het joodse denken (apocalyptic turning point in

jewish theology)." *Nederlands Theologisch Tijdschrift*, 1976, 30(4), 271-281.

Answers the following questions: Why does the writer of Dan. 9 refer to the prophets? The writer puts Daniel in a situation which compares to that of the prophet Zechariah. What significance does the OT prophecy have for the writer of Dan. 9? The readers of this chapter would have to be able to recognize their own situation. What is new in the apocalyptic vision of Dan. 9 compared to OT prophecy? The writer of Daniel shows no interest in the pre-exilic history of Israel. Judaism looks forward and finds existence in confessing faith in Israel's God. (Dutch)

Lindars, Barnabas (U. of Manchester) "Jesus as advocate: a contribution to the christology debate." *Bulletin John Rylands Library*, 1980, 62(2), 476-497.

The title, Son of Man, was not in the Jewish background to the NT, but was created in the process of translation only with reference to Jesus. The Markan (Mark 8:38) and Q forms (Luke 12:8f; Matt 10:32f) go back to one saying and the bifurcation to two traditions to have begun in the Aramaic stage of oral transmission. Jesus described himself as the Son of Man, but not in the mold of Daniel or I Enoch. The saying was a strong warning to the disciples not to fall away. Christians identified him as a Danielic figure after their perception of him as Lord as a result of his resurrection. Describes the beginnings of Christology in terms of reflections by later Christians to explain the various NT Christologies.

Lindars, Barnabas (U. of Manchester) "The new look on the son of man." *Bulletin John Rylands Library*, 1981, 63(2), 437-462.

Surveys some of the scholarly discussion about the Son of Man. Concludes that Son of Man was not a formal title, had little relationship to Daniel 7, and may merely express humility. Suggests a distinction between the meanings of Son of Man in Greek (Messianic) and in the Aramaic (generic) originals. Discusses how the Son of Man passion sayings display both the quality of the authentic teaching of Jesus and the beginnings of post-resurrection faith. Compares the Son of Man sayings in each Gospel. Describes the new look on the Son of Man based on linguistic observations dismissing most of the sayings as inauthentic. Considers it as producing small insights into Jesus' thought concerning himself and the development of primitive attempts at confessional formulation.

Linderberger, James M. (Vancouver Sch. of Theol.) "Daniel 12:1-4." *Interpretation*, 1985, 39(2), 181-186.

States some problems in preaching from Daniel. Discusses the context of Dan 12:1-4 as the theological climax of the book. Examines Dan 12:1-4 exegetically, including the terms "that time," "the time of trouble," "your people whose names are found written in the book," and the references to the resurrections and their results. Discusses how Daniel, addressed to persecuted oppressed Jews, can speak to us under different circumstances. Describes how the references to Antiochus Epiphanes turn the historical Antiochus into a symbol of the powers of chaos, dissolution and death that oppose the creative life-giving power of God. Discusses the meaning and significance of the reference to resurrection.

Martin-Achard, R. "L'esperance des croyants d'israel face a la mort selon esai 65, 16c-25 et selon Daniel 12, 1-4." *Revue d'Histoire et de Philosophie Religieuse*, 1979, 59(3/4), 439-451.

It is generally admitted that apocalyptic visions are prophetic. However, apocalyptic differs in important ways from ordinary prophecy, as shown by a comparison of Isa 65:16c-25 with Dan 12:1-4, both of which concern the hope of the Israelite believers in the face of death. Isaiah, which depends on the prophetic tradition, envisions in the new universe created by Yahweh a simple prolongation of human existence and not its final elimination. Daniel, of an apocalyptic type, proclaims the resurrection of the just who will be, without doubt, called on to participate in the celestial glory: the future life is not then simply a continuation of life here below.

Mastin, B. A. (U. Col. of North Wales, Bangor) "Daniel 246 and the hellenistic world." *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1973, 85(1), 80-93.

Daniel 246, which is translated, "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him," can be most satisfactorily understood against a background provided by the Hellenistic world. (1) Examines the terminology used in this verse, which is, or could be, cultic in nature. (2) Reviews the Hellenistic Benefactor-Cult. (3) Discusses other proposed interpretations.

McComiskey, Thomas Edward (Deerfield, IL) "The seventy "weeks" of Daniel against the background of ancient near eastern literature." *Westminster Theological Journal*, 1985, 47(1), 18-45.

The clausal structure of the Masoretic tradition provides the foundation of a view that answers to the exegetical demands of the text, is consonant with important motifs in the Bible and in ancient Near Eastern literature, and is not beset by the problems of chronology inherent in the traditional messianic view. The terminus a quo of the 62 "weeks" is the appearance of Cyrus in the arena of history; the terminus ad quem is the 70th "week" with all its portentous events. The messiah 'cut off' is the anti-christ. There is no gap within the structure; the significance of 'seven' and '70' may be found in apocalyptic symbolism rather than chronological exactitude.

McNamara, M. (Moyné Park) "Nabonidus and Book of Daniel." *Irish Theological Quarterly*, 1970, 37(2), 131-149.

Daniel 2-5 contains a series of traditions in chronological order originally connected with events from the reign of Nabonidus. Confirmed by archeological finds, these traditions could have originated with the Jews of the Arabian deserts. This may explain the intense oriental coloring of Daniel 2-6. The inspired author of the present Book of Daniel very probably recast these traditions somewhat and prefixed them to his own composition (Daniel 7-12).

Mechoulan, Henry (Center for the History of Science and Doctrine, Paris) "Revelation rationalite' et prophetie: quelques remarques sur le livre de Daniel (revelation, rationality, and prophecy: some remarks on the Book of Daniel)." *Revue Des Sciences Philosophiques Et Theologiques*, 1980, 54(3), 363-371.

Though Spinoza's bitter attack on the Book of Daniel is well known, some of his contemporaries, who similarly valued mathematical certitude, did not reject Daniel or apocalyptic prophecy. For many in the Seventeenth Century, prophecy was a source of hope. Part of a symposium on Revelation and Rationality. (French)

Millard, Alan (U. of Liverpool, England) "Daniel and belshazzar in history." *Biblical Archaeology Review*,

1985, 11(3), 72-78.

Surveys the various claims of historical inaccuracies in the Book of Daniel regarding Belshazzar at the time of the fall of the Babylonian Empire and archaeology's help in clearing up the difficulties. Deals with Belshazzar's title as "king," why he could only offer Daniel "third place" in the kingdom, and throws light on the Babylonian methods of omen interpretation in relation to Daniel's interpretation of the handwriting on the wall.

Millard, A. R. (U. of Liverpool) "Daniel 1-6 and history." *Evangelical Quarterly*, 1977, 49(2), 67-73.

Responds to current discussions questioning the historicity of parts of Daniel, dealing with four matters. (1) The Third Year of Jehoiakim: Using an accession year system and autumnal New Year, this (Dan. 1:1) does coincide with Nebuchadnezzar's foray into Judah. (2) The Chaldeans. Another ancient parallel shows that "Chaldeans" may have described both a tribe and a special class of wise men. (3) Belshazzar. Like Neriglissar, Nabonidus could have been son-in-law to Nebuchadnezzar, who would then be Belshazzar's grandfather. (4) Babylonian Names. The names given Daniel and the three friends can now be satisfactorily explained from Babylonian onomastics without supposing alterations.

Moloney, Francis J. "The end of the son of man." *Downside Review*, 1980, 98(333), 280-290.

A critical review of Maurice Casey's *Son of Man: The Interpretation and Influence of Daniel 7* (1979). Contends that Casey still does not settle the Son of Man problem because he does not adequately deal with the question of why the Son of Man sayings are always uttered only by Jesus. Casey also fails to prove that the term implies no special claims on the part of Jesus.

Morawe, Gunter (Humboldt-Universität, Berlin) "Vergleich des aufbaus der danklieder und bekenntnislieder (1qh) von qumran mit dem aufbau der psalmen in alten testament und im spatjudentum (comparison of the structure of the thanksgiving and confession hymns from qumran with the structure of psalms in the o.T. and Late judaism)." *Revue de Qumran*, 1963, 4, 323-356.

The hymns of 1Q Hodayot rest heavily upon the Psalms of thanksgiving in the Psalter. A few quotations and numerous allusions combine with a three-part structure to show the dependence. In comparison with other Qumran literature they are closest to 1Q Serak, IX, 24-XI, 22, but there are some structural affinities with thanksgiving pieces in IQM. Among the thank-psalms of late Judaism, there is a high degree of relationship to Sirach 51, 1-12, and Judith 16. The confession hymns show parallels to Sirach. The Prayer of Manasseh, The Prayer of Azariah, Tobit and the first Addition to Daniel. Therefore the 1QH hymns can be placed between the canonical and late Jewish psalms in a history of the development of Gattungen. 8 Tables. Footnotes. (German)

Morgenstern Julian. (Hebrew Union Coll.-Jewish Inst. of Rel.) "The "son of man" of Daniel 7:13f. A new interpretation." *Journal of Biblical Literature*, 1961, 80, 65-77.

Because these two verses interrupt the natural unfolding of the chapter, they are to be considered as an interpolation. The figure of the Son of Man is identified with the supreme deity of the Tyrian religion. Composed during the reign of Antiochus IV (Epiphanes) the figure is also identified with Antiochus as recast by himself. That the Son of Man Is Identified with the Jewish

people is definitely rejected. Brief discussion of the N. T. view of this passage.

Mosca, Paul G. (U. of British Columbia, Vancouver) "Ugarit and Daniel 7: a missing link." *Biblica*, 1986, 67(4), 496-517.

The Ugaritic Baal cycle is a unity, and its mythical pattern is important for understanding later Israelite transformations. The picture of David in Psalm 89, couched in hyperbolic mythical-religious terms like "most high" and "firstborn son," represents an intermediate step between the Baal of the Bronze Age and the Judeo-Hellenistic personality "one like a son of man" in Daniel 7.

Muilenberg, James (Union Theo. Sem.) "The son of man in Daniel and the ethiopic apocalypse of enoch." *Journal of Biblical Literature*, 1960, 79, 197-209.

A survey of the figure of the "Son of Man" in Daniel 7 and the Similitudes of Enoch, relating it to the apocalyptic figure of Wisdom.

Muller, Karlheinz. "Menschensohn und messias: religionsgeschichtliche voruberlegungen zum menschensohnproblem in den synoptischen evangelien (son of man and messiah: history of religions prior considerations concerning the problem of the son of man in the synoptic gospels)." *Biblische Zeitschrift*, 1972, 16(2), 161-187.

Part I. In 1 Enoch the pre-existent heavenly Son of Man has features of the Elect One, which was a figure closer to the earthly, national Messiah of Judaism than to the Son of Man, but throughout there is a tendency to bring different figures into association with the Son of Man. Daniel 7 is not the source of 1 Enoch, which tends to bestow the qualities of the earthly Son of David on the heavenly Son of Man. 4 Esdras' Man from the Sea is the Son of Man of Daniel but he has taken on functions of the Davidic Messiah. (German)

Muller, Hans-Peter (Munster, Germany) "MARCHEN, LEGENDE UND ENDERWARTUNG (Folk Tales, Legends and Eschatological Expectation)." *Vetus Testamentum*, 1976, 26(3), 338-350.

Through a type analysis of the Daniel narratives these observations seek to gain an explanation of the shift to the apocalyptic section. The Jewish Daniel was a folk hero imbued with wisdom like divine wisdom. He was modeled on the Ugaritic sage Danel. From a folk figure he became a legendary hero and from a folk tradition sprang a tradition of legends. Finally, Daniel through this process became an apocalyptic seer in chapters 7-12. The royal dream-interpreter developed into the recipient of visions. (German)

Newman, Robert C. (Biblical Sch. of Theol.) "Daniel's seventy weeks and the Old Testament sabbath-year cycle." *Journal of the Evangelical Theological Society*, 1973, 16(4), 229-234.

According to contemporary historians, the 1st cent. AD was a time of great Messianic expectation among the Jews. Daniel 9:24-27 underlay most of the conviction that the Messianic age was to come in that era. Sir Robert Anderson's popular exposition of this passage is deficient in several points. Due recognition must be given to the sabbatical cycles as a clue to the seventy periods of seven years each, a period which began with the 445 BC decree of Artaxerxes. The sixty-ninth cycle is AD 27-34, the very time of Jesus' public ministry and death. Only He of all

candidates of that period qualifies as the predicted OT Messiah.

Newsom, Carol A. (Atlanta, GA) "The past as revelation: history in apocalyptic literature." *Quarterly Review*, 1984, 4(3), 40-53.

The apocalyptic of Daniel and 1 Enoch are historical summaries that appear to be meditations on history, of attempts to discern a pattern in events. In the historical resumes of ancient apocalyptic one can find a way of being faithful to the apocalyptic hope of the NT that provides an alternative to the spiritual poverty of books like those by Hal Lindsey.

Panosian, Edward M., et al. "Focus on Daniel." *Biblical Viewpoint*, 1974, 8(2), 100-144.

A symposium on the Book of Daniel, including discussions of the dreams (ch. 2 and 7), Nebuchadnezzar (ch. 4), the vision of horns (ch. 8), the 70 weeks (ch. 9) and the theology of Daniel.

Patai, Raphael (Fairleigh Dickinson U., Rutherford, NJ) "Biblical figures as alchemists." *Hebrew Union College Annual*, 1983, 54, 195-229.

In the course of time, alchemists claimed that alchemy was first revealed by God to Adam, that the long life of the antediluvian heroes of the Bible was due to the Philosopher's Stone which they possessed, and that they passed on the secret of the "Great Work" to a select few of their progeny. Presents the alchemists' tradition about biblical figures from Adam to Ezra (I), viz., Adam, Seth, Tubal-Cain, Noah, Abraham, Sarah, Jacob, Job, Miriam, Korah, Gideon, David, Solomon, Elijah, Isaiah, Daniel, Ezra, and the most prominent of all, Moses (II)

Paul, Shalom M. (Hebrew U., Jerusalem) "Daniel 3:29--a case study of "neglected" blasphemy." *Journal of Near Eastern Studies*, 1983, 42(4), 291-294.

In this verse the Babylonian king declares that anyone "who y'mrslh against the God of Shadrach, Meshach, and Abednego" shall be severely punished. Most commentators have incorrectly followed the Qere reading, sly, and have translated the phrase "utters negligence" or the like. The Ketiv reading should be retained, however, and the term slh should be related to Akkadian sillatu "blasphemy." DDo

Payne, J. Barton (Cov. Theol. Sem.) "The goal of Daniel's seventy weeks." *Journal of the Evangelical Theological Society*, 1978, 21(2), 97-115.

The vision of Dan. 9 finds its goal in the 1st cent. only. This is the meaning as expressed in 9:24 if one accepts the literal meaning of the verse, maintains the unity of the sixfold goal, and recognizes its accomplishment within the 70 weeks (not in gap between them, or after them). And it is validated, as in no other view, by the relationship of these 6 purpose-phrases to the further explanation given by the prophecy itself in 9:25-27.

Payne, J. Barton (Covenant Theol. Sem., St. Louis, MO) "The goal of Daniel's seventy weeks: interpretation by context." *Presbyterion*, 1978, 4(1), 33-38.

What is suggested by the larger context of the Book of Daniel, that the vision of the 70 weeks

pertains to NT Roman times and to these times only, agrees with the preceding context's stress on Jewish sin. Further, it seems to be demanded by the near context of the following verses as they predict 1st cent events and by the immediate context of the verse's introduction.

PENTECOST, J. DWIGHT (Book Rev. ed., Biblio. Sacra) "Where do the events of ezeziel 38-39 fit into the prophetic picture." *Bibliotheca Sacra*, 1957, 114, 334-346.

An examination of various positions held as to the time the events set forth In Ezek. 38-39 will transpire in relation to certain major prophetic events. Gives ten reasons why it is indicated the invasion described by Ezekiel will occur in the middle of the great tribulation, or "seventieth week" of Daniel

Perrin, Norman (U. of Chicago) "The son of man in ancient judaism and primitive christianity: a suggestion." *Biblical Research*, 1966, 11, 17-18.

Refutes the hypothesis that there was in existence at the time of Christ a developed "apocalyptic Son of man concept." Argues that the Son of man in Daniel 7 was the basis upon which numerous traditions developed, as found in 1 Enoch, IV Ezra 13, the Midrashic traditions and the Christian traditions The Christian traditions used Dan. 7:13 to interpret the resurrection of Jesus. There was therefore no apocalyptic Son of man saying in the teaching of Jesus.

Polish, David (Evanston, IL) "Pharisaism and political sovereignty." *Judaism*, 1970, 19(4), 415-422.

Pharisaism was a resistance to Jewish Hellenism, which was urging, 'let us be like all the nations.' Daniel presents this view: that God reserved Israel for a special eschatological purpose. The Hasidim and later the Pharisees preferred a tolerant foreign rule to independence under a government which compromised religious integrity. With the coming of Rome, they counselled restraint. It was Rome's attempt t o interfere in religion (e.g, proscribe circumcision) which radicalized them. They differed from Paul's views sovereignty (Rom. 13:1ff) regarding God as their immediate King.

Poythress, V. S. (Cambridge, England) "The holy ones of the most high in Daniel vii." *Vetus Testamentum*, 1976, 26(2), 208-213.

The "holy ones of the Most High" in Dan. 7:18, 22, 25, 27 has been interpreted as either (1) angels or (2) the faithful people of Israel of the last days. Concerned here with the view of the final redactor/author rather than his sources or his interpreters. The factors of a kingdom, oppression, the use of am and other mention of angels favor the Israelite view. The holy heavenly setting and the occurrence of `m with angels in Qumran texts favor the angelic view. But that m is im, "with." The readers therefore would understand the "holy ones" to be eschatological Israel.

Poythress, Vern S. (Westminster Theol. Sem., Philadelphia, PA) "Hermeneutical factors in determining the beginning of the seventy weeks (dan. 9:25)." *Trinity Journal*, 1985, 6NS(2), 131-149.

The question of timing the terminus a quo of Daniel's prophecy bears on hermeneutics and millennial thought. Dispensationalists have criticized others for reading NT truth back into their OT interpretations, but they are guilty of this practice here. Sir Robert Anderson is refuted by a more narrow interpretation of the passage. The proper date is 538 BC, not 444 BC as Walvoord

et al maintain. DDU

Reist, Irwin (Houghton Col.). "The Old Testament basis for the resurrection faith." *Evangelical Quarterly*, 1971, 43(1), 6-24.

The resurrection is central in the NT, regarded as (1) the new act of God in Christ, and (2) according to the Scriptures. It is thus the climactic redemptive act of God, the very hope and expectation of the OT. Various principles of OT interpretation are examined: (1) the "history of religions" motif; (2) Heilsgeschichte ideas; (3) allegory; (4) typology; (5) promise-fulfillment relationships; (6) "homological-mystical" patterns; (7) existentialism. But certain OT persons, events and passages, including the "third day" theme, the exodus, restoration promises, Isaac, some Psalms, clearly imply the resurrection hope, which crystallized by the time of Daniel 12:1,2, and was developed in detail in the inter-testamental period. So when the disciples faced the risen Jesus, they realized that THE event was upon them, and the meaning of OT passages in their fullest sense was understood.

RHODES, ARNOLD (Pres. Theol. Sem., Louisville, Ky.) "The kingdoms of men and the kingdom of god." *Interpretation*, 1961, 15, 411-430..

Taking account of the literary, historical, theological and canonical contexts, a minute exegesis is made of Daniel 7:1-14. The setting of the passage is the persecution of the Jews by Antiochus Epiphanes. Various theories concerning the identity and meaning of the Son of Man are reviewed. The book must be understood as being written during a historical crisis and its message is one of assurance.

Rowland, Christopher (Jesus Col., Cambridge) "A man clothed in linen: Daniel 10.6ff. And Jewish angelology." *Journal for the Study of the New Testament*, 1985, 24, 99-110.

Seeks to assess the influence of Dan 10:6ff. on several later Jewish texts, particularly Joseph and Asenath 14. A chart sets out in synoptic form numerous parallels in the descriptions of heavenly beings in Daniel 10 (, LXX, MT), Joseph and Asenath (JA), Revelation 1, and the Apocalypse of Abraham (AA). Concludes that it is possible that JA, AA, and Revelation all depend on an interpretation of Dan 10:6ff. which had linked the latter with Dan 7:13 in the form known to us in the LXX. This interpretive tradition had significance not only for Jewish angelology but also for early Christology.

Rowley, H. H. "The meaning of Daniel for today." *Interpretation*, 1961, 15, 387-397.

A study of some leading themes in the Book of Daniel pertinent to contemporary life. The attempt is made to see enduring value in this book on the basis that this is among the lively oracles of God.

Ruble, Richard L. (John Brown U.) "The doctrine of dreams." *Bibliotheca Sacra*, 1968, 125(500), 360-364.

Few subjects draw so much interest as dreams and their interpretation. The teaching of the Bible in regard to them is no doubt an important part of the reason for this interest. A survey of the OT reveals that sixteen dreams are recorded with Joseph and Daniel being the most frequent interpreters. Dreams were used often to reveal the will of God, hence God is specifically

designated as the source of half of these. In the NT only six dreams are mentioned to occur, all of these being found in the books of Matthew, Acts, and Jude. Dreams reveal the will of God often in the NT as in the OT. Though important names can be cited to the contrary, there seems no adequate reason to believe that God communicates his will to men by means of dreams today.

Schaberg, Jane (Detroit, MI) "Major midrashic traditions in wisdom 1, 1-6, 25." *Journal for the Study of Judaism*, 1982, 13(1/2), 75-101.

Examines parallels between Wis 1-6 and Dan 7-12. Sees both as influenced by the Enoch tradition. It is possible that Wis 4:10-15 incorporates an Enochic apocalyptic fragment in which Enoch is martyred. Sees in the book of Wisdom a creative interweaving of the figures of Enoch, the Suffering Servant of Isaiah, the "son" of Psalm 2 and possibly the Son of Man from Daniel 7.

Schaberg, Jane (Detroit, MI) "Daniel 7, 12 and the new testament passion-resurrection predictions." *New Testament Studies*, 1985, 31 (2), 208-222.

Verbal and structural agreements between Daniel 7-12 and both the Synoptic and Johannine passion-resurrection traditions suggest that, whatever the author of Daniel may have intended, the framer(s) of these NT traditions drew upon Daniel's son of man/holy ones material. Implied is an early interpretation of Daniel 7-12 identifying the one like the son of man with the members of the true Israel, in their sufferings and triumphs.

Schechter, Joseph (Haifa, Israel) "In the margins of scripture." *Beth Mikra*, 1985, 103, 494-501.

Various homiletic interpretations are offered. A "man who is in readiness" (Lev. 16:21) suggests that one must be realistic about the political situation and about evil, the realm of Azazel. God's answer to Job is not negative. Its purpose is to indicate that the dialogue must end, doubting and paralyzation must cease, and man must work to overcome the evil that is in the world, this evil being included in God's answer from the whirlwind. Daniel 4 suggests that the way to avoid a fall into animality is to pursue the human, to bring about goodness. (Hebrew)

Schedl, Claus: "Mystische arithmetik geschichtliche zahlen? Daniel 8, 14; 12, 11-13 (mystical arithmetic or historical counting? Dan. 8:14; 12:11-13)" *Biblische Zeitschrift*, 1964, 8, 101-105.

In the Book of Daniel, the prophet tells of three distinct periods of time with regard to events which happened in the time of the Machabees. Are these reckonings mystical arithmetic or historical counting? There seems to be a great deal of confusion as to which is the correct interpretation, but in the final analysis, the historical interpretation should be accepted.

Schupphaus, Joachim (Troisdorf-Kriegsdorf) "Das verhältnis von lxx-und theodotion-text in den apokryphen zusatzen zum Danielbuch (the relation of the lxx and theodotionic text of the apocryphal additions to the Book of Daniel)." *Zeitschrift für die Alttestamentliche Wissenschaft*, 1971, 83(1), 49-72.

A comparison of the LXX version and of the so-called Theodotionic text of the apocryphal additions to Dn. shows that the Theodotionic version represents an extensive re-editing of the style and content of the LXX version. The basis for this re-editing can be shown on the basis of

the divergences in content to be a new thematic alignment of the additions to Dn. one clearly distinct from that of the LXX. While the LXX is more concerned to encourage and urge on a religious community existing in separation from the gentile world to greater activity, both internal and external, Theodotion pursues an intention to console and give promises, no doubt in relation to a community oppressed both internally and externally by an aggressive paganism. (German)

Shea, William H. (Andrews U., Berrien Springs, MI) "Darius the Mede: an update." *Andrews University Seminary Studies*, 1982, 20(3), 229-247.

Various proposals have been made for identifying Darius the Mede, make king of Babylon according to Daniel. Most fail to fit all aspects of Daniel's data. The case for Gubaru, the general who conquered Babylon for Persia, is more satisfactory. By fitting together the development of the titularies used for the kings of Babylon from the 8th to the 5th cents., the testimony of the Nabonidus Chronicle placing Gubaru's death one year and three weeks after the fall of Babylon, and the data from Daniel, a harmonious picture ensues.

Shea, William H. (Andrews U., Berrien Springs, MI) "Wrestling with the prince of Persia: a study on Daniel 10." *Andrews University Seminary Studies*, 1983, 21(3), 225-250.

Examines the nature of Daniel's concern prompting mourning and fasting, the possibility of extra-biblical evidence regarding this, and how one should understand the chronological references in the chapter and their possible relation to the dating of the events of Dan 11. The problems find their answer in positing Cambyses as entering a co-regency in Babylon with Cyrus, king of Persia during Cyrus' 4th Babylonian regnal year, his 3rd year according to Daniel's Jewish reckoning.

Shea, William H. (Andrews U., Berrien Springs, MI) "Poetic relations of the time periods in Daniel 9:25." *Andrews University Seminary Studies*, 1980, 18(1), 59-63.

There are two types of translations to be found among modern versions of Daniel 9:25 with respect to the subjects with which they connect the time periods. Accuracy can be determined by poetic analysis which comes down in favor of the translations which follow the ancient versions rather than the punctuation indicated in the MT. These are: KJV, ASV, NASB, NIV, MLB and JB.

Shea, William H. (Andrews U., Berrien Springs, MI) "A further note on Daniel 6: Daniel as 'governor'." *Andrews University Seminary Studies*, 1983, 21(2), 169-171.

An examination of the chronological notations in the Book of Daniel with the second appearance of a "Gubaru" in the contemporary tablets opens up the possibility that a chronological gap in the named governors could possibly represent a period when Daniel was himself governor.

Shea, William H. (Andrews U., Berrien Springs, MI) "Further literary structures in Daniel 2-7: an analysis of Daniel 4." *Andrews University Seminary Studies*, 1985, 23(2), 193-202.

Taking a clue from the earlier published demonstration of the chiasmic structure of the whole of the Aramaic portion of Daniel in 2:4-7:28 examines Daniel 4 for chiasm. This also reveals its

own chiasmic structure giving us a chiasm within a chiasm. This is apparent in both literary form and content.

Shea, William H. (Andrews U., Berrien Springs, MI) "Daniel 3: extra biblical text and the convocation on the plain of Dura." *Andrews University Seminary Studies*, 1982, 20(1), 29-52.

When the convocation described in Dan 3 is placed in the context of Jer 51: 59-64 describing Zedekiah's visit to Babylon and several Babylonian texts indicating a revolt against Nebuchadnezzar in his 10th year and his suppression of it, it becomes apparent that the worship of the image was essentially a loyalty oath taken by officials of the Babylonian government in 594 BC. In 593 BC vassal kings of the west, including Zedekiah, make a journey to Babylon as indicated in Jeremiah.

Shea, William H. (Andrews U., Berrien Springs, MI) "Further literary structures in Daniel 2-7: an analysis of Daniel 5 and the broader relationships within chapters 2-7." *Andrews University Seminary Studies*, 1985, 23(3), 277-296.

Examines the chiasmic structure of Daniel 5 incorporating the results of this and an earlier analysis of Daniel 4 into the broader context of Daniel 2-7. The whole analysis reveals a chiasm within a chiasm thereby suggesting a very deliberate and intentional structuring of the material. This further supports the literary unity of Daniel 2-7.

Shea, William H. (Andrews U., Berrien Springs, MI) "Mutilation of foreign names by bible writers: a possible example from Tell el-'umeiri." *Andrews University Seminary Studies*, 1985, 23(1), 111-115.

This study grew out of the discovery of a seal impression of the Ammonite king, Baalis, whose name on the seal differs considerably from the form found in Jer 40:14. Proposes that Jeremiah deliberately altered it to avoid idolatrous implications by suggesting a predication about a foreign god, as the author believes happened in Daniel (1:7ff) in the case of Abed-Nego.

Shea, William H. (Andrews U., Berrien Springs, MI) "Nabonidus, Belshazzar, and the Book of Daniel: an update." *Andrews University Seminary Studies*, 1982, 20(2), 133-149.

Examines some of the terminological problems of Belshazzar's "kingship" as mentioned in Dan 7:1 and 8:1 and their relationship to the larger questions raised by the account of the feast in Daniel 5, viz., the identity of the queen, Daniel as "third ruler", Belshazzar's "kingship" again, and the other events surrounding the fall of Babylon. When examined in full historical context Daniel 5 reveals a very precise knowledge of circumstances in Babylon on the night of October 12, 539 BC, best accounted for as being an eyewitness report.

Shea, William H. (Biblical Research Inst., Washington, DC) "Bel(te)shazzar meets Belshazzar." *Andrews University Seminary Studies*, 1988, 26(1), 67-81.

A response to Lester L. Grabbe's article (see abstract #97). Discusses his claims regarding (1) the death date of Belshazzar; (2) the Hebrew view of the coregency dates in Dan 7:1 and 8:1; (3) the offer to Daniel to become the "third ruler" in the kingdom; and (4) the identity of the queen mother in Daniel 5. Adds a study of Daniel's Babylonian name, Belteshazzar, suggesting that he

was Amel-Marduk's @aqu-@arri (chief officer) whose Babylonian name was, before modification, also Belshazzar, and which appeared in two contemporary tablets in that form, thus making him a contemporary in the reigns of the two immediate successors to Nebuchadnezzar, the tablets dating 560 BC.

Shea, William H. (Andrews U., Berrien Springs, MI) "The neo-babylonian historical setting for Daniel 7." *Andrews University Seminary Studies*, 1986, 24(1), 31-36.

The historical fact expressed in the dateline of Dan 7:1 ("the first year of Belshazzar") became the analogical setting for the prophecy that followed in the chapter (7:13-14). The historical fact was Belshazzar's co-regency with his father, Nabonidus, who was spending an extended period of time in Tema, Arabia. The prophetic analogy is the heavenly coregency to be established between the "one like a son of man" and his Father, "the Ancient of Days," in the End Time. The earthly illustrated the heavenly.

Sheriffs, Deryck C. T. "a tale of two cities'-nationalism in zion and babylon." *TB*, 1988, 39, 19-57.

On the basis of a newly published barrel cylinder of Nabopolassar and other relevant ancient texts, concludes that we may with justification speak of Babylonian ideology as "nationalism," readily distinguishable from the political situation of other periods and different from the ideology of state and gods propounded by Assyria and Persia. It is inextricably linked with Babylon the capital city. Biblical nationalism, as expressed in Daniel and Isa 40-55, focusing on Jerusalem, is a counteractive ideology which aims to win Israelites away from the mind-set of Babylonian nationalism. Both ideologies interpret the role of physical objects: territory, nation, central urban complex, religious buildings, armies, etc. There is a utopian element in both which is evident from the historical and political process which overtook each. Neither lived up to their roles as centers of global empires. The literalist approach to Isaiah 40-55 has to face the failure of the ideology to materialize in its day or since in its own national terms.

Showers, Renald E. (Phila. Col. of Bible) "New testament chronology and the decree of Daniel 9." *Grace Journal*, 1970, 11(1), 30-40.

Examines NT chronological data to support the conclusion that Artaxerxes' decree to Nehemiah in 445 B. C. the starting point of the 70 weeks of Daniel 9. The Messiah would be put to death after 69 weeks or 483 prophetic years, i.e. A. D. 32. If Christ's death preceded this date, then Artaxerxes decree could not have started the 70 weeks of Daniel 9. Chronological data includes (1) when Christ was born, (2) when Christ was baptized and began His public ministry, (3) Christ's age when He was baptized (Lk. 3:23), (4) the 46th year since the start of the Temple construction (Jn. 2:20), (5) the length of Christ's earthly ministry.

Shuchat, Raphael B. (Jerusalem) "Dating the Book of Daniel, the legitimacy of the traditional view." *Dor Le Dor*, 1984, 85 13(2), 120-127.

The general view is that Daniel can be divided into two sections, the second of which, chaps. 7-12, dates from the Hasmonean period. Rejects this division, noting correspondences between the first and the second part of the book. The concept of ruah ha-qodesh "the holy spirit" must be used in interpreting the Book of Daniel. It is a lower level of prophecy, where the vision is distorted or is not seen at all, only a voice being heard.

Silberman, Lou H. (Vanderbilt U., Nashville) "Unriddling the riddle: a study in the structure and language of the habakkuk pesher (1qphab)." *Revue de Qumran*, 1961, 3, 323-364.

To resolve the question between Brownlee and Elliger whether the Habakkuk pesher is a commentary or a midrash, it is necessary to see that the intention of early Jewish exegesis was to contemporize the materials at hand. This was done by translation, adaption and primarily by midrash. In Daniel pesher means the interpretation of dreams; in 1QpHab the interpretation of the words of prophets. There is a kind of midrash which ties the two together, showing an individualizing interpretation like the Habakkuk pesher. It is the petirah, which presupposes the original intended meaning of the text by a substitutional process. The Qumran author, viewing the prophets as vision material, atomized the text to fit it to the Qumran events. Extensive notes illustrate the procedure through the Habakkuk pesher.

Sivan, Gabriel (Jerusalem, Israel) "The hebrew element in everyday english-5,6." *Dor Le Dor*, 1983, 12(1), 49-53.

Discusses the influence of biblical terms upon English, from the Hebrew directly or through the Greek translation. Discusses 'prophet', 'idol', 'angel', 'Decalogue', and various expressions from Proverbs and Daniel. Shakespeare was influenced by the Bible, as numerous examples show. The titles of books in English literature are also influenced by the Bible.

Smith, Mark S. (New Haven, CT) "The "son of man" in ugaritic." *Catholic Biblical Quarterly*, 1983, 45(1), 59-60.

Recent scholarship has sought to decode the phrase, "Son of Man," of Ezekiel, Daniel, and the NT by drawing comparisons with extra-biblical texts. A recently discovered Ugaritic text contains the parallelism adm/ /bn adm, "man/ /son of man." A number of OT passages likewise have "man" and "son of man" in parallel.

Snaith, Norman (Thetford) "Justice and immortality." *Scottish Journal of Theology*, 1964, 17, 309-324.

Out of an early cult of the dead in old Israel grew the belief in immortality which developed, not on the basis of a Platonic immortal soul, but on the basis of individual justice. This development is seen in Job 14:12-15 and 19:25, Isaiah 26:19, and Daniel 12:2. There are no other references to life after death in the OT, but references in the apocryphal literature and in the NT are noted. In Paul's writings there is a radical change of emphasis: on the basis of justice, no man deserves immortality; it is received only by God's grace. Because of this and in light of the meaning of nephesh and psyche, one should speak of grace and resurrection rather than of justice and immortality. (Footnotes.)

Snell, Daniel C. (Columbia U., NY) "Why is there aramaic in the bible?" *Journal for the Study of the Old Testament*, 1980, 18, 32-51.

Considers the plausibility of Eissfeldt's view for Aramaic in Daniel, and suggests additionally that documents and stories are given in the language in which they were originally composed in order to give a sense of authenticity.

Soisalon-Soininen, Ilmari (Helsinki) "Der gebrauch des verbes echein in der septuaginta (the use of the verb

echein in the septuagint)." *Vetus Testamentum*, 1978, 28(1), 92-99.

From the 209 instances of the preposition *le* in Hebrew from the Pentateuch with the meaning "have," only 7 use *echein* in the translation. More often (37 times) *echomenos* translates "near" and the Hebrew preposition *be* leads to *echein* (12 times). A number of other uses are examined in the Pentateuch. The books with the greatest use of *echein* are Isaiah (23), Job (20), Proverbs (19), Daniel (18) and the Twelve (15). The 3 books originally written in Greek, II-IV Maccabees, have abstract objects and *echein* plus adverbs. (German)

Stevens, Bruce A. "Jesus as the divine warrior." *The Expository Times*, 1983, 94(1), 326-329.

The human heart demands an image of deity. Borrowed from the Canaanites, the image of Yahveh as divine warrior appears poetically in Judges, Exodus, Isaiah, Zechariah, Daniel and many Psalms. This image transferred to the expectation of the Messiah. It is perpetuated in the expectation of return by Paul and John. Jesus acknowledged it in Matt 10:14.

Stone, Michael (Melbourne, Aust.) "A note on Daniel 13." *Australian Biblical Review*, 1959, 7, 69-71.

An investigation of the problem, Who were the children of Israel mentioned in Daniel 13? Concludes that the children of Judah and the children of Israel are synonymous, and were the same people, i. e., all the Jews. Footnotes.

Stringfellow, William. "An authority over death." *Christianity and Crisis*, 1970, 30(15), 181-183.

Reflections regarding the arrest of Daniel Berrigan by the F.B.I., August 1970. Followed by the transcript of "Father Dan Berrigan: the Holy Outlaws," hour-long documentary presented by National Educational Television on Sept. 7, 1970.

Strobel, A. (Erlangen-Bruck, Germany) "Abfassung und geschichtstheologie der apokalypse nach kap. xvii. 9-12 (Composition and theology of history of revelation, according to ch. 17:9-12)." *New Testament Studies*, 1964, 10(4), 433-445.

Prevalent interpretations which reckon the seven kings from Caesar or from Augustus are not convincing. For the church the old aeon ends with Jesus' death and exaltation. Counting from this point the kings are Caligula, Claudius, Nero, Vespasian, Titus, Domitian (in whose reign Revelation is written) and one (Nerva) still to come. The age of repentance is viewed as the seventh week of Dan. 9:24ff. The church of Revelation expected the Beast (antichrist, Nero redivivus) thereafter, and his destruction by Christ's parousia, to occur 70 years after Christ's death. The scheme of seven in Revelation is based on Daniel. Support for such anticipatory dating of the end-time among Christians is found in IV Ezra, the Apocalypse of Baruch, and elsewhere.

Stroumsa, Gedaliahu (Hebrew U., Jerusalem) "polymorphie divine et transformations d'un mythologeme: l' "apocryphon de jean" etses sources." *Viligante Christianae*, 1981, 35(4), 412-434.

Christ is presented in various Gnostic and early Christian texts as at times a child, young man, and an old man. Other texts have his appearance only as a young man/old man. The bimorphic version derived from esoteric Jewish traditions combining the Lover in Song of Songs 5 and the

Ancient of Days in Daniel 7. The description of Christ as the servant who bears the name of God himself in Philippians 2 and various Gnostic texts seems to come from Jewish traditions about the angel Yahoel-Metatron. (French)

Swaeles, R. (Bruges) "L'arriere-fond scripturaire de matt. Xxi. 43 Et son lien avec matt. Xxi. 44. (The scriptural background of mt. 21: 43 and its Connection with mt. 21:44)." *New Testament Studies*, 1960, 6, 310-313.

These verses present difficulties if one relates them to their parallels in Mark and Luke. The difficulties recede when Daniel 2:44 is viewed as background to both verses in the context of Matthew's theology. Both internal and external criticism confirm the authenticity of both verses and their intimate relation to one another. (French)

Swetnam, James (Pontifical Bib. Inst., Rome) "On the identity of Jesus." *Biblica*, 1984, 65(3), 412-416.

Jack Kingsbury's book, *The Christology of Mark's Gospel*, is methodologically sound in that it gives priority to literary techniques of the present gospel and not to tradition criticism. As a result, Kingsbury shows that the title "Son of Man" for Jesus belongs to a different category from "Messiah, King of the Jews, Son of David, and Son of God." The scandal of Jesus to the Jews is that, although he is Son of God, he is destined to die. As "Son of Man," as this term appears in Daniel 7, his suffering and death are expected.

Thiering, B. E. (Sydney, Australia) "The three and a half years of Elijah." *Novum Testamentum*, 1981, 23(1), 41-55.

The three years of Daniel and Revelation are (as apocalyptic background material shows) intercalary years needed to round out the 4000 years of the world and still end on an even 'week.' The one half year in Daniel is an attempt to change the year to begin in the third month. Revelation changes it back to the seventh month. Luke seems to prefer a year beginning in the first or third month for theological reasons, and he identifies Jesus with Elijah.

Towner, W. Sibley (Union Theol. Sem., VA) "Were the English Puritans 'the saints of the most high?' Issues in the "pre-critical" interpretation of Daniel 7." *Interpretation*, 1983, 37(1), 46-63.

Wrestles with the problem of how to find analogies between biblical and present realities. Examines how William Aspinald (1654) found in Daniel 7 a mirror of the Puritan movement. Considers Aspinald's interpretation typical of non-critical, culturally enriched and channeled interpretation. Observes their finding in the text meanings (Restoration England) not limited to the original intention of the text. Holds that such an approach has much in common with some current interpretations of the biblical text. Holds that it is not the intentionality of the specific text being interpreted that serves to validate or quash any subsequent interpretation so much as the thematic burden of Scripture as a whole. Encourages us to broaden our understanding of legitimate ways to find contemporary meaning in the Bible.

Towner, W. Sibley (Union Theol. Sem., VA) "The preacher in the lion's den." *Interpretation*, 1985, 39(2), 157-169.

Considers Daniel 7-12 to contain a series of failed apocalypses, their future projections contrary to actual historical developments. Rejects all views that picture Daniel as writing accurately a history of the future or as providing an eschatological timetable involving a deferred literal fulfillment. Discusses ways of solving the problem of failed apocalypses while maintaining their value by devising ways to keep the end open. Describes the handling of this cognitive dissonance by affirming the essentially performative nature of the biblical utterances. Considers the claims of Daniel upon our world to be kept freshest if we see in the text paradigms of a consistently renewed experience of the triumph of God's redeeming power over death and corruption. Explores what is involved in doing this.

Towner, W. S. (Yale Div. Sch.) "THE POETIC PASSAGES OF Daniel 1-6." *Catholic Biblical Quarterly*, 1969, 31(3), 317-326.

Attempts: (1) to demonstrate the character of specific textual units in Daniel 1-6, and to show the dependence of that material on older elements of the Israelite religious tradition; (2) to show, from a consideration of the text as a whole, that the component parts work together to produce a new literary configuration called the "universalist-theodicy". This pattern was presented as a device for articulating faith in the final overthrow of evil and the victory of Yahweh to a people alternately threatened or seduced by the Hellenistic imperial powers on the one hand and betrayed by their own theocratic establishment on the other.

Towner, W. Sibley (Yale U. Div. Sch.) "Retribution theology in the apocalyptic setting." *Union Seminary Quarterly Review*, 1971, 26(3), 203-214.

Generally the apocalyptic literature of the OT has been linked with the notion of divine retribution. However, the concern of those who brought together the Book of Daniel centers not on divine retribution at all, but on the sense of the nearness of the Kingdom of God, the certainty of divine self-vindication achieved in the fulfillment of His promise of an end to the evil experienced by Israel, and on the interim posture of the saints. An analysis of the content, setting, language and form shows this to be so.

Travis, Stephen H. "The value of apocalyptic." *Tyndale Bulletin*, 1979, 30, 53-76.

There is broad agreement that the designation "apocalyptic" may properly be given to the biblical Book of Daniel, 16 non-canonical books and a large number of the Qumran scrolls. There is agreement, too, about certain distinctive literary and theological features which characterize these works. Considers (1) the value of Jewish apocalyptic for its original authors; (2) the place of apocalyptic in the thought of Jesus; and (3) the enduring contribution of apocalyptic to Christian theology. At the heart of the apocalyptic faith is its movement towards the future. But in Christian apocalyptic that future is dominated by the Son of Man who has already set in motion the process of fulfillment on which the apocalypticist's hope is set.

Ulrich, Eugene (U. of Notre Dame, IN) "Daniel manuscripts from Qumran. Part 1: a preliminary edition of 4Qdana." *BASOR*, 1987, 268, 17-37.

Eight fragmentary manuscripts of the Book of Daniel survived for two millennia in the caves of Qumran. Archaeologically and palaeographically their dates span from the late 2nd cent. BC to the middle of the 1st cent. AD. These scrolls hold an important place in the history of biblical

manuscripts, especially 4QDana because it is only a half century later than the composition of the Book of Daniel. A preliminary edition of the most extensively preserved scroll, 4QDana, is provided in Part 1 of this article.

Vasholz, Robert I. (Covenant Theol. Sem.) "Qumran and the dating of Daniel." *Journal of the Evangelical Theological Society*, 1978, 21(4), 315-321.

The Aramaic of Daniel is proximate to that of the Elephantine papyri and Ezra. Moreover, 11 Q¹¹J¹¹ appears to be older than 1 Q¹¹P¹¹Gen which most scholars date at 100 BC or even earlier. Since the Aramaic of Daniel can linguistically be seen as earlier than 11 Q¹¹J¹¹ the case is strengthened for the early date of the Aramaic portion of Daniel. Finally, no support can be found for dual authorship of Daniel, so the Hebrew portion must also antedate the 2nd cent. BC.

Vogel, Winfried (Marienhoehe Sem., Darmstadt, W. Germany) "The eschatological theology of Martin Luther. Part II: Luther's exposition of Daniel and Revelation." *Andrews University Seminary Studies*, 1987, 25(2), 183-199.

This further study emphasizes Luther's increasing interest in apocalyptic and his burgeoning respect for the OT and NT apocalypses, Daniel and Revelation, especially when he seemed to be able to find close relationships between events of his own day and the visions they reported. Remarkably, he achieved this without sensationalism. He never felt the same certainty with Revelation as with Daniel. Nevertheless, he was driven in his whole practical and theological enterprise by his fervent desire for the consummation of all things and his conviction that all that was happening around him was the fulfillment of biblical prophecy; this, in turn, served to quicken his interest in the contemporary scene.

Walker, William O. (Trinity U.) "Daniel 7:13-14." *Interpretation*, 1985, 39(2), 176-181.

Assumes that Dan 7:13-14 is an integral part of Daniel 7. Understands "one like a son of man" to mean a human-like figure in contrast to the beast-like figures of 7:1-12, and not a messianic or eschatological figure. Assumes that the author, writing during the Maccabean revolt, sought to encourage devout Jews facing religious persecution by erroneously promising both the imminent overthrow of Antiochus Epiphanes and the inauguration of the permanent kingdom of the saints of the Most High. Considers the passage to present (1) the reality and nature of God's kingdom, (2) the true nature of all human kingdoms, (3) "revelation" as the only adequate basis for real understanding of both kingdoms, (4) the unexpected and surprising nature of God's fulfillment.

Wallis, Wilber B. (Covenant Theol. Sem., St. Louis, MO) "The coming of the kingdom: a survey of the book of Revelation." *Presbyterion*, 1982, 8(1), 13-70.

Outlines and surveys the book of Revelation, highlighting the literary structure and unity of the book. Demonstrates the constant reference to OT prophecy and stresses the identity of the content of Daniel and Revelation as a single revelation. Synthesizes prophecies of the Gospels and epistles as well.

Waltke, Bruce K. (Dallas Theol. Sem.) "The date of the Book of Daniel." *Bibliotheca Sacra*, 1976, 133(532), 319-329.

This important question is best satisfied in terms of a 6th cent. date because of considerations of manuscript evidence, the Aramaic of the book, Persian loan words, Greek words in Daniel, and historical accuracy. The Mac-cabean date is the result of dogmatic antisupernaturalism which refuses to accept the evidence which is contrary to its presuppositions.

Walton, John H. (Moody Bible Inst.) "The four kingdoms of Daniel." *Journal of the Evangelical Theological Society*, 1986, 29(1), 25-36.

The four kingdoms may be the Assyrian, Median, Medo-Persian, and Greek. This view is compatible with the ancient secular view of the flow of empires and also harmonizes better with the "final indignation" (Dan 8:19) and the "time of the end" (8:19), both of which appear to be related to the 3rd and 4th empires rather than the 2nd and 3rd as required by the usual conservative position. Daniel 11 also focuses on the Greek empire with only passing attention paid to Rome.

Walvoord, John (Dallas Theol. Sem.) "Christ's Olivet discourse on the end of the age." *Bibliotheca Sacra*, 1971, 128(512), 316-326.

The tendency to interpret the specific signs that Jesus enumerated in answering his disciples' questions about the end of the age, as though all was fulfilled in the destruction of Jerusalem in AD 70 is unfortunate. There was, for example, no abomination or desecration in the temple at that time such as Daniel relates to the second coming of Christ. There is yet to come a future prince who will do exactly what Antiochus did in the 2nd cent. BC. The sign of great tribulation referred to by Jesus presupposes the regathering of Israel. The terrible catastrophic judgments of the book of Revelation are yet to come. The sign of false Christs, false miracles, false reports, and the sign of glory in the heavens all support this interpretation.

Walvoord, John F. (Dallas Theol. Sem.) "The times of the gentiles." *Bibliotheca Sacra*, 1968, 125(497), 3-9.

The reoccupation of Jerusalem by Israel raises questions as to the meaning of the references to the times of the Gentiles in Luke 21:24. Though some take the expression to refer to Gentile possession of spiritual promises to Israel, premillennial interpretation tends to take the phrase in terms of the physical possession of Jerusalem. The Holy Land will yet be overrun by Gentile forces in the final great world conflict, and the times of the Gentiles will end only when Israel gains permanent political control of Jerusalem. In view of this, we must conclude that the present occupation of Jerusalem by Israel is temporary. In spite of this, the occupation is prophetically significant in providing a necessary interlude to make possible the situation described in Daniel 9:27 in reference to a temple and sacrifices.

Walvoord, J. F. (Dallas Theol. Sem.) "The prophecy of the ten-nation confederacy." *Bibliotheca Sacra*, 1967, 124(494), 99-105.

There is to be a future ten-nation confederacy to appear within the bounds of a revived Roman Empire. These nations are represented by the ten toes of the dream image of Daniel 2, the ten horns of the fourth beast in Daniel 7, and the ten horns of the beast with a woman astride it in Revelation 17. The similarities of the above passages are obvious and by applying a normal, literal interpretation to the text of the Bible, the stated conclusion follows. No attempt is made

to identify the specific nations involved in the prophecy. It is noted, however, that contemporary political factors (e.g. The Common Market), make it easy to believe that it may not be long before the church is raptured and the prediction of these malevolent allies come to fulfillment.

Walvoord, John F. (Dallas Theol. Sem.) "Christ's coming to reign." *Bibliotheca Sacra*, 1966, 123, 195-203.

The second advent of Christ is taught in the OT passages of Deuteronomy 30:1-5; Zechariah 12:10-14; and Daniel 2:44-45; 7:13-14. In the NT Matthew 24:27-30 points up the universal phenomena of the return, while Matthew 25:31-46 depicts the judgment on the nations which will follow. The facts that the return of Christ is with his saints and that judgment will fall upon unbelievers and the lawless ones are established by the Thessalonian epistles. II Peter 2:1-3:17 portrays the apostasy that will immediately precede the return. Revelation 19; 20, the capstone of the second advent, provides much detail on the tribulation. With the curse partially lifted, creation manifests great productivity. The second advent marks the end of the great tribulation period and ushers in the thousand years of peace made possible by the binding of Satan.

Walvoord, John F. (Dallas Theol. Sem.) "The coming of christ for his church." *Bibliotheca Sacra*, 1966, 123, 3-14.

The present age will culminate in the coming of the Lord for his church. Of the various views of the rapture, Posttribulationism is unquestionably the most widely held. However, the arguments advanced in support of it are unconvincing. The Pretribulationist view of the rapture is scriptural and rests upon two premises: (1) the church is a body of saints distinct from those of other ages; (2) the tribulation is a future period of unprecedented trouble which will occur in the last half of Daniel's seventieth week, subsequent to the rapture. The evidence for Pretribulationism is conclusive, and the thrust of such passages as John 14:1-3; I Thessalonians 4:15-17; and I Corinthians 15:51-58 is to this point. First article in a series on the future work of Christ.

Walvoord, John F. (Dallas Theol. Sem.) "Revival of rome." *Bibliotheca Sacra*, 1969, 126(504), 317-328.

Building upon traditional conservative views regarding the interpretation of the fourth empire of Daniel 2 as Roman, we may infer that the ten toes of the dream image represent a tennation confederacy of the future which is Roman in character. Identification of the stone which crushes the image with the return of Christ requires that the toes be interpreted in this manner. The attempt to put the whole representation of the image into the past has failed. While there is clear Bible evidence of political restoration of Rome, the question of a revival of religious Rome is not so clear. While the woman of Revelation 17 is so understood by many, it is better to see her as representing an ecumenical worldwide church, in which, of course, religious Rome will have her place.

Walvoord, John F. (Dallas Theol. Sem.) "The resurrection of israel." *Bibliotheca Sacra*, 1967, 124(493), 3-15.

The common assumption by all postmillenarians, all amillenarians, and many premillenarians that Israel will be resurrected after the tribulation, is challenged by some dispensationalists who maintain that it will occur at the time of the rapture of the church. The former view is more reasonable in the light of the total biblical data. A literal resurrection is in view both in Daniel

12:1-3 and Isaiah 26:13-19, and issue is taken with some dispensationalist expositors who have felt constrained to interpret either or both figuratively. The evidence for a post tribulation resurrection of Israel is well established and in agreement with the total witness of the Bible.

Wenham, Gordon J. "Daniel: the basic issues." *Themelios*, 1977, 2(2), 49-52.

Discusses the question of the date of Daniel.

Wenham, David (Wycliffe Hall, Oxford) "The kingdom of god and Daniel." *The Expository Times*, 1987, 98(5), 132-134.

Themes from Daniel echoed in the NT are (1) the desolating sacrilege; and (2) the heavenly Son of Man concept. Less obvious is the Kingdom of God concept--references to a future kingdom which will be God's kingdom: participation by the saints is God's gift to them. It provides not merely a conceptual, but a linguistic, background. The Son of Man and Kingdom belong together, on the basis of Daniel 7, as well as in Jesus' teaching.

Wesselius, J. W. (Amsterdam, Netherlands) "Language and style in biblical aramaic: observations on the unity of Daniel ii-vi." *VT*, 1988, 38(2), 194-209.

A number of hitherto only partially recognized stylistic features connect Daniel 2-6. One is the syntactic use of *kl qbl dy ... w*. It links the two sentences together, with the apodosis preceding the protasis. Gives alternative translations to the Revised Standard Version at these points. The other is the echo dialogue, used in conversations where martyrs symbolize their defiance of the king by using his very words. Such sophisticated and deliberate features strongly support the theory that Daniel 2-6 once formed (part of) a separate Book of Daniel.

Wharton, James A. (Houston, TX) "Daniel 3:16-18." *Interpretation*, 1985, 39(2), 170-176.

Explores the character of this faith response and endeavors to discover its word of address to the contemporary community of faith. Understands the visions and stories in Daniel to present (1) the conflict in the world between God's ways and arrogant human power, (2) God's inevitable victory and (3) the need to express faith in that victory by trusting and obeying God. Discusses how this story challenges people to keep the faith while under pressure, even when there are ambiguities in the choices to be made. Concludes that people of faith are to both refuse to bow to arrogant human power and to affirm God's right and ways, even though they may do so in different ways.

Whitcomb, John C. (Grace Theol. Sem., Winona Lake, IN) "Daniel's great seventy-weeks prophecy: an exegetical insight." *Grace Theological Journal*, 1981, 2(2), 259-263.

The Hebrew term *shabu`a* occurs 6 times in Dan 9:24-27 normally translated "week." The basic meaning of the term seems to be "heptad" or "unit of seven" and is often used to mean "week" of days. However, Hebrew usage, comparative chronology, and the context of biblical prophecy all suggest that in Dan 9:24-27 it refers to a heptad of years. Therefore, 70 weeks in this context turns out to mean 490 years rather than 490 days.

Wifall, Walter (Jamaica, NY) "Israel's prophets: viziers of the king." *Biblical Theology Bulletin*, 1980,

10(4), 169-175.

Reviews recent studies on the office of the prophet (including those of Clements, Long, von Rad, Wolff, Huffmon and Tucker). However, K. Baltzer's study breaks new ground in identifying the prophetic office in Israel with that of the vizier in Egypt. As Yahweh's viziers, the prophets were his spokesmen and second only to Yahweh in authority. The Egyptian vizier decided the course of future events mainly through his judicial decisions. But the vizier on occasion could predict the future. Similarly in the Bible viziers Joseph and Daniel could also predict the future. The office of vizier reappears in the Jewish pseudepigrapha, and in the NT is reintegrated with the person of Jesus as the prophet, priest and king of the Kingdom of God.

Wiig, Arne (Lund, Sweden) "Mene, mene, tekel u-farsin." *SEA*, 1988, 53, 26-35.

The actual inscription on the wall of Belshazzar's palace was both illegible and unintelligible to the king's advisors, but not to Daniel the Jew (Dan 5:5). This suggests that the marks on the wall were local Israelite symbols for weight measures, which Daniel "translated" into Aramaic before interpreting. (Swedish)

Willi-Plein, I. (Eichberg, Switzerland) "Das geheimnis der apokalyptic (the secrecy of apocalyptic)." *Vetus Testamentum*, 1977, 27(1), 62-81.

Three criteria distinguish apocalyptic from prophecy: (1) pseudonymity; (2) reinterpretation; and especially (3) secrecy. The chosen pseudonym is not that of a prophet, but a wise man from the canonical scripture. At the fall of the Persian empire, prophecy came to an end, so apocalyptic took over as a non-prophetic reexamination through an angelic interpreter. Secrecy (the Persian borrowing *raz*) came nine times to Daniel in dreams about the future. Neither Isaiah 24 nor Zechariah's visions are in the category of *raz*. The Book of Daniel first has it as action apocalyptic. Later there developed descriptive apocalyptic. (German)

Willi-Plein, Ina (Basel, Switzerland) "Ursprung und motivation der apokalyptik im Danielbuch (origin and motivation of apocalyptic in the Book of Daniel)." *Theologische Zeitschrift*, 1979, 35(5), 265-274.

Discusses the thesis that the author of the Book of Daniel used already existing legends (Dan 1 + 3-6) and was influenced by them to his own apocalyptic conception so that the result became a literary unit. This would be a plausible explanation for the pseudonym *nos* form and the change of language. (German)

Williams, W. H. "A look within the deuteronomic history." *Scottish Journal of Theology*, 1972, 25(3), 337-345.

The Deuteronomic editor, besides using a formal style in evaluating the kings of Israel and Judah, also associates a particular phrase with his presentation of special events in the nation's history: 'that you may know that I am Yahweh.' The reasons are to underline the active presence of Yahweh in directing Israel's destiny and to reflect the major preoccupations of the Deuteronomic school: the covenant, the land of promise, the Davidic ideal and the centrality of Jerusalem. The writer of Daniel views his work as a contribution to the Deuteronomic history.

Wilson, Robert R. (Yale U.) "From prophecy to apocalyptic: reflections on the shape of israelite religion." *Semeia*, 1981, 21, 79-95.

Considers what light recent anthropological studies of apocalyptic groups may shed on the Book of Daniel and a fuller understanding of the complex character of apocalyptic religion in Israel.

Winston, David (Un. of Judaism, Los Angeles) "The Iranian component in the bible, apocrypha and qumran: a review of the evidence." *History of Religions*, 1966, 5, (No. 2) 183-216.

The haze of uncertainty in which Jewish-Iranian interrelationships are shrouded is primarily a result of our inability to date the Persian sources with any degree of precision. This is particularly true in any attempt to evaluate the interactions between the rabbinic and Pahlavi literatures. The uncertain dating of our Persian sources, however, is less problematical when we attempt to assess the relationship between Zoroastrianism and Qumran. The former certainly preceded the Qumran Scrolls, yet the presumed Zoroastrian elements in the Scrolls have been as hotly debated as those found in the rabbinic literature. The aim of this paper is to establish a strong probability for an Iranian penetration into Qumran. If it can be shown that Persian literary sources had already made their mark on II Isaiah and Daniel and also the apocrypha, much of which formed the special preoccupation of the Qumran sect, then the cumulative force of this evidence will make the probability of Persian influence in the Scrolls difficult to resist.

Wolf, C. Umhau. "Daniel and the lord's prayer." *Interpretation*, 1961, 15, 398-410.

Taking the Lord's prayer in a phrase by phrase manner, the message of the hook of Daniel is associated with it. It is held that the theology of the hook and the Lord's prayer mutually illumine each other. Footnotes.

Yamauchi, Edwin M. (Miami U., OH) "Hermeneutical issues in the Book of Daniel." *Journal of the Evangelical Theological Society*, 1980, 23(1), 13-21.

It is clear that liberal commentators are not dissuaded from their conviction that Daniel is a 2nd cent. BC pseudonymous vaticinium exeventu. Yet, conservative scholars remain committed to the traditional position on authorship and date since the increasing mass of linguistic and archaeological data supports this position. Daniel was a true prophet with a message for his own generation and for ours.

Yamauchi Edwin M. (Miami U., OH) "Archaeological backgrounds of the exilic and postexilic era. Part i: the archaeological backgrounds of Daniel." *Bibliotheca Sacra*, 1980, 137(545), 3-16.

Liberal commentators do not acknowledge that there are possible solutions to the historical problems in the Book of Daniel nor do they seem to be aware of the mass of linguistic and archaeological data that demonstrates the contacts between the Aegean and the Near East before Alexander. Conservative scholars welcome these data which help support an early date or undermine arguments for a late date for Daniel. They are convinced that Daniel indeed was a true prophet.

Yamauchi, Edwin M. (Miami U.) "Daniel and contacts between the aegean and the near east before alexander." *Evangelical Quarterly*, 1981, 53(1), 37-47.

The presence of Greek loan words in the Book of Daniel cannot be used to argue for a late date. Cites detailed evidences contacts between the Greek world and the Near East in seven sections: (1) Syria and Palestine; (2) Ionian/Yawan/Yaman; (3) the Assyrian Empire; (4) The Neo-Babylonian Empire; (5) The Persian Empire; (6) Semitic words in Greek; (7) Intellectual influences. Such contacts provide ample occasion for the appearance of Greek words in Aramaic well before the traditional date of Daniel.

Yuzon, Lourdino A. "The kingdom of god in Daniel." *South East Asia Journal of Theology*, 1978, 19(1), 23-27.

The Book of Daniel marks a transition from prophecy to apocalyptic. This is best seen in its conception of the Kingdom of God, namely that it is: (1) an earthly, political entity; (2) a gift to the saints; (3) triumphant; (4) universal and everlasting; (5) occurs within history as the culmination of a succession of world empires.