

DANIEL

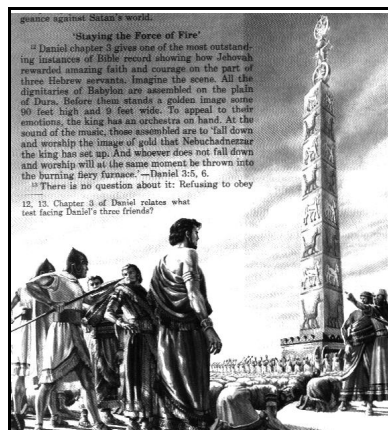
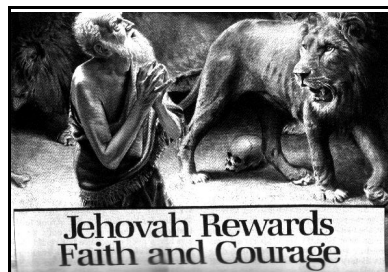
Was he a Jehovah's Witness?

WHY JEHOVAH'S WITNESSES USE DANIEL

JW's use Daniel a great deal in their public witnessing. They use particularly chapters 2 and 4 to demonstrate the nature of God's kingdom (2:44) and the kingdom's major purpose, the vindication of God (2:47; 4:34-37); chapter 4 is even used to tell us the length of the 'appointed times of the nations' of Luke 21:24 [= Gentile times; 4:16,23,25,32]. JW's also see themselves in the roles of Daniel, Meshach, Shadrach and Abednego, bravely resisting the temptations to compromise with the world

[on 1.1] The main blow to Judah came in 586 B.C. when Jerusalem was destroyed and the country became a province of Babylonia (2 Kings 25:1-21). Eleven years before (597), however, a prior taking into captivity had occurred when Jehoiachin ruled, and some 10,000 leading people were carried to Babylon (2 Kings 24:11-16). Eight years before this still, Daniel, his three friends, and other young Judeans had been forced to go (605). Their captivity in Babylon is the occasion of central interest in the book of Daniel. [Wood 13]

The predominant message is that God's people will experience suffering and be threatened with extinction, but that will not be the end of the story because their God is the living and all-powerful God who will get glory by vindicating His name and who will save them. [Baldwin 66]



Jehovah's Witnesses find role models and great encouragement in contemplating the example of Daniel and his companions (above illustrations from *Watchtower* Dec.1/1988)

WHY JEHOVAH'S WITNESSES SHOULD NOT USE DANIEL

1. DANIEL'S NAME – Like Ezekiel, as a prophet in exile he bore a name containing the non-covenant designation of Israel's God (el), not the covenant name (Yhwh; contrast JeremiaH, the prophet in the land)

... the city's fall occurred over a three-stage period spanning the years 605, 597, and 587 B.C. ... The siege recorded here in Daniel 1 took place in the first of those stages. The apparent victory of the Babylonian gods over the God of the people of Jerusalem was sealed by the removal of some of the sacred furniture to the shrine of Nebuchadnezzar's deity. The humiliation could not have been more patent. Humanly speaking this was a time when God's glory was discounted, and His people were not a testimony to His great name ... [Ferguson 29]

2. DANIEL'S EDUCATION – As with Joseph and Moses (Acts 7:22), God gave Daniel every advantage in the world of his day; Daniel did not reason that the world might seduce him, but learned 'the literature and language of the Chaldeans' (1:4); This was the only way to qualify to be in King's 'personal service', where God had appointed him to be (1:5)

To begin to study the Babylonian literature was to enter a completely alien thought-world. 'According to the Sumerians and Babylonians two classes of persons inhabited the universe: the human race and the gods. pre-eminence belonged to the gods, though they were not all equal. At the lower end of the divine scale came a host of minor deities and demons, while a trinity of great gods, Anu, Enlil, and Ea, stood at their head. A modern scholar will observe that many of these gods are personifications of parts or aspects of nature. The sun and moon gods are obvious examples.' The writer of Daniel implies no objection to the study of a polytheistic literature in which magic, sorcery, charms and astrology played a prominent part, though these had long been banned in Israel (Dt. 18:10-12; cf. 1 Sa. 28:3ff.). These young men from Jerusalem's court needed to be secure in their knowledge of Yahweh to be able to study this literature objectively without allowing it to undermine their faith. Evidently the work of Jeremiah, Zephaniah and Habakkuk had not been in vain. In order to witness to their God in the Babylonian court they had to understand the cultural presuppositions of those around them, just as the Christian today must work hard at the religions and cultures amongst which he lives, if different thought-worlds are ever to meet. Incidentally such openness to another culture was not a feature of orthodox Jewish faith at the Maccabean period. On the contrary, everything Greek was studiously avoided. [Baldwin 80]

3. DANIEL'S JOB – Unlike JW's, Daniel did NOT view government service (in Babylon of all places!) as violating neutrality, or as supporting Satan's system (see *Reasoning* p.273); he rose to become third most powerful ruler in Babylonian empire (2:48,49; 5:29; cf. Joseph, prime minister of Egypt, Gen.41:39-46)

4. DANIEL'S RELIGION – Although well known for upholding his ancestral religion in daily practice (1:8; 6:5), Daniel became *chief of the magi* (4:9, 5:11; *magic-practising priests*, NWT), even taking upon himself the name of Babylon's god Bel (4:8,19). This obviously would involve a degree of contact - even religious joint-projects - with non-Jews. But Daniel was not 'of the world' even though he was in it. His spirituality depended not on his HORIZONTAL relationships – his surroundings, his associations – but on his VERTICAL

relationship with God (6:10; 9:2); stress that **DIRECT** faith was the source of Daniel's spirituality and his success (Heb.11:1,6,33,34)

[on magi] [the critics] have failed even to consider how a strict Jew, writing a book of fiction for the consolation of strict Jews, could have said that a strict Jew was a Babylonian wise man, if there was anything unlawful or improper in a strict Jew's being a Babylonian wise man. [Wilson Vol.1 p.368]

5. A WITNESS, BUT NOT TO JEHOVAH –Despite *The Watchtower's* best efforts to obscure this fact, Daniel and his Jewish companions did NOT see fit to use the Tetragram in talking to non-believers (see, for example, story 78 in *My Book of Bible Stories* (1978), a children's primer which the current generation of JW's were raised on). Even the NWT bears witness to Daniel's failure to witness to the Name (the only NWT references to Daniel using the Name are in ch.9, a prayer)

*ASK JW: Was Daniel a good Witness
if he kept the Name to himself?*

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DANIEL (part2) **Witness, yes -- but not to the Name!**

WHY IS DANIEL SO CAREFUL TO AVOID JEHOVAH?

In chapters 2 and 4 Daniel gets the witnessing opportunity very few of us ever will – to give his testimony before the most important person in the world (and Nebuchadnezzar is LISTENING!)

In blatant disregard of the Hebrew text of chapter 2, the Society's official 'commentary' on Daniel, *Your Will Be Done on Earth* (1958) says on p.109, "Daniel and his three companions joined in prayer to Jehovah God ... Gratefully Daniel blessed Jehovah, saying 'Blessed be the name of God ...'". Such manipulation of the text and context only makes it MORE difficult for the Witness to distinguish between what he has read in the Bible and what he has seen **only** in *Watchtower* literature.



ASK THE WITNESS: Why did Daniel miss his golden opportunity to witness to the NAME?

Watchtower President and 'oracle' Fred Franz (above right), in his work *Babylon the Great has Fallen! God's Kingdom Rules!* (1963), told JW's "Nebuchadnezzar acknowledged JEHOVAH to be 'King of the heavens'" (p.178, emphasis added). Franz's imprecision may have been unintentional. Still, such fudging of the facts is typical of Watchtower literature and amounts to adding to and taking away from the Word.

(see Rev.22:18,19; see also *My Book of Bible Stories*, story 78, on Daniel ch.5)

NEXT STUDY: Why did not Daniel use THE NAME?

Which designations does Daniel use for God in chapters 2 and 4? Contrary to the assertion of Fred Franz, whom does Nebuchadnezzar acknowledge? (2:47; 4:2, esp.vv.34,37) And note even the designation used by the ‘watcher’ [=angel], vv.13, 32

[on 2:18] *God of heaven* ... this designation of the true God came into prominence at the time of the exile (Cf. Ezra 1:2; 6:10; 7:12,21; Neh.1:5; 2:4; Ps.136:26.) He is the God who is over the heavens, i.e., over the sun, moon and stars which the Babylonians worshipped. [Young 65-66]

[on 2:21?] In praising “the Name of God” Daniel is speaking of God in His revealed character. [Walvoord 56]

[on 2.21] The saint praises the Name of God, i.e., God in his self-revelation, for his omniscience and omnipotence, attributes revealed in human history. His power is exhibited in his providence over ‘times and seasons’ ... and in his sovereign determination of all political changes. [Montgomery 157]

The Name the Hebrew youths are reported as using? (3:17) Nebuchadnezzar’s response? (vv.26,28,29)

[on 3:26] The king does not rise above the level of paganism. So, the Greeks called Zeus the Most High. Neb. does not acknowledge that the Lord alone is God, but merely that the God of the Confessors is the highest of Gods. Even the performance of this mighty miracle does not convert him. [Young 95]

[Nebuchadnezzar] does not deprecate his own gods but recognizes the fact of the power of the God of Shadrach, Meshach, and Abed-nego. He calls upon all the people in his realm not to say anything amiss concerning this God at the threat of being cut to pieces and their houses made a dunghill ... The basis of his decree is the simple statement, “because there is no other God that can deliver after this sort”. It is clear at this point that though Nebuchadnezzar is greatly impressed, he has not yet been brought to the place where he is willing to put his trust in the God of Israel. [Walvoord 93]

In admitting that He was “Most High God,” Nebuchadnezzar was saying about the same thing that he did earlier to Daniel when he used the phrase “God of gods” (2:47) ... he did not go so far as to command people to worship the Judean God, nor promise to do so even himself. [Wood 94,98]

GOD BY ANY OTHER NAME STILL THE SAME!

Contrary to the misleading wording in *My Book of Bible Stories* -- a book which replaced the Bible for JW children -- what terms does Daniel use for God in chapter 5? And note the intensely *personal* appellations in ch.6.

The *name* stands in Holy Scripture for the nature or revealed character of God, and not a mere label or title. It is found in the Old Testament as synonymous with God Himself in relation to man ... [W.H. Griffith Thomas *Bibliotheca Sacra* 125:262]

NEXT STUDY: WHY WE CAN TRUST DANIEL – BUT NOT THE WATCHTOWER!

The special name of God in the Old Testament is the tetragrammaton [YHWH], which is hence characterized by the Jews as [*ha shem*, the name] ... *How old the dread of uttering the name* is, cannot be accurately fixed ... The name ceases to be prominent in some of the latest Old Testament writings, and is regularly rendered [*kyrios*] by the LXX. (so also in the New Testament) ... Josephus, *Ant.xii.5.5*, tells us of the Samaritans, that the sanctuary which they founded in Gerizim was ... [a temple without a name]. Josephus himself declares, *Ant.ii.12.4*, that he was not permitted to speak concerning the name ... [Philo reports] that consecrated persons in the sanctuary were allowed to hear and pronounce the name. According to the tradition in Maimonides ... the name in the early period of the second temple was still uttered in the sanctuary at the pronouncing of the blessing, and by the high priest on the day of atonement; but after the death of Simon the Just, that is, after the first half of the third century B.C., it was exchanged there also for Adhonai, as had been long the practice outside the temple. **Gustav Friedrich Oehler** *Theology of the Old Testament* p.92

DANIEL’S DESIGNATIONS for GOD (NWT):

THE [TRUE] GOD 1:2,9,17; 2:47 (of you men); 3:28,29 (of Shadrach, Meshach and Abednego; 5:23; 6:26 (of Daniel); 9:3,4,11; 11:37 (of his fathers)
JEHOVAH 1:2(disputed); 9:2,3,4(2),7,8,9,10,13,14(2),15,16, 17,19(3),20
GOD OF HEAVEN 2:18,19,37,44
GOD 2:20, 23 (of my forefathers),28; 5:3,26
REVEALER OF SECRETS 2:28,47
THE GRAND GOD 2:45
GOD OF GODS 2:47; 11:36
LORD OF KINGS 2:47
OUR GOD 3:17; 9:9,10,13,14,15,17
MOST HIGH (GOD) 3:26; 4:2,17,24,25,32,34; 5:18,21,25
[4:25,26] The purpose of this experience, therefore, is to bring the king to the knowledge of the truth that God, as the Most High, is sovereign in His providential dealings with men. [Young 107]

THEIR (OWN) GOD 3:28; 11:32

KING OF THE HEAVENS 4:37
LORD OF THE HEAVENS 5:23
HIS GOD 6:5,10,11,23
YOUR GOD 6:16,20; 10:12
THE LIVING GOD 6:20,26
Darius does not rise above his polytheistic background. He does not confess Dan.’s God to be the only true God, but merely raises Him above other gods. [Young 139]
MY (OWN) GOD 6:22; 9:4,19,20(2)
THE ONE LIVING [ENDURING] TO TIME(S) INDEFINITE 6:26; 12:7
ANCIENT OF DAYS 7:9,13,22
THE SUPREME ONE 7:18,22,25,27
PRINCE OF THE ARMY 8:11
PRINCE OF PRINCES 8:25
THE GREAT ONE 9:4
THE FEAR-INSPIRING ONE 9:4

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DANIEL (part 3)

How Nebuchadnezzar found the true God – *without* the help of the ‘true religion’!

DANIEL’S DOUBLE TEST: *Or, If you’re not inspired, why should I trust you?*

The book of Daniel makes a claim for Daniel similar to that which *The Watchtower* claims for itself [1:17]. But would JW’s pass the test of *secular, practical wisdom* that initially impressed Nebuchadnezzar? [1:20] It was Babylonian, ‘worldly’ wisdom that brought them into Nebuchadnezzar’s ‘inner circle’ [1:19]

[1:17-21] Instruction in the wisdom of the Chaldeans was, besides, for Daniel and his three friends a test of their faith, since the wisdom of the Chaldeans, from the nature of the case, was closely allied to the Chaldean idolatry and heathen superstition, which the learners of this wisdom might easily be lead to adopt. But Daniel and his friends learned only the Chaldean wisdom without adopting the heathen element which was mingled with it, is evidenced from the steadfastness in the faith with which at a later period, at the danger of their lives (cf. Dan.iii.6), they stood aloof from all participation in idolatry, and in regard to Daniel in particular, from the deep glance into the mysteries of the kingdom of God which lies before us

WHO REALLY FORESHADOWED WATCHTOWER LEADERS?

Daniel occupied a high position in the kingdom of the Medes and Persians. What did that show? It pointed out how Jehovah’s anointed witnesses in this day for salvation would have a prominent position and be known throughout the world ... Jehovah requires his witnesses in modern days to live in purity as part of their preaching ... They are like Daniel, FAITHFUL to their God and TRUE to whatever trust may be put in them ... Jehovah’s anointed witnesses foreshadowed by Daniel will prosper ... [*Watchtower* Nov.15, 1953, pp.691,692,701]

We know how liberal in words those impostors always were; according to the language of an ancient poet, they enriched the ears and emptied the purses of others. And truly those who curiously court the breeze with their ears deserve to feed upon it, and to be taken in by such deceits ... When the Chaldeans thus boldly promise to become good interpreters of the dream, they not only betray their rashness, but become mere impostors, who pretend to be proficient in a science of which they know nothing ... [Calvin tr. Myers 123,124]

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in his prophecies, and bears witness of the clear separation between the sacred and the profane. But he needed to be deeply versed in the Chaldean wisdom, as formerly Moses was in the wisdom of Egypt (Acts vii.22), so as to be able to put to shame the wisdom of this world by the hidden wisdom of God. [Keil 82]

[2:1-9] So far Nebuchadnezzar had been impressed by the Jewish lads' secular, 'natural' wisdom, but they had not yet exhibited clearly supernatural wisdom. Nebuchadnezzar's first dream was Daniel's opportunity to demonstrate the knowledge that ONLY GOD can demonstrate -- OMNISCIENCE.

ASK JW: Would WT leaders be willing to subject themselves to either of Nebuchadnezzar's tests? (vv.5,6)

[2:3] The magi boasted that by the help of the gods they could reveal deep and hidden things. If this pretence is well founded -- so concluded Nebuchadnezzar -- then it must be as easy for them to make known to me my dream as its interpretation; and since they could not do the former, he as rightly held them to be deceivers, as the people did the priests of Baal ... because their gods answered not by fire. [Hengstenberg in Keil 89]

[2:10,11] Notice the Chaldean 'wise men' try the rear exit: "After all, we're only human ..." (But isn't that precisely the point of Nebuchadnezzar's test -- to identify *superhuman* wisdom? The 'wise men' had tried to set a (safer) standard of qualification already (v.4)

[2:10,11] In reply to the king, the wise men openly admitted their inability to tell the king's dream. They tried to temper the confession by asserting that no one else could tell it either. In other words, the king was simply unreasonable to require it. They were correct in stating that "not a man upon the earth" could do this, but ... Only superintelligence, belonging to deity, could reveal this kind of information. Actually, this was a major confession on the part of these men -- admitting they could not do what they were supposed to do. Their business was to make contact with the divine realm and find out such information. [Wood 54]

[2:12,13] Nebuchadnezzar is unimpressed by the modest ambitions of his 'wise men': He declares religion useless if it can't get us in touch with God (remind JW that PART truth is the characteristic of FALSE religion; Deut.13:1-5; 18:9-14 -- OCCULTISTS can foretell SOME events, but not INFALLIBLY)

[2:14-23] ASK JW: How do we know for sure that Daniel and his friends had God's blessing?

[2:19] The combined prayers of Daniel and his three Hebrew companions did not prove to be directed to a FALSE, MYTHICAL god ... As an excellent example for all modern-day witnesses of Jehovah, Daniel TOOK NO CREDIT to himself for what he was about to disclose ... but gave the glory to the real "God in the heavens" ... [Our Incoming World Government -- God's Kingdom, WTBS, 1977, pp.42-43, emphasis added]

[2:24-28] Note: Babylon's best 'organizations' can't reveal the future -- only

GOD can! (Isa.44:24-26; 46:1,7-11; and Isa.47 -- Babylon's religion not only cannot SEE, it cannot SAVE)

[2:14-30] The evidence of the wisdom and power of God is here unfolded; and first the manifestation of His power ... Thus Daniel explains the revelation regarding the dream of Nebuchadnezzar made to him as announcing great changes in the kingdoms of the world, and revealing God as the Lord of time and of the world in their developments. All wisdom also comes from God.[Keil 99]

[2:29,30] Only God can SEE the future INFALLIBLY, and only his faithful servants willingly submit their interpretations to scrutiny (avoid prophet, where possible, and use servant or spokesmen)

The PROOF of a PROPHET -- or (should JW prefer), The SIGN of a SERVANT

[2:31-35] Daniel passes test #1 -- he repeats the INSPIRED REVELATION given Nebuchadnezzar

[2:36-45a] Daniel passes test #2 -- boldly, without hesitation, or ("We're only human") modesty or apology ("We never claimed to be infallible ..."), Daniel INTERPRETS the inspired revelation

We today, who can look back over more than 2,580 years of time from Nebuchadnezzar's dream, have far more reason to believe, than Nebuchadnezzar ever had, that the dream is RELIABLE in meaning and that ITS INTERPRETATION BY DANIEL IS TRUSTWORTHY. Hence we are LED TO BELIEVING THE WORD of "the grand God". And so, from where does the destruction of the symbolic "image" come? From "the God of heaven," the One who changes the times and seasons and who puts down kings and sets up other kings according to his own will. The fixed time for him to do so must be very near. Why so? Because back in early autumn of the year 1914 C.E., the last year of the Gentile Times, "the appointed times of the nations" ended. According to CHRIST'S WORDS in Luke 21:20-24, this meant that the time had arrived for God to stop the further trampling by the nations on WHAT JERUSALEM SYMBOLIZED. [... *World Government*, p.65, emphasis added]

[2:45b] Is the gift of INTERPRETATION any less inspired than revelation? (cf. Gen.40:8; 1 Cor.12:10)

ASK JW: Please explain to me: If God in the past took the trouble to INSPIRE those whom he sent, or to give them at least INFALLIBLE INTERPRETATIONS, why should He now ask us to trust UNINSPIRED, FALLIBLE spokesmen? Is this the Jehovah who DOES NOT CHANGE (Mal.3:6)

... the word assures the readers of the book of the certainty of the fulfilment, since it lay far remote, and the visible course of things in the present and in the proximate future gave no indication or only a very faint prospect of the fulfilment. [Keil 112]

[2:46,47] Why did Nebuchadnezzar come to TRUST the God of Daniel?

[2:47] What was it that convinced the prophet Daniel as well as the leading politician of the day, King Nebuchadnezzar of Babylon, that the One who could give such a preview of thousands of years of human history and thus be “declaring the end from the beginning” had to be God Almighty? (Isaiah 46:10, AV) It was the HUMANLY IMPOSSIBLE requirements that stood in the way of such a revelation. ... the forgotten dream seemed to convey a message of supreme importance to him. He put his astrologers and magic-practicing priests to an abnormal test by demanding that they should, not only interpret the dream, but, first of all, recall it to the king’s mind. Because they called such a demand wholly unreasonable, King Nebuchadnezzar ordered them to be put to death AS BEING FRAUDS IN THEIR PROPHETICAL PROFESSION. [... *World Government*, pp.41-42, emphasis added]

[2:48,49] And why did Nebuchadnezzar come to believe in Daniel, even to elevate him and his friends?

[2:46-49] For Nebuchadnezzar did not pray to the man Daniel, but in the person of Daniel to his God, i.e. to the God of the Jews; and he did this because this God had manifested Himself to him through Daniel as the supreme God, who rules over kings, and reveals hidden things, which the gods of the Chaldean wise men were not able to reveal. [Keil 113]

ASK JW: Why is it that so few people respect The Watchtower’s claim to speak for God?

[on 2:44] Those “kings,” or whatever political rulers have since come to power on earth, have REFUSED TO PAY ATTENTION to the “good news of the kingdom” that has now been given a worldwide publication. They, or their governments, have opposed or even violently persecuted the Christian preachers of the “GOOD NEWS” OF JEHOVAH’S ESTABLISHED MESSIANIC KINGDOM. [... *World Government*, p.67, emphasis added]

DANIEL (Pt.4)

The Kingdom, the Name & the Gentile Times

WHEN DOES (DID?) THE KINGDOM COME? (CHAPTER 4)

Chapter 4 is the source of Witnesses’ most important distinctive doctrine, the length of the ‘Gentile times’, now called the ‘appointed times of the nations’ (Luke 21:24, NWT). Point out to them the *official* interpretation of the dream (vv.24-27), and that it has already been fulfilled (vv.28-34). Remind the Witness of the warning of 1 Cor.4:6 (NWT), “Do not go beyond the things that are written”.

[4:22] *It is you, O King:* With these words, the interpretation proper began. The words are direct, in the vein of Nathan’s words to David years before: “You are the man” (2 Sam.12:7). [Wood 115]

WAS DANIEL TOLD HOW LONG? (CHAPTERS 7 AND 8)

Point out that in the visions of chapters 7 and 8, Daniel WAS given certain time indicators in regard to the last days, but that none of them concerned the ‘appointed times of the nations’, and none of them involved the day=year assumption of *The Watchtower* (Dan.7:12,25; 8:13,14). Point out, too, that Daniel kept the visions to himself, and admits he didn’t understand the significance of them (7:28; 8:27). Most importantly, the angelic messenger did NOT reveal when the ‘definite time arrived that the holy ones took possession of the kingdom itself’ (7:22, NWT). Add the solemn warning of Acts 1:7.

Three important factors mark Daniel 8 as the beginning of a new section. First, beginning with this chapter, the language returns to Hebrew instead of the Aramaic used by Daniel from 2:4 through 7:28. Second, the change of language is in keeping with the change of thought introduced by this chapter. From here to the end of Daniel, the prophecy, even

The lesson of Daniel 4 – the need for fear before God’s revelation

Nebuchadnezzar was to cease from committing sin. The story shows that a principal area of sin in view concerned Nebuchadnezzar’s acts of pride. Verses which follow in the text indicate that a continued display of pride, after Daniel’s interpretation and counsel, was what particularly prompted the fulfillment of the dream’s warning. [Wood 117]

[on 4:5] The expression *made me afraid* is actually much stronger in the original and indicates extreme terror or fright. [Walvoord 99]

though it concerns the Gentiles, is occupied with human history as it relates to Israel. [Walvoord 178]

WITH WHICH RESTORATION PROMISES DOES DANIEL CONNECT THE NAME JEHOVAH? (CHAPTER 9)

To their credit, *Watchtower* leaders resisted the temptation to insert the Tetragram into their translation of Daniel. With the exception of 1:2 (a disputed text, Heb. *adhonai*), the Tetragram only occurs in ch.9, and there 18 times (NWT), 7 times (KJV, ASV, NAS, Green Interlinear,) 8 times (JPS, NIV, NRSV, the additional occurrence being the only use in direct address, v.8)

NOTE: The undisputed uses of YHWH

1. **In connection with revelation - v.2, 'the word of YHWH'; v.10, 'the voice of YHWH our God'**
2. **In connection with personal prayer - v.4**
[9:4] In beginning his prayer to the Lord, Daniel relies upon the fact that the majesty of God's person and the greatness of His power are manifested especially in His fulfilling His covenant promises and manifesting mercy to those who love Him and keep His commandments. As Nelson Glueck has brought out in his study of the word "mercy" (*hesed*), the word connotes not only forgiveness but loyalty in keeping His covenant with Israel. This loyalty of God to His covenant is contrasted with the inexcusable disloyalty of the people of Israel. [Walvoord 206]
3. **In connection with the character and attributes of God - vv.13,14 (but notice attributes as revealed in the law of Moses, 'Thy truth', 'His voice')**
[v.9,10] The thought is that Israel is in no position to mend the relationship and her only possible plea is the character of God. The lengths to which God would go to make reconciliation possible (Rom.3:21-26) were not yet revealed. [Baldwin 166]
4. **In connection with Israel's sin and the holy mountain of my God, v.20**
Now that the subject is the future of the Promised Land and may be echoing Jeremiah, the covenant-name Yahweh, LORD, replaces the more distant names for God, usual in chapters 1-8. [Baldwin 164]

NOTE AGAIN: Daniel explicitly connects THE NAME with what?

5. **The deliverance of Israel - v.15**
In making his petition in verses 15-19, Daniel addresses God only as *Adonai* and *Elohim* and no longer uses the term *Jehovah* as he did in verses 4-14. Strangely, most commentators have ignored this significant change in address. [Walvoord 211]
6. **The city which is called by Thy Name - vv.18, 19**

[on Jeremiah 25 and 29] On the basis of these remarkable prophecies, Daniel was encouraged to pray for the restoration of Jerusalem and the regathering of the people of Israel ... Daniel took the seventy years literally and believed that there would be literal fulfillment. Even though Daniel was fully acquainted with the symbolic form of revelation which God sometimes used to portray panoramic prophetic events, his interpretation of Jeremiah was literal and he expected God to fulfill His word. [Walvoord 203,205]

7. Thy people ... called by Thy Name - v.19

In many respects, this is the high point of the book of Daniel. Although previously Gentile history and prophecy recorded in Daniel was related to the people of Israel, the ninth chapter specifically takes up prophecy as it applies to the chosen people. [Walvoord 201]

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**NEXT STUDY: THE WHEN WE ABSOLUTELY
NEED TO KNOW! (Read 9:20-12:13)**

DANIEL (Pt.5)

The Only WHEN We Need to Know

'THY KINGDOM COME' – BUT WHEN? (9:21-12:12)

[9:21-25] The TIME THAT IS IMPORTANT to know is here revealed – the coming of the Messiah. What 6 things will that coming accomplish? [a side point (or is it?) - If Gabriel gave Daniel insight into times and seasons because he was 'highly esteemed', v.23, what might we assume about C.T. Russell and J.F. Rutherford, authors of *The Time is at Hand* (1889), and *Millions Now Living Will Never Die* (1920)?]

[v.24] The six verbs divide into two sets of three; the first three are concerned with the problem which exercised Daniel in his prayer, namely the grounds on which God could forgive human sin, and the second three with the positive fulfilment of God's righteous purposes. [Baldwin 168]

Daniel in his prayer, in addressing God, had constantly spoken of Israel as "thy people", "thy holy city", etc.; but the angel Gabriel in the reply takes them up simply as Daniel's people – "thy people, thy holy city", etc. – as though God would intimate that until the everlasting righteousness should be brought in, He could not in the full sense own them as His. [Tregelles 98]

ASK THE WITNESS: If God took the trouble to give this time prophecy over 500 years in advance so that He might vindicate Daniel as a prophet, and that we might identify the Messiah (= Anointed), why didn't God fulfill the prophecies of The Watchtower so as to identify His modern 'anointed'? (Isaiah 44:24-28)

[9:26,27] How can it be that the Messiah will have NOTHING? (Matt.23:36-39)

DANIEL NO 'ACCUSER OF THE BRETHREN'

Sometimes when I hear people railing against this denomination and that company of Christians, while glorying in their own position and utterly ignoring their true state, I think how little such persons enter into the thoughts and feelings that filled the heart and wrung confession from the lips of this man, Daniel. Notice that he does not begin by accusing the Jews ... When we look around and see the failure in the Church, the fleshliness and the worldliness that prevail on every hand, let us not be content to pass our judgment upon them, and lift up our hearts in spiritual pride and say: "Thank God, we are not as others;" but oh, let us remember that we too are part of that Church which has failed. [Ironsides 159]

What will be the future of Jerusalem and the temple, with what hope attached?

Commentators who argue that Antiochus Epiphanes fulfilled this prophecy are at a loss to account for the fact that he destroyed neither the Temple nor the city of Jerusalem, though undoubtedly much damage was done (1 Macc.1:31,38). [Baldwin 171]

[10:1-12] 3 facts we must note in order to *begin* to understand the following chapters, which are a unit of revelation in the original Hebrew. 1. Daniel would UNDERSTAND the revelation (vv.1,11,12); 2. The message is TRUE, therefore we too are obligated to believe it; 3. The message involves a 'great conflict' (v.1), which interpreters tend to see being a natural segue from the final verses of ch.9

God has nothing to say to the frivolous man. It was to Moses, a trembling man, that God spoke on the mount ... Daniel's long season of fasting and prayer brought Gabriel from heaven to tell him the secret of the centuries. [A.W. Tozer *The Best of ...* 61]

[10:13,14] What would Daniel understand about the conflict now to be described?

The fact is, the people are not referred to as God's people (which could, indeed, taken absolutely, refer to the church) but as "the children of thy people" and "thy people" (12:1), that is Daniel's people. [Culver 171]

The dealings of God in the latter day with the Jews and Jerusalem possess an exceeding interest to all those who see the importance which God attaches to that place and people. A degree of prominence, which might at first seem strange, is given in the prophetic word to those scenes; but it is our place to sit as learners, having our ears open to receive the instruction of God, even when we are most at a loss to perceive the bearing of that instruction. Whatever is important in God's eyes ought to be so in ours, as being made the children of God; He has said of Jerusalem, "My eyes and my heart shall be there perpetually." He has said of Israel that if His covenant with the day and night cannot be broken, then He will not cast off His ancient people. Jesus died for that nation; they are still "beloved for the fathers' sakes". No marvel then that our eyes are directed again and again to the closing scenes of the period of God's indignation, and the dawn of that day in which God has said, "In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." What soul is there that has tasted the mercy of God and rejoices in the grace which has been shown in the precious blood of Christ, that does not feel joy in the contemplation of this great and surpassing display of the same grace? [Tregelles 80]

[10:15-21] Who is Michael, and what conflict is HE engaged in? (cf. Jude 9; Rev.12:7)

ASK WITNESS: What does Scripture tell us FOR SURE about Michael? (cf. 12:1)

[11:1-45] The Holy Spirit gives more space to the activities of Persia, Greece, Egypt, Kittim, Edom, Moab, Ammon, Libya, Ethiopia and the 'beautiful land' than He gives to Paul's Hymn to Love (1 Cor.13) or to the 'governing body' of the early church (Acts 15). What possible bearing can these nations have on the KINGDOM? (Micah 4:1-8)

In the events which the messenger goes on to foretell, the glorious land, the Temple and

the wise among the people are at the centre of the writer's concern. Two hundred years of Persian rule are passed over in a verse (2) because they are not relevant to his theme; the Greek empire, and the struggles between two eastern areas, have more attention (3-20), because armies were to march through Judea and put increasing pressure on God's people. All this, however, is merely leading into the main theme, the time of oppression which is to overthrow all that the loyal believer holds dear. Whereas the exile had been explained by the prophets and accepted in the end by the people as a judgment well deserved, this coming terror is not presented in those terms. It is rather the brutal attack of a megalomaniac against 'the holy covenant' (28). He will have such massive international support that opposition is ineffective and his armies will cause the death of many before he comes 'to his end' (45). That is the signal for unprecedented trouble, deliverance of the faithful and resurrection for judgment (12:1-4). [Baldwin 182-183]

[12:1,2] To which great events that JW's think much upon does Michael's 'standing up' relate? (Matt.24:15-22)

[12:2-12] The book is sealed (v.4; remind JW's that much 'running to and fro' by Witnesses publicizing past predictions based on this very passage only proves that 'the organization' CAN'T open this seal). The only 'how long ...?' we are allowed insight into are short periods of 1260, 1290 and 1335 days (which *The Watchtower* formerly interpreted as YEARS, ending in 1799, 1829 and 1874 respectively). But note that these periods all have to do with 'your people' (twice in v.1), 'the holy people' (v.7), 'the regular burnt offering' and 'the abomination of desolation' (v.11). Here we are in the same situation as Matt.24 and Luke 21 (the latter passage is the ONLY mention of the 'Gentile times', crucial to *Watchtower* last days calculations).

[12:1] Here is stated in clear terms that this is the time of trouble for the people of Israel, "such as never was since there was a nation even to that same time." To take the expression *the children of thy people* in any other sense than that of Israel is to ignore the uniform meaning of *thy people* throughout the book of Daniel. The people involved are a nation, that is, the nation Israel. [Walvoord 282]

ASK WITNESS: We are told expressly that these prophecies are 'to remain secret and sealed until the time of the end' (v.9), and 'those who are wise shall understand'. Then what may we conclude from the fact that Russell's, Rutherford's, and other Watchtower publications purporting to explain Daniel's prophecies are long out of print?

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NEXT STUDY: ICHABOD – the GLORY HAS DEPARTED (Read Ezekiel 1-11)