BIBLIOGRAPHY
FOR THE BOOK OF DANIEL

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COMMENTARIES

Anderson, Robert A. *Signs and Wonders: A Commentary on the Book of Daniel*. International Theological Commentary. Grand Rapids: Eerdmans; Edinburgh: Handsell, 1984. [Rev. in JETS, March 1985].

Archer, Gleason L., Jr. "Daniel." In *The Expositor's Bible Commentary,* 7:3-157. Grand Rapids, Mich.: Zondervan Pub. House, Regency Reference Library, 1985.

This is an outstanding commentary by a recognized evangelical scholar from a premillennial viewpoint. This commentary along with Miller's represent two of the best available in English. Archer does provide some technical detail and Hebrew-Aramaic notes lacking in many popular-level works. Highly recommended.

Archer, Gleason L., Jr. *Jerome's Commentary on Daniel*. Grand Rapids: Baker Book House, 1958.

A translation and guide to Jerome's commentary. Cf. Braverman below.

Baldwin, Joyce G. *Daniel; An Introduction and Commentary.* Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1978.

This is a helpful readable commentary from a British conservative scholar. She handles well the introductory problems and includes excursuses on the prayer of Nabonidus, the "son of man," and Daniel's seventy weeks.

Braverman, Jay. *Jerome's Commentary on Daniel: A Study of Comparative Jewish and Christian Interpretations of the Hebrew Bible.* In *The Catholic Biblical Quarterly Monograph Series No. 7*. Washington, D.C.: Catholic Biblical Assoc. of America, 1978.

Buchanan, George Wesley. *The Book of Daniel*. The Mellen Biblical Commentary, Old Testament Series, vol. 25. Lewiston, New York: The Edwin Mellen Press, 1999.

Calvin, John. *Daniel*. Geneva Series of Commentaries. Banner of Truth.

This Banner of Truth edition (printed in one volume) has been reprinted from the Calvin Translation Society two volume edition of 1852-53, edited by Thomas Myers.

Carpenter, Eugene. "Daniel." *Cornerstone Biblical Commentary, Vol. 9*. Carol Stream, IL: Tyndale House Publishers, Inc., 2010.

The author accepts an early date for the writing of the book.

Charles, Robert H. *A Critical and Exegetical Commentary on the Book of Daniel*. Oxford: Clarendon Press, 1929.

Collins, John J. *Daniel*. Hermenia. Minneapolis, MN: Fortress Press, 1993.

Culver, Robert D. "Daniel." In *The Wycliffe Bible Commentary*, edited by C. F. Pfeiffer and E. F. Harrison. Chicago: Moody Press, 1962.

DeHaan, Martin R. *Daniel the Prophet*. Grand Rapids, MI: Zondervan Pub. House, 1947.

Driver, Samuel R. *The Book of Daniel*. The Cambridge Bible for Schools and Colleges. 5th ed. London: Cambridge Univ. Press, 1922.

Critical approach, although there is some linguistic and historical help on the text.

Feinberg, Charles Lee. *Daniel; The Man and His Visions.* Chappaqua, New York: Christian Herald Books, 1981.

Dr. Feinberg is a Hebrew-Christian who came to faith in Christ many years ago as a Rabbinical student. He has taught on the faculty of Talbot Seminary for many years. This is a brief nontechnical exposition of the book from a dispensational premillennial viewpoint. Helpful. He understands the "King" of Dan 11:36 to be not the Beast of Rev 13, but the False Prophet (whom he regards as the Antichrist). He also holds this "Antichrist" to be Jewish.

Ferguson, Sinclair B. *Daniel*. The Preacher's Commentary, vol. 21. Nashville, TN: Thomas Nelson, 2002. [Conservative, amillennial].

Written from a Reformed and amillennial perspective.

Gaebelein, A. C. *The Prophet Daniel*. 14th ed. New York: "Our Hope" Pub., 1911.

A premillennial treatment from one of the "old school" dispensationalists. Helpful for a historical perspective on dispensational interpretation.

Goldingay, John. Daniel. Edited by Nancy L. de Claissé-Walford. Revised Edition. Vol. 30. Word Biblical Commentary. Grand Rapids, MI: Zondervan Academic, 2019.

This is a very up-to-date commentary (now in a 2nd revised ed.), but disappointingly not as conservative as I would like to see (this series could be considered quasi-conservative; several volumes buy into critical positions). Goldingay advocates the Maccabean dating of Daniel in the 2nd cent. The format of the book, however, is excellent. Many helpful technical notes, but weak in interpretation. Assumes that the "seventy weeks" prophecy in Dan 9:24-27 finds fulfillment in the Maccabean period with Antiochus Epiphanes (the standard critical view).

Goldwurm, Rabbi Hersh. *Daniel; A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources.* 2nd ed. Brooklyn, NY: Mesorah Publications, Ltd., 1980.

This is a Jewish commentary containing a wealth of information on Rabbinic comments on Daniel as well as lexical help.

Gowan, Donald E. *Daniel*. Abingdon Old Testament Commentaries. Nashville: Abingdon, 2001.

OT Abstracts: "The Introduction covers the usual problems: setting of the book, date (final form 165 B.C.), authorship and question of pseudonymity, languages and text, place in canon, genres in chaps. 1–6 and 7–12, use of earlier traditions, style, structure, Daniel as a work of theology. The commentary of each section follows the same pattern: literary analysis, exegetical analysis, and theological and ethical analysis."

Hartman, Louis F., and Alexander A. DiLella. *The Book of Daniel.* The Anchor Bible. Garden City, NY: Doubleday & Co., Inc., 1978.

Although most of the conclusions will not be acceptable to conservatives, this is probably one of the best treatments from a critical perspective. There is a denial of the historicity of Daniel, yet there is much help in the lexical notes. Well researched, although weak in interpretation.

Hill, Andrew E. "Daniel." In *The Expositor's Bible Commentary*, edited by Tremper Longman III and David E. Garland, 19-212. Rev. ed. Grand Rapids, MI: Zondervan, 2008.

Hippolytus. *Commentary on Daniel*. Translated by Maurice Lefèvre. SC 14. Paris: Cerf, 1947.

Hitzig, Ferdinand. *Das Buch Daniel*. Leipzig: Weidmann, 1850.

Ironside, H. A. *Lectures on Daniel the Prophet*. New York: Loizeaux Bros., 1920.

Ironside was famous as a solid expositor of Scripture (from the older premillennial, dispensational camp).

Jeffrey, A. "The Exegesis of the Book of Daniel." In *The Interpreter's Bible*, ed. G. Buttrick, vol. VI, 341-59. Nashville, TN: Abingdon, 1956.

Jerusalmi, Rabbi Isaac. *The Aramaic Sections of Ezra and Daniel; A Philological Commentary.* 2nd rev. ed. Cincinnati, Ohio: Hebrew Union College - Jewish Institute of Religion, 1978.

An indispensable aid for work with the Aramaic text of Daniel.

Keil, C. F. "Biblical Commentary on the Book of Daniel." In vol 9: *Ezekiel, Daniel.* Translated by M.G. Easton. Commentary on the Old Testament. 10 vols. N.p., 1884; reprint ed., Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1975.

This is a very full interaction with the text from a conservative viewpoint. Quite technical, but weak in interpretation as a result of an amillennial approach. Obviously not up to date with current scholarship and archaeological matters.

Kelly, William. *Notes on the Book of Daniel*. 7th ed. New York: Loizeaux Bros., 1943.

A learned writer in England from the Plymouth Brethren movement.

Kennedy, Gerald. *Daniel*. The Interpreter's Bible, edited by George A. Buttrick. Vol. VI. New York: Abingdon-Cokesbury Press, 1956.

Kliefoth, T. *Das Buch Daniel übersetzt und erklärt*. Schwerin: Sandmeyer, 1868.

Lacocque, André. *The Book of Daniel*. Trans. David Pellauer. Atlanta: John Knox Press, 1979.

Chapters 1–6 (Daniel A) are midrashim; 8–12 are apocalypses; 7 is both. [Daniel B = 7–12].

Leupold, H. C. Exposition of Daniel. 1949; reprint, Grand Rapids: Baker Book House, 1969.

Conservative amillennial.

Longman, Tremper, III. *The NIV Application Commentary: Daniel*. Grand Rapids, MI: Zondervan, 1999.

Lucas, Ernest C. *Daniel*. Apollos Old Testament Commentary 20. Downers Grove, IL: InterVarsity, 2002.

"Dealing mainly with the text in its present form, L. is sceptical about the possibility of recovering earlier forms of the Daniel tradition. A Brief introduction summarizes matters of textual transmission, the translation philosophy underlying L.'s rendering of the Hebrew/Aramaic text, genre considerations, hermeneutical issues, and the historical context. A chart calls attention to dates of various kinds and events that are relevant to understanding Daniel. Each unit of the commentary proper is divided into four sections: (1) 'Notes' treats issues of textual criticism, grammar, and semantics; (2) 'Form and structure' highlights concerns of genre, organization, unity, and word usage; (3) 'Comment' provides detailed examination of historical, cultural, and religious questions; while (4) 'Explanation' stresses theological topics, with some consideration of the contemporary implications of the Book of Daniel. Issues of date and authorship are tackled in an 'Epilogue.'" [OT Absr 27:2, June

2004].

Lucas, Ernest C. "Daniel." In *Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, ed. John H. Walton, 518-75. Zondervan Illustrated Bible Backgrounds Commentary, Vol. 4. Grand Rapids, MI: Zondervan, 2009.

Leupold, H.C. *Exposition of Daniel.* 1949. Reprint ed. Grand Rapids, Mich.: Baker Book House, 1969.

A conservative commentary from the amillennial viewpoint.

MacArther, John, Jr. *The Future of Israel (Daniel 9:20–12:13).* Chicago: Moody, 1991.

MacRae, Allan A. *The Prophecies of Daniel*. Singapore: Christian Life Publishers, 1991.

Mastin, Brian. *Daniel: An Exegetical and Critical Commentary*. The International Critical Commentary. New York: Bloomsbury T&T Clark, 2013.

Miller, Stephen R. *Daniel*. The New American Commentary. Vol. 18. Broadman & Holman Publishers, 1994.

An excellent commentary from an evangelical point of view. The author writes from a premillennial perspective, interacts well with other scholars (both critical and conservative evangelical), and has provided a well-researched commentary with ample footnoting. This (along with Gleason Archer's commentary) may be the best commentary available. Highly recommended!

Montgomery, James A. *A Critical and Exegetical Commentary on the Book of Daniel.* The International Critical Commentary. Edinburgh: T. & T. Clark, 1927.

Although somewhat dated, this is still the most complete treatment of the textual data of Daniel. Montgomery usually opts for the critical position and is amillennial in viewpoint. Very technical.

Newsom, C. A., with B. W. Breed. *Daniel A Commentary*. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 2014.

An up-to-date commentary in the critical tradition. Replacement for Porteous's work.

Pentecost, J. Dwight. "Daniel." In *The Bible Knowledge Commentary, Old Testament,* ed. by John F. Walvoord and Roy B. Zuck, 1323-75. Wheaton, IL: Victor Books, Scripture Press Publications, Inc., 1985.

Dr. Pentecost has served on the faculty of Dallas Seminary for over 35 years, and is the author of the classic work on prophecy, *Things to Come*. The commentary here is brief and nontechnical from a dispensational premillennial viewpoint. Helpful.

Phillips, John. *Exploring the Book of Daniel*. John Phillips Commentary Series. Kregel Publications, 2003.

Porteous, Norman W. *Daniel, a Commentary*. 2d rev. ed. Philadelphia: Westminster, 1979.

Contains a useful supplement reviewing publications since the original edition of 1962.

Pusey, E. B. *Lectures on Daniel the Prophet*. Oxford: Clarendon Press, 1864; reprint, New York: Funk & Wagnalls, 1885; reprint, Minneapolis, MN: Klock & Klock Christian Publishers, 1978.

This work stems from nine lectures that Pusey delivered at the divinity school of Oxford University as Regius Professor of Hebrew. Over 500 pp., with helpful defense against the critical attack upon the book.

Seow, Choon Leong. *Daniel*. Westminster Bible Companion. Louisville: Westminster John Knox, 2003.

Sevener, Harold A. *God's Man in Babylon; The Visions and Prophecies of Daniel.* Charlotte, NC: Chosen People Ministries, Inc., 1994.

A readable exposition of Daniel from a premillennial and dispensational viewpoint, written by a former director of Chosen People Ministries.

Slotki, J. J. *Daniel-Ezra-Nehemiah*. London: Soncino, 1978.

Smith-Christopher, Daniel L. "Daniel." In *Introduction to Apocalyptic Literature, Daniel, and the Minor Prophets*. New Interpreter's Bible, Vol. VII. Abingdon Press, 1996.

Steinmann, Andrew E. *Daniel*. Concordia Commentary. St. Louis, MO: Concordia Publishing House, 2008.

"Andrew Steinmann is Distinguished Professor of Theology and Hebrew at Concordia University Chicago where he has taught since 2001. He serves as chair of the Department of Theology and Foreign Languages and as University Marshal. Dr. Steinmann holds a PhD from the University of Michigan and is an ordained pastor in the Lutheran Church-Missouri Synod" (Amazon).

Strauss, Lehman. *The Prophecies of Daniel*. Neptune, N.J.: Loizeaux Bros., 1969.

Talbot, Louis T. *The Prophecies of Daniel*. 3d ed. Wheaton, IL: Van Kampen Press, 1954.

Tanner, J. Paul. Daniel. Evangelical Exegetical Commentary, eds. H. Wayne House and Wm. D. Barrick. Bellingham, WA: Lexham Press, 2020.

Tanner, J. Paul. The Book of Daniel; A Succinct Commentary Concerning a Prophet of God in the Courts of Ancient Babylon. Independently published (Amazon), 2026.

Theodoret (of Cyrus, Syria). *Theodoret: Commentary on Daniel.* Trans. Robert C. Hill. Atlanta: SBL, 2006.

Theodoret wrote his commentary on Daniel ca. AD 433. He takes the 20th year of Artaxerxes as his *terminus ad quo* for the calculations. But he puts the 62 weeks before the 7 weeks.

Wallace, Ronald S. *The Lord is King: The Message of Daniel*. Downers Grove, IL: Inter-Varsity

Press, 1979.

Contemporary applications.

Walvoord, John F. *Daniel; The Key to Prophetic Revelation.* Chicago: Moody Press, 1971; and *Daniel*. The John Walvoord Prophecy Commentaries. Rev. and ed. by Philip E. Rawley and Charles H. Dyer. Chicago: Moody Press, 2012.

Dr. Walvoord provides an excellent English based commentary on Daniel from the dispensational, premillennial viewpoint. Dr. Walvoord was president of Dallas Seminary for over 30 years, and is one of the leading evangelical scholars on prophecy in the world as attested by his many popular books and articles on prophetic subjects. Non-technical. In 2012 Moody published an updated revision: "this major contribution to prophetic research has now been updated and expanded by Philip E. Rawley and Charles H. Dyer. Now using the *English Standard Version* (ESV), the commentary text has been streamlined and refined."

Whitcomb, John C. *Daniel*. Chicago: Moody Press, 1985.

Wood, Leon. A Commentary on Daniel. Grand Rapids: Zondervan Pub. House, 1973; reprint, Eugene, OR: Wipf and Stock Publishers, 1998.

A helpful and readable commentary from a premillennial & pretribulational viewpoint, with a combination of expositional and exegetical comments.

Young, Edward J. *The Prophecy of Daniel.* Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1949.

This is a good representation of a treatment of Daniel from a conservative amillennial viewpoint, though weak in eschatological perspective.

Zöckler, Otto. "Daniel." In vol. 7: *Ezekiel, Daniel and the Minor* Prophets. Translated, enlarged and edited by James Strong, and aided by G. Miller. Lange's Commentary on the Holy Scriptures. 12 vols. New York: Scribner's, 1870, 1876, 1915; reprint ed., Grand Rapids, Mich.: Zondervan Pub. House, 1960.

Zöckler was a professor in the Univ. of Greifswald, Prussia, and his commentary was originally written in German.

TOPICAL ISSUES

Antiochus Epiphanes

Hoyt, Herman A. "The New Testament Doctrine Concerning the Antichrist." *Grace Journal* 4:2 (Spring 1963): 25-34.

Lorein, Geert Wouter. *The Antichrist Theme in the Intertestamental Period*. Rev. ed. JSPSS 44. London: Bloomsbury T&T Clark, 2003.

McGinn, Bernard. *Antichrist: Two Thousand Years of the Human Fascination with Evil*.

HarperCollins, 1996.

Mercer, Mark. "The Benefactions . . . " [see under Ch 11]

Mendels, Doran. "A Note on the Tradition of Antiochus IV's Death." *Israel Exploration Journal* 31:1/2 (1981): 53-56.

Nichols, Stephen J. "Prophecy Makes Strange Bedfellows: On the History of Identifying the Antichrist." *Journal of the Evangelical Theological Society* 44:1 (March 2001): 75-85.

Niskanen, Paul. "Daniel's Portrait of Antiochus IV: Echoes of a Persian King." *CBQ* 66 (2004): 378-86.

Tries to account for why the author has an unhistorical record of Antiochus' demise.

Tanner, J. Paul. "The Rise of Antiochus IV Epiphanes and His Dealing with the Jews." Paper submitted for Hebrew 380 Concepts in Judaic Culture. The University of Texas at Austin, July 1987.

Tcherikover, Victor. *Hellenistic Civilization and the Jews.* Translated by S. Applebaum. Philadelphia: Jewish Publication Society of America, 1961; Jerusalem: Magnes Press, 1961.

An excellent source of information on the influence of Greek culture during the intertestamental period, with a good discussion of Antiochus IV.

Aramaic of Daniel

Archer, Gleason L., Jr. "The Aramaic of the Genesis Apocryphon Compared with the Aramaic of Daniel." In *New Perspectives on the Old Testament*, ed. J. Barton Payne, 160-69. Waco, TX: Word, 1970.

Cook, E. M. "Word Order in the Aramaic of Daniel." *Afroasiatic Linguistics* 9 (1986): 1-16.

Coxon, Peter W. "The Distribution of Synonyms in Biblical Aramaic in the Light of Official Aramaic and the Aramaic of Qumran." *RevQ* 9 (1978): 497-512.

Coxon, P. W. "The Syntax of the Aramaic of Daniel." *HUCA* 48 (1977): 107-22.

Driver, G. R. "The Aramaic of the Book of Daniel" and "The Aramaic Language." *Journal of Biblical Literature* 45 (1926): 110-19; 323ff.

Euler, Donald Steven. "The Aramaic of Daniel." Th.M. thesis, Dallas Theological Seminary, 1971.

Gaster, M. "The Unknown Aramaic Original of Theodotion's Additions to the Book of Daniel," in *Proceedings of the Soc. of Bibl. Arch*., 16:280-90, 312-17 (1894); and 17:75-94 (1895).

Although Gaster published an Aramaic of the additions, scholars contest that he actually provided *the* original as he claimed to have done.

Ginsberg, H. Louis. *Studies in Daniel*. New York: Jewish Theological Seminary of America, 1948.

Ginsberg emphasizes linguistic and historical areas, and espouses the hypothetical view that the Hebrew of Daniel is a translation. H. H. Rowley countered with "The Unity of the Book of Daniel." Ginsberg responded to Rowley in "The Composition of the Book of Daniel," (1954).

Ginsberg, H. Louis. "The Composition of the Book of Daniel." *Vetus Testamentum* 4 (1954): 246-75.

Greenspahn, Frederick E. *An Introduction to Aramaic.* 2nd ed. Atlanta, GA: Society of Biblical Literature, 2003.

Rev. in *JETS*, March 2001; numerous examples from Daniel. Orig publ in 1999 as SBL Resources for Biblical Study 38.

Hasel, G. F. "The Book of Daniel and Matters of Language: Evidences Relating to Names, Words, and the Aramaic Language." *Andrews University Seminary Studies* 19 (1981): 211-25.

Jerusalmi, Isaac. *The Aramaic Sections of Ezra and Daniel; A Philological Commentary with Frequent Refrences to Talmudic Aramaic Parallels and A Synopsis of the Regular Verb*. 2nd rev. ed. Cincinnati, Ohio: Hebrew Union College-Jewish Institute of Religion, 1978.

Extremely helpful philological notes on the Aramaic portions of Daniel.

Kitchen, K. A. "The Aramaic of Daniel." In *Notes on Some Problems in the Book of Daniel*, ed. D. J. Wiseman, et al. London: Tyndale Press, 1965.

Kutscher, E. "Aramaic." In *Encyclopaedia Judaica*, 3:259-87. Jerusalem: Keter Pub. House.

Kutscher, E. Y. "Dating the Language of the Genesis Apocryphon." *JBL* 76 (1957).

Meadowcroft, T. J. *Aramaic Daniel and Greek Daniel: A Literary Comparison*. JSOTSS 198. Sheffield: Sheffield Academic Press, 1995.

See a lengthy review in *Trinity Journal* 19:1 (Spr 98): 114-18. Also, see Richard A. Taylor, "Review of 'Aramaic Daniel and Greek Daniel: a Literary Comparison,'" *Bibliotheca Sacra* 154 (Oct 1997): 501-502.

Naveh, J., and J. Greenfield. "Hebrew and Aramaic in the Persian Period." In *The Cambridge History of Judaism*, 115-29, ed. W. D. Davies and L. Finkelstein. Cambridge: CUP, 1984.

Pfann, Stephen. "The Aramaic Text and Language of Daniel and Ezra in the Light of Some Manuscripts from Qumran." *Textus* 16 (1991): 127-137.

Rosén, H. B. "On the Use of the Tenses in the Aramaic of Daniel." *Journal of Semitic Studies* 6 (1961): 183-203.

Rowley, H. H. "The Bilingual Problem of Daniel," *Zeitschrift fur die Alltestamentlishe Wessenschaft 9 (1932): 256-68.*

Rowley, H. H. "The Unity of the Book of Daniel." In *The Servant of the Lord and Other Essays on the Old Testament,* 2nd ed., Oxford: Blackwell, 1965: 249-80.

To a large extent, this is a reply to Ginsberg's *Studies in Daniel*.

Sokoloff, Michael. *A Dictionary of Jewish Palestinian Aramaic of The Byzantine Period*. Ramat-Gan, Israel: Bar Ilan Univ. Press; and Baltimore, MD: The Johns Hopkins Univ. Press, 2002.

A helpful reference tool, focusing on the Palestinian Aramaic dialect used in the Byzantine period (3rd cent. AD to the Arab conquest).

Stefanovic, Zdravko. *The Aramaic of Daniel in the Light of Old Aramaic*. *Journal for the Study of the Old Testament* 129. Sheffield: JSOT, 1992.

This is reviewed in *JETS* (March 1995). This is also reviewed in *BibSac* 150:599 (Jul-Sep 1993) by Richard A. Taylor. He notes (373-74),
"Stefanovic's thesis is simple: The Aramaic of Daniel shows important affinities with Old Aramaic inscriptions mainly from the ninth, eighth, and seventh centuries B.C. . . .
. . . Stefanovic draws these conclusions: (1) Old Aramaic is not as uniform as has sometimes been claimed, and allowance must be made for dialectical differences within Old Aramaic. (2) Certain objections to an early dating for the Book of Daniel may be answered by paying greater attention to similarities between Old Aramaic and the Aramaic of Daniel. (3) A significant amount of material in the Aramaic of Daniel compares favorably with Old Aramaic texts."

Torrey, Charles C. "Notes on the Aramaic Part of Daniel." *Transactions of the Connecticut Academy of Arts and Sciences* 15 (New Haven: Yale Univ., 1909): 241-82.

Torrey, Charles C. "Stray Notes on the Aramaic of Daniel and Ezra." *Journal of the American Oriental Society* 43 (1923): 229-38.

Wesselius, Jan-Wim. "Language and Style in Biblical Aramaic: Observations on the Unity of Daniel II-VI." *Vetus Testamentum* 38 (1988): 195-209.

Wilson, Robert Dick. "The Aramaic of Daniel." In *Biblical and Theological Studies by Members of the Faculty of Princeton Theological Seminary*. New York: Scribner's, 1912.

Wiseman, D. J.; T. C. Mitchell; et al. *Notes on Some Problems in the Book of Daniel.* London: The Tyndale Press, 1965.

Helpful treatment of historical and linguistic problems in Daniel by some English conservatives. K. Kitchen provides a thorough but technical discussion of the dating of the Aramaic.

Archaeological Background (incl. Literary Documents)

Bergamini, G. "Levels of Babylon Reconsidered." *Mesopotamia* 12 (1977): 111-52.

Flint, Peter W. "The Biblical Scrolls and the Text of the Hebrew Bible/Old Testament." In The Meaning of the Dead Sea Scrolls, ed. James VanderKam and Peter Flint, 103-53. New York: HarperCollins, 2002.

Kamel, A. "The Inner Wall of Babylon." *Sumer* 35 (1979): 148-9.

Lambert, W. G. *Babylonian Wisdom Literature*. Oxford: Clarendon Press, 1967.

Levy, S. J. "Two Cylinders of Nebuchadnezzar II in the Iraq Museum." *Sumer* 3 (1947): 4-18.

Pritchard, James B. *Ancient Near Eastern Texts Relating to the Old Testament*. 3d ed. Princeton, N.J.: Princeton Univ. Press, 1969.

Smith, Sidney. *Babylonian Historical Texts Relating to the Captivity and Downfall of Babylon*. London: Methuen and Co., Ltd., 1924.

Thomas, D. Winton, ed. *Documents from Old Testament Times*. New York: Harper & Row, 1958.

Yamauchi, Edwin M. "Archaeological Backgrounds of the Exilic and Postexilic Era; Part I: The Archaeological Background of Daniel." *Bibliotheca Sacra* 137:545 (Jan-Mar 1980): 3-16.

Babylon

Campdor, Albert. *Babylon*. Translated from the French and adapted by Elsa Court. New York: Putnam, 1958.

Dyer, Charles H. "The Identity of Babylon in Revelation 17–18; Part 1." *Bibliotheca Sacra* 144:575 (Jul 1987): 305-16.

Dyer, Charles H. "The Identity of Babylon in Revelation 17–18; Part 2." *Bibliotheca Sacra* 144:576 (Oct 1987): 433-49.

Dyer, Charles H. *The Rise of Babylon; Sign of the End Times*. Wheaton, IL: Tyndale House Publishers, Inc., 1991.

Dr. Dyer surveys the role of Babylon in history, and describes the current project in Iraq to rebuild ancient Babylon. He presents a convincing case that the fulfilment of Rev 17--18 will include a literal Babylon at the ancient site.

Evans, W. Glyn. "Will Babylon Be Restored? Part 1. *Bibliotheca Sacra* 107:427 (Jul 1950): 335-42.

Evans, W. Glyn. "Will Babylon Be Restored? Part 2. *Bibliotheca Sacra* 107:428 (Oct 1950): 481-

Fensham, F. C. "Nebukadrezzar in the Book of Jeremiah." *Journal of North-west Semitic Languages* 10 (1982): 53-65.

Gelb, I. J. "The Name of Babylon." *Journal of the Institute of Asian Studies* I (1955): 1-4.

Gruenthauer, Michael J. "The Last King of Babylon." *Catholic Biblical Quarterly* 11 (1949): 406-27.

Heater, Homer, Jr. "Do the Prophets Teach that Babylonia Will Be Rebuilt in the Eschaton?" *Journal of the Evangelical Theological Society* 41:1 (Mar 1998): 23-43.

Examines Isa 13–14 and Jer 25, 50–51 concerning Babylon. Heater rejects the notion that Babylon must be rebuilt.

Koldewey, Robert. *Die Tempel von Babylon und Borsippa*. Leipzig: J. C. Hindrich'sche Buchhandlung, 1911.

Koldewey, Robert. *German Excavations at Babylon*. Trans. By Agnes S. Johns. London: Macmillan and Company, 1914.

Includes 255 illustrations and plans. This is based on the German work dated May 1912, and only includes the archaeological work up to this point.

Lambert, W. G. "The Cult of Istar of Babylon." In *Le Temple et le Cult*, ed. E. van Donzel, 104-106. 1975.

Mackenzie, Herbert. "The Destruction of Babylon; Part 1." *Bibliotheca Sacra* 92:366 (Apr 1935): 226-232.

Argues for a literal rebuilding and future destruction of Babylon.

Mackenzie, Herbert. "The Destruction of Babylon; Part 2." *Bibliotheca Sacra* 92:367 (Jul 1935): 339-353.

Oates, Joan. *Babylon.* Rev. ed. London: Thames and Hudson Ltd, 1986.

This is a scholarly and well-documented treatment of the history of Babylon with 137 illustrations. An excellent source of historical information.

Sollberger, E. "Babylon's Beginnings." In *Iind International Symposium on Babylon* (unpublished). 1979.

Tanner, J. Paul. "Ancient Babylon: From Gradual Demise to Archaeological Rediscovery." *Near East Archaeological Society Bulletin* 47 (2002): 11-20.

Wiseman, D. J. *Nebuchadrezzar and Babylon*. The Schweich Lectures. Oxford: Oxford Univ. Pres, 1985.

Yamauchi, Edwin M. *Greece and Babylon*. Grand Rapids, Mich.: Baker Book House, 1967.

Background help on Babylon by a conservative Christian historian.

Chronological Aspects

Ehrick, R. W. *Chronologies in Old World Archaeology*. 1966.

Finegan, Jack. *Handbook of Biblical Chronology*. Rev. ed. Peabody, Mass: Hendrickson Publishers, 1998. [Excellent resource. He takes the late date for the exodus (contra this author), but he does agree with Hoehner on the AD 33 date for Christ's death].

Gasche, H., et al. *Dating the Fall of Babylon: A Reappraisal of Second-Millennium Chronology*. MHE Memoirs 4. Univ. Of Ghent, 1998.

Goudoever, Jan van. "The Indications in Daniel that Reflect the Usage of the Ancient Theoretical So-called Zadokite calendar." In *The Book of Daniel in the Light of New Findings* [Papers from a conference at Louvain, August 20-22, 1991], ed. Adam S. van der Woude, 533-38. Louvain: Leuven Univ. Press, 1993.

Hoehner, Harold W. *Chronological Aspects of the Life of Christ.* Grand Rapids, MI: Zondervan Publishing House, 1977.

This is a summation of the six-part series of articles by Dr. Hoehner that were printed in *Bibliotheca Sacra* (vol. 130 [1973] - vol 132 [1975]) with some editing and updating. This is a carefully reasoned study on the chronological aspects related to the life of Christ, in which he concludes with a crucifixion date of AD 33. The final article in the series (Jan-Mar 1975) concentrates on the Seventy Weeks prophecy of Dan 9:24-27. This is a foundational study for a serious interpretation of Dan 9:24-27. Optional interpretations are carefully considered.

McFall, Leslie. "A Translation Guide to the Chronological Data in Kings and Chronicles." *Bibliotheca Sacra* 148:589 (Jan - Mar 1991): 3-45.

An excellent article updating the chronological work of Edwin Thiele, and establishing firm dates for the kings of Daniel's day. Highly recommended!

Parker, R. A., and Waldo H. Duberstein. *Babylonian Chronology 626 B.C.—A.D. 45.* Chicago: Univ. of Chicago Press, 1942.

Payne, J. Barton. "Chronology of the Old Testament." In *The Zondervan Encyclopedia of the Bible*, ed. Merrill C. Tenney, 1:829-45. Grand Rapids, MI: Zondervan Pub. House, 1975.

Tadmor, Hayim. "Chronology of the Last Kings of Judah." *Journal of Near Eastern Studies* XV (1956): 226-230.

Thiele, Edwin R. *The Mysterious Numbers of the Hebrew Kings*. 3d rev. ed. Chicago: Univ. of Chicago Press, 1983.

van der Meer, P. *The Ancient Chronology of Western Asia and Egypt*. 2d rev. ed. 1955.

Venter, P. M. "Understanding the Concept of 'Time' in Daniel." *Skrif en Kerk* 21 (2000): 666-81. [South Africe journal].

The author tries to build a case that most commentators are using a Western concept of time rather than an ancient Near Eastern one. Thus there is a need for a re-orientation of the time concept.

Winkle, Ross E. E. "Jeremiah's Seventy Years for Babylon: A Re-assessment, II: The Historical Data," *Andrews University Seminary Studies* 26 (Aug 1987): 289-99.

Wiseman, Donald. *Chronicles of Chaldaean Kings (626-556 B.C.) in the British Museum.* London: British Museum, 1956.

Young, Rodger C. "Tables of Reign Lengths from the Hebrew Court Recorders." *JETS* 48:2 (June 2005): 225-48.

Young, Rodger C. "When Did Jerusalem Fall?" *JETS* 47:1 (Mar 2004): 21-38.

Young argues that the fall of Jerusalem was in 587 BC (rather than the normally accepted date of 586). The article is helpful for understanding about different dating systems and methods of reckoning time at that point in history.

Darius

Anderson, Steven D. *Darius the Mede: A Reappraisal*. Grand Rapids: Steven D. Anderson, 2014.

This is a revision of the author's PhD dissertation at Dallas Seminary. Published privately through Payhip. Author's webpage: http://Bible.TruthOnly.com
Argues that Cyaxares II is Darius the Mede, based on the work of the Greek historian, Xenophon. The existence and identity of Darius the Mede is a well known historical problem in Old Testament studies, and one which is currently at an impasse. Evangelical scholars, who uphold the historicity of Darius the Mede, are generally dissatisfied with the currently proposed solutions. Conversely, scholars who regard Darius the Mede as a historically inaccurate character do not agree on an explanation as to why, how, and from which traditions he was created. Contemporary scholars in neither camp have dealt seriously with the idea that Xenophon's Cyaxares II may be a historical figure, and most seem unaware of the other ancient sources which support Xenophon.

This book, which is a revision of the author's Ph.D. dissertation by the same title (Dallas Theological Seminary, 2014), argues that Cyrus shared power with a Median king until about two years after the fall of Babylon. This king is called Cyaxares (II) by the Greek historian Xenophon, but is known by his throne name Darius in the book of Daniel. Cyrus did not make a hostile conquest of Media, did not dethrone the last Median king, and did not become the highest regent in the Medo-Persian Empire until after the fall of Babylon. Cyrus was Darius's co-regent, the hereditary king of the realm of Persia, the crown prince of Media, and the commander of the Medo-Persian army, yet it was still Darius who was officially recognized as the highest power in the realm. Darius died naturally within two years after the fall of Babylon, and as he had no male heir and Cyrus had married his daughter, Cyrus inherited his position upon his death and united the Median and Persian kingdoms in a single throne.

Bulman, James M. "The Identification of Darius the Mede." *Westminster Theological Journal* 35:3 (Spr 73): 247-67.

Takes the position that Darius the Mede is Cyrus the Persian (so Baldwin and Wiseman).

Colless, Brian E. "Cyrus the Persian as Darius the Mede in the Book of Daniel." *Journal for the Study of the Old Testament* 56 (Dec 1992): 113-126.

Grabbe, Lester L. "Another Look at the *Gestalt* of Darius the Mede." *CBQ* 50 (1988) 198-213.

Law, George R. "Identification of Darius the Mede." Ready Scribe Press, 2010.

Publication of a PhD dissertation for Piedmont Baptist College and Graduate School.

Rowley, H. H. *Darius the Mede and the Four World Empires in the Book of Daniel*. 2nd ed. Cardiff: Univ. of Wales, 1959.

Helpful bibliographical information on Daniel. Originally pub. in 1935.

Shea, William H. "Darius the Mede: An Update." *Andrews University Seminary Studies* 20 (Aut 1982): 229-47.

The author contends that Darius was in fact Gubaru, general of the Persian army under Cyrus, who conquered Babylon in 539 BC.

Shea, William H. "Darius the Mede in His Persian-Babylonian Setting." *Andrews University Seminary Studies* 29 (Aut 1991): 235-257.

Shea, William H. "The Search for Darius the Mede (concluded), or, The Time of the Answer to Daniel's Prayer and the Date of the Death of Darius the Mede." *Journal of the Adventist Theological Society* 12 (2001): 97-105.

OT Abstracts: "A detailed study of the figure of Darius the Mede (Dan 5:3), who, S. holds, reigned for only a month or even a week, after the fall of Babylon, during the 'accession year' of Cyrus, i.e., from October 539 to the spring of 538."

Whitcomb, John C. *Darius the Mede: A Study in Historical Identification.* Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1959.

An attempt to resolve the identification of "Darius the Mede" mentioned in Dan 5:31 by suggesting he is Gubaru (appointed governor of Babylon by Cyrus).

Wiseman, D. J. "Some Historical Problems in the Book of Daniel." In *Notes on Some Problems in the Book of Daniel*. London: Tyndale, 1965.

Devotional Treatments and Preaching Helps

Campbell, Donald K. *Daniel: God's Man in a Secular Society.* Grand Rapids, MI: Discovery House Publishers, 1988.

A popular level treatment of Daniel by a former president of Dallas Seminary. This is particularly helpful for its illustrative material and emphasis on application. Good for Bible study groups.

John E. Goldingay. *Daniel*. Word Biblical Themes. Dallas, TX: Word Publishing, 1989.

Popular discussion of major theological themes within Daniel. Reviewed by Richard A. Taylor (*BibSac* 147 (1990): 498-499).

Longman, Tremper, III. *Daniel: The NIV Application Commentary From Biblical Text . . . To Contemporary Life.* Grand Rapids, MI: Zondervan, 1999.

Peel, William Carr. *Living in the Lion's Den Without Being Eaten*. Colorado Springs, CO:

NavPress, 1994.

Written on the popular level, this is a very insightful book for gleaning the applicational insights from the book and challenging the reader to apply biblical truth. Highly recommended!

Phillips, John, and Jerry Vines. *Exploring the Book of Daniel.* Neptune, NJ: Loizeaux Brothers, 1990.

Conservative, readable, exposition with many practical applications for preaching and teaching. Premillennial and pretribulational.

Schwab, George M., Sr. "The Book of Daniel and the Godly Counselor." *Journal of Biblical Counseling* 14 (Winter 1996): 32-40.

Swindoll, Chuck. "The Book of Daniel; Bible Study Guide." Fullerton, CA: Insight for Living, 1976.

Towner, W. Sibley. *Daniel*. Atlanta: John Knox Press, 1984.

General Studies

Collins, John J., and Peter W. Flint, eds. *The Book of Daniel, Composition and Reception*. Supplements to Vetus Testamentum, vol. 83,1&2. Leiden: E. J. Brill, 2001.

A series of 32 articles in two volumes dealing with various topics related to the Book of Daniel.

Day, J. "The Daniel of Ugarit and Ezekiel and the hero of the book of Daniel." *Vetus Testamentum* 30 (1980): 174-84.

Davies, Philip R. *Daniel*. Old Testament Guides. Sheffield, England: Sheffield Academic Press, 1993.

A rather brief, but helpfully succinct treatment of various issues from a critical perspective.

Davies, Philip R. "Daniel in the Lion's Den." In *Images of Empire*, ed. Loveday Alexander, 160-178. Journal for the study of the Old Testament, Supplement series 122. Sheffield: Sheffield Acad. Press,. 1991.

Gurney, Robert M. *God in Control: An Exposition of the Prophecies of Daniel*. Worthing, UK: H. E. Walter, 1980. [For a revised edition (2006) of this work, see <http://www.biblicalstudies.org.uk/book_god-in-control_gurney.html].

Mickelsen, A. Berkeley. *Daniel & Revelation: Riddles or Realities?* Nashville, TN: Nelson, 1984.

Perdue, Harold C. "Preaching from the Book of Daniel." *Preaching* 5 (Mar-Apr 1990): 28-29.

Sulzbach, Carla. "From Here to Eternity and Back: Locating Sacred Spaces and Temple Imagery in the Book of Daniel." Doctoral dissertation; McGill University, 2009.

Wiseman, Donald J. "Nebuchadnezzar and the Last Days of Babylon." *Christianity Today*, II (Nov. 25, 1957): 7-10.

Woude, Adam S. van der, ed. *The Book of Daniel in the Light of New Findings*. [Papers from a conference at Louvain, August 20-22, 1991]. Leuven-Louvain: Leuven Univ. Press, 1993.

Greek and Syriac Translations of Daniel

Bruce, F. F. "The Oldest Greek Version of Daniel." *Oudtestamentische Studiën* 20 (1977): 22-40.

Cathcart, K. "Daniel, especially the Additions, and Chester Beatty-Cologne Papyrus 967." *Proceedings of the Irish Biblical Association* 15 (1992): 37-41.

Ceriani, A. M. *Codex syro-hexaplaris ambrosianus*. Monumenta sacra et profana 7; Milan: Bibliotheca Ambrosiana, 1874.

A photographic facsimile of the Syh manuscript.

Collins, N. "281 BCE: the Year of the Translation of the Pentateuch into Greek under Ptolemy II." In *Septuagint, Scrolls, and Cognate Writings*. SCS 33, ed. G. J. Brooke and B. Lindars, 403-503. Atlanta: Scholars Press, 1992.

Coxon, P. W. "Greek Loan-Words and Alleged Greek Loan Translations in the Book of Daniel." *Transactions of the Glasgow University Oriental Society* 25 (1973-74): 24-40.

Geissen, Angelo. *Der Septuaginta-Text des Buches Daniel 5—12 sowie Esther 1—2, 15*. PTA 5; Bonn: Habelt, 1968.

Contains the more extensive portions of Papyrus 967, now in Cologne.

Greenspoon, L. "Sharon Pace Jeansonne, The Old Greek Translation of Daniel 7–12." *Journal of Biblical Literature* 108 (1989): 700-702.

Hamm, Winfried. *Der Septuaginta-Text des Buches Daniel Kap. 1–2 nach dem Kölner Teil des Papyrus 967.* PTA 10; Bonn: Habelt, 1969.

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Hamm, Winfried. *Der Septuginta-Text des Buches Daniel Kap. 3–4*. PTA 21; Bonn: Habelt, 1977.

Jeansonne, Sharon Pace. *The Old Greek Translation of Daniel 7-12. Catholic Biblical Quarterly Monograph Series* 19. Washington: Catholic Biblical Association, 1988. [Rev. by Richard A. Taylor in *BibSac*, Apr 1991, pp 247-48].

Jobes, Karen. "Karen Jobes Responds to Tim McLay." *Bulletin of the International Organization for Septuagint and Cognate Studies* 30 (1997): 32-35.

OT Abstracts: She points out "that her research was not intending to deal with the issue of the relationship between the Greek texts of Daniel, but was only exploring a methodology

that compares the syntactic profiles of the Greek texts. Nevertheless, her results were consistent with theories that posit a genetic relationship between the Greek texts of Daniel, particularly Theodotion and OG."

Jobes, Karen H. "A Comparative Syntactical Analysis of the Greek Versions of Daniel: A Test Case for New Methodology." *Bulletin of the International Organization for Septuagint and Cognate Studies* 28 (1995): 21-44.

Jobes, Karen H.; and Moisés Silva. *Invitation to the Septuagint*. Grand Rapids, MI: Baker Book House, 2000.

An excellent introduction to Septuagintal studies. Only brief comments on Greek Daniel.

Kallarakkal, Abraham George. "The Peshitta Version of Daniel—A Comparison with the Massoretic Text, the Septuagint and Theodotion." Th.D. thesis, Universität Hamburg, January 1973.

Kenyon, F. G. *The Chester Beatty Biblical Papyri*. London: Walker, 1937.

Contains fragments of Papyrus 967 for chapters 3—8 of Daniel.

Lust, Johan. "The Septuagint Version of Daniel 4-5." In *The Book of Daniel in the Light of New Findings*, edited by A. S. van der Woude, 39-53. Leuven: Leuven Univ. Press, 1993.

McLay, Tim. "A Collation of Variants from 967 to Ziegler's Critical Edition of *Susanna, Daniel, Del et Draco*." *Textus* 18 (1995): 121-34.

McLay, Tim. *The OG and Th Versions of Daniel*. Society of Biblical Literature Septuagint and Cognate Studies Series No. 43. Atlanta, Georgia: Scholars Press, 1996.

A SBL publication of the essence of McLay's PhD dissertation. Includes a detailed comparison of five passages: 1:1-10; 2:1-10; 3:11-20; 8:1-10; and 12:1-13. See review in *JETS*, March 1992.

McLay, R. T. "The Old Greek translation of Daniel iv-vi and the Formation of the Book of Daniel." *Vetus Testamentum* 55:3 (2005): 304-323.

McLay, Tim. "Translation Technique and Textual Studies in the Old Greek and Theodotion Versions of Daniel." Ph.D. dissertation, University of Durham, 1994.

McCrystall, A. "Studies in the Old Greek Translation of Daniel." D.Phil. dissertation, Oxford Univ., 1980.

Meadowcroft, T. J. "A Literary Critical Comparison of the Masoretic Text and Septuagint of Daniel 2-7." Ph.D. dissertation, Univ. of Edinburgh, 1993.

Metzger, Bruce M. "Important Early Translations of the Bible." *Bibliotheca Sacra* 150:597 (Jan-Mar 1993): 35-49.

Brief comments on the Greek translation of Daniel.

Montgomery, J. A. "The Hexaplaric Strata in the Greek Texts of Daniel." *Journal of Biblical*

Literature 44 (1925): 289-302.

Pace, Sharon. "The Stratigraphy of the Text of *Daniel* and the Question of Theological *Tendenz* in the Old Greek. *Bulletin of the International Organization for Septuagint and Cognate Studies* 17 (1984): 15-35.

Pusey, E. B. *Lectures on Daniel the Prophet*. [see Commentaries].

Pusey provides a convenient comparison of the variations between the Hebrew text and the Septuagint.

Rahlfs, A., ed. *Septuaginta id est Vetus Testamentum Graece iuxta LXX Interpretes*. 2 vols. Stuttgart: Privilegierte württembergische Bibelanstalt, 1935.

Rife, J. M. "Some Translation Phenomena in the Greek Versions of Daniel." Ph.D. dissertation, Univ. of Chicago, 1931.

Roca-Puig, R. "Daniele: Due semifogli del codice 967: P. Barc. inv. nn. 42 e 43," *Aegyptus* 56 (1976): 3-18.

The Barcelona fragrment of Papyrus 967, containing some verses from chaps. 7 and 8 and part of chap. 11.

Sprey, T. and The Peshitta Institute, eds. *The Old Testament According to the Peshitta Version: Daniel and Bel and the Dragon*. Leiden: Brill, 1980.

Taylor, Richard A. "The Book of Daniel in the Bible of Edessa." *Aramaic Studies* 5:2 (2007): 239-53.

The abstract of Taylor's article on ingentaconnect is very helpful in summarizing the nature and value of Peshitta-Daniel.

Taylor, Richard A. "The Peshitta of Daniel." In *Monographs of the Peshitta Institute* 7. Leiden: E. J. Brill, 1994.

"The Peshi'ta of Daniel sets forth an analysis of the Syriac text of the Book of Daniel. It discusses the relationship of the Peshi'ta text of Daniel to the Hebrew/Aramaic text of this portion of Scripture, and its relationship to the Old Greek and Theodotionic versions as well. Making use of the Leiden edition of the Syriac text, it seeks to evaluate the text-critical value of the Peshi'ta of Daniel. It also describes various translation techniques employed in the Peshi'ta of Daniel and evaluates its qualities as a translation." [summary at Google Books].

Taylor, Richard A. "The Peshitta of Daniel: Questions of Origin and Date." In *VI Symposium Syriacum*, *1992*, ed. R. Lavenant, 31-42.

Some information on Dan 9:24,26.

Tov, Emanuel. *Textual Criticism of the Hebrew Bible*. Minneapolis: Fortres, 1992. [see pp 145, 178-79, 316-17].

Tov, Emanuel. *The Text-Critical Use of the Septuagint in Biblical Research*. Eisenbrauns, 1981.

Wenthe, D. O. "The Old Greek Translation of Daniel 1-6." Ph.D. dissertation, Univ. of Notre Dame, 1991.

Wikgren, A. P. "A Comparative Study of the Theodotionic and Septuagint Translations of Daniel." Ph.D. dissertation, Univ. of Chicago, 1932.

Wills, Lawrence M. *The Jew in the Court of the Foreign King: Ancient Jewish Court Legends*. Harvard Dissertations in Religion 26. Minneapolis: Fortress, 1990.

Helpful for thinking through the troubled text in chapter 4 and the sources possibly lying behind the text.

Wyngarden, M. J. *The Syriac Version of the Book of Daniel*. Leipzig: Drugulin, 1923.

Yamauchi, Edwin. "The Greek Words in Daniel in the Light of Greek Influence in the Near East," in *New Perspectives on the Old Testament,* ed. J. B. Payne, 170-200. Waco, 1970.

Ziegler, Joseph. *Septuaginta: Vetus Testamentum Graecum 16/2: Susanna, Daniel, Bel et Draco*. 2nd rev. ed. by Olivier Munnich. Gttingen: Vandenhoeck & Ruprecht, 1968, 1999.

This has long been regarded as the standard edition for the OG of Daniel. The 1st ed. was based on Ms. 88, Syh, and the Chester Beatty fragments of Papyrus 967. Ziegler (in the 1st edition) did not have access to all the fragments of 967. With the 1999 revised edition under Olivier Munnich, however, we now have an up-to-date standard critical edition of OG. One might wish to also consult McLay's article, "A Collation of Variants from 967 to Ziegler's Critical Edition . . ." (see above). McLay argued that there were cases where the reading of 967 should be accepted over Ziegler's 1st ed. text. The newer 2nd ed. has an extensive textual apparatus for the Th text, indicating numerous textual variants for the Th tradition.

Hellenistic History and Background

Coxon, Peter W. "Greek Loan-Words and Alleged Greek Loan Translations in the Book of Daniel," *Glasgow University Oriental Society Transactions* 25 (1973-74; pub. 1976): 24-40.

Makujina, John. "Old Persian Calques in the Aramaic of Daniel." PhD Dissertation, Westminster Theological Seminary, 2001.

Rappaport, Uriel. "The Hellenistic World as Seen by the Book of Daniel." In *Rashi 1040-1990*, ed. G. Sed-Rajna, 71-79. 1993.

Yamauchi, Edwin M. "Daniel and Contacts Between the Aegean and the Near East Before Alexander." *Evangelical Quarterly* 53 (Jan-Mar 1981): 37-47.

Yamauchi, Edwin M. *Greece and Babylon: Early Contacts between the Aegean and the Near East*. Grand Rapids, MI: Baker Book House, 1967.

Yamauchi, Edwin M. "The Greek Words in Daniel in the Light of Greek Influence in the Near East." In *New Perspectives on the Old Testament*, ed. J. Barton Payne, 170-200. Waco, TX: Word, 1970.

Hermeneutics in Regard to Daniel (inc. Apocalyptic Literature)

Barr, James. "Jewish Apocalyptic in Recent Scholarly Study." *Bulletin of the John Rylands Library* 58 (1975): 9-35.

Beale, G. K. *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. Lanham, MD: University Press of America, 1984.

Carpenter, Eugene E. "The Eschatology of Daniel Compared with the Eschatology of Selected Intertestamental Documents." Ph.D. dissertation, Fuller Theological Seminary, 1978.

Clanton, Dan W., Jr. "(Re)dating the Story of Susanna: A Proposal." *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Periods* 34 (2003): 121-40.

Proposes to date the Story of Susanna to the early 1st century BC.

Collins, John J. *Apocalypse: The Morphology of a Genre*. Missoula, MT: Scholars, 1979.

Collins, John J. "Apocalyptic Genre and Mythic Allusions in Daniel." *Journal for the Study of the Old Testament* 21 (1981).

Collins, John J. *Daniel, with an Introduction to Apocalyptic Literature*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1984.

Collins, John J. *The Apocalyptic Vision of the Book of Daniel*. HSM 16. Missoula, MT: Scholars Press, 1977.

Collins, John J. "The Court-Tales in Daniel and the Development of Apocalyptic." *Journal of Biblical Literature* 94 (1975): 218-34.

Cross, F. M., Jr. "New Directions in the Study of Apocalyptic." *Journal of Theological Studies* 6 (1969): 157-65.

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

According to Davies, chapters 8–12 are not apocalypses but visions that demonstrate eschatology, which he defines as "a dimension of belief . . . that history moves in a direction, that this direction is set by God, and that God acts within history to ensure this direction" (38).

deSilva, David A. *Introducing the Apocrypha*. Grand Rapids, MI: Baker Academic, 2002.

Fröhlich, Ida. "Pesher, Apocalyptical Literature and Qumran." In *The Madrid Qumran Congress, 1*, ed. J. Trebolle Barrera, 295-305. 1992.

Grayson, A. K., and W. G. Lambert. "Akkadian Prophecies." *Journal of Cuneiform Studies* 18 (1964): 7-30.

Greenberg, Moshe. "Reflections on Apocalyptic." *Studies in the Bible*. 163-73.

Rather than viewing apocalyptic literature as defined by a developed angelology, symbolic visions and a divine determination of history, Greenberg argues that the distinguishing features are the doctrine of a succession of world ages and the visionary's tour of extra-mundane spheres (see *1 Enoch*), both of which reflect the apocalyptists' intense desire to know hidden matters.

Griffiths, J. G. "Apocalyptic in the Hellenistic Era." In *Apocalypticism*, ed. D. Hellholm, 273-93.

Hallo, W. W. "Akkadian Apocalypses." *Israel Exploration Journal* 16 (1966): 231-42.

Hanson, Paul D. "Apocalypse" and "Apocalypticism." In *IDBS*, 27-34.

Hanson, Paul D. "Apocalyptic Literature." In *The Hebrew Bible and Its Modern Interpreters*, ed. Douglas A. Knight and Gene M. Tucker, 466-72. Philadelphia: Fortress Press; Chico, CA: Scholars Press, 1985.

Discusses apocalyptic genre and how this should be defined.

Ladd, George E. " The Kingdom of God in the Jewish Apocryphal Literature, Part 3." *Bibliotheca Sacra* 109:436 (Oct-Dec 1952): 318-331.

Larondelle, Hans K. " The Middle Ages Within The Scope Of Apocalyptic Prophecy." *Journal of the Evangelical Theological Society* 32:3 (Sept 1989): 345-54.

Nicholson, E. W. "Apocalyptic." In *Tradition and Interpretation*, ed. G. W. Anderson, 189-213.

Survey of modern opinion on nature and purpose of apocalyptic literature.

Rowland, C. *The Open Heaven*. London: SPCK, 1982.

Contains a fairly up-to-date discussion of *apocalyptic* literature (up to 1982).

Rowley, H. H. *The Relevance of Apocalyptic, a Study of Jewish and Christian Apocalypses from Daniel to Revelation*, rev. ed. London: SPCK; New York: Association Press, 1963.

Russell, D. S. *The Message and Method of Jewish Apocalyptic*. Philadelphia: Westminster, 1964.

Sappington, Thomas J. "The Factor of Function in Defining Jewish Apocalyptic Literature." *JSP* 12 (1994): 83-123.

Three literary functions of Jewish apocalypses are the consolation and encouragement of the righteous, the exhortation to continued obedience, and the admonition of the unrighteous.

Vawter, B. “Apocalyptic. Its Relation to Prophecy.” *Catholic Biblical Quarterly* 22 (1960): 33-46.

Vetne, Reimar. “A Definition and Short History of Historicism as a Method for Interpreting Daniel and Revelation.” *Journal of the Adventist Theological Society* 14 (2, 2003): 1-14.

In contrast to the preterist and futurist, "Historicism reads historical apocalyptic as prophecy intended by its ancient author to reveal information about real, in-history events in the time span between his day and the eschaton." The author offers a history of historicism, concluding with the observation that the historicist approach "remained the common and accepted approach among Protestants up till the middle of the 19th century."

von Rad, Gerhard. *Old Testament Theology*. 2nd ed. Philadelphia: Westminster, 1965.

The second edition contains a revision of the section on Daniel and Apocalyptic.

Waltke, Bruce K. *An Old Testament Theology*. Grand Rapids: Zondervan, 2007. [see p 550 on features characterizing apocalyptic literature].

Yamauchi, Edwin M. "Hermeneutical Issues in the Book of Daniel." *Journal of the Evangelical Theological Society* 23 (1980): 13-21.

Higher Criticism: Date, Authorship, Historical Reliability

Anderson, Bernhard W. *Understanding the Old Testament.* 4th ed. Englewood Cliffs, NJ: Prentice - Hall, 1986.

Anderson is a recognized Old Testament scholar, and there is a wealth of information to be found here. However, he writes from a critical perspective and denies the historicity and traditional authorship of Daniel. He holds that the Book of Daniel was composed by an unknown writer shortly after the outbreak of the Maccabean wars (2nd cent., BC). See pp 618ff. for a non-conservative view of Daniel.

Archer, Gleason, Jr. *A Survey of Old Testament Introduction.* Rev. ed. Chicago: Moody Press, 1974.

This is one of the best Old Testament introductions available from a conservative evangelical viewpoint. Archer defends the traditional authorship of the book as being from the hand of the sixth century BC Daniel, and refutes the theory of a Maccabean pseudepigraph**.**

Archer, Gleason L., Jr. "Modern Rationalism and the Book of Daniel." *Bibliotheca Sacra* 136:542 (Apr-Jun 1979) : 129-47.

Coxon, Gleason. "The Hebrew of Daniel Compared with the Qumran Sectarian Documents." In *The Law and the Prophets*, ed. J. Skilton. Nutley, N.J.: Presbyterian and Reformed, 1974.

Armistead, David B. "The Images of Daniel 2 and 7: A Literary Approach." *Stulos Theological Journal* (Bandung Theological Seminary) 6:1&2 (May-Nov 1998): 63-66.

Berchman, R. M. *Porphyry against the Christians*. Leiden: Brill, 2005.

Bullock, C. Hassell. *An Introduction to the Old Testament Prophetic Books*. Chicago: Moody, 1986.

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

Childs, Brevard S. *An Introduction to the Old Testament as Scripture*. Philadelphia: Fortress Press, 1979.

A brief but well-documented account of the history and problems of Daniel research.

Cryer, Frederick H. "The Probelm of Dating Biblical Hebrew and the Hebrew of Daniel." In *In the Last Days*, ed. K. Jeppesen, et al, 185-98. 1994.

Ferch, A. J. "The Book of Daniel and the Maccabean Thesis." *Andrews University Seminary Studies* 21 (1983): 129-41.

Finley, Thomas J. "The Book of Daniel in the Canon of Scripture." *Bibliotheca Sacra* 165:658 (Apr-Jun 2008): 195-208.

The author brings forth evidence that Daniel was originally placed in the OT canon in the prophets, not the writings. Therefore any argument for the lateness of the book based on its placement in the writings is invalid.

Grabbe, Lester L. "A Dan(iel) for All Seasons: For Whom Was Daniel Important?" In *The Book of Daniel, Composition and Reception*, edited by John J. Collins and Peter W. Flint, 229-46. Supplements to Vetus Testamentum, vol. 83,1. Leiden: E. J. Brill, 2001.

Fox, Douglas E. "Ben Sira on OT Canon Again: The Date of Daniel." *Westminster Theological Journal* 49:2 (Fall 1987): 335-50.

Harrison, R. K. "Daniel, Book of." In *The International Standard Bible Encyclopedia,* 1: 859-66. Rev. ed. Edited by Geoffrey W. Bromiley. Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1979.

This is a helpful article by a conservative scholar, who ably handles the critical objections to the traditional authorship and date.

Harrison, R. K. "Daniel, Book of." In *The Zondervan Encyclopedia of the Bibl*e, 2:12-21. Edited by Merrill C. Tenney. Grand Rapids, Mich.: Zondervan Pub House, 1975.

Similar to the above article by Harrison in *ISBE.*

Harrison, R. K. *Introduction to the Old Testament.* Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1969.

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Hengstenberg, E. W. *Dissertations on the Genuineness of Daniel*. Translated by B. P. Pratten. Edinburgh: T. & T. Clark, 1849.

Koch, Klaus. "Is Daniel Also Among the Prophets?" *Interpretation* 39 (1985): 117-30.

Lawrence, Paul. "Who Wrote Daniel?" *Bible and Spade* 28:1 (Winter 2015): 4-11.

McDowell, Josh. *Daniel in the Critics' Den; Historical Evidence for the Authenticity of the Book of*

Daniel. San Bernardino, CA: Here's Life Publishers, Inc., 1979.

This is a wealth of information for students and others whose faith may be under attack in the classroom. Abundant evidence is provided to refute the critical attack on Daniel by those who hold to a late date and authorship of the book.

Miller, J. E. "The Redaction of Daniel." *Journal for the Study of the Old Testament* 52 (1991): 115-24.

Miller supposes that a complete Hebrew book was mixed with a complete Aramaic book with the present book of Daniel as a result.

Raviv, R. "Concerning the Original Position of the Book of Daniel in the Jewish Bible." *JSIJ* 6 (2007): 1-12.

Rowley, H. H. "The Historicity of the Fifth Chapter of Daniel." *Journal of Theological Studies* 32 (1931): 12-31.

Typical of critical scholars, Rowley attacks the historicity of Daniel 5.

Talmon, S. "Daniel." In *The Literary Guide to the Bible*, ed. R. Alter and F. Kermode. Cambridge: Harvard, 1987.

Talmon classifies the book as "inverted plagiarism," in which "an author bent on attaining public acclaim of his writings would willingly suppress his own name, ascribing his creations to a worthy figure of old whose name alone would suffice to assure them of general acceptance" (346).

Tisdall, W. St. Clair. "The Book of Daniel: Some Linguistic Evidence Regarding its Date." *Journal of the Transactions of the Victoria Institute* 53 (1921): 206-56.

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An excellent defense of the traditional date for Daniel.

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A classic defense of the historicity of Daniel, although the book is somewhat dated at this point. Archaeological discoveries since this book was written (particularly the Qumran scrolls) need to be taken into account. However, there is a goldmine of helpful information refuting the stance of critical scholars in these nearly 700 pp. of text.

History and Geography

Beaulieu, P.-A. *The Reign of Nabonidus, King of Babylon 556-539 B.C.* New Haven: Yale University Press, 1989.

Beek, M. A. *Atlas of Mesopotamia*. New York: Thomas Nelson, 1962.

Begg, Christopher T. "Daniel and Josephus: Tracing Connections." In *The Book of Daniel in the Light of New Findings* [Papers from a conference at Louvain, August 20-22, 1991], ed. Adam S. van der Woude, 539-45. Louvain: Leuven Univ. Press, 1993.

Beitzel, Barry J. *The Moody Atlas of Bible Lands.* Chicago: Moody Press, 1985.

This is an excellent source for maps and geographical information pertaining to the Babylonian and the Persian periods.

Bennett, Bob, and Mike Roberts. *Twilight of the Hellenistic World*. South Yorkshire, England: Pen & Sword Books Limited, 2012.

A detailed survey of the Hellenistic rulers and power brokers who were the successors to the kingdom of Alexander the Great (primarily covers the 3rd cent. BC through the reign of Antiochus III).

Bosworth, A. B. *Conquest and Empire. The Reign of Alexander the Great*. Cambridge, 1988.

Worthington praises the work of Bosworth on Alexander as "the best in terms of attention to detail, discussion and citation of ancient sources and modern scholars' works."

Brinkman, J. A. *A Political History of Post-Kassite Babylonia 1158-722 BC*. Rome: Pontificium Institutum Biblicum, 1968.

Bromiley, Geoffrey W., ed. *The International Standard Bible Encyclopedia*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979-1988. S.v. "Religions of the Ancient World: Assyria and Babylonia," by M. J. A. Horsnell (4:85-95).

Bruce, F. F. "Josephus and Daniel." In *A Mind for What Matters: Collected Essays of F. F. Bruce*. Grand Rapids, MI: Eerdmans, 1990.

Davies, W. D., and L. Finkelstein, eds. *The Cambridge History of Judaism*. Cambridge: CUP, 1984.

Dougherty, Raymond Philip. *Nabonidus and Belshazzar*. Yale Oriental Series, Researches, vol. 15. New Haven: Yale U., 1929.

Jagersma, H. *A History of Israel from Alexander the Great to Bar Kochba*. Philadelphia: Fortress, 1985.

Jastrow, Morris J. *The Civilization of Babylonia and Assyria*. Philadelphia & London: Lippincott, 1915.

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Larue, Gerald A. *Babylon and the Bible*. Grand Rapids, MI: Baker Book House, 1969.

Lipschits, Oded. *The Fall and Rise of Jerusalem Under Babylonian Rule.* Winona Lake, IN: Eisenbrauns, 2005.

Malamat, A. "A New Record of Nebuchadnezzar's Palestinian Campaigns." *Israel Exploration Journal* 6 (1956): 246-55.

Malamat, Abraham. "Caught Between The Great Powers." *Biblical Archaeological Review* 25:4 (July-Aug 1999): 34-41,64.

Helpful for understanding the campaign of Nebuchadnezzar in Israel.

Malamat, A. "The Last Years of the Kingdom of Judah." In *World History of the Jewish People*, 205-21. 1979.

Masom, Caroline, and Pat Alexander. *Picture Archive of the Bible.* Batavia, IL: Lion Publishing Corp., 1987.

This high-quality work contains an excellent selection of pictures from the Babylonian and Persian periods, including an aerial view of the mounds of ancient Babylon as they look today.

Mason, Steve. "Josephus, Daniel, and the Flavian House." In *Josephus and the History of the Greco-Roman Period*, ed. F. Parente, et al., 161-69. 1994.

McCullough, W. Stewart. The History and Literature of the Palestinian Jews from Cyrus to Herod. University of Toronto Press, 1975.

Merrill, Eugene H. *Kingdom of Priests; A History of Old Testament Israel.* 2nd rev. ed. Grand Rapids, Mich.: Baker Book House, 2008.

An excellent source for the historical background and setting to the Book of Daniel. See pp 469-92.

Millard, A. R. "Daniel 1–6 and History." *Evangelical Quarterly* 49 (1977): 67-73.

Holds that these chapters are "probably accurate at to its details."

Oppenheim, A. Leo. *Ancient Mesopotamia: Portrait of a Dead Civilization*. Rev. ed. Completed by Erica Reiner. Chicago: Univ. of Chicago Press, 1976.

Pallis, S. A. *The Antiquity of Iraq*. Copenhagen: Munksgaard, 1956.

Parrot, André. Babylon and the Old Testament. Trans. B. E. Hooke. New York: Philosophical Library, Inc., 1958.

Pritchard, James B. (ed.). *Ancient Near Eastern Texts Relating to the Old Testament.* 3rd ed. Princeton, NJ: Princeton University Press, 1969.

This is the definitive work providing English translations of extra-biblical documents from the Ancient Near East. See pp 301ff. for documents relating to the Neo-Babylonian Empire and its successors, including records of Nebuchadnezzar and Cyrus.

Rawlinson, George. *Egypt and Babylonia*. New York: Alden Publishers, 1885.

Roaf, Michael. *Cultural Atlas of Mesopotamia and the Ancient Near East*. Facts on File, 1990.

Roux, Georges. *Ancient Iraq*. 3d ed. Harmondsworth: Penguin Books, 1993.

Russell, D. S. *The Jews from Alexander the Great to Herod*. New Clarendon Bible. Oxford: OUP, 1967.

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Shea, William. "Nabonidus, Belshazzar, and the Book of Daniel: An Update." *AUSS* 20 (1982): 133-49.

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An excellent resource treating the cultural, religious and political aspects of the ANE, including Babylonian civilization.

Stefanovic, Zdravko. "The Roles of the Babylonian and Medo-Persian Kings in the Book of Daniel." *Creation, Life and Hope. Essays in Honor of Jacques B. Doukhan*, 383-94. Berrien Springs, MI: Andrews Univ., 2000.

Offers a study of the four kings in the Book of Daniel, weaving together both biblical and extrabiblical data concerning them.

Swain, J. W. "The Theory of the Four Monarchies: Opposition History under the Roman Empire." *Classical Philology* 35 (Chicago 1940): 1-21.

Vermes, Geza. "Josephus on Daniel." In *Rashi 1040-1990*, ed. G. Sed-Rajna, 113-19. 1993.

Vermes, Geza. "Josephus' Treatment of the Book of Daniel." *Journal of Jewish Studies* 42 (Aut 1991): 149-166.

Wiseman, Donald J. *The Chronicles of the Chaldean Kings (626-556 B.C.)*. London: Trustees of the British Museum, 1956.

Worthington, Ian. *Alexander the Great, Man and God*. Harlow, England: Pearson Education Limited, 2004.

A very readable and up-to-date treatment of the life of Alexander the Great. Worthington admits his high reliance upon Bosworth's work. He posits that Alexander's pretention to personal divinity is the key to the motives and actions of his reign.

Zadok, R. *The Jews in Babylonia During the Chaldaean and Achaemenian Periods*. 1979.

Interpretation, History of

Beckwith, Roger T. "Early Traces of the Book of Daniel." *Tyndale Bulletin* 53:1 (2002): 75-82.

Beckwith, R. T. "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic,

Zealot, and Early Christian Computation." *Revue De Qumran* 10:4 (Dec 1981): 521-42.

Beatrice, Pier F. "Pagans and Christians on the Book of Daniel." In *Studia Patristica* 25, ed. E. Livingston, 27-45. 1993.

Botha, Phil J. "The Reception of Daniel Chapter 2 in the Commentary Ascribed to Ephrem the Syrian Church Father." *Acta Patristica et Byzantina* 17 (2006): 119-43.

Collins [see commentary, 72-123].

Dunbar, David G. "Hippolytus of Rome and the Eschatological Exegesis of the Early Church." *Westminster Theological Journal* 45:2 (Fall 1983): 322-339.

"Irenaeus is the source not only for specific points of Hippolytean exegesis but also for the overall eschatological approach. The major patterns of historical-eschatological understanding so important to Hippolytus—the succession of world-empires in chapters 2, 7 and 8 of Daniel, the eschatological interpretation of the Seventy Weeks prophecy, and the creation-week typology—are already present in Irenaeus. There is, therefore, not a great deal of new material in Hippolytus. He does develop a few original themes; but by and large he is not an innovator but a preserver and collector of what has gone before. This suggests that in Hippolytus we find a kind of "main-line" eschatology which may have been quite widespread during the closing decades of the second century" (p 339).

Fraidl, F. *Die Exegese der siebzig Wochen Daniels in der Alten und Mittleren Zeit*. Graz: Leuschner, 1883.

For help through the middle ages, covering equally the Patristic, Oriental, Western and Jewish commentators [recom. by Montgomery, 394].

Hasel, G. [see under Ch 9]

Hidal, Sten. "Apocalypse, Persecution and Exegesis: Hippolytus and Theodoret of Cyrrhus on the Book of Daniel." In *In the Last Days*, ed. K. Jeppesen, et al, 49-53. 1994.

Newport, Kenneth G. C. "Charles Wesley's Interpretation of Some Biblical Prophecies According to a Previously Unpublished Letter Dated 25 April, 1754." *Bulletin of the John Rylands University Library of Manchester* 77 (Summer 1995): 31-52.

Pole, Matthew. *Synopsis criticorum*. Vol 3. Frankfurt, 1694.

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Stevenson, Kenneth, and Michael Glerup, edd. *Ancient Christian Commentary on Scripture; Old Testament XIII, Ezekiel, Daniel*. Downers Grove, IL: InterVarsity Press, 2008.

Vermes, Geza. "Josephus' Treatment of the Book of Daniel." In *Journal of Jewish Studies* 42 (Aut 1991): 149-166.

Zöckler, Otto. "Daniel." [see appendix to Dan 9:24-27 in commentary; but there is also a helpful listing of the literature on Daniel in the "Introduction," p. 50].

Literary Features and Structural Matters

Albertz, Rainer. "The Social Setting of the Aramaic and Hebrew Book of Daniel." In *The Book of Daniel: Composition and Reception,* ed. John J. Collins and Peter W. Flint, 171-204. Supplements to Vetus Testamentum 83. Boston: Brill, 2001.

Arnold, Bill T. "Wordplay and Narrative Techniques in Daniel 5 and 6." *Journal of Biblical Literature* 112:3 (Fall 1993): 479-85.

Baldwin, Joyce. "Some Literary Affinities in the Book of Daniel." *Tyndale Bulletin* 30 (1979).

Barton, G. A. "The Composition of the Book of Daniel." *Journal of Biblical Literature* 17 (1898): 62-86.

Boadt, Lawrence. "Literary Elements in the Structure of Daniel." *Proceedings of the Central States Society of Biblical Literature and the American Schools of Oriental Research* 3 (2000): 15-30.

OT Abstracts: "Asserting the distinctiveness of Daniel, B. sums up certain anomalies (e.g., mix of genres, of languages) that make the book difficult to classify. Moving to its relation to historical materials and to certain intertextual elements, he points out its relation to exilic texts (Jeremiah, Ezekiel, and Lamentations). The writer, B. concludes, can be seen as musing on the prophetic materials and pondering the challenges of living faithfully in exile, and perhaps as anticipating a radical military-type intervention from God."

Boogaart, Thomas A. "Daniel 6: A Tale of Two Empires." *Reformed Review* 39:2 (Winter 1986): 106-112.

The article focuses on the elements of "story" within the chapter, such as exposition, challenge, rising action, climax and denoucement. He does point out the aspect of apocalyptic theme within the chapter that argues for the unity of the book as a whole.

Bruce, Les P. "Discourse Theme and the Narratives of Daniel." *Bibliotheca Sacra* 160:638 (Apr-Jun 2003): 174-86.

David, P. S. "The Composition and Structure of the Book of Daniel: A Synchronic and Diachronic Reading." Ph.D. dissertation, Katholicke Universiteit, Leuven, 1991.

Dorsey, D. A. *The Literary Structure of the Old Testament*. Grand Rapids: Baker, 1999.

Fewell, Danna Nolan. *Circle of Sovereignty: A Story of Stories in Daniel 1–6*. Bible and Literature Series 20. Sheffield: Almond, 1988.

Gammie, J. G. "On the Intention and Sources of Daniel I-VI." *Vetus Testamentum* 31 (1981): 282-92.

Gammie, J. G. "The Classification, Stages of Growth and Changing Intention in the Book of Daniel." *Journal of Biblical Literature* 95 (1976): 191-204.

Ginsburg, H. L. "The Composition of the Book of Daniel." [See under the Aramaic of Daniel].

Gooding, D.W. "The Literary Structure of the Book of Daniel and Its Implications." *Tyndale Bulletin* 32 (1981) : 43-79.

Gooding proposes that the book consists of ten units, corresponding to the chapter divisions (with the exception of ch 10–12 which serve as the final unit of the book). These ten are then divided into two groups (ch 1–5 and ch 6–12). Within the first group, chapters 2 and 3 form a subgroup, as do chapters 4 and 5. Similarly, within the second group, chapters 7 and 8 form a subgroup, as do chapters 9 and 10–12. Gooding proposes that there are also deliberate correspondences between the subgroups of Group One and the subgroups of Group Two. The analysis is helpful for showing certain parallels and correspondences within the book, but ultimately Gooding's proposal is not convincing. A major division following chapter 7 (in connection with the shift in language from Aramaic to Hebrew), is more probable.

Goswell, Greg. "The Divisions of the Book of Daniel." In *The Impact of Unit Delimitation on Exegesis*, Pericope: Scripture as Written and Read in Antiquity 7; ed. Raymond de Hoop, Marjo C. A. Korpel, and Stanley E. Porter. Leiden: Brill, 2009.

Hasel, G. F. "The Four World Empires of Daniel 2 Against Its Near Eastern Environment." *Journal for the Study of the Old Testament* 12 (1979): 17-30.

Hebbard, Aaron B. *Reading Daniel as a Text in Theological Hermeneutics*. PTMS 109. Eugene, OR: 2009.

Henze, Matthias. "The Narrative Frame of Daniel: A Literary Assessment." *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Periods* 32 (2001): 5-24.

OT Abstracts: "H. challenges common assumptions about the origin and function of the court tales in Daniel 1-6. The world in the tales is a fictitious construct that is not identical with the socio-historical world of their authors. The messages of the tales must be inferred by comparison with texts of the same genre (Esther, the Joseph story, and Ahiqar) and by reading the tales within the larger context of the entire book. Literary conventions, often dictated by common genre elements, shape the tales. The tales' sparse description of human characters emphasizes the message, i.e., God's glorification, not that of the messenger. The conflict of authority is predominantly theological. Nebuchadnezzar's two doxologies (3:31-33 and 6:27-28) frame the tales and summarize their theological message. Doxologies set the stage for the apocalyptic scenario in the second half of the book."

Humphreys, W. Lee. "A Life-Style for Diaspora: A Study of the Tales of Esther and Daniel." *Journal of Biblical Literature* 92 (1973): 211-23.

Considers the genre of the tales.

Lenglet, Ad. "La structure littéraire de Daniel 2–7." *Biblica* 53:2 (1972): 169-90.

Miller, James E. "The Redaction of Daniel." *Journal for the Study of the Old Testament* 52 (Dec 1991): 115-124.

Niditch. S., and R. Doran. "The Success Story of the Wise Courtier: A Formal Approach." *Journal of Biblical Literature* 96 (1977): 179-97.

Panos, Nicholas. "The Chiastic Structure of the Book of Daniel, Part 1." *Conservative Theological Journal* 08:25 (Dec 2004).

Panos, Nicholas. "The Chiastic Structure of the Book of Daniel, Part 2." *Conservative Theological Journal* 09:26 (Mar 2005).

Patterson, Richard D. "Holding On To Daniel's Court Tales." *Journal of the Evangelical Theological Society* 36:4 (Dec 1993): 445-454.

The present study will show that based upon its literary genre the extreme position that views all of Daniel (including chaps. 1–6) as being written in the second century BC is manifestly in error. Further, it will demonstrate that arguments for a pre-Maccabean provenance for the first six chapters need not exclude the traditional dating in the late Babylonian or early Persian periods.

Raabe, Paul R. "Daniel 7: Its Structure and Role in the Book." In *Biblical and Other Studies in Memory of S. D. Goitein*, ed. by Reuben Ahroni. *Hebrew Annual Review* 9 (1985): 267-75.

Rowley, H. H. "The Composition of the Book of Daniel." *Vetus Testamentum* 5 (1955): 272-76.

Scheetz, Jordan M. *The Concept of Canonical Intertextuality and the Book of Daniel*. Eugene, OR: Pickwick, 2011.

Reviewed in *JETS* 55:1 (Mar 2012): 170-72.

Segert, Stanislav. "Poetic Structures in the Hebrew Sections of the Book of Daniel." In *Solving Riddles and Untying Knots: Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield,* ed. by Ziony Zevit, Seymour Gitin, and Michael Sokoloff, 261-75. Winona Lake, IN: Eisenbrauns, 1995.

Stanislav calls attention to the poetic features of three passages (Dan 8:23-26; 9:24-27; and 12:1-3), and argues that the poetic structuring highlights these sections as the most relevant messages of the visions in which they occur.

Shea, W. H. "Further Literary Structures in Daniel 2–7: An Analysis of Daniel 4." *Andrews University Seminary Studies* 23:2 (1985): 193-202.

The author attempts to build a case that chapter 4 is developed in a carefully composed chiastic structure, with the dialogue in vv 18-19 forming the innermost element.

Shea, W. H. "Further Literary Structures in Daniel 2–7: An Analysis of Daniel 5." [see under Chapter Five].

Sims, James H. "Daniel." In *A Complete Literary Guide to the Bible*, ed. by Leland Ryken and Tremper Longman III, 324-336. Grand Rapids, MI: Zondervan Pub. House, 1993.

Talmon, Shemaryahu. "Daniel." In *The Literary Guide to the Bible*, ed. by Robert Alter and Frank Kermode, 343-56. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1987.

Tanner, J. Paul. "The Literary Structure of the Book of Daniel." *Bibliotheca Sacra* 160:639 (July-Sept 2003): 269-82.

Towner, W. S. "The Poetic Passages of Daniel 1-6." *Catholic Biblical Quarterly* 31 (1969): 317-26.

Wesselius, Jan-Wim. "Discontinuity, Congruence and the Making of the Hebrew Bible." *Scandinavian Journal of the Old Testament* 13:1 (1999): 24-77.

Wesselius develops a theory of literary dependence of Daniel on Genesis and Ezra, which results in a late dating of the book.

Woodard, Branson L., Jr. "Literary Strategies and Authorship in the Book of Daniel." *Journal of the Evangelical Theological Society* 37:1 (Mar 1994): 39-54.

Woodward provides a brief study of the "authorial voice" in Dan 1–6, examining such techniques as repetition and irony to show how they enhance the author's message. He claims that this investigation supports Danielic authorship and textual unity.

Persian History and Background

Briant, Pierre. *From Cyrus to Alexander: A History of the Persian Empire*. 2 vols. Trans. by Peter T. Daniels. Winona Lake, IN: Eisenbrauns, 1998.

Olmstead, A. T. *History of the Persian Empire*. Chicago: Univ. of Chicago, 1948.

Yamauchi, Edwin M. *Persia and the Bible.* Grand Rapids, Mich.: Baker Book House, 1990.

This is an up-to-date historical treatment of the Persian period, with helpful background material to Daniel (over 100 photos).

Prophecy - General

Barker, Kenneth L. "Premillennialism in the Book of Daniel." *Master's Seminary Journal* 4 (Spr 1993): 25-43.

Helpful discussion of Dan 2:31-45, 7:1-27, and 9:24-27.

Collins, John J. "Nebuchadnezzar and the Kingdom of God - Deferred Eschatology in the Jewish Diaspora." In *Loyalit skonflikte in der Religionsgeschichte*, ed. C. Elsas, 252-57. 1990.

Collins, John J. "Prophecy and Fulfillment in the Qumran Scrolls." *Journal of the Evangelical Theological Society* 30:3 (September 1987): 267-278.

Culver, Robert Duncan. *Daniel and the Latter Days.* Rev. ed. Chicago: Moody Press, 1977.

This is not a commentary *per se,* but a discussion of millennialism and various prophetic aspects of Daniel. The author writes from a premillennial viewpoint and includes a lengthly discussion of the *seventy-weeks* passage of Dan 9.

Culver, Robert Duncan. *The Earthly Reign of Our Lord With His People*. 4th ed. Rushford, MN: Vinegar Hill Press, 1999.

This is a new edition of *Daniel and the Latter Days*. Reviewed in *BibSac*, Oct 2001.

Ice, Thomas, and Randall Price. *Ready to Rebuild*. Eugene, OR: Harvest House Publishers, 1992.

A very insightful look at the current movement among Jews to rebuild the ancient temple.

Lang, G. H. *The Histories and the Prophecies of Daniel*. London & Edinburgh: Oliphants, 1942.

Lightner, Robert P. *The Last Days Handbook; A Comprehensive Guide to Understanding the Different Views of Prophecy.* Nashville: Thomas Nelson Publishers, 1990.

This is an excellent concise book for understanding the various prophetic viewpoints (and why people believe what they do).

Mihalios, Stefanos. *The Danielic Eschatological Hour in the Johannine Literature*. Library of New Testament Studies 436. London: T&T Clark, 2011.

See review in *JETS* 55:3 (Sept 2012): 608-11.

VanGemeren, Willem Van. "Israel as the Hermeneutical Crux in the Interpretation of Prophecy." *Westminster Theological Journal* 46:2 (Fall 1984): 254-97.

Walvoord, John F. *The Prophecy Knowledge Handbook; All the Prophecies of Scripture Explained in One Volume.* Dallas Seminary Press, 1990.

After over sixty years of study and teaching on prophetic subjects, Dr. Walvoord presents the fruit of his work in a survey of all prophetic passages of Scripture. Daniel is treated on pp 211-79. An appendix at the end conveniently lists all the prophecies, their location in the Bible, and their fulfilments.

Relgion, Babylonian and Ancient Near Eastern

Albrektson, Bertil. *History and the Gods*. Lund, Sweden: CWK Gleerup, 1967.

Finegan, Jack. *Myth and Mystery: An Introduction to the Pagan Religions of the Biblical World.* Grand Rapids: Baker, 1989.

Schneider, Tammi J. *An Introduction to Ancient Mesopotamian Religion*. Grand Rapids: Eerdmans, 2011

Revelation, Relationship to The Book of

Beale, G. K. “A Reconsideration of the Texts of Daniel in the Apocalypse.” *Biblica* 67 (1986): 539-43.

Beale, G. K. "The Influence Of Daniel Upon The Structure And Theology Of John’s Apocalypse." *Journal of the Evangelical Theological Society* 27:4 (Dec 1984): 413-23.

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Mccomiskey, Thomas E. "Alteration Of Ot Imagery In The Book Of Revelation: Its Hermeneutical And Theological Significance." *Journal of the Evangelical Theological Society* 36:3 (September 1993): 307-316.

Thomas, Robert L. "The Kingdom of Christ in the Apocalypse." *Master's Seminary Journal* 3:2 (Fall 1992): 117-40.

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Barrett, C. K. "The Background of Mark 10:45." In *New Testament Essays*, FS T. W. Manson, ed. A. J. B. Higgins, 1-18. Manchester: Manchester UP, 1959.

Beasley-Murray. "The Interpretation of Daniel 7." *CBQ* 45 (1983): 44-58.

Black, M. "The 'Parables' of Enoch (1 En 37-71) and the 'Son of Man.'" *ExpT* 88 (1976-77) 5-8.

Black, M. "The 'Son of Man' in the Old Biblical Literature." *ExpT* 60 (1948-49) 11-15.

Bock, Darrell Lane. "The Son of Man in Daniel and the Messiah." Th.M. thesis, Dallas Theological Seminary, 1979.

Borsch, Frederick H. *The Son of Man in Myth and History*. Philadelphia: Westminster Press, 1967.

Bowker, J. "The Son of Man." *JTS* 28 (1977) 19-48.

Bowman, J. "The Background of the Term 'Son of Man.'" *ExpT* 59 (1947-48) 283-88.

Brekelmans, C. H. W. "The Saints of the Most High and Their Kingdom." *OtSt* 14 (1965) 305-29.

Bruce, F. F. "The Background to the Son of Man Sayings." In *Christ the Lord*, FS D. Guthrie, ed. H. H. Rowdon, 50-70. Leicester/Downers Grove, IL: IVP, 1982.

Buchanan, G. W. "The Son of Man in Daniel and Enoch." *To the Hebrews*. AB 36 (1972) 42-48.

Burkett, Delbert. *The Son of Man Debate: A History and Evaluation*. Society for New Testament Studies Monograph Series, 107. United Kingdom: Cambridge Univ. Press, 1999.

Campbell, J. Y. "The Origin and Meaning of the Term 'Son of Man.'" *JTS* 48 (1947) 145-55.

Caragounis, C. C. *The Son of Man*. *WUNT* 38 (1986).

Caragounis, Chrys C. *The Son of Man: Vision and Interpretation*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1986.

Casey, Maurice. *Son of Man: The Interpretation and Influence of Daniel 7*. London: SPCK, 1979.

Casey, Maurice. "The Corporate Interpretation of 'One like a Son of Man' (Dan. VII 13) at the Time of Jesus." *Novum Testamentum* 18 (1976): 167-180.

Chilton, Bruce. "The Son of Man: Who Was He?" *Bible Review* 12 (Aug 1996): 35-39, 45-47.

Collins, John J. "The Son of Man in First-Century Judaism." *New Testament Studies* 38 (1992): 448-66.

Collins, J. "The Son of Man and the Saints of the Most High in the Book of Daniel." *JBL* 93 (1974) 50-66.

Coppens, Joseph. "Le Fils d'homme Daniélique et les relectures de Dan., VII, 13 dans les apocryphes et les écrits du Nouveau Testament." In *Le Fils de l'homme et les saints du Très-Haut en Daniel, VII*, ed. Jospeh Coppens and Luc Dequeker (ALBO 3/23; Louvain: Publications Universitaires, 1961), 67.

Defends the angelic view of the "one like a son of man."

Di Lella, A. A. "The One in Human Likeness and the Holy Ones of the Most High in Daniel 7." *CBQ* 39 (1977) 1-19.

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OT Abstracts: "H. first examines the many ancient variants of the trope of animalization of which the story of Nebuchadnezzar's madness in Daniel 4 is a potent example. He then turns to the interpretation of Daniel 4 in rabbinic Judaism; according to the rabbis, Nebuchadnezzar was never granted the grace of redemption, contrary to the plain reading of Dan 4:31-34. Rather he 'becomes an abhorrent type, not simply of pride and arrogance, but of the wickedness of contemporary Rome' (p. 207). In contrast, Christian exegetes, East and West, emphasized the penitential aspect of Nebuchadnezzar's metamorphosis. Tertullian, e.g., in the West and Ephrem in the East view Nebuchadnezzar as an exemplary penitent. A number of Syriac texts from the fourth century onward draw on the model of Nebuchadnezzar for a newly evolving ascetic discipline. There are three appendixes: (1) Daniel at Qumran; (2) a translation of Daniel 4 from the MT and the Old Greek; and (3) a translation of a homily on Daniel 4 by Jacob of Serug (451-521)."

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"P. argues that the word *benogha'* in Dan 6:20 is not a gloss, but rather an Aramaic calque of the Akkadian expression, *ina/ana mimmu seri ina namari*, 'when the first light of dawn shone.' This expression occurs several times in the Gilgamesh epic, and consists of the Akkadian verb *namaru* ('to dawn, shine brightly') and the noun *seru* ('daybreak, daylight')." OT Abst 28:2, 2005.

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Chapter Seven

[Note: See also the Topic "Son of Man"]

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Goldingay, J. "'Holy Ones on High' in Daniel 7:18." *JBL* 107 (1988) 495-97.

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Poythress, V. S. "The Holy Ones of the Most High in Daniel VII." *Vetus Testamentum* 26 (1976): 208-13.

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The author explores the use of creation imagery in Dan 7, by evoking Genesis 1. Chaos may come to the world, but God is able to restore order and bring the world back to its original order. Yet, Dan 7 adds a new element, namely, that of an eternal kingdom. This will ensure that the reversion is permanent.

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Chapter Eight

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Doukhan, J. B. *Daniel: The Vision of the End*, rev. ed. Berrien Springs, Mich: Andrews Univ. Press, 1989.

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Hasel, G. F. "The First and Third Years of Belshazzar (Dan 7:1; 8:1)." *Andrews University Seminary Studies* 15 (1977): 153-68.

Krauss, S. "Some Remarks on Daniel 8. 5ff." *Hebrew Union College Annual* 15 (1940): 305-11.

Lancaster, Jerry R.; and R. Larry Overstreet. "Jesus' Celebration of Hanukkah in John 10." *Bibliotheca Sacra* 152:607 (Jul 1995): 318-33.

Leatherman, Donn Walter. "Structural Considerations regarding the Relation of Daniel 8 & Daniel 9." In *The Cosmic Battle for Planet Earth*, 293-305.

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Nuñez, Samuel. "The Vision of Daniel 8: Interpretations from 1700 to 1900." *Andrews University Seminary Studies* 25 (Aug 1987): 305. [diss. abstract]

Porter, P. A. *Metaphors and Monsters: A Literary-Critical Study of Daniel 7 and 8.* Coniectanea biblica OT Series 20. Uppsala: CWK Gleerup, 1983.

Schwantes, S. J. "*'Ereb Boqer* of Dan 8:14 Re-examined." *Andrews University Seminary Studies* 16 (1978): 375-85.

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Waterman, L. "A Note on Daniel 8.2." *Journal of Biblical Literature* 66 (1947): 319-20.

Chapter Nine

Adler, William. "The Apocalyptic Survey of History Adapted by Christians: Daniel's Prophecy of 70 Weeks." In *The Jewish Apocalyptic Heritage in Early Christianity*, ed. James C. VanderKam and William Adler, 201-38. Minneapolis, MN: Fortress Press, 1996.

Though personally espousing a fulfillment of Dan 9:24-27 in the days of Antiochus, this article is extremely helpful for introducing the early Jewish and Christian views.

Anderson, Sir Robert. *The Coming Prince*. London: Hodder & Stoughton, 1895.

Avalos, Hector. "Daniel 9:24-25 and Mesopotamian Temple Rededications." *Journal of Biblical Literature* 117 (1998): 507-11.

OT Abstracts: "A. cites two previously overlooked Mesopotamian parallels to Dan 9:24-25, which changes the years of punishment for Jerusalem from the seventy to seven times seventy announced by Jeremiah. He argues that these parallels contain three features also found in vv. 24-25: (1) an unnamed future prince; (2) the restoration of a dilapidated temple associated with that prince; and (3) the anointing of the temple. He cites Ezek 45:3; Exod 30:25-29 (cf. 1 Chr 23:13), and Exod 40:9 as proof for the practice of anointing temples in Israel. He concludes that the tradition of anointing previously dilapidated temples provides the background for understanding Dan 9:24-25."

Beckwith, R. T. "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot, and Early Christian Computation." *Revue De Qumran* 10 (1979-81): 521-42.

Argues that the distinction between the seven "sevens" and the sixty-nine "sevens" is the product of the Masoretic punctuation. Important sources like the LXX, Theodotion, Symmachus, and the rabbinically educated Aquila all treat the first sixty-nine "sevens" as a single period.

Berghuis, Kent D. "A Biblical Perspective on Fasting." *Bibliotheca Sacra* 158:629 (Jan 2001): 86-103.

Chazan, Robert. "The Messianic Calculations of Nahmanides." In *Rashi 1040-1990*, ed. G. Sed-Rajna, 631-36. 1993.

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Chisholm has a section on the Book of Daniel, and his interpretation of the seventy weeks prophecy is noteworthy. Though a professor at Dallas Seminary, he does not take the numbers literally, does not take the messianic view, and concludes that the prediction relates to a time in the days of Antiochus Epiphanes (2nd cent. BC). Yet he views this as a type of the end-time Antichrist. Chisholm is also influenced by McComiskey's article (that it is 7 "weeks" until the anointed one, not 7 + 62).

Cooper, David L. *The 70 Weeks of Daniel*. Los Angeles, CA: Biblical Research Society, 1941.

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Dimant, D. "Dan 9,24-27 in the Light of New Qumranic Texts." In *The Book of Daniel in the Light of New Findings* [Papers from a conference at Louvain, August 20-22, 1991], ed. Adam S. van der Woude. Louvain: Leuven Univ. Press, 1993.

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Feinberg, Paul D. "An Exegetical and Theological Study of Daniel 9:24-27." In *Tradition and Testament*, ed. John S. Feinberg and Paul D. Feinberg, 189-220. Chicago: Moody Press, 1981.

A very thorough and excellent study of Dan 9:24-27. Reliable and highly recommended.

Ford, Desmond. *In the Heart of Daniel: An Exposition of Daniel 9:24-27.* iUniverse, Inc., 2007.

The author has a PhD from Manchester, but he does teach "replacement theology."

Francisco, Clyde T. "The Seventy Weeks of Daniel." *Review and Expositor* 57 (April 1960).

Frerichs, Wendell W. "How Many Weeks Until the End?" *Word and World* 15 (Spr 1995): 166-74.

Fruchtenbaum, Arnold. Excerpt from "The Seventy Sevens of Daniel." *Ariel Ministries Newsletter* (Spring 1995).

Gentry, Peter J. "Daniel's Seventy Weeks and the New Exodus." *SBJT* 14/1 (2010): 26-44.

Grabbe, Lester L. "The Seventy-weeks Prophecy (Daniel 9:24-27) in Early Jewish Interpretation." In *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*, ed. Craig A. Evans and Shemaryahu Talmon, 595-611. Leiden : Brill, 1997.

[DTS BS1171.2.Q47]

Gruenthaner, Michael J. "The Seventy Weeks." *Catholic Biblical Quarterly* 1 (1939): 44-54.

Gurney, R. J. M. "The Seventy Weeks of Daniel." *Evangelical Quarterly* 53 (Jan-Mar 1981): 29-36.

Argues for the position of Ezra 458 BC as starting point of the dating of the 70 weeks.

Hardy, Frank W. "The Hebrew Singular for 'Week' in the Expression 'One Week' in Daniel 9:27." *AUSS* 32:3 (1994): 197-202.

The author contends that "week" means a literal week (not a period of seven), and there should be no gap of time between the 69th and 70th weeks.

Hasel, Gerhard F. "The Hebrew Masculine Plural for Weeks in the Expression 'Seventy Weeks' in Daniel 9:24." *AUSS* 31 (Summer 1993): 105-118.

Similar to Hardy (see above).

Hasel, Gerhard F. "The Seventy Weeks of Daniel 9:24-27." *Ministry Insert* 5D-21D in *Ministry* 49 (May 1976).

Provides a survey and critique of the various views of this passage.

Hoehner, Harold W. "Chronological Aspects of the Life of Christ; Part VI: Daniel's Seventy Weeks

and New Testament Chronology." *Bibliotheca Sacra* 132:525 (Jan 1975): 47-65.

An excellent article, especially on refinements of chronological detail. Hoehner understands each week = 7 years, and holds that the decree in view is that of Nehemiah 2 in 444 BC. He then shows mathematically how the first 69 weeks conclude with Jesus' entry into Jerusalem in AD 33.

Hoekema, Anthony A. "Seventy Weeks." In *The International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, 4:427-28. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1988.

Argues against the dispensational interpretation of a "gap" before the 70th week in favor of a fulfillment in the Roman period for all 70 weeks. Hence, Christ dies in the middle of the 70th week. He does not deal with the problem this view raises concerning the 2nd half of the 70th week.

Holtzman, Frederick. "A Re-examination of the Seventy Weeks of Daniel." Th.M. thesis, Dallas Theological Seminary, 1974.

Jones, B. W. "The Prayer in Daniel IX." *Vetus Testamentum* 18 (1968): 488-93.

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Kalafian, Michael. *The Prophecy of the Seventy Weeks of the Book of Daniel*. Lanham, MD: University Press of America, 1991.

Kline, Meredith G. "The Covenant of the Seventieth Week." In *The Law and the Prophets: Old Testament Studies Prepared in Honor of Oswald Thompson Allis*, ed. John H. Skilton. Nutley, N.J.: Presbyterian & Reformed, 1974.

Knowles, L. E. "The Interpretations of the Seventy Weeks of Daniel in the Early Fathers." *Westminster Theological Journal* 7 (May 1945): 136-60.

Krauss, Samuel. "The Jews in the Works of the Church Fathers." *Jewish Quarterly Review* 6 (1894).

Makes some references to Jerome's report of Jewish interpretations of the Dan 9:24-27 prophecy.

Laato, Antti. "The Seventy Yearweeks in the Book of Daniel." *Zeitschrift für die alttestamentliche Wissenschaft* 102 (1990): 212 - 225.

Lacocque, André. "The Liturgical Prayer in Daniel 9." *Hebrew Union College Annual* 47 (1976): 119-142.

Larson, David. "A Comparison of the Decrees of Artaxerxes' 20th Year and Cyrus' First Year as the Beginning Point of Daniel's Seventy Weeks." M.Div. thesis, Grace Theological Seminary, 1987.

Larssen, G. "When Did the Babylonian Captivity Begin?" *Journal of Theological Studies* 18 (1967): 417-23.

Leatherman, D. W. [see under ch 8].

Lurie, Daivd H. "A New Interpretation of Daniel's 'Sevens' and the Chronology of the Seventy 'Sevens.'" *Journal of the Evangelical Theological Society* 33:3 (Sept 1990): 303-309.

Lurie attempts to argue that the Cyrus decree in 538 BC is the proper *terminus a quo* for the calculations. Furthermore, the three groups of *sevens* are not composed of the same number of sevens but various multiples of the integer seven, i.e., the *sevens* in the first group of 7 *sevens* are actually 14 years, hence 7 x 14. The 62 *sevens* on the other hand, are actually seven years each, hence 62 x 7. Finally, the 70th *seven* is made up of 70 years. Using these figures the first 69 *sevens* take you from 538 BC to 6 BC, the latter being the birth of Christ. The final week is from 6 BC until AD 65, but Christ dies in the middle, i.e., in AD 30. All in all, his suggestions are too arbitrary to be convincing, but it does show the futility of trying to make the numbers work when using the 538 date (which is why Young who uses the same date has to take the numbers symbolically).

Lust, Johan. "Cult and Sacrifice in Daniel: The Tamid and the Abomination of Desolation." In *Ritual and Sacrifice in the Ancient Near East*, ed. J. Quaegebeur, 283-99. 1993.

MacRae, Allan A. "The Seventy Weeks of Daniel." Paper delivered at the Evangelical Theological Society, Deerfield, IL., 1978.

Matheny, James F. and Marjorie B. *The Seventy Weeks of Daniel: An Exposition of Daniel 9:24-27*. Brevard, NC: Jay and Associates Publishers, 1990.

Reviewed in *BibSac* (Oct-Dec 1992, p 491). Varies from most dispensational views.

Mauro, Philip. *The Seventy Weeks and the Great Tribulation*. Boston: Hamilton, 1923; reprint, Swengel, Pa: Herendeen, 1944.

Amillennial approach.

McClain, Alva J. *Daniel's Prophecy of the Seventy Weeks.* Grand Rapids, Mich.: Zondervan Pub. House, 1940, 1969.

A helpful treatment of Dan 9:24-27 by a noted premillennial scholar. His dating scheme needs updating in light of Hoehner's research.

McLean, John A. "The Seventieth Week of Daniel 9:27 as a Literary Key for Understanding the Structure of the Apocalypse of John." Ph.D. diss., University of Michigan, 1990. [Later pub. By Mellen Biblical Press of Lewiston, NY in 1996. Rev. in *BibSac*, Apr 1997].

McCall, Thomas. "How Soon the Tribulation Temple? Part 1" *Bibliotheca Sacra* 128:512 (Oct 1971): 341-51.

McComiskey, Thomas. "The Seventy Weeks of Daniel Against the Background of Ancient Near Eastern Literature." *Westminster Journal* 47 (1985): 18-45.

Rejects a Messianic interpretation altogether. Takes the "decree" as Jeremiah's prophecy in Jer 29:10 (which he dates about 594 BC). It is not 69 weeks until Messiah, but 7 weeks until Cyrus followed by another 62 weeks in which the city is being rebuilt (a conclusion based on the punctuation of the Masoretic text in 9:25). The "Anointed one" who is cut off in 9:26 is

not Jesus but the Antichrist. Since the dates will obviously not support his scheme, he tries (unsuccessfully!) to argue for a symbolic understanding of 7 and 70 weeks. Not convincing! Yet has influenced people like Robert Chisholm.

McLean, John Andrew. *The Seventieth Week of Daniel 9:27 as a Literary Key for Understanding the Structure of the Apocalypse of John*. Lewiston, NY: Mellen Biblical Press, 1996.

This is a reprint of the author's doctoral dissertation from the Univ. of Michigan. The author (now president of the Michigan Theological Seminary) not only has a detailed discussion of Dan 9, but shows the relationship of this unit to the book of Revelation. He adopts the eschatological interpretation of the seventieth week, and provides a 38 page bibliography. Reviewed in *BibSac,* Apr-Jun 1997 (p 246).

McNamara, M. "Seventy Weeks of Years." In *The New Catholic Encyclopedia*. New York: McGraw-Hill, 1967.

Meadowcroft, Tim. "Exploring the Dismal Swamp: The Identity of the Anointed One in Daniel 9:24-27." *Journal of Biblical Literature* 120:3 (2001): 429-49.

OT Abstracts: "On the basis of comparisons with other texts, many from Qumran, M. argues that the phrase 'holy of holies' in Dan 9:24 refers to a group of people who draw their identity from the Temple, rather than to the Temple's innermost part. He argues further that the phrase 'Anointed Ones' (9:25-26) signifies persons of that same community, who were themselves anointed. The first group of Anointed Ones encountered difficulty at the end of the seven years (not a precise figure), while the second group did so during the last periods of sevens. So understood, the passage was open to further interpretation, as occurs in Mark 13."

Newman, Robert C. "Daniel's Seventy Weeks and the Old Testament Sabbath-Year Cycle." *Journal of the Evangelical Theological Society* 16 (Fall 1973): 229-234.

Takes the "sabbatical year view"—the calculations are not to be based on seven-year periods but on "sabbatical cycles." Concludes that the 69th cycle falls between AD 27-34, and the 70th cycle is in the eschatological future.

Owusu-Antwi, Brempong. *The Chronology of Dan 9:24-27*. Adventist Theological Society Dissertation Series, vol. 2. Berrien Springs, MI: Adventist Theological Society Publications, 1995.

The author concludes that the "70 weeks" begin in 457 B.C. and that the entire series is concluded in A.D. 34. Very well researched, though the conclusions are doubtful.

Payne, J. Barton. "The Goal of Daniel's Seventy Weeks." *Journal of the Evangelical Theological Society* 21 (June 1978): 97-115.

Payne was a post-trib premillennialist, but he argued for a completion of all 70 weeks in the Roman period (similar to amillennialist Young).

Payne, J. Barton. "The Goal of Daniel's Seventy Weeks; Interpretation by Context." *Presbyterion* 4:1 (Spring 1978): 33-38.

Pierce, Ronald W. "Spiritual Failure, Postponement, and Daniel 9." *Trinity Journal* 10:2 (Fall,

1989): 211-222.

This study understands Dan 9:24-27 as a sixth century BC prophecy, but focusing on the postponement of the expected restoration caused by the poor spiritual condition of the remnant at the close of the exile. In the brief announcement by Gabriel, the captivity of Jerusalem is extended from the seventy years originally intended (Jer 25:1-13; 29:1-14), to seventy weeks of years, that is, 490 years. This results in a prophetic era beginning with the reign of Nebuchadnezzar and continuing through the era when the Medes, Persians, and Greeks respectively exercised varying degrees of control over the ancient Near East.

Poythress, Vern Sheridan. "Hermeneutical Factors In Determining the Beginning of the Seventy Weeks (Daniel 9:25)." *Trinity Journal* 6:2 (Fall 1985): 131-149.

Price, J. Randall. "Prophetic Postponement in Daniel 9 and Other Texts." In *Issues in Dispensationalism*, ed. W. R. Willis and John R. Master. Chicago: Moody Press, 1994.

Redditt, Paul L. "Daniel 9: Its Structure and Meaning." *CBQ* 62:2 (Apr 2000): 236-49.

The author assumes a 2nd century author and fulfilment in the Maccabean era. Argues that the author of Daniel thought in terms of a periodization of history based on Sabbaths and Jubilees.

OT Abstracts: "R. reads Daniel 9 as a unity, in accord with the emerging consensus that the author incorporated a previously existing prayer (vv. 4-19) into his narrative (vv. 1-3, 21-27). He concludes that vv. 1-2 constitute a reflection on the religio-historical situation in which the scribal community responsible for the book found itself *ca.* 165 B.C.E. Then vv. 3-20 (including the borrowed prayer) explain why the full restitution of Jerusalem promised in Jeremiah 25 and 29 has not yet materialized: because the community needs to turn fervently to God and confess its sinfulness. Next, vv. 21-27 offer a timetable for that reconstruction—not a table of specific dates, but a periodization of history based on Sabbaths and Jubilees."

Rosscup, James E. "Prayer Relating to Prophecy in Daniel 9." *The Master's Seminary Journal* 3:1 (Spring 1992): 47-71.

Shea, William H. "Poetic Relations of the Time Periods in Dan 9;25." *AUSS* 18 (1980): 59-63.

Shin, Young-Sun. "An Analysis of Daniel 9:24-27." Th.M. thesis, Dallas Theological Seminary, 2000.

Showers, Ronald E. "New Testament Chronology and the Decree of Daniel 9." *Grace Journal* 11 (1970): 30-40.

Defends the AD 32 date for the crucifixion of Christ (contrast Hoehner's argument for AD 33).

Sigal, George. "Daniel's Seventy Weeks (Daniel 9:24-27)." In *The Jew and the Christian Missionary: A Jewish Response to Missionary Christianity*. New York: KTAV, 1981.

Tanner, J. Paul. "Christ in Daniel: Ramifications of a Closer Look at Daniel 9:26." Paper presented at the Annual Meeting of the Evangelical Theological Society. San Diego, CA. Nov 20, 2019.

Tanner, J. Paul. "Is Daniel's Seventy-Weeks Prophecy Messianic? Part 1." *Bibliotheca Sacra* 166:662 (Apr-Jun 2009): 181-200.

Tanner, J. Paul. "Is Daniel's Seventy-Weeks Prophecy Messianic? Part 2." *Bibliotheca Sacra* 166:663 (Jul-Sep 2009): 319-35.

van Deventer, Hans. "The End of the End: Or, What Is the Deuteronomist (Still) Doing in Daniel?" *Past, Present, Future: The Deuteronomistic History and the Prophets*, ed. Johannes C. DE Moor and Harry F. van Rooy, 62-75. Leiden: Brill, 2000.

OT Abstracts: "V.D. argues that Deuteronomistic influence lies behind the prayer in Dan 9:4-19. This section represents a later addition to the Book of Daniel and draws on older Deuteronomistic traditions to deal with a historically similar situation, i.e., the loss of the Temple and the burden of foreign rule."

Venter, P. M. "Constitualised space in Daniel 9." *Hervormde Teologiese Studies* (South Africa) 60 (2004): 607-24.

Asserts that the prayer of Dan 9 served theologically to pave the way for prayers in the later synagogue.

Wacholder, Ben Zion. "Chronomessianism: The Timing of Messianic Movements and the Calendar of Sabbatical Cycles." *HUCA* 46 (1975): 201-218.

Walvoord, John F. "Is the Seventieth Week of Daniel Future." *Bibliotheca Sacra* 101 (1944): 30-49.

Walvoord, John F. "Will Israel Build A Temple in Jerusalem?" *Bibliotheca Sacra* 125:498 (Apr 1968): 99-106.

Werline, Rodney A. *Penitential Prayer in Second Temple Judaism: The Development of a Religious Institution*. *SBLEJL* 3. Atlanta: Scholars Press, 1998.

Whitcomb, John C. "Daniel's Great Seventy-Weeks Prophecy: An Exegetical Insight." *Grace Theological Journal* 2:2 (Fall 1981): 259-63.

Helpful for understanding the Hebrew term שָׁבוּעַ ("week").

Wilson, Gerald H. "The Prayer of Daniel 9: Reflection on Jeremiah 29." *Journal for the Study of the Old Testament* 48 (1990): 91-99.

Chapter Ten

Bampfylde, G. "The Prince of the Host in the Book of Daniel and the Dead Sea Scrolls." *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 14 (1983): 129-34.

Carson, D. A. "God, the Bible, and Spiritual Warfare: A Review Article." *Journal of the Evangelical Theological Society* 42:2 (June 1999): 251.

Clifford, R. J. "History and Myth in Daniel 10–12." *BASOR* 220 (1975): 23-26.

Custer, John S. "Man of Desires: Eros in the Book of Daniel." *The Downside Review* 119 (2001): 217-30.

OT Abstracts: "Daniel is called a 'man of desires' (Dan 10:11, 19; cf. 9:23), i.e., either a man desired (= 'beloved') by the Creator, or perhaps the object of sexual desire on the part of Nebuchadnezzar (cf. Dan 1:15; *b. Shab.* 149). By its play on the ambiguities of the word 'desire,' the Book of Daniel makes a satiric jab at Babylon (representing Hellenism) on the subject of sexuality. In this interpretation, Daniel stands for chastity against blandishments of assimilation to Hellenistic culture."

Rowland, Christopher. "A Man Clothed in Linen: Daniel 10.6ff. and Jewish Angelology." *Journal for the Study of the New Testament* 24 (1985): 99-110.

Shea, W. H. "Wrestling with the Prince of Persia: A Study on Daniel 10." *Andrews University Seminary Studies* 21 (1983): 225-50.

Shea takes the position that the "princes" in chapter 10 are not demonic angels, but human leaders standing in opposition to God's work.

Smillie, Gene R. "Ephesians 6:19-20; A Mystery for the Sake of Which the Apostle is an Ambassador in Chains." *Trinity Journal* 18:2 (Fall 1997): 199-222.

Helpful discussions about angelic warfare, and possible relationship of Daniel to Ephesians.

Stevens, David E. "Daniel 10 and The Notion of Territorial Spirits." *Bibliotheca Sacra* 157:628 (Oct-Dec 2000): 410-31.

Excellent article in which the author refutes the notion of Shea that the "prince of Persia" is merely an earthly ruler. The angel (and Michael) were fighting demonic spirits, which Stevens terms "empire spirits" (not territorial). He concludes with sound advice related to the issue of a theology for spiritual warfare. He notes that Daniel did not engage in prayer for the purpose of "binding" or "evicting" them.

Wilson, R. D. "The Title 'King of Persia' in the Scriptures." *Princeton Theological Review* 15 (1917): 90-145.

Chapter Eleven

Armerding, C. "Russia and the King of the North." *Bibliotheca Sacra* 120 (1963): 50-55.

Barrett, D. S. "Patterns of Jewish Submission in the Hellenistic-Roman World." *Prudentia* 5 (1973): 99-115.

Bevan, E. R. *The House of Seleucus*. 2 vols. London: Arnold, 1902.

Bousset, Wilhelm. *The Antichrist Legend*. London: Hutchinson, 1896.

Carroll, R. P. "Prophecy and Disonance." *ZAW* 92 (1980): 108-19.

Carroll, R. P. *When Prophecy Failed*. London: SCM, 1979.

Clifford, R. J. "History and Myth in Daniel 10–12." *BASOR* 220 (1975): 23-26.

Conrad, D. "On זְרוֹעַ = 'Forces, Troops, Army' in Biblical Hebrew." *Tel Aviv* 3 (1976): 111-19.

David, Pablo. "Daniel 11,1: A Late Gloss?" In *The Book of Daniel in the Light of New Findings*, ed. A. S. van der Woude. Leuven: University Press, 1993.

Harton, George M. "An Interpretation of Daniel 11:36-45." *Grace Theological Journal* 4:2 (Fall 1983): 205-31.

"Who is the King of the North? He is the head of a great power north of Israel which has wide geographical range and of world political stature, probably the USSR. Who is the "attacker" in 11:40–45 ? It is the King of the North and not the Antichrist" (p 231).

Jenks, Gregory C. *The Origins and Early Development of the Antichrist Myth*. BZAW 59. Berlin: de Gruyter, 1991.

Jones, B. W. "Antiochus Epiphanes and the Persecution of the Jews." In *Scripture in Context*, ed. C. D. Evans, et al., 263-90. Pittsburgh Theological Monograph Series 34 (1980).

Lust, Johan. "Cult and Sacrifice in Daniel: The Tamid and the Abomination of Desolation." In *Ritual and Sacrifice in the Ancient Near East*, ed. J. Quaegebeur, 283-299. 1993.

McHardy, W. D. "The Peshitta Text of Daniel xi. 4." *Journal of Theological Studies* 49 (1948): 56-57.

Mercer, Mark. "An Historical, Exegetical, and Theological Study of Daniel 11:26X12:4." Th.D. diss., Dallas Theological Seminary, 1987.

Mercer argues that the descriptions in 11:37-38 do not fit Antiochus, but rather a future king.

Mercer, Mark. "The Benefactions of Antiochus IV Epiphanes and Dan 11:37-38; An Exegetical Note." *The Master's Seminary Journal* 12:1 (Spring 2001): 89-93.

OT Abstracts: "Four of the five current interpretations of Dan 11:36-45 see vv. 37-38 as referring to Antiochus IV Epiphanes. But Antiochus does not fit the verses' description of an individual who will not show favor to any gods and who will honor a god of fortresses not worshiped by his ancestors, especially given his cultic gifts to Greek cities. The evidence thus favors interpreting Dan 11:36-45 as a prophecy to be fulfilled by a future king."

McHardy, W. D. "The Peshitta Text of Daniel xi. 4." *Journal of Theological Studies* 49 (1948): 56-57.

Morgenstern, J. "The King-God among the Western Semites and the Meaning of Epiphanes." *Vetus Testamentum* 10 (1960): 138-97.

Parry, Jason Thomas. "Desolation of the Temple and Messianic Enthronement in Daniel 11:36–12:3." *JETS* 54:3 (Sept 2011): 485-526.

Rowley, H. H. "The 'Prince of the Covenant' in Daniel xi. 22." *Expository Times* 55 (1943-44): 24-27.

Schäfer, P. "The Hellenistic and Maccabaean Periods." Translated by F. C. Prussner. In *Israelite and Judaean History*, ed. J. H. Hayes and J. M. Miller, 539-604. Old Testament Library. 1977.

Steinmann, Andrew E. "Is the Antichrist in Daniel 11?" *BibSac* 162:646 (Apr-Jun 2005): 195-209.

Helpful in defending the notion that there is a break at Dan 11:36, and that the discussion shifts from its focus on Antiochus IV to the end-time Antichrist.

Tanner, J. Paul. "Daniel's `King of the North': Do We Owe Russia An Apology?" *Journal of the Evangelical Theological Society* 35:3 (Sept 1992): 315-28.

This article dispels the notion that the "King of the North" in Daniel 11:36ff. is a reference to Russia, and suggests that the proper interpretation is with a coalition of northern "Arab" countries that once composed the Seleucid Empire.

Tanner, J. Paul. "Rethinking Ezekiel's Invasion by Gog." *Journal of the Evangelical Theological Society* 39:1 (Mar 1996): 29-46.

Although this article deals primarily with Ezek 38–39, it is helpful for understanding the reference to "north" in the prophets. Relevant for a study of Dan 11:36ff.

Täubler, E. "Jerusalem 201 to 199 B.C.E.: On the History of a Messianic Movement." *Jewish Quarterly Review* 37 (1946-47): 1-30, 125-37, 249-63.

Tsafrir, Y. "The Location of the Seleucid Akra in Jerusalem." *Revue biblique* 82 (1975): 501-21.

van der Kooij, Arie. "The Concept of Covenant (*B^{e}rît*) in the Book of Daniel." In *Book of Daniel in the Light of New Findings*. [Papers from a conference at Louvain, August 20-22, 1991], ed. Adam S. van der Woude, 495-501. Louvain: Leuven Univ. Press, 1993.

Vogel, Winfried. *The Cultic Motif in Space and Time in the Book of Daniel*. Doctoral dissertation. Andrews University, 1999.

Wacholder, B. Z. "The Beginning of the Seleucid Era and the Chronology of the Diadochoi." In *Nourished with Peace*, S. Sandmel Memorial, ed. F. E. Greenspahn, et al., 183-220. Chico, CA: Scholar's Press, 1984.

Woude, Adam S. van der. "Prophetic Prediction, Political Prognostication, and Firm Belief: Reflections on Daniel 11:40–12:3." In *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*, ed. Craig A. Evans and Shemaryahu Talmon, 63-73. Leiden : Brill, 1997.

Chapter Twelve

Armerding, C. "Dan 12:1-3: Asleep in the Dust." *Bibliotheca Sacra* 121:482 (Apr 1964): 153-58.

Bailey, Daniel P. "The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19: Evidence from Qumran and the Greek Versions." *Tyndale Bulletin* 51 (2000): 305-8.

OT Abstracts: "B. notes that the text of Isa 26:19 utilized in Dan 12:2 finds a closer verbal parallel in 1Qisa[a] than in MT Isaiah. B. examines the relationship between the Hebrew and Greek texts and the various translations of the Hebrew verbs in the LXX and the minor ancient versions of the Daniel and Isaiah verses. He finds support for M. Hengel's thesis about the popularity of a Qumran text-type underlying the Book of Daniel."

Birkeland, H. "The Belief in the Resurrection of the Dead in the Old Testament." *Studia theologica* 3 (1949-50): 60-78.

Chase, Mitchell L. "The Genesis of Resurrection Hope: Exploring Its Early Presence and Deep Roots." *JETS* 57:3 (Sept 2014) 467-80.

Explores the seeds of *resurrection hope* in the book of Genesis, to show that explicit statements like that in Dan 12 are not the earliest revelation we have of resurrection.

Collins, John J. "The Meaning of 'The End' in the Book of Daniel." In *Of Scribes and Scrolls: Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins, Presented to John Strugnell on the Occasion of his Sixtieth Birthday*, ed. Harold W. Attridge, John J. Collins, and Thomas H. Tobin. Lanham, MD: University Press of America, 1990.

Day, J. "*Da'at* 'Humiliation.'" *Vetus Testamentum* 30 (1980): 97-103.

Dyrness, William. *Themes in Old Testament Theology*. Downers Grove, IL: InterVarsity Press, 1979.

See pp 239-42 concerning the hope of resurrection in the Old Testament.

Emerton, J. A. "A Consideration of Some Alleged Meanings of ידע in Hebrew." *Journal of Semitic Studies* 15 (1970): 145-80.

Hasel, G. F. "Resurrection in the Theology of Old Testament Apocalyptic." *Zeitschrift für die alttestamentliche Wissenschaft* 92 (1980): 267-84.

Hunt, B. "A Short Note on Daniel 12:11-12." *Scripture* 9 (1957): 84-85.

Mathews, Susan Fournier. "The Numbers in Daniel 12:11-12: Rounded Pythagorean Plane Numbers?" *Catholic Biblical Quarterly* 63:4 (Oct 2001): 630-46.

Redditt, Paul L. "Calculating the 'Times': Daniel 12:5-13." *Perspectives in Religious Studies* 25 (1998): 373-79.

OT Abstracts: "In this study, R. examines what the Book of Daniel has to say about the future from the perspective of the second century community responsible for its final form. R.'s conclusions are as follows: (1) Dan 12:5-13 constitutes an epilogue to 10:1–12:4 and to the whole Book of Daniel as well; and, within this epilogue, v. 13 originally belonged with and concluded the vision in 10:1–12:4. (2) Verses 11-12 are not additions to 12:5-10, but the culminating point to which they build. (3) Those verses calculate more precisely the date for the impending 'end,' and do so in two stages: one stage is to occur 1290 days after the 'abomination that makes desolate,' the other 45 days later. Verse 11 probably looks ahead to the fall of the world empires, while v. 12 anticipates the inauguration of God's kingdom, with

the righteous dead being resurrected to life in the faithful community."

Sawyer, J. F. A. "Hebrew Words for the Resurrection of the Dead." *Vetus Testamentum* 23 (1973): 218-34.

Thomas, D. W. "Note on הדעת in Daniel xii.4." *Journal of Theological Studies* 6 (1955): 226.

Walvoord, John F. "Contemporary Problems: The Resurrection of Israel." *Bibliotheca Sacra* 124:493 (Jan 1967): 3-15.