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## 2.8 - Structure

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When studying a passage within the Bible, it is helpful to look at the structure of the chapter where the passage is found and examine how the chapter fits into the overall presentation of the book. This helps one understand the development and interrelationship of various topics within the book as a whole.

In Daniel, different aspects of the book could be used as the basis for analyzing its structure. (1) The type of narrative: whether the subject matter is primarily historical narrative or prophetic vision. (2) The voice of the author: whether the author speaks in the first person or third person. (3) The written language: whether the material is written in Hebrew or Aramaic. (4) The sequence of events: whether to follow the presentation order or chronological order of the events recorded.

### 2.8.1 - Narrative vs. Vision

Chapters 1-6 mainly concern historical narrative, whereas chapters 7-12 seem to focus more heavily on visions and their interpretation. This often leads commentators to treat the structure of the book in two parts and has even led some to conclude that the two sections were composed by different authors (see *Authorship*).<sup>1</sup>

### 2.8.2 - First vs. Third Person

In the first six chapters, Daniel is generally spoken of in the third person.<sup>2</sup> The view is less intimate, like that of an outside observer watching Daniel and the other characters on the stage of history. The first person pronoun “I” is used generally of the kings ([Nebuchadnezzar](#), [Belshazzar](#), [Darius the Mede](#)) and is not explicitly associated with the narrator of the events. Then, beginning in chapter 7 and for the remainder of the book, the first person is generally used of Daniel. Here, the focus shifts to the visions and revelation given to Daniel and his personal observations and reactions.<sup>3</sup>

### 2.8.3 - Hebrew vs. Aramaic

Daniel consists of three sections written in two different languages: (1) Daniel [1:1](#)–[2:4a](#) in Hebrew; (2) Daniel [2:4b](#)–[7:28](#) in Aramaic; and (3) Daniel [8:1](#)–[12:13](#) which reverts back to Hebrew. This distinction is frequently used as the basis for concluding that chapters [1](#) and [8-12](#) are predominantly focused on things of interest to the Jews (written in Hebrew), whereas chapters [2-7](#) are predominantly focused on things of interest to Gentiles (written in the *lingua franca* of Daniel’s day, Aramaic).<sup>4</sup>

While it appears that the most important revelation concerning Gentile rule is written in Aramaic (chapters 2 and 7) and that revelation of greater importance to Jewish concerns is written in Hebrew (chapters 9, 11, 12), one must be careful not to overemphasize a hard and fast distinction between the interests of the two groups because there is considerable overlap in the information given in each section and the interests of both groups. For example, the Jews would also be deeply interested in the prophecies concerning the sequence of kingdoms which they will be subject to until the Davidic throne is reestablished (Daniel [2](#) and [7](#)). Moreover, there are also important aspects concerning Gentile prophecy in the non-Aramaic sections. For example, the famous prophecy regarding the *Seventy Sevens* (Dan. [9:24-27](#)) identifies the Gentile nationality of the *Antichrist* and his people and provides important information concerning the timing and nature of the tribulation period. Also, in the

second Hebrew section there are important prophecies (chapters 8 and 11) which parallel the sequence of Gentile kingdoms discussed in the Aramaic section (chapter 2 and 7). (These parallels are discussed in the section titled *Sequence of Kingdoms*.) There is much of interest to both Jews and Gentiles in each chapter. Even so, the presentation of material out of chronological order appears to reflect a desire to keep the Aramaic section contiguous (see below).

### 2.8.4 - Presentation vs. Chronology

When reading through Daniel, it becomes evident that the material is presented out of chronological order. If the chapters were to be arranged in chronological order while noting the primary language of their composition (H = Hebrew, A = Aramaic) they would run as follows: 1H, 2A, 3A, 4A, 7A, 8H, 5A, 6A, 9H, 10H, 11H, 12H. In chronological order, chapters 7 (the first year of Belshazzar) and 8 (the third year of Belshazzar) would appear between chapters 4 (Nebuchadnezzar's reign) and 5 (the last year of Belshazzar).

The question naturally arises as to why the presentation order differs from the chronological order?<sup>5</sup> From the perspective of language, the Hebrew of chapter 8 would have divided the Aramaic section if it were not relocated. Since chapter 8 expands upon information provided within chapter 7, it may be that both chapters 7 and 8 were relocated beyond chapter 6 so as to maintain the Aramaic section undivided. Another factor may be the previously-mentioned distinction between historical narration vs. visions and their exposition. Chapters 7 and 8 both concern revelation primarily given to Daniel. By positioning this material following chapter 6, the emphasis of the first part of the book on historical narration and the second part of the book on visions is maintained without fragmentation. It is also evident that the *Chiasm in Daniel* benefits from the presentation being out of chronological order. Whatever the case may be, a chronological treatment of the material presents yet another alternative for viewing the structure of the book. This is the approach taken in the *Thematic Outline* of the book below.

### 2.8.5 - A Unified Book with a Pivotal Chapter

Any analysis of the structure of the book, no matter how it is conceived, is likely to recognize both the unity of the book and the importance of the seventh chapter:

- **The Significance of Chapter 7** - Chapter 7 plays a key role in the book, functioning almost like a hinge between the two main sections of the work: (1) it repeats the kingdom sequence of the vision in chapter 2, but with much greater detail—including information alluded to from key passages of the NT. This detailed information forms the framework for the upcoming expansion of a portion of the sequence in chapters 8 and 11-12; (2) it closes the Aramaic section of the book; (3) it opens the section of the book where the emphasis shifts from historical narrative in the third person to visions and revelation primarily in the first person. This important chapter has also been recognized as key for the proper interpretation of prophecy.<sup>6</sup>
- **The Unity of the Book** - The close ties between chapters 2, 7, 8, 9, 11, and 12 (see *Sequence of Kingdoms*) provide strong evidence that a single author was responsible for writing Daniel. “From these things we arrive at the certainty that the book of Daniel forms an organic whole, as is now indeed generally acknowledged, and that it was composed by a prophet according to a plan resting on higher illumination.”<sup>7</sup> “The cumulative effect has important implications for the unity and composition of Daniel. Rather than pointing to the unifying work of a late redactor/compiler who stands at the end of a long line of editorial activity, Daniel is best explained as supporting Gooding’s contention that ‘we must take seriously the book’s internal proportions, as having been deliberately planned by the author.’ ”<sup>8</sup>

### 2.8.6 - Structure and Authorial Intent

We differ from Gooding (and Patterson) above who attribute the design of Daniel to the *author*. Rather, it should be attributed to the Holy Spirit who superintended the work. Daniel did not carefully craft the content of the work. Instead, the dreams and visions were given by God—along with their interpretation—and Daniel mainly served as an amanuenses, much like John did when writing the book of Revelation. The tendency of scholars to attribute supernaturally intended details of apocalyptic revelation to the author rather than the Holy Spirit<sup>9</sup> does a disservice to students of the Bible and contravenes the plain teaching of the Scriptures, which indicate that the

author generally had no part in determining the content or order of such information<sup>10</sup> and even struggled to describe what was being shown which was not understood.<sup>11</sup> We agree with Calvin:

First of all, the matter itself shews how Daniel did not speak from his own discretion, but whatever he uttered was dictated by the Holy Spirit for whence could he conceive the things which we shall afterwards behold, if he were only endued with human prudence? . . . This, then, is a great step, and we shall not repent of taking it, when we acknowledge Daniel to have been only the organ of the Holy Spirit, and never to have brought anything forward by his own private inclination.<sup>12</sup>

### **2.8.7 - Chronology of Daniel**

As mentioned previously, the presentation of material in the book of Daniel does not always follow chronological order. It can be helpful to rearrange the material so that the order and dates of the events follow chronological order. For one thing, it shows Daniel's possible age when various events transpired. For another, it helps us recognize aspects of the [thematic structure](#) of the book. (For a table listing other chronological events related to the wider historical setting of Daniel, see [Chronology](#).)

## Chronological Structure of the Book of Daniel

Year (B.C.) <sup>13</sup>	Passage	Chronological Indicator	Related Events	Israel Ruled By	Daniel's Age (Approx.) <sup>14</sup>
606	Dan. 1:1▶	3 <sup>rd</sup> year of the reign of King Jehoiakim.	Daniel taken captive to Babylon. See <i>Deportations</i> .	Babylon	14 <sup>15</sup>
603-602 <sup>16</sup>	Dan. 2:1▶	2 <sup>nd</sup> year of King Nebuchadnezzar. <sup>17</sup>	Nebuchadnezzar's vision of a great image of four metals.	Babylon	17-18
595-594, <sup>18</sup> 585 <sup>19</sup>	Dan. 3▶	-	Nebuchadnezzar's image of gold, the fiery furnace.	Babylon	25-26, 35
573-569 <sup>20</sup>	Dan. 4:1-27▶	-	Nebuchadnezzar's dream of a great tree chopped down.	Babylon	47-51
573-569 <sup>21</sup>	Dan. 4:28-37▶	-	Nebuchadnezzar's humiliation as a beast.	Babylon	47-51
553 <sup>22</sup>	Dan. 7:1▶	1 <sup>st</sup> year of King Belshazzar.	Daniel's vision of the four beasts.	Babylon	67
551	Dan. 8:1▶	3 <sup>rd</sup> year of reign of King Belshazzar.	Daniel's vision of a ram and a goat.	Babylon	69
539	Dan. 5:1▶	Last year of King Belshazzar.	Abuse of temple vessels at party, handwriting on the wall.	Babylon	81
539	Dan. 5:31▶	1 <sup>st</sup> year of Darius the Mede.	Fall of Babylon to Medo-Persia, Darius strengthened by Angelic messenger (Dan. 11:1▶).	Medo-Persia	81
539	Dan. 9:1-2▶	1 <sup>st</sup> year of reign of Darius the Mede.	Daniel's intercession for Israel and Gabriel's answer of <i>seventy sevens</i> .	Medo-Persia	81
539-537	Dan. 6:1-28▶	-	Daniel in the lion's den.	Medo-Persia	81-83
536	Dan. 1:21▶	1 <sup>st</sup> year of King Cyrus	In 536 B.C., Cyrus issued the decree allowing the Jews to return and rebuild (2Chr. 36:22-23; Ezra 1:1-4; 6:3-5).	Medo-Persia	84
534 <sup>23</sup>	Dan. 10▶; 11▶; 12▶	3 <sup>rd</sup> year of King Cyrus of Persia.	Daniel's vision by the Tigris river.	Medo-Persia	86

The following table depicts the chronological sequence when divine revelation was given to Daniel.<sup>24</sup>

## Divine Revelation in the Book of Daniel

Year (B.C.) <sup>25</sup>	Passage	Recipient	Divine Revelation	Interpreter/Messenger	Significance
603	Dan. 2:31-45▶	Nebuchadnezzar	Dream of great image of four metals.	Daniel	Sequence of glorious Gentile powers (Man's perspective).
573-569 <sup>26</sup>	Dan. 4:10-27▶	Nebuchadnezzar	Dream of a great tree chopped down.	Daniel	Humbling of Nebuchadnezzar (the glorious human ruler is shown to be a beast).
553 <sup>27</sup>	Dan. 7:2-28▶	Daniel	Vision of four beasts.	Angel	Sequence of beastly Gentile powers (God's perspective).
551	Dan. 8:1-27▶	Daniel	Vision of ram and goat.	Gabriel	Further detail regarding the sequence of beastly Gentile kingdoms.
539	Dan. 5:5-30▶	Belshazzar	Finger's of a man's hand appear and write on a wall.	Daniel	Judgment of Belshazzar and Babylonian Kingdom.
539	Dan. 9:20-27▶	Daniel	Revelation of <b>seventy weeks</b> .	Gabriel	The sequence and timing of significant events concerning Jerusalem and the Jews.
534	Dan. 10:1▶-12:3▶	Daniel	Vision of the glorious man.	Angel	Additional details concerning sequence of beastly kingdoms and other events concerning the Jews until the end of the age.

### 2.8.8 - Thematic Outline

There are many different ways the book can be outlined. Each approach has advantages and disadvantages. Most often, commentators outline the book following the sequence of presentation (which differs from the chronological order of events). We have chosen to follow the chronological order of events because it helps to emphasize related themes among the sequence of Gentile kingdoms described in the historical events and within the visions.<sup>28</sup>

When the book is outlined chronologically, several thematic relationships are easier to see because the events of chapters 5 (the judgment of **Belshazzar** and Babylon) and 6 (**Darius'** edict regarding prayer and Daniel's miraculous preservation from the lions) are treated *after* the visions of chapters 7 and 8 which predict the judgment and the miraculous preservation of the Jews during the historic sequence of Gentile kingdoms during the **Times of the Gentiles**. Thus, the events of chapters 5 and 6 fulfill some of the predictions given at a previous time in chapters 7 and 8.

I. Fate of Israel during the Times of the Gentiles (Dan. 1:1▶-12:13▶).

A. 1<sup>st</sup> Gentile dominion (Babylon) over Israel (Dan. 1:1▶-5:31▶)

1. Jews obtain favor in 1<sup>st</sup> Gentile dominion: Daniel and friends trained to serve during captivity of Judah (Dan. 1:1-21▶).
2. Times of the Gentiles from man's perspective (glorious): **Nebuchadnezzar** (Dan. 2:1-48▶).
  - a) Nebuchadnezzar's dream of an image composed of four metals (Dan. 2:1-23▶).
  - b) Daniel interprets the dream (Dan. 2:24-45▶).
  - c) Gentile confession of God's glory: Nebuchadnezzar (Dan. 2:46-48▶).
3. Gentile rejection of God's revelation (Dan. 3:1▶-4:3▶).
  - a) An eternal Babylonian kingdom: an image entirely of gold (Dan. 3:1-2▶).
  - b) Divine honor claimed by man: Nebuchadnezzar's image as object of worship (Dan. 3:3-7▶).
  - c) Supernatural preservation of Jews amidst 1<sup>st</sup> Gentile dominion: furnace (Dan. 3:8-27▶).
  - d) Gentile Confession of God's Glory: Nebuchadnezzar (Dan. 3:28▶-4:3▶).
4. Revelation of character of Gentile rule: Nebuchadnezzar turned into a beast (Dan. 4:4-37▶).
  - a) Nebuchadnezzar's dream of a great tree chopped down (Dan. 4:4-18▶).
  - b) Daniel interprets the dream (Dan. 4:19-27▶).
  - c) God's judgment of pride: Nebuchadnezzar shown to be a beast (Dan. 4:28-33▶).
  - d) Gentile confession of God's glory: Nebuchadnezzar (Dan. 4:34-37▶).
5. Times of the Gentiles from God's perspective (beastly): **Belshazzar** (Dan. 7:1▶-8:27▶).
  - a) Daniel's vision of four beasts (Dan. 7:1-28▶).
    - (1) The vision of beasts (Dan. 7:1-15▶).
    - (2) An angel interprets the vision (Dan. 7:16-27▶).
    - (3) Daniel's reaction to the vision and its interpretation (Dan. 7:28▶).
  - b) Daniel's vision of a ram and a goat (Dan. 8:1-27▶).
    - (1) The vision of a ram and a goat (Dan. 8:1-14▶).
    - (2) An angel interprets the vision (Dan. 8:15-26▶).
    - (3) Daniel's reaction to the vision and its interpretation (Dan. 8:27▶).
6. 1<sup>st</sup> Gentile dominion (Babylon) judged: **Belshazzar** (Dan. 5:26-30▶).
  - a) Desecration of God's holy vessels: Belshazzar's feast (Dan. 5:1-4▶).
  - b) God's judgment of pride: handwriting on the wall (Dan. 5:5-6▶).
  - c) Gentile astrologers and wise men unable to understand the revelation (Dan. 5:7-8▶).
  - d) Daniel interprets the message (Dan. 5:9-29▶).
  - e) 1<sup>st</sup> Gentile dominion overthrown (Dan. 5:30▶).
- B. 2<sup>nd</sup> Gentile dominion (Medo-Persia) over Israel (Dan. 5:31▶-11:1▶)
  1. Jews obtain favor in 2<sup>nd</sup> Gentile dominion: Daniel promoted to governorship (Dan. 5:31▶-6:3▶).
  2. Divine honor claimed by man: Darius as object of prayer (Dan. 6:4-17▶).
  3. Supernatural preservation of Jews amidst 2<sup>nd</sup> Gentile dominion: lion's den (Dan. 6:18-24▶).
  4. Gentile confession of God's glory: Darius (Dan. 6:25-28▶).
  5. Restoration of Israel follows Times of the Gentiles: *Seventy Sevens* (Dan. 9:1-27▶).
    - a) Daniel's intercession for the Jews and Jerusalem (Dan. 9:1-19▶).
    - b) Gabriel's message of the *Seventy Sevens* (Dan. 9:20-27▶).
- C. Remaining Gentile dominion over Israel until the end of the age: Medo-Persia, Greece, Rome, **Antichrist** (Dan. 10:1▶-12:13▶).
  1. Daniel's vision of the glorious man (Dan. 10:1-9▶).

2. Daniel's reaction to the vision and ministry by angels (Dan. 10:10-20▶).
3. Angel explains scriptural truth concerning the times until the end of the age (Dan. 10:21▶-12:13▶).
  - a) The remaining kings of Medo-Persia (Dan. 10:21▶-11:2▶).
  - b) The king of Greece and four successor kings (Dan. 11:3-4▶).
  - c) The kings of the North and South: Seleucids and Ptolemies (Dan. 11:5-20▶).
  - d) Antiochus IV Epiphanes (Dan. 11:21-35▶).
  - e) Last Gentile dominion: Antichrist (Dan. 11:36-45▶).
    - (1) Divine honor claimed by man: Worship of Antichrist and his image (Dan. 11:36-39▶).
    - (2) Last Gentile dominion judged (Dan. 11:40-45▶)
  - f) Supernatural preservation of the Jews amidst last Gentile dominion: the tribulation (Dan. 12:1-3▶).
  - g) The end of the age (Dan. 12:4-13▶).

### 2.8.9 - Chiasm in Daniel

Another evidence of the unity (and supernatural design) of the book is found in the chiasmic patterns found within the book. A *chiasm* in Scripture is an intentional arrangement of the structure of a book, passage, or verse highlighting contrasting or similar elements through the use of literary parallelism. By way of illustration, Holding gives the following simple example found in Genesis 9:6.<sup>29</sup>

A Whoever *sheds*  
 B the *blood*  
 C of *man*  
 C' by *man* shall  
 B' his *blood*  
 A' be *shed*.

The parallel or contrasting elements of a chiasm are generally labeled to clarify their correspondence (i.e., A-A', B-B', C-C'). The purpose of chiasm is to draw the reader's attention to the relationship between the parallel or contrasting elements which, upon meditation, provide additional insight into the passage.

For example, the chiasm in Genesis 9:6 provides a number of insights which might be overlooked on a simple reading of the verse: (A-A') The verse teaches the principle of *lex talionis* or "law of retribution:" that the perpetrator of a crime will receive what was done to the victim ("whoever sheds . . . shall be shed," Lev. 24:19-20; Pr. 24:29; Mat. 5:38.); (B-B') the emphasis upon blood connects the verse with the biblical teaching that life is in the blood and remission of sin is by the spilling of blood (Lev. 17:11); (C-C') underscores the principle of human government: when the blood of man is spilled in murder, it would be the responsibility of other men to enforce judgment in the place of God (cf. Gen. 4:10-12).

Sometimes, as in the example above, the chiasmic structure is so clear it can hardly be denied. In other situations, the chiasms are less obvious, but still undeniable once they are seen. There are cases, however, where chiasms can be the subjective creation of the observer and imposed upon the text. So caution is needed when identifying chiasms.

Many people who approach the book of Daniel for the first time come away with a strange feeling that somehow the book has structure beyond what is readily apparent, but they have difficulty putting their finger on exactly what it is. It is our belief this is evidence of the purposeful chiasms within the book.

As in the above example, the chiasmic structure of Daniel reflects a concentric organization based on parallel relationships:

In 1972 Lenglet wrote that chapters 2-7 were a literary unit, not only because of the commonality of Aramaic but also because they were carefully composed in a concentric structure. He observed that there was a

paralleling relationship between chapters 2 and 7 [Fourfold periodization of Gentile powers to rule over Israel], 3 and 6 [Divine deliverance of those faithful to God (from the furnace vs. from the lion's den)], and 4 and 5 [Divine humbling of Babylonian King], based on similar thematic concerns.<sup>30</sup>

Indeed, its structure is finely balanced, forming a neat chiasmic arrangement of material, chapters 2 and 7 presenting visions of a fourfold periodization of earth's historical and political succession, chapters 3 and 6 depicting specific adventures (told in characteristic "U shaped" plot) that test the faith of Daniel and his three friends, and chapters 4 and 5 (the centerpiece of the chiasmus) relating details illustrating divine dealings aimed at trying the character of two Babylonian kings.<sup>31</sup>

The following table is based upon insights from Patterson.<sup>32</sup> As will be seen, the chiasmic structure of Daniel involves parallels, symmetry (mirror-like reflection) and repeated sequences.

### Chiasmic Structure of Daniel

Aspect	Chapter 2	Chapter 3	Chapter 4	Chapter 5	Chapter 6	Chapter 7
<b>Chiasm</b>	A	B	C	C'	B'	A'
<b>Subject</b>	4 Metals (Future)	Nebuchadnezzar's Proclamation (Faith)	Nebuchadnezzar's Writing (Character)	Belshazzar's Writing (Character)	Darius' Proclamation (Faith)	4 Beasts (Future)
<b>Perspective</b>	1 Test a Daniel vs. Wisemen	2 Trial b Furnace	3 Testimony c Dream (now past)	1 Test a' Daniel vs. Wisemen	2 Trial b' Lions	3 Testimony c' Dream (yet future)
<b>Tension</b>	Daniel vs. Wisemen	Accusation of 3 youths	God vs. pride of Nebuchadnezzar	God vs. pride of Belshazzar	Accusation of Daniel	Beast vs. Saints
<b>Action</b>	Dream interpreted by Daniel	Refusal to worship man's image	Predicted, interpreted, fulfilled: Gentile king judged (Nebuchadnezzar)	Predicted, interpreted, fulfilled: Gentile king judged (Belshazzar)	Refusal to pray to man	Dream interpreted by Angel
<b>Rescue</b>	4 youths and wisemen (Jews and Gentiles)	3 youths (Jews)	Babylon (Nebuchadnezzar restored)	Israel <sup>33</sup>	Daniel (a Jew)	Saints resurrected (Jews and Gentiles) <sup>34</sup>








## Notes

<sup>1</sup>“The book lends itself readily to a division into two sections: chapters 1 to 6, consisting of narratives set against an historical background, and chapters 7 to 12, comprising the visions of Daniel. Similarity of subject-matter appears to have been the predominant consideration for such a grouping, and while in the first division a general chronological order was observed, in the second the visions were related to one another in terms of theme and content rather than the actual time when they were supposed to have been experienced. Elementary as this bifid division is, it has led a great many scholars to conclude that Daniel was a composite work. Spinoza and Sir Isaac Newton were among early exponents of this view, . . .”—Roland K. Harrison, *Introduction to the Old Testament* (Peabody, MA: Prince Press, 1969, 1999), 1107.



- <sup>2</sup>There are a few exceptions where the text records Daniel praying or attributing his actions and abilities to God (e.g., Dan. 2:23-24, 30; 5:17; 6:22).
- <sup>3</sup>“In chapters 1-6 the stories are consistently narrated from the third person in regard to Daniel. An example of this is in 1:8. ‘But Daniel made up his mind that he would not defile himself with the king’s choice food.’ Daniel’s thoughts and actions are described in the third person, as though the stories are being narrated by an imaginary author. Exceptions to this (e.g., Dan. 2:27-45) occur in passages that appear as quotations of Daniel’s speech. In chapters 8-12, however, the material is narrated from the first-person perspective. ‘In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel. . . And I looked in the vision’ (8:1). In general the remainder of the book is narrated in the first person (though the introduction to the final unit [10:1-3] quickly shifts from the third person to the first). Chapter 7, however, is technically in the third person, though in practicality it is in the first. That is, the whole chapter is presented as a ‘summary’ of Daniel’s vision, in which the vision is communicated from the perspective of the first person.”—J. Paul Tanner, “The Literary Structure of the Book of Daniel,” in *Bibliotheca Sacra*, vol. 137 no. 545 (Dallas, TX: Dallas Theological Seminary, January-March 1968), 280.
- <sup>4</sup>“The employment of the two languages points to an equally valid division, which has to do with the identity of the people concerned, rather than the literary criteria. For want of better terms, these two divisions may be called by the names ‘Jewish’ and ‘Gentile.’ The first chapter of the book clearly places itself in the ‘Jewish’ category, . . . The eighth chapter is again in this group, . . . The ninth chapter belongs to the same group, . . . Then the tenth, eleventh, and twelfth chapters must also be so classified, . . . The intervening seven chapters, however, place matters pertaining to Gentile history to the fore.”—Leon J. Wood, *A Commentary on Daniel* (Eugene, OR: Wipf and Stock Publishers, 1998), 18.
- <sup>5</sup>The presentation of material out of chronological order is also an intentional device encountered in the gospels.
- <sup>6</sup>“The key role of chapter 7, so important to the full teaching of Daniel, thus gains wider significance as an interpretative key for Old Testament eschatology.”—Richard D. Patterson, “The Key Role of Daniel 7,” in *Grace Theological Journal*, vol. 12 no. 2 (Winona, IN: Grace Seminary, Fall 1991), 257.
- <sup>7</sup>Carl Friedrich Keil, “Daniel,” in Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), s.v. “Integrated Organization.”
- <sup>8</sup>Patterson, *The Key Role of Daniel 7*, 251.
- <sup>9</sup>For example: “It is of crucial importance to note that in detailing the events of these future end-time days, **John draws upon** the material presented under Daniel’s predictions relative to the fourth kingdom/era.” [emphasis added]—Ibid., 260. “If indeed John is **consciously introducing** major sections of his book by the Daniel 2 allusion—which in view of the above discussion seems to be the case—a further conclusion possibly can be drawn . . .” [emphasis added]—G. K. Beale, “The Influence of Daniel Upon the Structure and Theology Of John’s Apocalypse,” in *Journal of the Evangelical Theological Society*, vol. 27 no. 4 (Evangelical Theological Society, December 1984), 419.
- <sup>10</sup>Dan. 12:4; Rev. 1:11, 19; 2:1, 8, 12; 3:1, 7, 12, 14; 10:4; 14:13; 19:9; 21:5.
- <sup>11</sup>Dan. 7:15-16, 28; 8:27; 10:20; 12:8; 1Pe. 1:10-11; Rev. 7:13-14.
- <sup>12</sup>John Calvin, *Commentary on The Prophet Daniel* (Albany, OR: Ages Software, 1998, 1561), s.v. “Preface.”
- <sup>13</sup>See *Timeline*.
- <sup>14</sup>Assuming Daniel was born in 620 B.C.
- <sup>15</sup>“It is most likely that Daniel and his friends were somewhere around 15 years old when taken captive. And the fact that Daniel lived through the entire seventy year period, and beyond, would support his youthfulness at the very beginning of the captivity.”—Paul Benware, *Daniel’s Prophecy of Things to Come* (Clifton, TX: Scofield Ministries, 2007), Dan. 1:3. “We know [Daniel is] about 14 for the reason that the kind of training, this three year training was the ancient form of high school, so we guess that [he was] around 14.”—Charles Clough, *Lessons on Daniel* (Spokane, WA: Ellen Kelso, [transcriber], 2006), 2.24. “Now we know from what Plato tells us about the operation of the Babylonians that the standard age for developing their training was at 14.”—Robert Dean, *Lessons on Daniel* (Spokane, WA: Ellen Kelso [transcriber], 2006), 3.33. “He was perhaps about 14 years old.”—Arno Clemens Gaebelein, *The Prophet Daniel: A Key to the Visions and Prophecies of the Book of Daniel*, 2nd (New York, NY: Our Hope, 1911), 13. “Plato, *Alcibiades* 1:121, states that the education of Persian youths began in their 14th year, and Xenophon, *Cy.*, 1, 2 mentions the 16th or 17th years as the close.”—Edward J. Young, *The Prophecy of Daniel* (Eugene, OR: Wipf and Stock Publishers, 1949, 1998), Dan. 1:5. “He was about 16 when he was taken captive 66 years earlier (605 b.c.)”—J. Dwight Pentecost, “Daniel,” in John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary* (Wheaton, IL: SP Publications, 1983), Dan. 6:10-11.
- <sup>16</sup>Andrew E Steinmann, *From Abraham to Paul: A Biblical Chronology* (St. Louis, MO: Concordia Publishing House, 2011), 159, 349.
- <sup>17</sup>Accession-year dating.

<sup>18</sup> Ibid., 349.

<sup>19</sup> This date cannot be established with certainty. See *Daniel 3:1* for a discussion of various views.

<sup>20</sup> Ibid.

<sup>21</sup> This occurred 12 months after Nebuchadnezzar's warning vision (Dan. 4:28▶). Steinmann takes the duration of Nebuchadnezzar's insanity ("seven times", Dan. 4:16▶) to be a period less than 7 years. [Ibid., 173-174] See commentary on *Daniel 4:1*.

<sup>22</sup> Anderson places this vision in 541 B.C. [Robert Anderson, *The Coming Prince*, 10th ed (Grand Rapids, MI: Kregel Publications, 1894, 1957), 28n2].

<sup>23</sup> Some take this as 536: [C. Hassell Bullock, *An Introduction to the Old Testament Prophetic Books* (Chicago, IL: Moody Press, 1986), 291], [Steinmann, *From Abraham to Paul: A Biblical Chronology*, 349].

<sup>24</sup> "Each of the four visions opens with a chronological notice (Dan. 7:1▶; 8:1▶; 9:1▶; 10:1▶) that signals its beginning and places the vision in chronological order. However, it should be noted that the visions overlap the narratives in time sequence."—Andrew E Steinmann, *Daniel* (St. Louis, MO: Concordia Publishing House, 2008), 21.

<sup>25</sup> See *Timeline*.

<sup>26</sup> Steinmann, *From Abraham to Paul: A Biblical Chronology*, 349.

<sup>27</sup> Anderson places this vision in 541 B.C. [Anderson, *The Coming Prince*, 28n2].

<sup>28</sup> Interestingly, Culver concluded that an outline based on chronological order was out of the question. "Although the book contains much history and is accurate in its historical statements, an outline according to historical sequence of the events described is out of the question. The oracles are not in chronological order. Neither are the historical pieces. Even if rearranged in chronological order, they would not admit of logical arrangement or analysis in such position."—Robert Duncan Culver, *Daniel and the Latter Days* (Chicago, IL: Moody Press, 1954, 1977), 105.

<sup>29</sup> James Patrick Holding, "Debunking the Documentary Hypothesis," in *TJ: The In-Depth Journal of Creation*, vol. 19 no. 3 (Answers in Genesis, 2005), 38.

<sup>30</sup> Tanner, *The Literary Structure of the Book of Daniel*, 273.

<sup>31</sup> Patterson, *The Key Role of Daniel 7*, 250.

<sup>32</sup> Ibid., 251.

<sup>33</sup> Both Israel and the temple vessels were "rescued" at the overthrow of Babylon by Medo-Persia (Jer. 25:12) leading to their return to Jerusalem under Cyrus.

<sup>34</sup> Within the context of the book of Daniel, the "saints" of chapter 7 are understood to be Jews. The Gentile component of those persecuted and resurrected becomes clear from other passages, especially in the NT.



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