

Daniel 9-10

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*The change in the Prophecy: see Jeremiah 25:11 (note Jer 29:10 the promise of restoration)

*Daniel changes this to mean 70 weeks of years (429 years) which Daniel then prays down to 62

Note the origins of “Biblical prophecy” as in counting days

*Confession of sins goes with repentance – and obvious RC idea

One has to admit they are wrong for it to be real

- Daniel prays for his own and the nations sins – not a bad idea
 - Nations, like individuals can sin as a group
- Gabriel shows up one more time ; his angels are involved with this message, it’s not just Daniel
- The confession contains four major elements
 - Physical fasting and sack cloth
 - Admission that God is right and we are wrong
 - Reference to Scripture
 - An appeal for the city itself and the ruined Temple
- God replies: pardon is given but you have to cut out the sin stuff
 - But the city is to be rebuilt: note the squares and trenches (defensive stuff against siege warfare)
 - Christians clearly identify this anointed one with Christ
 - In context: is anointed one a messiah or an anointed king?
 - “flood” a tide of destruction not necessarily water
 - The Romans did bring a total destruction (read Josephus)
 - In Judaism, this is not “the messiah” but “a messiah”
 - Perhaps the last priest before exile, or the last King
 - Zedekiah or Herod II Agrippa, High Priest Onias III

Daniel 10 A commentary on the last years of Antiochus IV, but set in the last hours of the Babylonian kingdom. It is a time of great war, hence the fasting and prayer of 21 days

Daniel is visited by a supernatural creature, perhaps Gabriel q.v.

*prince of Persia: King Cyrus (or Darius) angel watching over them

*Michael (Israel's angel) comes to his aid, hence the modern devotion to St Michael as the defender of God's people. We note the vision of Leo XIII (on sheet)

*Daniel is told to stand up and face what comes

Issues: spiritual warfare, we are caught up in a much larger conflict than an ordinary human war or dispute. Angels are fighting it out around us. Daniel is terrified and if we saw everything going on we would be too

Two: the Book of Truth: the victory of God and His forces is written and decreed

Three: God strengthens His people and warriors Messenger says "peace" shalom, erine, pax

Angelology: a new development in Daniel

One. Note the role of angels as messengers who have no known name

Joshua: "Commander of the Armies of Israel

Jacob: "why do you seek to know my name"

To name something is to claim authority over them

Human names mean something; angels tell us about God

Two, In Daniel three get names

Gabriel: the Power of Good

Michael: Who is like God?

Raphael: God has healed

12 are noted in the Talmud

They appear to be assigned to specific nations or states

Three. The full exposition. *Dionysios the Pseudo Areopagite: On the Celestial Hierarchies. Gregory the Great and St Thomas Aquinas

Dionysios: 5th century AD developed much of our thought on this: nine choirs of angels: thrones, dominions, principalities, seraphim's, cherubim's, powers, sovereignties, archangels, and angels.

Late rabbinic Judaism and 5th century Christians: guardian angels

St Jerome: "how great the dignity of the soul that a guardian angel is assigned to it."