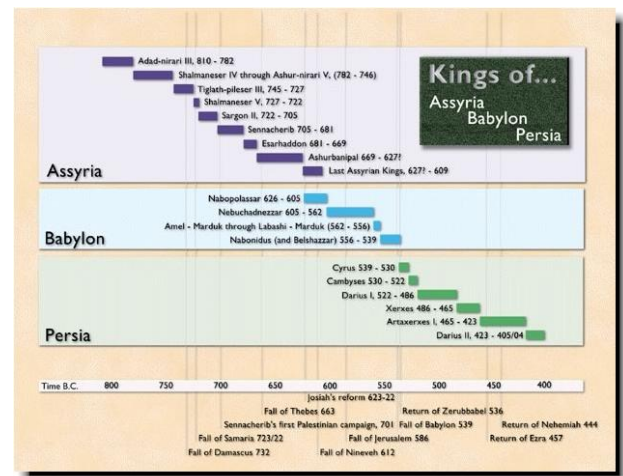


## OVERVIEW & BACKGROUND

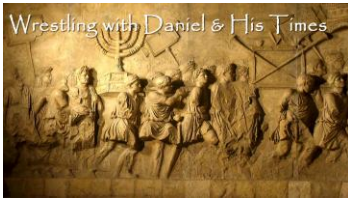
We're fairly certain the book in the Hebrew Scriptures we call "Daniel," was indeed written by Daniel the prophet; see 9:2 & 10:2. Furthermore, Jesus the Christ concurred—see his use of Daniel's wording in Matthew 24:15: "...the abomination that causes desolation, spoken of through the prophet Daniel." (Messiah is quoting 9:27; 11:31; 12:11)

Probably completed around 530BC, shortly after Babylon's capture by Cyrus in 539, its authenticity has been challenged because of its long range predictive quality. The proffered argument is that its many fulfilled predictions could not have been written until *after* they had happened; e.g., during the Maccabean times (200BC). Considerable evidence contradicts this later-dated, "Daniel as fiction" hypothesis. To wit,



1. To avoid long-range predictive prophecy in Daniel, the late-date view often maintains the four empires of chapters 2 & 7 are Babylon, Media, Persia, and Greece. But in Daniel, "the Medes and Persians" (5:28) were viewed *together* as the second in the series of four kingdoms (see 2:36-43). Thus, the four kingdoms are Babylonia, Medo-Persia, Greece and Rome.
2. The Hebrew and Aramaic used in Daniel predates 200BC. Furthermore, linguistic patterns from the Dead Sea Scrolls which were definitively from that period are definitively different from Daniel's linguistic patterns. In addition, some of the technical terms appearing in chapter 3 were already so obsolete by 200BC that Septuagint translators of the Hebrew Scriptures translated them incorrectly.
3. And, for the record, many fulfilled prophecies in Daniel could not have taken place by the second century in any event—the prophetic element of Daniel cannot be dismissed so easily. Consider the symbolic representation of the fourth kingdom—it is unmistakably predictive of no other kingdom at that time except Rome (see 2:33; 7:7,19). Rome did not take control of the Syrian-Palestine area until 63BC. Finally consider the coming of "the Anointed One, the rule," 483 years after "the issuing of the decree to restore and rebuild Jerusalem" (9:25). The ministry of the Christ on earth as Jesus of Nazareth was "coincidentally" at this same time.

It is, thus, logical to conclude Daniel is the author and that Daniel was writing in his own time, not later by another writer in Maccabean times.



Theological Premise. Daniel makes his theology quite clear—the Lord God Yahweh is sovereign. “The Most High God is sovereign over the kingdoms of men” (5:21). Yahweh is always triumphant (7:11, 26-27; 8:25; 9:27; 11:45; 12:13). In order to understand much of the remainder of Scripture, Daniel’s prophecies, metaphors and theology must be understood, accepted and applied. Consider, for example, the manifestation of God’s sovereignty in Revelation.

DANIEL 2:44 & 7:27

“In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.”

“Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.”

REVELATION 11:15

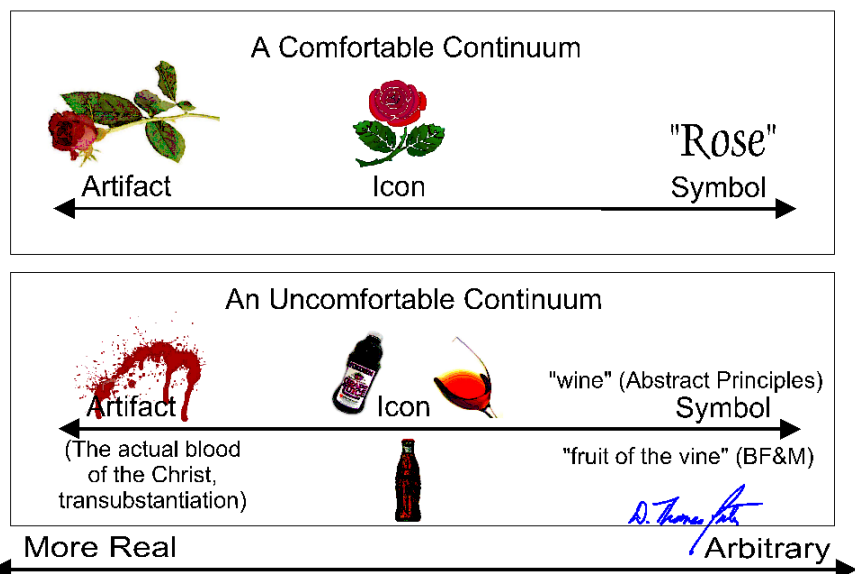
The seventh angel sounded his trumpet, and there were loud voices in heaven, who said:

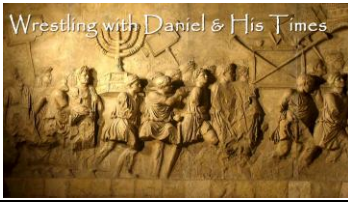
“The kingdom of the world has become the kingdom of our Lord and of His Christ, and he will reign for ever and ever.”

Literature Style Issues. Daniel is part history (chapters 1-6) and part apocalyptic (prophetically revealing) discourse (primarily chapters 7-12). The prophecies are couched in rich symbolism, meaningful metaphors, and striking iconic images with major eschatological implications. This eschatology is not necessarily the end times of “our times,” but also the end times of our times when we were captured in Babylonia. As such, Daniel’s prophecies, albeit symbolic & metaphorical, should be taken, counter-intuitively, *literally*.

How can we take metaphors & symbolic/iconic images “literally?” Is this counter-intuitive approach even logical? Consider a common use of metaphors/symbols/icons among modern thinkers and believers→

Representing the Ideas of Rose and Christ's Blood





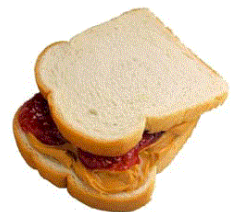
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Issues Addressed in *The Abstract of Principles* but not in *2000 Baptist Faith & Message* ...

- ✓ Clarifies that the Lord's Supper is not a substantive ritual by saying it "is in no sense a sacrifice." It is a bond, pledge and renewal of communion with Christ, and church fellowship. This language segregates the celebration of the Lord's Supper from the Roman view of transubstantiation and the Lutheran view of consubstantiation.
- ✓ Why? The Lord's Supper appears to have been more important to the writers of *The Abstract of Principles*. The Lord's Supper then served multiple functions, currently not articulated in the *2000 Baptist Faith & Message*.

Issues Addressed in *2000 Baptist Faith & Message* but not in *The Abstract of Principles* ...

- ✓ The *2000 Baptist Faith & Message* relegates it to a *symbolic* act of obedience (not mentioned in *The Abstract of Principles*), and of course eliminates the use of wine in the Lord's Supper — it is now "fruit of the vine" a legacy from the temperance and prohibition movements. Intriguingly, nothing about the Lord's Supper is actually symbolic, it is iconic.
- ✓ Why? Baptists seem to be uncomfortable with the nature of artifacts used in the Lord's Supper. The artifacts of the Lord's Supper are clearly not symbolic (i.e., capriciously arbitrary). We instinctively recognize a problem were we to use peanut butter & jelly on wonder bread to represent "the body." Nor, will coca-cola ever be used comfortably to represent "the blood."



As human beings we understand that some representations are symbolic. The word "one" is no more accurate to represent the idea of "one" than "jedo" is, provided we agree that "jedo" represents the idea of one. Similarly, we are instinctually comfortable with the oral *icon* "buzz" representing the sound of a bee; "uipoleiq" does not work as well.

Finally, then we are in reality only comfortable with *icons* of the body and the blood; i.e., *unleavened* bread and "fruit of the vine." Baptists do not believe in actual artifacts (e.g., transubstantiation), nor comfortable with mere symbols. Note the figure on the previous page regarding this principle.