



OT 3XD3 Exploring the Book of Daniel
McMaster Divinity College
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Specializations

Biblical Studies
Pastoral Studies

Doctor of Practical Theology

Students who wish to apply for this course as an Advanced Elective for their degree program must consult with the Program Director of the DPT and the course instructor in order to develop an Advanced Elective approach to the course that fulfills the specific elements required by the DPT program. Once the elements of the Advanced Elective have been agreed upon by the student, the Program Director, and the instructor, a formal application can be made for an Advanced Elective in connection with this course. Once the application is accepted, DPT students can proceed with the course as part of their degree program.

Course Description

Apocalypticism is in vogue. Whether one looks within the covers of a popular barometer of the Zeitgeist, such as the Saturday Review, glances through the program of a Society of Biblical Literature meeting, or ponders over the new releases from the publishing houses, there is ample evidence that apocalyptic has come out of a long eclipse . . . a growing number [of people] have experienced the crisis sociologists find at the base of every apocalyptic movement: the collapse of a well-ordered world view which defines values and orders the universe for a people, thrusting them into the uncharted chaos of anomie and meaninglessness. (Hanson 1971, 454)

For Christians, apocalypticism has always been in vogue. In the words of Käseman, “apocalyptic was the mother of all Christian theology” (*JTC* 6, 1969, 40). The kingdom of God is not of this world. The world system is antithetical to Christian values. Christians wait for a better order that is possible only through the advent of the divine. Their prayer is “Thy kingdom come, thy will be done, on earth as it is in heaven;” the prayer taught by our Lord Jesus has present and future implications.

The symbolism of apocalyptic has aroused considerable fascination about a coming world order. This is expressed in the title *Ratlos vor der Apokalypik* (Perplexed by Apocalyptic), a polemical review by Klaus Koch (1972). Christians have created numerous scenarios of the chronology of events leading to the end of the world. For the Anabaptists, one of the most regrettable was the attempt of John of Leiden (Jan Beuckelson) to set up the thousand-year millennium at Münster (1534), which ended in one of the bloodier massacres of those tortuous times.

The end of the world may be imagined in terms of environmental catastrophe, divine intervention, or the determinism of fate. Apocalypse in the Bible viewed the end as a new beginning; *Endzeit wird Urzeit* in the conception of Mowinckel. This course will examine the origins and genre of apocalyptic expression to understand the future as Daniel presented it, both for his people and for the end of the society as we know it. It will include the New Testament use of Daniel and note parallels to the Apocalypse of John.

Knowing (Cognitive)

The commentaries of John Calvin are valued and sold to this day, but they do not include Revelation because Calvin never claimed to understand it. Much more is now known of the function of apocalyptic, which begins in the later prophetic period of Israel. This course will develop an understanding of the literary background of apocalyptic, the groups that supported it, and how it functioned for the people of faith in the redeemer of Israel. It will examine the literary structure of Daniel and the various systems of interpretation that have been used in developing an eschatology based on Daniel, including a review of Darby and the interpretive influence that followed. The course will provide an exposition of the message of Daniel.

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Being (Affective)

Apocalyptic brings together a variety of literary and ideological features that provide a powerful expression of faith and hope for the future. This course will explore the function of metaphors and deep convictions of apocalyptic to appreciate more fully this potent expression of faith for those who have lost all hope in this world. The course is intended to inspire and develop Christian faith and hope.

Doing (Pragmatic)

Apocalyptic has repeatedly generated predictions for the end of the world. Apocalyptic has also sustained the faith of the severely persecuted. Korean Christians, severely persecuted by the Japanese following the First World War, were sustained in faith and hope through a focus on apocalyptic. Currently in much of North America apocalyptic is engaged to establish political positions on the conflict between Palestinians and the state of Israel. This course is to enable students to engage constructively in applying apocalyptic literature to Christian eschatology and faith.

Texts

John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature*, third edition, Eerdmans, 2016.

Ernest C. Lucas, *Daniel*, *Apollos Old Testament Commentary* 20, InterVarsity Press, 2002.

Biblical Studies Text

John Goldingay, *Daniel*, *Word Biblical Commentary* 30, Word, 1989.

Pastoral Studies Text

Tremper Longman III, *The NIV Application Commentary*, Zondervan, 1999.

All required textbooks for this class are available from the College's book service, READ On Bookstore, Room 145, McMaster Divinity College. Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934; fax 416.622.2308; email books@readon.ca. Other book services may also carry the texts.

Course Schedule

Monday May 14: 11:30 a.m. – 4:00 p.m. (free lunch included)

Tuesday to Thursday May 15–17: 9:00 a.m. – 4:00 p.m. (lunch from 12:00–1:00)

Friday May 18: 9:00 a.m. – 12:00 p.m.

Class Content, Preparation, and Participation

Class lectures will introduce the world of apocalyptic and the place of Daniel within that ethos. This will include a review of what is recognized as “proto-apocalyptic” in Isaiah 24-27 and will compare it with Zechariah 14. Studies

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in Daniel will focus on the significance of its apocalyptic sections for its readers, the influence of Daniel in Jewish and Christian thought, and the impact of Daniel in the church of the present time.

In preparation for the module, students should be familiar with Collins, *The Apocalyptic Imagination*, particularly the sections on genre, the Enoch literature, Daniel, Qumran, and Apocalypticism in Early Christianity. The book of Daniel should be read ahead of time. The commentary by Lucas on Daniel 7 should be studied, with reflection on the Son of Man and the Saints of the Most High. This is important background information for active participation in class discussion regarding apocalyptic and the meaning of Daniel.

Assignments and Course Grading

Course Assignments for all Specialties

1. The Origin and Function of Apocalyptic (30%)

Using the work of Collins, *The Apocalyptic Imagination*, and other bibliography of your choosing, discuss the emergence of apocalyptic, the types of apocalyptic that are extant, and the way this literature served the faith and life of the groups of people that used it. The paper should be a minimum 1000 words.

2. Introduction to Daniel (25%)

Using the resources of the texts for the course and other bibliography of your choice, discuss the composition of Daniel, giving attention to how it came to be extant in three variant forms. Evaluate how the three versions of Daniel relate to each other. Who was Daniel written for and how was it to help them in their life circumstance? The paper should be about 1000 words.

3. Exegetical and Theological Issues in Daniel (35%)

Prepare a research paper of approximately 1500 words on **one** of the following topics. Be sure to represent opposing viewpoints with the best defense possible, but also make clear your own position and the reasons for it. The interpretation of the course commentary should be fully represented in the assignment chosen, and other interpretations should be evaluated in relation to it.

- i Explain the vision found in Daniel chapter 2. Provide a description of the setting given for this vision (the king's court), and the application that the vision was meant to convey within the composition of the Book of Daniel.
- ii Explain the intended significance and application of the seventy weeks of Daniel 9, including viewpoints of opposing eschatological positions. When do they begin, when do they end, and what application do they have for the present time? Provide your understanding of how this chapter is relevant to the Christian church.
- iii Do a study of Daniel 10-12, providing a description the historical developments that are traced in these chapter. Explain how this history concludes, and how it extends hope to a persecuted people.

Course Assignment for Biblical Studies Specialty (10 %)

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Develop an annotated bibliography of at least 10 items which review critical issues in the composition and dating of Daniel, including the apocryphal sections of Daniel. These must be a current inclusive spectrum of viewpoints and issues in understanding the process of the composition of Daniel. Each annotation should be about 50 words and provide a clear description of the argument of the item. Books or articles are acceptable.

Course Assignment for Pastoral Studies Specialty (10 %)

Read the article by Daniel Block, "Preaching Old Testament Apocalyptic to a New Testament Church," *CTA* 41 (2006) 17-52. In approximately 500 words summarize what contemporary pastors must keep in mind in understanding apocalyptic and indicate how this is important for pastoral instruction and encouragement.

Course Policies

Academic Honesty

Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty: <http://www.mcmasterdivinity.ca/programs/rules-regulations>.

Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all of its publications. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected. The NRSV and TNIV are examples of the use of inclusive language for human beings. It is expected that inclusive language will be used in chapel services and all MDC assignments.

Style

All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses: <http://www.mcmasterdivinity.ca/sites/default/files/documents/mdcstyleguide.pdf>. Failure to observe appropriate form will result in grade reductions.

Bibliography to Apocalyptic and the Book of Daniel

Please note: an updated version of this bibliography will be provided at class time. This will include an updated annotated list of commentaries on Daniel.

Apocalyptic

1. Ancient Near Eastern Background

Borger, R. "Gott Marduk und Gott-König Sulgi als Propheten." *Bibliotheca Orientalis* 28 (1971) 3-24.

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Day, John. *God's conflict with the dragon and the sea: Echoes of a Canaanite myth in the Old Testament*. Cambridge University Press, 1985.

Grayson, A. K. and Lambert, W. G. "Akkadian Prophecies." *JCS* 16 (1964) 7-30.

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Hallo, W. W. "Akkadian Apocalypses." *IEJ* 16 (1966) 231-42.

Hanson, Paul D. "Jewish Apocalyptic Against its Near Eastern Environment." *RB* 78 (1971) 31-58.

Hellholm, D., ed. *Apocalypticism in the Mediterranean World and the Ancient Near East*. Tübingen: Mohr, 1983.

Roberts, J. J. M. "Myth versus History." *CBQ* 38 (1976) 1-13.

VanderKam, James C. "Recent Studies in 'Apocalyptic,'" *Word and World* 4 (1984) 70-77.

2. Qumran and Apocalyptic

Collins, John J. "The Mythology of Holy War in Daniel and the Qumran Scroll: A Point of Transition in Jewish Apocalyptic." *VT* XXV (1975) 596-612.

Martinez, Florentino Garcia. *Qumran and Apocalyptic: Studies on the Aramaic Texts from Qumran*. E. J. Brill, 1992.

Ulrich, Eugene. "Daniel Manuscripts from Qumran. Part 1. A Preliminary Edition of 4QDan." *BASOR* 268 (1987) 17-37.

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Wolters, Al. "Apocalyptic and the Copper Scroll." *JNES* 49 (1990) 145-153.

3. Genre of Apocalyptic

Aune, David. E. "Understanding Jewish and Christian Apocalyptic." *Word and World* 25 (2005) 233-45.

_____. *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids: Eerdmans, 1983.

Baum, Armin D. "Revelatory Experience and Pseudepigraphal Attribution in Early Jewish Apocalypses." *BBR* 21 (2011) 65-92.

Block, Daniel I. "Preaching Old Testament Apocalyptic to a New Testament Church." *CTA* 41 (2006) 17-52.

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Carey, Greg. *Ultimate Things: An Introduction to Jewish and Christian Apocalyptic Literature*. St. Louis: Chalice Press, 2005.

Charles, R. H., ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English*. 2 Vols. Oxford: At the Clarendon Press, 1913.

Charlesworth, James H. ed. *The Old Testament Pseudepigrapha*. Garden City: Doubleday & Co., 1983.

_____. *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity*. London: Adam and Charles Black, 1913.

_____, trans. *The Book of Enoch*. SPCK, 1972.

Collins, J. J., ed. *Apocalypse: The Morphology of a Genre*. Semeia 14, 1979.

Hanson, Paul D. *The Dawn of Apocalyptic*. Philadelphia: Fortress, 1975.

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_____. "Old Testament Apocalyptic Reexamined." *Int* 25 (1971) 454-79.

Murdock, William R. "History and Revelation in Jewish Apocalypticism." *Int* 21 (1967) 167-187.

Niditch, S. "Symbolic Vision in Biblical Tradition." *Christianity and Literature* 34 (1985) 41-2.

Rowland, C. *The Open Heaven: A Study of Apocalyptic in Judaism and Christianity*. New York: Crossroad, 1982.

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_____. *Between the Testaments*. London: SCM Press Ltd., 1960.

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Henry, M.-L. *Glaubenskrise und Glaubensbewahrung in den Dichtungen der Jesajaapokalypse*. BWANT 86, 1966.

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Tribulation and Millennium

Hempton, D. N. "Evangelicalism and Eschatology." *Journal of Ecclesiastical History* 31 (1980) 179-194.

Nebeker, Gary L. "John Nelson Darby and Trinity College, Dublin: A Study in Eschatological Contrasts." *Fides et Historia* 34 (2002) 87-108.

Sandeen, Ernest. *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930*, 1970.

Sweetnam, Mark and Gribben, Crawford. "J. N. Darby and the Irish Origins of Dispensationalism." *JETS* 52 (2009) 569-578.

The Trinity Millennium Project: <http://trinitymillennialismproject.wordpress.com/>

John Nelson Darby, a Trinity graduate and Gold Medallist (1819), is arguably one of the most important but least well known of Irish thinkers. Darby was a principal architect of "dispensational pre-millennialism," an evangelical end-of-the-world-view to which an estimated 100 million Americans subscribe and which underpins *Left Behind*, the best-selling series of novels in American literary history, and, arguably, a series of presidential administrations. The Trinity Millennium Project aims to emphasize the importance of Darby's Irish context in a series of key events

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and publications, including a significant digitization project and the first intellectual biography of Darby. The Project has raised funding for the digitization of Darby's four-volume interleaved Greek New Testament, currently in the Christian Brethren Archive of the John Rylands University Library, Manchester. Over 600 of these digitized images are available. The Darby Project advisor is Professor Terence Brown, author of a number of important studies of Darby's contexts, including "The Church of Ireland and the climax of the ages" (in *Ireland's Literature: Selected Essays*, 1988).

Daniel

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Ghirshman, R. *Iran*. Harmondsworth: Penguin Books, 1954.

Peters, F. E. *The Harvest of Hellenism*. New York: Simon and Schuster, 1970.

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3. The Four World Empires

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4. The Son of Man and the Kingdom

Bampfylde, Gillian. "The Prince of the Host in the Book of Daniel and the Dead Sea Scrolls." *JSJ* 14 (1983) 129-134.

Beale, G. K. "The Influence of Daniel upon the Structure and Theology of John's Apocalypse." *JETS* 27/4 (1984) 413-423.

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