

Introduction

The Book of Daniel is a book that has been fascinating the Jewish and Christian imaginary for centuries. One of the singularities of Daniel – one which even most critical scholar agree – is that its genre is not prophesy but is the only full-fledged apocalyptic book of the Old Testament, what explains its location in the Hebrew Bible.¹ It is a unique book marked by contrast. One of such contrasts resides in the fact that, while the first half of the book is in its surface plain narratives that became cherished stories for kids since antiquity, the second half has apparently little to do with the other half as introduces a world of strange animals, angelic beings, visions, auditions, and exquisite prayers.² It is exactly from this section that the text examined in this paper is located.

In Daniel 9:20-27, Gabriel interrupts Daniel's prayer to answer his plea by explaining the vision (חִזְיוֹן) by means of another oracle about the future of Daniel's people and their Messiah. Details of this oracle have been points of debate for centuries since early Christianity,³ however both the early Jewish and Christian interpretation mostly agreed and could be classified as either Jerusalem-focused or messiah-focused (with the latter flourishing among Christians circa second or third century).⁴ Although generally agreeing on the main points of structure, the disagreements to date between the different schools of interpretation are related do the identity of key figures of the chapter and some specifics about its fulfillment. One of such disagreements is the identity of the "prince" and its people in Daniel 9:26. The problems posed by this verse begs the question

¹John Joseph Collins, *Daniel: With an Introduction to Apocalyptic Literature* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1984), 29.

²W. Sibley Towner, *Daniel* (Atlanta, GA: Westminster John Knox Press, 1984), 1.

³Jerome, *Jerome's Commentary on Daniel*, trans. Gleason L Archer (Grand Rapids, MI: Baker Book House, 1958), 94–110.

⁴Michael Herbert Farris, "The Formative Interpretations of the Seventy Weeks of Daniel" (Ph.D., University of Toronto, 1990), 1–2, <http://search.proquest.com/pqdtglobal/docview/303910051/abstract/4C30A0EE5BB24683PQ/12>.

“what is the identity of the ‘prince who is to come’ and who are his people who ‘shall destroy the city and the sanctuary’ in Daniel 9:26?”.

To answer this important question, this paper will look in how the verse and its pericope fits on the overall structure of the book and how the overall theology of the book interplay with the meaning of the events described here. Furthermore, it will be analyzed keywords and key themes which may help to clarify the identity of the “prince” and the nature of the affairs in Daniel 9:26.

The Text

The pericope of the text under analysis it is clearly delimited and extends from Daniel 9:1 to the end of the chapter. Verses 1 to 3 serve as an introduction to the pericope. On this introduction, the prophet situates the episode in history and introduces the reason of his concern and prayer: The destruction of Jerusalem and the subsequent captivity for seventh years of captivity as prophesied by Jeremiah (Jeremiah 25:11-12; 29:10; cf 2 Chronicles 36:22). The introduction ends explaining how Daniel’s responds to the reading of Jeremiah 25:11-12: he prays. From verse 4 to 19, Daniel offers a beautiful and eloquent prayer of confession and repentance, calling upon the Almighty to forgive and restore Israel, which occupies most of the pericope.

The remaining verses of chapter are the revelation given by God (through Gabriel) as the answer of his prayer. This section has a short narrative introduction of three verses (vv. 20-22) which describes the occasion of the angelic epiphany followed by the angelic revelation itself (vv. 23-25).

In this analysis it was sought to respect the natural limits of the text, investigating the elements of unity and division explicit in the biblical text itself.

Elements of Unit

When checking the context of the delimited pericope, it is observed that the unifying theme is the question of worship. In other words, Daniel's prayer stems from the prophet's apparent fear the God would leave the temple in Jerusalem desolated for a longer period of time while the angelic epiphany and oracle are God's answer for Daniel's concern.

Most commentators agree that the two big section of Daniel 9 are tightly connected by keywords appearing in both sections.⁵ The interpreter has to be aware of such connections⁶ since they may help to illuminate details of on the revelation section based upon in contextual elements of the prayer. The structure and beauty of Daniel's prayer and its reflection in the angel's response (by the crafted linguistic and structural connections which unite both sections) brings fluidity of the text which highlights its thematic unity around the issue of worship.

Elements of Division

The most natural and apparent element of division on the pericope is the shift from narrative to poetry that delimits the beginning of each "mirror" section of the pericope. The narrative introduces each section by clearly breaking the flux of the previews text (in the case of vv. 1-3, it breaks clearly with chapter 8 by introducing the next section and in the case of vv. 20-22, it breaks interrupts the prayer by introducing what comes next).

⁵John J. Collins, Frank Moore Cross, and Adela Yarbro Collins, *Daniel: A Commentary on the Book of Daniel*, Hermeneia – a Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 1993), 348.

⁶For example, the use of לְהַשְׁכִּיל in 9:13, where Daniel expresses the desire to understand God's truth, and 9:22 when Gabriel says he came for the same reason.

Structure of the Pericope

Chapter 9 distinguishes from the rest of the Book of Daniel by the fact that more than half of the text is comprised of Daniel's prayer. In order to visually show the "blueprint" of the chapter, we adopted the following outline prepossessed by John J. Collins⁷:

- I. 9:1–2. Introduction, indicating the date and occasion (the reading of Jeremiah's prophecy).
- II. 9:3–19. Daniel's prayer:
 - A. An introductory statement in vv 3–4a describes how Daniel set himself to pray.
 - B. The prayer:
 - 1. Invocation (4b).
 - 2. Confession of sin (5–11a).
 - 3. Acknowledgment of divine punishment (11b–14), marked by the passive verb in 11b and the switch to God as subject in 12.
 - 4. Prayer for mercy (15–19).
- III. 9:20–27*. The revelation:
 - A. An introductory statement (20–21a), giving the circumstances in which the revelation occurred.
 - B. The epiphany of the angel (21b).
 - C. The angelic discourse (22–27), consisting of:
 - 1. Prefatory remarks (22–23).
 - 2. The prophecy of seventy weeks of years (24–27).

Although the Masoretic text has no explicit indication of an internal grouping of verses most of the scholars organize the verses of the revelation section in "paragraphs" which are closely related in four different ways(which is reflected in the most popular Bibles): (a) 20-23 and 24-27 (JPS/JPS Study Bible 2nd Edition, ARC [most popular Portuguese Bible], NASB, NET, and NRSV); (b) 20-23, 24-25, 26-27 (LEB, although 24-26 are in the same sub-heading); (c) 20-23, 24, and 25-27 (NIV); and (d) 20-23, 24, 25, 26-27 (NKJV). The four versioning schemes mentioned evince the strong relation between verses 24 to 27,⁸ which need to be carefully comprehended in order to provide possible answers to the question in epigraph.

⁷Collins, *Daniel*, 347.

⁸Mabio Coelho, "Midterm Examination for OTST 674 'Daniel,'" Class Requirements (Berrien Springs, MI, October 2020), 2.

The Theology of Daniel

Any pericope or theme within the book of Daniel has to be studied in light of the complete message of the book. It is also important to observe how both the pericope and the theology of the whole book interplay.

The book of Daniel is theologically dense and, because of limitations of space and time, it is hard to make a comprehensive theological overview of the Book. That said, here we will briefly list the main theological themes/motifs, as previously investigated and published by scholars.

The first theme, and the theme that undergirds the rest, is the Great Controversy motif (which often on the book has the issue of worship as the core of the conflict),⁹ which is clearly seen on Daniel's use of the other themes on the book. From chapter one, another theological emphasis is apparent: God's wisdom and power, which in the book of Daniel are the manifestation of God's love and justice.¹⁰ The subsequent themes/emphasis are the eschatology and the Kingdom of God (its establishment seems to be the *telos* of all the prophecies of the first half of the book),¹¹ judgment,¹² theology of history,¹³ and creation.¹⁴ As mentioned previously,

⁹Winfried Vogel, "The Cultic Motif in Space And Time in the Book of Daniel" (Th.D., Andrews University, 1999), 315–19, <http://search.proquest.com/pqdtglobal/docview/304547297/abstract/CD9E95C4E73E40A3PQ/1>.

¹⁰Stephen R. Miller, *Daniel*, vol. 18 of *The New American Commentary* (Nashville, TN: B&H Publishing Group, 1994), 50–51; Amy C. Merrill Willis, "Loose Ends: Dissonance and the Drama of Divine Sovereignty in the Book of Daniel" (Ph.D., Emory University, 2008), 4–6, <http://search.proquest.com/pqdtglobal/docview/304371613/abstract/4823C3EEE46347ECPQ/7>.

¹¹Andre LaCocque, *The Book of Daniel: Second Edition* (Wipf and Stock Publishers, 2018), 69, 71–72, 152, 292; Martin J Selman, "The Kingdom of God in the Old Testament," *Tyndale Bulletin* 40.2 (1989): 171–74; David Wenham, "The Kingdom of God and Daniel," *The Expository Times* 98.5 (1987): 132–34; Miller, *Daniel*, 51.

¹²Jacques Doukhan, *Daniel: The Vision of the End* (Berrien Springs, MI: Andrews University Press, 1987), 11–14; Eric Murray Livingston and Majella M. Franzmann, "A Study of Sadaq in Daniel 8:14, Its Relation to the 'Cleanse' Semantic Field, and Its Importance for Seventh-Day Adventism's Concept of Investigative Judgement" (Ph.D., University of New England, 2007), 3–6, <https://hdl.handle.net/1959.11/215813>.

¹³William H. Shea, *Daniel: A Reader's Guide* (Nampa, ID: Pacific Press Pub. Association, 2005), 17–21.

¹⁴Daewoong Kim, "Biblical Interpretation in the Book of Daniel: Literary Allusions in Daniel to Genesis and Ezekiel" (Ph.D., Rice University, 2013), 39–41, <http://search.proquest.com/pqdtglobal/docview/1469664248/abstract/8029DC5206A74FEAPQ/3>.

the main theme is the theme of worship which is the core issue withing the Great Controversy motif.

Daniel's prayer is answered with news of the coming of the Messiah, which hints on the establishment of God's Kingdom, when the "desolator" is finally punished. Another theme that is very present of the chapter is the God's justice (which is closely associated with both the Great Controversy and the establishment of the Kingdom of God motifs), which is evidenced by both in Daniel's prayer and in the angel's answer, which have the strongly cultic undertones and with use of cultic language for both places,¹⁵ and time.¹⁶

According to Vogel, this strong association between cult and kingdom frames what the kingdom in the book of Daniel (and in chapter 9) is all about: "The kingdom is symbolized by the temple, the mountain, the city, and is ultimately ushered in at God's own appointed time at the end of days."¹⁷ The implications of the above theological issue are that whatever answer for the identity of the prince is suggested, it has to have significant meaning on the main theme of the chapter (the Great Controversy's core issue of worship), and has to conform with the eschatological focus of chapter 9 (especially evinced by certain cultic expressions on Daniel's prayer and by the angel's answer in vv. 24-27) .

With the aforementioned in mind, it worth noting that the chapter starts with Daniel's concern with geopolitics (the future of the city) and the future of the people of God, which in his mind were basically one and the same. In Gabriel's answer, he starts his revelation (v.24) with a summary statement of the forthcoming revelation by playing with two main themes: the temporal fate of the people (epitomized by the theme of restoration/return of control/reconstruction of the

¹⁵Vogel, "The Cultic Motif in Space And Time in the Book of Daniel," 49–51, 74–75, 79–80.

¹⁶Vogel, "The Cultic Motif in Space And Time in the Book of Daniel," 166 (footnote), 181-193–99, 208–26, 245–59.

¹⁷Vogel, "The Cultic Motif in Space And Time in the Book of Daniel," 314.

city)¹⁸ and their spiritual fate (epitomized by the theme of the Messiah and the theme of expiation propitiated by the anointing). That is confirmed Gabriel's emphasis on the issue of worship and the God's kingdom (by his cultic language) in almost every phrase. What makes this interesting is the fact that, through history, most commentators have been polarized on the different aspects of the application of this prophecy by either focusing in either the city and or the Messiah. Gabriel's answer seems to indicate that the correct focus is not in one or the other focus (i.e., the city or the Messiah), but in both. A detailed explanation of this dual focus will be supplied under the "Structural Notes on the Passage" section.

Grammatical, Syntactic, and Lexical Issues

In order to attempt to identify the prince on verse 26, one first has to look on the Hebrew word מְלִיכָא. This word, which appears 44 times on the OT with the general meaning of leader/commander, ruler, or prince and could be applied to a military commander, a priest in charge of the temple, somebody ruling over God's people, etc. Due its broad semantic range and variety of use within the OT corpus, it is impossible to infer the identity of the "prince who is to come" on lexical basis alone.

A search for the same noun in the book of Daniel yield just three results, the verse in study and two others. The first is 9:25, in which the noun appears in apposition to "Messiah", which brings brings the clear identification of the prince in this verse with the Messiah. The second text is the verse in study (v. 26), where the מְלִיכָא appears in a nominal dependent phrase which is directly subordinated to an independent Weyiqtol clause with is not connected with the prince of the previous verse, being too far removed from it. The third and final occurrence, Daniel 11:22, is telling, not by the appearance of מְלִיכָא In itself (which here probably refers to the Messiah itself

¹⁸Vogel, "The Cultic Motif in Space And Time in the Book of Daniel," 314.

as the “Prince of the covenant”) but because the context of the verse. In this verse we see destruction as a flood sweeping away the city and its people, which is the same movement and imagery associated with the destruction caused by the people of the prince who is to come in 9:26. The difference is that who causes that destruction is more clearly identified, not as the messiah, but as a force antagonizing him and everybody who stands for God.

Another word of interest is תפח (to destroy), which describes the activity of the “people of the prince who is to come”. This verb is used 5 times in the book of Daniel. It is used 2 times in 8:24 describing the activity of the raising “little horn” (here representing Rome in its pagan/temporal phase) and once more in 8:25 to describe the activity of the now Papal Rome against God, against His people, His city, and against the “Prince of princes” (which is the Messiah of 9:26 and the “Prince of the covenant” of 11:22). Besides 9:26, it appears once more in 11:17 describing the vicious attacks of the “king of the North” (which at this point of the prophecy depicts Pagan Rome).

Another keyword that is important for this study is מזל (desolation/to desolate), which in verse 26 describes the state of the city as result of the activities of the “prince who is to come” and his people. The word is used 8 times in Daniel: (a) on Daniel 8:13 describing the effects of the actions of the “little horn” on God’s people and on the sanctuary and its services (vv. 13 and 27); (b) on Daniel 8:27 describing the effects of the vision (מִן־הַזֵּן) about the dreadful activities of the “little horn” on the prophet itself; (c) on Daniel 9:26; (d) twice on Daniel 9:27, one in the Piel describing the one who cause destruction to the city and the people (literally “the one that makes desolate”) and the other on the Qal participle (which is adjectival), also describing the same entity (the “desolate”/“desolator”); (e) once in Daniel 11:31 describing Papal Rome’s attacks against the sanctuary and its services; and (f) Daniel 12:11 briefly mentioning the same event as 8:27 and 11:31.

The prophecy is clearly referring to a fall of Jerusalem and the destruction of the temple but it does not date the event.¹⁹ However, one interesting grammatical aspect of Daniel 9:26, when read in conjunction with verse 25 and 27, is that it limits precise the chronological events to the Messiah, placing the event at sometime after the completion of the 69th week (7+62 weeks) and after the last week. It is also interesting to note that, although the destruction of the city and the earthly temple comes relatively close to after the Calvary, the city would continually be in strife until the end (וְעַד־כֵּץ) as we see in history and through the news.

Structure and Context

Daniel is a carefully designed and structured book, and two methods of determining the general structure have been historically used: according to language (i.e., an introduction in Hebrew, an Aramaic section and then a Hebrew portion) according to the type of literature (i.e., an introduction, a historic part, and a prophetic/apocalyptic section).²⁰ Those two proposed structures are not mutually exclusive (they are rather complementary to each other) to the point that some authors also propose a chiastic structure (organize by theme) within the boundaries of the aforementioned classical/traditional organization structures.²¹ In such chiastic structure, the book is organized chiastically by sections, having chapter 7 as a hinge (i.e., parallel chapters going from 2-7 and 7-11),²² which helps to better communicate message of Daniel and illuminate the reader by supplying context by associating two chapter who share the same thematic (and often, similar internal structures).

¹⁹Jacques B Doukhan, *Secretos de Daniel: sabiduría y sueños de un príncipe Hebreo en el exilio* (Buenos Aires: ACES, 2007), 150.

²⁰Collins, *Daniel*, 28–30; Zdravko Stefanovic, *Daniel: Wisdom to the Wise: Commentary on the Book of Daniel* (Nampa, ID: Pacific Press Pub. Association, 2007), 28; Miller, *Daniel*, 51.

²¹Stefanovic, *Daniel*, 29; Shea, *Daniel*, 13–16.

²²Stefanovic, *Daniel*, 29.

Based in such structural/thematic clues, chapter 10 is paired with chapter 9 as they share similar thematic and are linked by several connections.²³ Some of such connections were briefly mentioned in the sections above.

Structural Notes on the Passage

The immediate context of the verse under study is the verses 25-27, which are structured in ABABAB structure (with A being the Messiah/Jesus and B being the fate of the city) that follows the same dual focus of verse 24 (the Messiah as the redeemer for the people and the fate of the city) as a progression which expands and details it. These three verses contains information about the time frame involved in the fulfillment of the prophecy summarized in verse 24 in a very peculiar way: in each verse, the angel focus in a different progression of events focused on the Messiah/Anointed One (who will execute the aforementioned anointing/inauguration of the most holy place and assure the eternal salvation of God's people) and the strife around the future of the city. It is interesting to note that, as the time progresses and approaches the time of the end, more and more the fate of the (earthly) city is disassociated from the fate of the people, as demonstrated by the table below:

Table 1: Progression of thought in Daniel 9:25-27

	v.25	v.26	v.27
Time Period:	7+62 weeks (overall period).	After the 62 weeks.	Last week, with focus on the middle of the week, and then until the establishment of the kingdom/vindication of God's people
The Messiah:	He will come.	He came and will be "cut off".	Confirms the covenant with many (no national exclusivity) and stops sacrifices.

²³Dr John Goldingay, *Daniel*, vol. 30 of *Word Biblical Commentary* (Dallas: Word, Incorporated, 2002), 283.

Jerusalem	Restored in times of trouble.	Jerusalem and the temple destroyed by war.	Abominations and desolation to come until the end, when those who bring the desolation will be punished.
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The table 1 above intends to help to visualize the angel's message is telling is designed to reeducate the prophet and teach him that, although the temporal fate of the city is somewhat tied with people's faithfulness, the fate and hope of God's people is centered on the Messiah and is not necessarily connected with the corporate destiny of God's then organized church (i.e., Israel) but is entirely dependent with each worshiper's covenant relationship with the Messiah. On this pattern, each "side" of the structure (either A or B) are not directly connected but related as mutual anchor points to help to locate events in history.

Such progression is not exactly a novelty of chapter 9. In a way, the same progression can be observed in the shift of focus of the two halves of the book (the first half concentrating in human history and geopolitics and the second concentrating more and more on the spiritual side of the Great Controversy, in where geopolitics and human events are mere consequences of a bigger struggle). We can see such progression also in each one of Daniel's prophecy, where he generally starts with his head down to politics and state affairs and, through the course of each prophecy, his focus is shifted by the revelation to the establishment of God's kingdom and the judgment as the only hope for his people and to solve the state of disarray of the world affairs. We also see a similar shift on the nature of the affairs of the antagonist of God and His people. Such progression can be distinctly seen on chapter 7, 8, and 10-12, as we see the enemies of God and His people initially as temporal powers attacking temporal "targets" but then progressively being morphed in entities having religious activities, goals, and character as they try to build an opposing worship system to God's worship. And in doing so, they more and more persecute

religious (not political) dissidents and try to meddle with God's state affairs (God's sovereignty, as they try to change "change times and law" [Daniel 7:25]) instead of only earthly affairs.

The implications of this structural pattern for this research is two fold: (a) the ABABAB structure disassociates the Messiah's fate and activity with the fate of the city (i.e., they occur independently from each other and can be related only as mutual historical anchor points); and (b) similarly, whoever the prince who cause destruction as a flood and desolation is, his identity should be of a power that can fit in this progression (i.e., as the foes in chapter 7, 8, and 10-12, it starts as a temporal power and progressively gets religious characteristics and dominion).

Conclusion

Historically there were two main camps trying to answer the identity of the "prince who will come": (a) some had identified him as the Messiah (and, consequently, this people are either Jews or Christians); and (b) some had identified him as another ruler. Whichever the answer is, if one is honest to the text, it has to harmonize with the structure and grammar of the text itself and with the lexicographic information presented by the passage. The answer also has to be consistent with the theology of the book and the intra-textual links between the chapters.

When looking to the meaning of מְלִיכָא, it was determined that one could not determine who is the prince in lexical basis alone. However the word search with the book of Daniel yielded profitable results. The first one is that never the word מְלִיכָא alone identifies the Messiah. When a messianic idea is intended by the prophet, מְלִיכָא is always in the end of a construct chain that makes the identification clear (e.g., "prince of the covenant"[11:22] or "Prince of princes [8:25]). It also helped to uncover another inter-textual relation based on the expression of the idea of destruction of the Jerusalem coming as a flood, which is the description of the destructive

activity of the “people of the prince who is to come”. Such expression is repeated again in 11:22 describing the activities of the “king of the North”, which in this a description of the expansion of Pagan Rome. The same expression also appears down on 11:40 describing the final end-time power who takes up the place of the “king of the North” as God’s foe.

Also, another word who the qualifies the prince is *תחז'* (to destroy), which describes the activity of the “people of the prince that is to come”. This word appear twice in chapter 8 referring to the activities of the “little horn” in its pagan (v. 24) and papal/religious (v. 25) phases. It also appears in Daniel 11:17 describing the vicious acts of the “king of the North”, which in this stage of prophecy symbolizes Pagan Rome.

A third word of interest in the quest for clues on the identity of the prince is *דמז'* (desolation/to desolate), which shows up several times in chapter 8-12 always describing the activities (or the result thereof) of the “little horn” (3 times chapter 8), the “prince who shall come” and/or his people (2 times in chapter 9), and Papal Rome’s attacks on the sanctuary and its services (Daniel 11:31 and 12:11, both relating to the same event as 8:27).

The above lexical connection make a good case for the identification of the “prince who is to come” and its people as Rome. That suggestion is not new since Vespasian and/or Titus were identified as the "prince who is to come" and his people as the Roman legions by the early rabbis (on the first century) and Josephus, and the same interpretation can be attested by the medieval rabbis such Rashi, Mayenei HaYeshuah, and Ibn Ezra, among others.²⁴

This identification seems congruent with the internal structure of the passage and its immediate context (vv. 24-27). This section of the text presents a structure that progressively develops two distinct themes, the Messiah and His fate and the city and its fate, in a way which is

²⁴Hersh Goldwurm, *Daniel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic, and Rabbinic Sources*, 2. ed., rev.corr.3. impr., ArtScroll Tanach Series (Brooklyn, NY: Mesorah Publ, 1989), 246.

also congruent with the internal structures of each prophetic chapter (specially true for chapters 7, 8, 9, and 11-12), and with the macro structure of the book in itself – so they all show a progression of thoughts from state issues and geopolitics to the great struggle between the enemies of God (and their people) against everything and everybody that does not agree with their false worship system. In each of Daniel’s prophetic visions, is noticeable that the main antagonist of God’s people (e.g., the “little horn” on Daniel 7 and 8 and the “king of the North” in Daniel 11) start as mere temporal powers that gradually move to a spiritual realm in this battle for worship. That is precisely what happens with Rome – who shifts from republic, to and empire, to a religious-temporal global power – who is the power being suggested here as the identity of the prince on Daniel 9:26.

That identification also fits appropriately with Daniel’s theological framework and the theology of the chapter, which focus is on the Great Controversy’s core issue of worship and its consequences for God’s people since, specially in its Papal phase, this power set it up an opposing worship system. But even on its is pagan phase, in at least two documented occasions, Rome interfered or even (in the case of the Emperor Adrian) suppressed Jewish worship in Jerusalem, one before the destruction of the temple²⁵ and another after (by Adrian),²⁶ not counting the widely known fact that Rome persecuted Christians in different occasion.

In summary, all the aforementioned evidence gives strong support to the identification of the “prince who is to come” as Rome and his people as the Roman armies who destroyed the city and the temple in the year 70 C.E. The text also appoint that, after the temple destruction, the city would continually be in strife until the end (וְעַד־כֵּץ) as we see in history and through the news – which is consistent with the pericope’s and the book’s eschatological focus. The immediate context of verse 26, in a way that is consistent with the language and themes of the

²⁵Goldwurm, *Daniel*, 265.

²⁶Grace Young, “Aelia Capitolina,” *Encyclopedia Britannica*.

rest of the book, portrays this apostate system as a continuum, which flows from the literal Babylon to the its political (Rome) and spiritual (Papal Rome) successors. But the pericope also ends with a message of hope: this enemy who causes desolation will be punished/consummated at the end.

This research was profoundly enlightening for the author because it illuminated and enlarged his understanding of how interrelated the different prophecies on the Book of Daniel are – even to the point of congruence in themes, language, syntactical features, and structure. Due to the limitations of size and scope, it is strongly suggested more research on how the leitmotif of the “worship” is consistently presented on the book of Daniel as a facet of the larger theme of the Great Controversy. It is also suggested more studies on how the different themes on the book of Daniel interact and complement with each other as they picture human the struggle as have its only solution in Christ and in the embellishment of His kingdom.

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