

# Authenticity of Daniel

Teaching supporting the authenticity of Daniel and overwhelming rejection of liberal scholarship that has poisoned seminaries and churches since the 1880's. You have to have an historically accurate and authentic book of Daniel to have the Gospels, the NT letters and any hope from the book of Revelation. Make your own choice, but know there is only ONE right answer.

FROM WIKIPEDIA: “The Book of Daniel was compiled shortly after **164 BCE**, following the Maccabean Revolt. The story of **Belshazzar's feast is historical fiction**, and several details are not consistent with historical facts. **Belshazzar is portrayed as the king of Babylon and "son" of Nebuchadnezzar**, though he was actually the **son of Nabonidus**—one of Nebuchadnezzar's successors—and he never became king in his own right. In the story, the conqueror who inherits Babylon is **Darius the Mede**, but no such individual is known to history, and the **invaders were actually Persians**. This is typical of the "tale of court contest" in which historical accuracy is not an essential element.”

“The Book of Daniel is not regarded by scholars as a reliable guide to history. The broad consensus is that **Daniel never existed**, and that the author appears to have taken the name from a legendary hero of the distant past mentioned in the Book of Ezekiel. The book that bears his name is an apocalypse, not a book of prophecy, and its contents form a cryptic allusion to the persecution of the Jews by the Syrian king Antiochus IV Epiphanes (reigned 175–164 BCE). There is broad agreement that the **stories making up chapters 1–6 are legendary** in character, and that the **visions of chapters 7–12 were added during the persecution of Antiochus**, the book itself being completed soon after 164 BCE.”

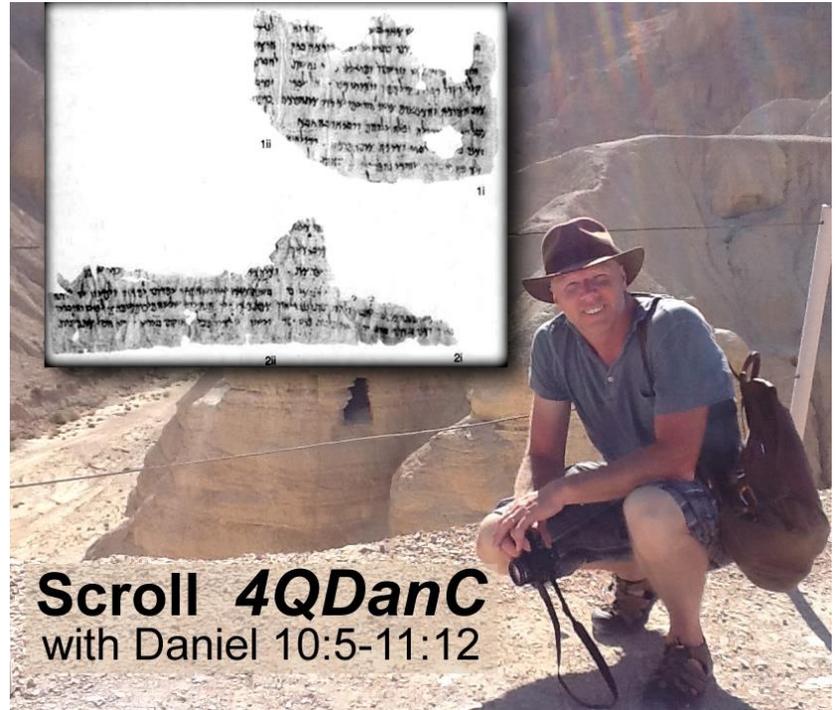
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1. Qumran – at least 8 scrolls (compared to 9 ex, 8 Dt, 4, Gn & Isaiah)

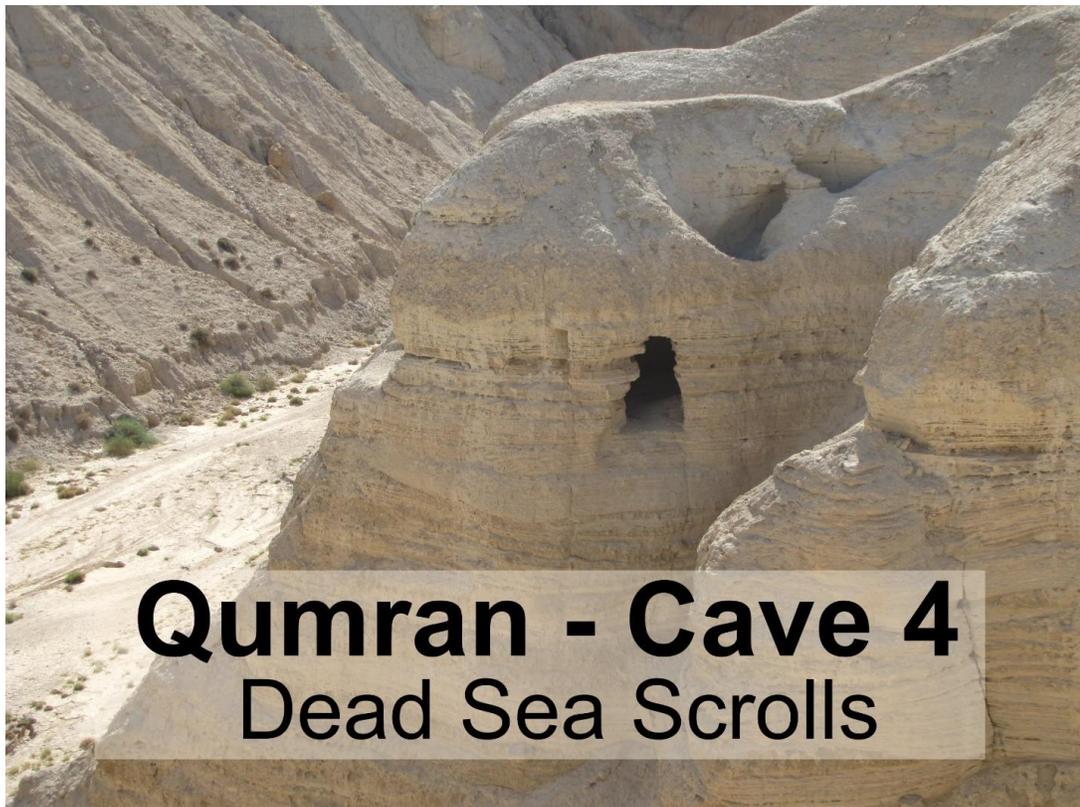


- a. Maccabean Hypothesis claims the book of Daniel originated between 168-164 BC

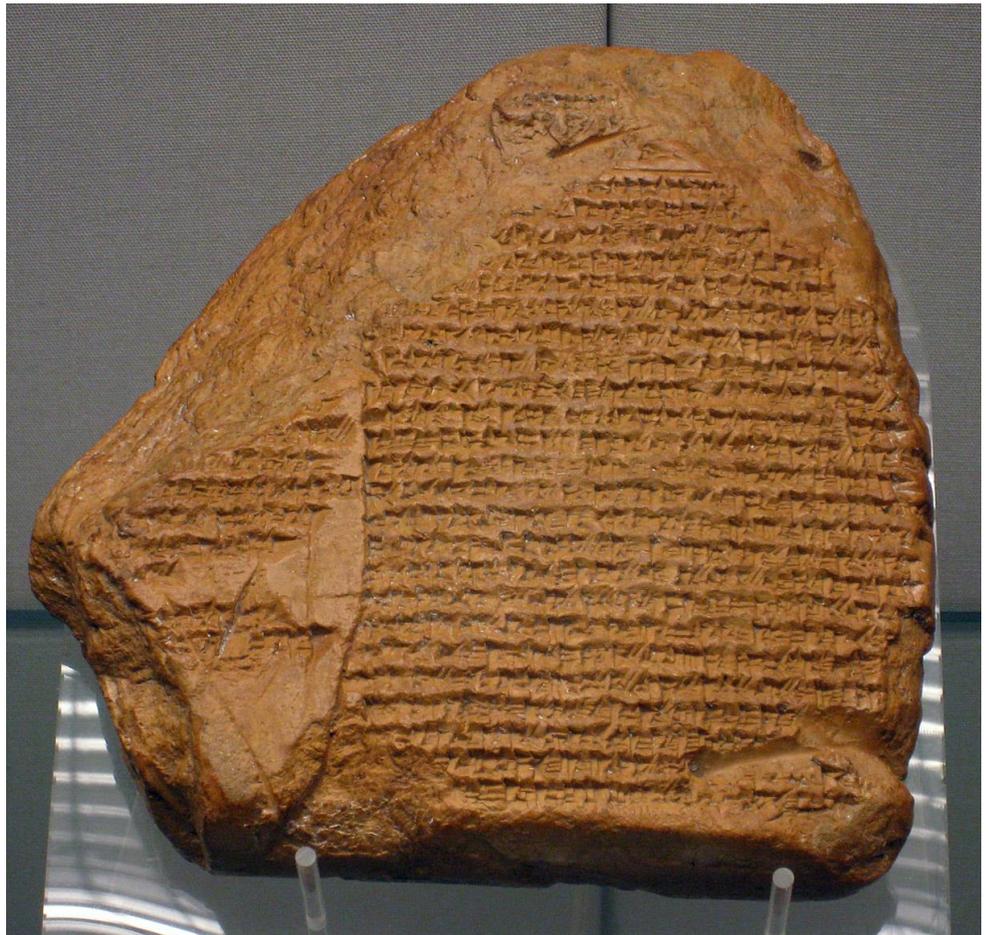
- b. Hard to believe Qumran honored the book if it had just been written
- c. Qumran copies had been made in 60 AD and earlier
  - i. Scroll 4QDanB = 60 ad
  - ii. Scroll 4QDanA = 60 BC
  - iii. Scroll 4QDanC = 125 BC – This makes the time needed to edit, develop and accept the Maccabean Hypothesis impossible
- d. Qumran copies match the Masoretic Text as of 1008 AD
- e. The change from Hebrew to Aramaic at Daniel 2:4b and back from Aramaic to Hebrew in Daniel 8:1 appears in:
  - i. Masoretic Text of 1008 AD
  - ii. 1QDanA
  - iii. 4QDanA
- f. There is now overriding evidence that Daniel was considered Canonical by Qumran
- g. Dead Sea Scroll scholars now say it is absolutely impossible for Daniel to have been



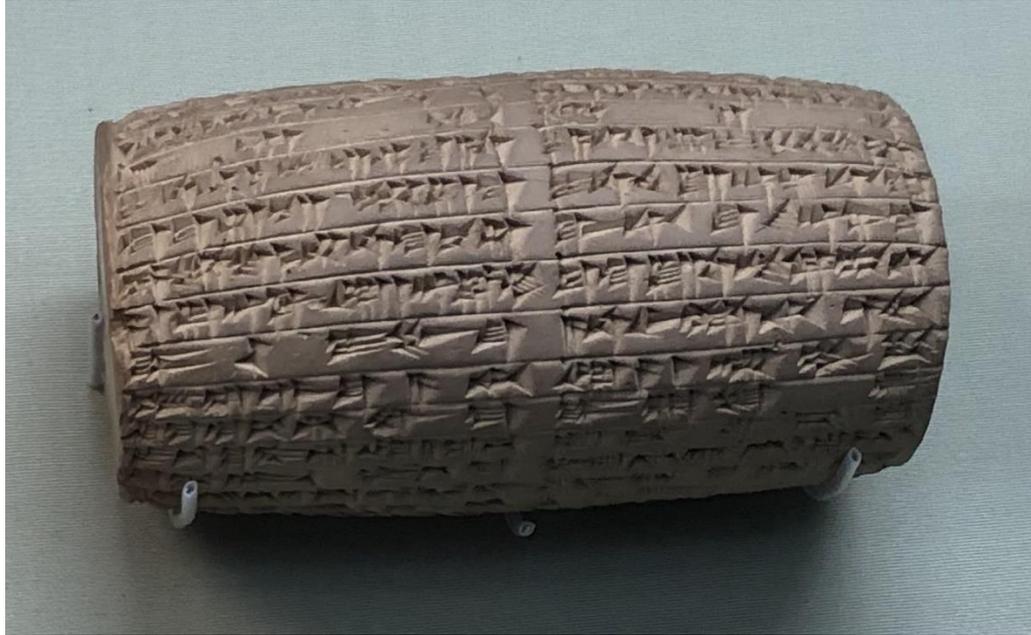
written  
in 165  
BC.



2. Septuagint (LXX) Greek translation of Hebrew Scriptures for Ptolemy II Philadelphus (285-247 BC). There is proof that by 132 BC Daniel had been translated and circulated in Greek. This means at best Daniel was translated into Greek by 250 BC and, at least, by 132 BC (30 years after it was supposedly forged.)
3. Mattathias, the founder of the Maccabean revolt in 165 BC is quoted in the book of 1 Maccabees reminding his sons to be steadfast like the three Hebrews in the fiery furnace and Daniel in the lion's den. This, of course, is strange if the book hadn't been written yet.
4. Greek and Persian loan words are used in Daniel's writing from Babylon between 600-535 BC. This is said to be a problem because it is claimed the Greeks would not arrive until around 330 BC.
  - a. Contact between the Greeks and Mesopotamia occurred long before Alexander:
    - i. The Sea People, who became known as the Philistines, were Greeks from Europe around 1400-1100 BC
    - ii. Greek rulers paid tribute to the Assyrians in the 700's.
    - iii. Greeks served as sailors in the Assyrian navy
    - iv. In 605 Nebuchadnezzar defeated Egypt at Carchemish (NW Mesopotamia) where archaeology has uncovered a Greek shield of a Greek mercenary
    - v. Nebuchadnezzar hired Greek mercenaries including the brother of the Greek poet Alcaeus.
5. Belshazzar in Daniel 5:
  - a. King of Babylon –
    - i. **Nabonidus Chronicle** – cuneiform clay tablet records events from 556-539 BC including the conquest of Babylon by Cyrus. Included is the information that the Babylonian king Nabonidus spent ten years in Arabia and left Babylonia administered by his son, Bel-shar-usur or **Belshazzar.**



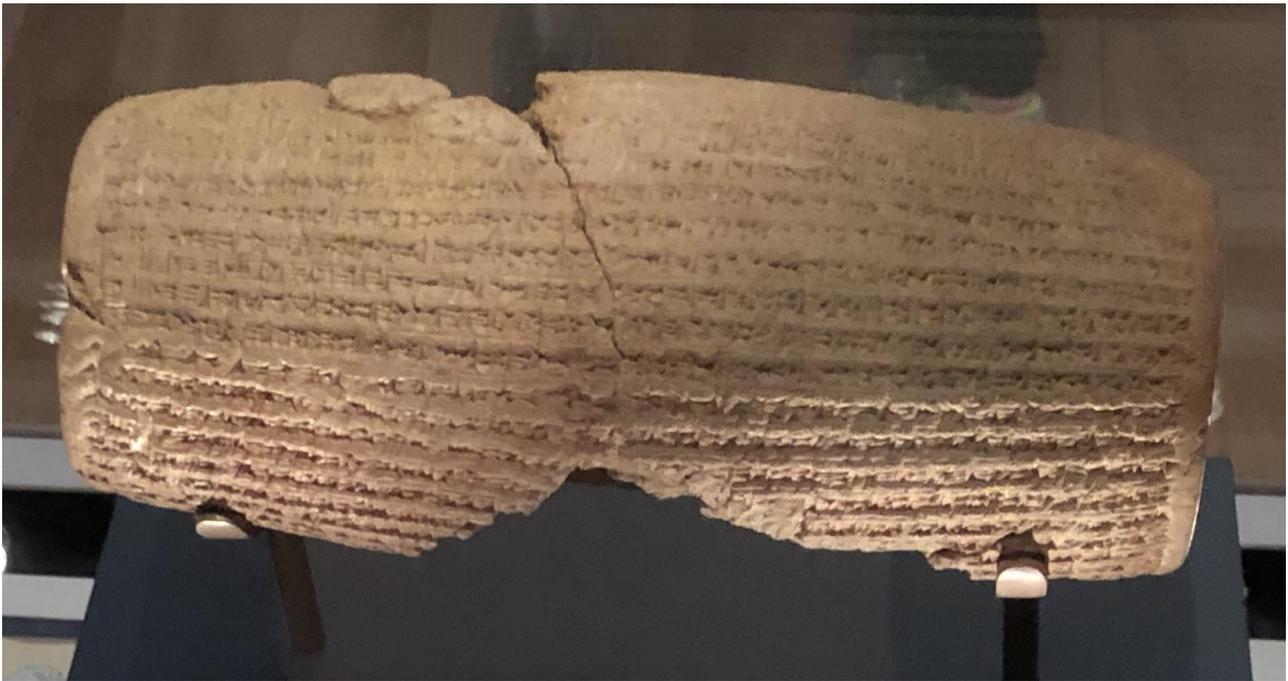
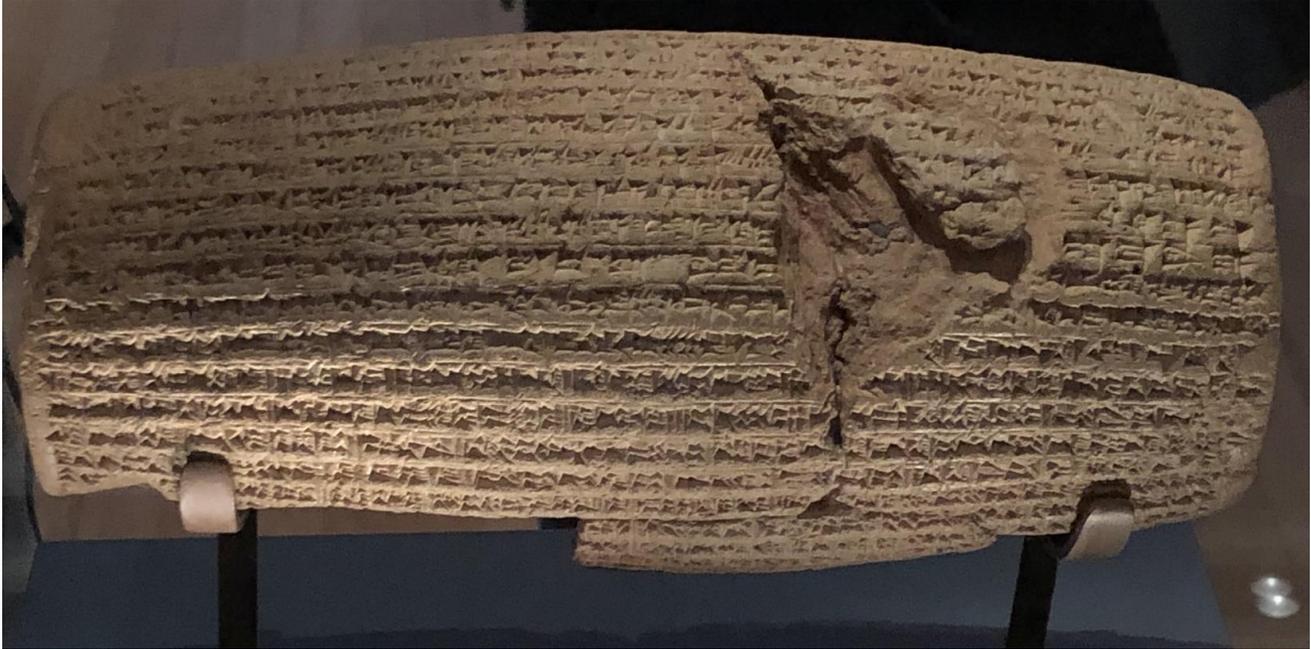
1. Records the reign of Nabonidus, his son Belshazzar in Babylon, Nabonidus in Arabia, and Cyrus conquering Babylon and taking Nabonidus when he returned.
  2. While Nabonidus was south in Arabia someone (Belshazzar) was ruling Babylon while Cyrus was plundering Mesopotamia
  3. Gubaru (Darius), his district officer, appointed the district officers in Babylon.
- ii. **Nabonidus Cylinder** – 540 BC – found 1854 - from Ur is a foundation text in which king Nabonidus of Babylonia (556-539) describes how he repaired the ziggurat which belonged to the temple of Sin in Ur. It is probably the king's last building inscription



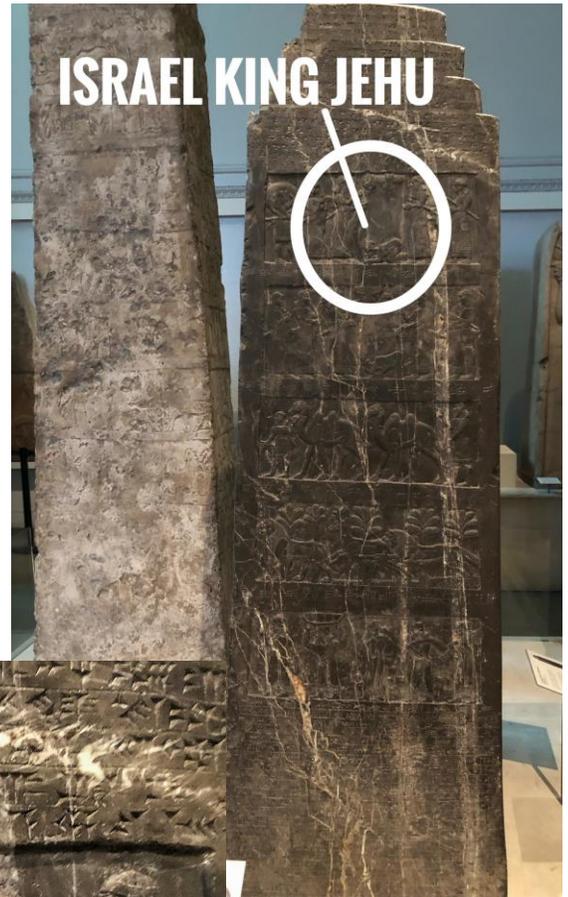
1. ... 'As for me, **Nabonidus**, king of Babylon, save me from sinning against your great godhead and grant me as a present a life long of days, and as for **Belshazzar**, the eldest son - my offspring - instill reverence for your great godhead in his heart... '

iii. **Cyrus Cylinder** – 539 – found 1879 -

1. Lines 1 to 18 tell a story of Cyrus' deeds in the third person : the document tells of **Nabonidus**, the last Babylonian king, who is said to have forbidden the cult of Marduk among others, and to have oppressed his subjects.



- b. “Son of Nebuchadnezzar” when he was the son of Nabonidus
  - i. The word for “son” is “bar” and was used to mean successor.
    - 1. Seen from 830 BC on the Black Obelisk of Shalmaneser III where Jehu is “son of Omri”...but, Omri was a different dynasty and not even related to Jehu. Jehu was merely the King of Israel about 40 years after Omri died.
    - 2. Belshazzar was Nebuchadnezzar’s grandson since his father Nabonidus married Nebuchadnezzar’s daughter Nitocris.



## 6. Darius the Mede

- a. Critics falsely assume the pseudo writer of Daniel in 164 BC misunderstood the Medes to have taken over Babylon from the Chaldeans before the Persians.
- b. Cyrus was the one who conquered Babylon according to the Bible and history.
- c. Babylon fell to “the Medes and Persians” according to Daniel 5:28 so clearly Daniel knew of the Persians and later referred to the law of the “Medes and the Persians (6:15)
- d. In the book of Daniel the king Darius the Mede was “made” king of Babylon by someone which would have been the Emperor Cyrus. (Daniel 9:1; 1:21; 6:280)
  - i. Darius was “king” of Babylon just like Belshazzar was “king” of Babylon. They reigned under a superior.

- ii. Daniel provides more details about Darius than he does about Nebuchadnezzar, Nabodius, Belshazzar or Cyrus:
    - 1. His age..62 in Daniel 5:31.
    - 2. His father was Ahasuerus (Hebrew for *Xerxes*)
    - 3. He became a friend of Daniel's and highly trusted Daniel.
  - e. Darius is likely Gubaru, also called Gobryas (from Xenophon's *Cyropaedia*) (but, not Cyrus' general Ugbaru who conquered Babylon and died 3 weeks later):
    - i. Babylonian Chronicles –
7. New Testament References:
- a. Jesus –
    - i. Matthew 24:15 – “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand)...”
      - 1. This is a reference to Daniel 8:9-14 and 9:27
      - 2. This was spoken in 30 AD which is 195 years after the falsely supposed writing and fulfilling of these verses in 165 BC.
  - b. Paul –
    - i. 2 Thessalonians 2:3-4 – “Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.”
      - 1. This is a reference to Daniel 8; 7:25; 8:25
      - 2. Paul had taught the Thessalonians these things while he was with them in 52 AD:
        - a. “Don't you remember that when I was with you I used to tell you these things? 6 And now you know what is holding him back, so that he may be revealed at the proper time.” – 2 Thes. 2:4-5
        - b. “When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. 2 As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, 3 explaining and proving that the Messiah had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Messiah,” he said.” – Acts 17:1-3

- c. John – The images and references in the book of Revelation is based on Daniel's visions.

