

The Gods vs. the Son of Man

Daniel 7 as Polemical Subversion

ESV Daniel 7: 1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter.

² Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea.

³ And four great beasts came up out of the sea, different from one another.

⁴ The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it.

⁵ And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.'

⁶ After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it.

⁷ After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns.

⁸ I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

⁹ "As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire.

¹⁰ A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.

¹¹ "I looked then because of the sound of the great words that the horn was speaking. And as I looked, **the beast was killed**, and its body destroyed and given over to be burned with fire.

¹² As for the rest of the beasts, **their dominion was taken away**, but their lives were prolonged for a season and a time.

¹³ "I saw in the night visions, and behold, with **the clouds of heaven** there came one like **a son of man**, and he came to the Ancient of Days and was presented before him.

¹⁴ And **to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.**

¹⁵ "As for me, Daniel, my spirit within me was anxious, and the visions of my head alarmed me.

¹⁶ I approached one of those who stood there and asked him the truth concerning all this. So he told me and made known to me the interpretation of the things.

¹⁷ 'These **four great beasts are** four kings who shall arise out of the earth.

¹⁸ But **the saints** of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever.'

¹⁹ "Then I desired to know the truth about **the fourth beast**, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped what was left with its feet,

²⁰ and about the ten horns that were on its head, and the other horn that came up and before which three of them fell, the horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions.

²¹ As I looked, this horn made war with the saints and prevailed over them,

²² until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom.

²³ "Thus he said: 'As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces.'

²⁴ As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones, and shall put down three kings.

²⁵ He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time.

²⁶ But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end.

²⁷ And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.'

²⁸ "Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me, and my color changed, but I kept the matter in my heart.

(Daniel 7:1-28)

Subversion

“**Noah**,” starring Russell Crowe, Jennifer Connelly, Anthony Hopkins, and Emma Watson was a 2014 fantasy epic written and directed by Darren Aronofsky. If you were an ordinary man-on-the-street, you’d have heard of the Bible story. If you were interested in the movie and went to see it, you might come out saying something like what Diego said on an Amazon review. “**Good movie about one of the [B]ible’s best know[n] stor[ies.]**” Matthew Hartnett said a little more along the same lines. “**Well researched. Amazing film. Probably the close[st] to an accurate**

depiction we are going to get.” Their conclusion: [this movie simply is the Bible story put to film.](#)

If you know a tiny bit more about the Bible story other than the name Noah, you might say what CFL said in his review. “[Modern adaptation of a biblical classic.](#)” Coach said, “[No, it doesn’t follow the Bible word for word, but so what? It is a creative interpretation of an ancient story and a magnificent movie in my opinion. Open your mind, and give it a try.](#)” These two realized that there were [some changes](#), but they were well worth it, they thought.

Jonathan D. White represents a more sophisticated expression of this view. “[It’s a Midrash. Midrash is the Jewish practice of creatively filling in the gaps in a story. The entire Noah story is just a few pages. The director is a non-practicing Jew and incorporates some interesting Enochic material in the retelling of this story.](#)” Sorry Jonathan, [he does more than that.](#) Matt Zoller Seitz, writing for RogerEbert.com, understood the truth much better. “[‘Noah’ is writer-director Darren Aronofksy’s interpretation of the story of Noah and the flood. He’s made a few changes. Okay, more than a few. Way more. This is the Book of Genesis after a page one rewrite.](#)”¹

¹ [Matt Zoller Seitz](#), “Noah: Reviews,” RogerEbert.com (March 28, 2014), <https://www.rogerebert.com/reviews/noah-2014>.

Just about the only thing about this Noah that is the same as the biblical Noah is his name. This Noah is a crazy man who hears voices in his head, takes drugs to induce visions, and concludes that the world is going to be destroyed, not because of sin, not because he heard the voice of God, but because mankind **didn't protect the environment**—i.e. we weren't “green” enough. Sounds like Hollywood, not the Bible. And God? Why, he doesn't say a word in the entire movie. Sure, he is *believed in* by Noah, but all this does is serve to show just how crazy Noah actually is. There's no god behind any of this. Brian Godawa in his review of the explains:

As an atheist, [Aronofsky] doesn't believe in the Biblical God, so if he is retelling a Biblical narrative, the best way to deconstruct God, or to make him in the story as if he wasn't really there at all would be to claim that he is silent. This is brilliant subversion. Think about it, folks, God NEVER speaks in the entire movie. Not even to tell Noah that he was wrong to almost kill [his] girls. **Even when righteousness is finally achieved in Noah's “redemption,” God still does not speak. He never speaks.** That is not happenstance. There is a reason for that. A non-speaking God is virtually the same practical thing as a non-existent God. And it is explained when Illa [Noah's adopted

daughter] tells Noah that “God wanted you to decide if man was worth saving.”

MESSAGE: It’s all up to us humans, not a god.

Of course, the original sacred narrative requires a “god” in the story, but an atheist director wants to deconstruct that god into a being who is merely believed in, but ultimately is no different than humans making our own meaning.²

You heard Brian use the word “**subversion**” here. He defines it for us. “Subversion is the act of retelling a story through the prism of a different worldview or philosophy or theology or politics or take your pick. The nature of subversive storytelling is to work within the cultural memes and received narrative that people are familiar with, but to infuse that narrative with new definitions.”

Because most people today have heard of the Flood story, but have never read it, they watch that movie and **its deconstruction works subtly** on the subconscious making them think that THIS is what the Bible says. Subversion! It is a kind of **infiltration** with the goal of **toppling a previously believed worldview**. Our politicians and entertainers and educators are busy doing this with the mythos of the founding of our country and what its legal documents

² **Brian Godawa**, “The Subversion of God in Aronofsky’s Noah,” *Thus Spake Godawa: God, Movies, Culture, Blah Blah Blah* (April 2, 2014), <http://godawa.com/subversion-god-noah/>.

“really” mean. This is the whole point of Black Lives Matter, of the 1619 Project, and of the theoretical view of a “Living Constitution.” Aronofsky is a politician, entertainer, and educator of art and worldviews.

Let’s imagine that you, a Christian well versed in the Bible, were interviewing Aronofsky about his new movie. “How did you come up with the idea,” you ask him.

“I had this kind of waking vision. I beheld a man and his name was Noah. He got news that the earth was going to be flooded and all humans destroyed unless he built a huge ark that would save all the animals on earth.” If you heard this, you might respond, “Are you sure you had a vision and weren’t reading the Bible?” You would say this because you would know that his vision as told thus far is not something you need a vision for, but something you read in Genesis 6.

Now let’s say he answered you a bit differently. “I had this kind of waking vision. I beheld a man and his name was Noah. He heard this voice in his head tell him to go to his great-grandfather who gave him a hallucinogenic drug which induced his own vision of a world flooded and all the people dead at the bottom of the ocean. They were all killed, Noah concluded from his vision, because they destroyed mother earth and did not buy into Bernie Sander’s Green

New Deal.” Upon hearing this explanation, you might indeed think that Aronofsky had a vision, but you would understand very quickly that **his vision was the exact opposite of the Bible’s Noah story.** The Sherlock Holmes in you would know that something was afoot.

You **cannot properly understand Daniel 7** and the strange visions taking place here without this kind of a background. That doesn’t mean you can’t get *the meaning* of the visions, which are explained both in the chapter and elsewhere in the Bible. It means that you won’t understand a very important feature of this story that the original audience would have understood. Subversion.

Instead, you would be like **a third kind of interviewer** talking to Aronofsky. This time, the interviewer has **never heard of the Bible**, of Noah, or of a flood at all. He literally has no knowledge of any of this. Now, when he asks him about how he came up with the idea, he could answer with either his own environmental gnostic atheist take, or he could quote from Genesis 6 and the interviewer wouldn’t be the wiser. He would just nod and say, **“That’s interesting.”**

This is how almost everyone approaches Daniel 7. They have no clue of the deeper meanings behind the visions, because they do not know their history. They are only

interested in the interpretation. That's ok, because as I said you can still understand the meaning of them. But **if you were someone who knew the story of Noah** and were a third party listening to the ignorant person interviewing Aronofsky and concluding that his vision was the origination a man named Noah and a thing called an Ark and a flood that destroys humanity, I'm pretty sure **you would want to take them aside** and tell them that the man is using the Bible's story for some kind of evil purpose. You would want this person to know this because it's a big deal if they think Aronofsky invented Noah vs. he is purposely stealing the idea to his own end. You wouldn't want them concluding that this is a nice story. You wouldn't want them thinking this is the Bible's story. You would want them to know that what he has made is a deeply political and religious subversion of actual history and Christianity.

Daniel 7: Setting and Structure

Daniel 7 takes place “**in the first year of Belshazzar king of Babylon**” (**Dan 7:1**). Chronologically speaking, this puts us back some time prior to Daniel 5. The fall of Babylon, which is described in that chapter, takes place in **539 B.C.**

Belshazzar came to power in 550 B.C. This shows you that the arrangement of the material in this book is not to strictly a history book, but something else.

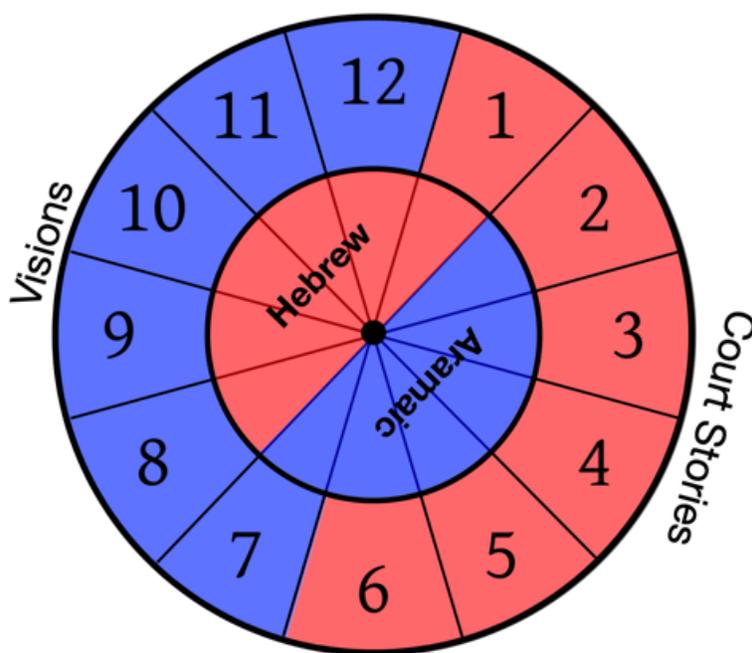
But we also might ask, why would it matter so much to **record the date of the vision** in sacred Scripture? Previous dates have mattered, such as the day that Babylon fell. Here, it is important to learn here **how Belshazzar came to power**. He was the son of Nabonidus, the last king of neo-Babylon. But Nabonidus left that year for an extended stay in Tema of Arabia. He did not leave Babylon leaderless, however. He installed his son Belshazzar as **coregent**, thus allowing him to take the title “king” even though Nabonidus was king. This was the only time in the seven-decade history of the neo-Babylonian empire that there was a coregent.³ I’ll come back to the importance of this later.

We have seen that Daniel is written in **two languages** (Hebrew and Aramaic) and that it contains essentially **two kinds of genres** (court stories and visions). The Aramaic portions are also tied together by a chiasm. The curious

³ On this history see **William H. Shea**, “The Neo-Babylonian Historical Setting for Daniel 7,” *Andrews University Seminary Studies* 24.1 (Spring 1986): 31-36. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1764&context=auss>. Shea makes a great observation on dating the book in this regard. “This date would have been a very unusual one to have been employed by a Palestinian author writing in the second century B.C. ... It makes very good sense if considered as coming from an author writing in Babylon during the sixth century B.C.”

thing is that **all but one** of the court stories are in Aramaic and **all but one** of the visions are in Hebrew, but those singular chapters are not the same. When you map them together, this makes Chapter 7 the hinge of the book, tying the various sections together.⁴

Daniel 7 as the Hinge of the Book												
Chapters	1	2	3	4	5	6	7	8	9	10	11	12
Language (Aramaic = blue; Hebrew = red)	Red	Blue	Blue	Blue	Blue	Blue	Blue	Red	Red	Red	Red	Red
Genre (court stories = green; visions = blue)	Red	Red	Red	Red	Red	Red	Blue	Blue	Blue	Blue	Blue	Blue



⁴ Paul R. Raabe, “Daniel 7: Its Structure and Role in the Book,” *Hebrew Annual Review* 9 (1985): 267-75. https://kb.osu.edu/bitstream/handle/1811/58698/1/HAR_v9_267.pdf. Raabe notes that Ferch sees a chiasm in the book. So also does Bejon. But neither one takes into account the fact that the vision is also found in vv. 21-22.

A vv. 1-2a ----- Prologue	Ref. Sec. Description	Ref. Sec. Description
B vv. 2b-14 ----- Vision	7.15 A: Daniel is troubled; the angel's interpretation begins	7.15 A: Daniel is troubled; the angel's interpretation begins
C vv. 15-16 ----- Seer's reaction to the vision	7.17 » B: The angel announces the saints' triumph	7.17 » B: The angel announces the saints' triumph
D vv. 17-18 ----- Brief interpretation	7.19 »» C: The angel announces the persecution of the saints	7.19 »» C: The angel announces the persecution of the saints
C' vv. 19-22 ----- Seer's reaction to and elaboration of vision	7.22 »»» D: The Ancient of Days vindicates his people	7.22 »»» D: The Ancient of Days vindicates his people
B' vv. 23-27 ----- Lengthy interpretation	7.23 »» C': The angel expands on the persecution of the saints	7.23 »» C': The angel expands on the persecution of the saints
A' v. 28 ----- Epilogue	7.26 » B': The angel expands on the saints' triumph	7.26 » B': The angel expands on the saints' triumph
Arthur J. Ferch. <i>The Son of Man in Daniel Seven</i> . Andrews University Seminary Doctoral Dissertation Series, 6. Berrien Springs, MI, 1979: p. 142.	7.28 A': The interpretation concludes; Daniel is left troubled	7.28 A': The interpretation concludes; Daniel is left troubled
	James Bejon, “Commentary on Daniel :: Chapter 7 (7.1-28), <i>Academia</i> , p. 21. https://www.academia.edu/15234847/Commentary_On_Daniel_Chapter_7_7_1_28_	

Most people naturally divide the chapter into two halves: **the vision (Dan 7:1-14)** and **its interpretation (15-27)**. The problem with this is that a small part of the vision is actually in **vv. 21-22**, so while that kind of simple outline is helpful for memory, it is technically incorrect. There are actually **three distinct elements** in the chapter, each of which repeat. There is the **vision (1-14, 21-22)**, the **interpretation (16b-18, 23-27)**, and **requests for clarification (15-16a, 19-20)**. It is highly organized and unified and forms the following structure where **the interpretation is the center**:⁵

	vv. 1-2a -----	Prologue
A	vv. 2b-14 -----	Vision
B	vv. 15-16a ----	Seer's request for clarification
C	vv. 16b-18 --	Angel's brief interpretation
B'	vv. 19-20 ----	Seer's request for further clarification
A'	vv. 21-22 -----	Vision
C'	vv. 23-27 ----	Angel's lengthier interpretation
	v. 28 -----	Epilogue

This structure binds the two halves of the chapter together but makes the second half much more complicated than the first. Curiously, after the Prologue, **vv. 2-14** form **the exact same structure** are the entire chapter, but in miniature. This puts **the throne scene front and center**:⁶

⁵ Raabe, 268.

⁶ Ibid., 270.

A	vv. 2b–7	-----	Four beasts
B	v. 8	-----	Little horn
C	vv. 9–10	--	Throne scene
B'	v. 11a	-----	Little horn
A'	vv. 11b–12	-----	Four beasts ¹⁰
C'	vv. 13–14	-	Throne scene

Because it is its own unit that stands outside of the complicated interpretation, I only want to look at **vv. 1-14** here. In doing this, it will allow us to **focus on this often neglected but vital aspect of the chapter**—the use of **subversion** to tell us something extremely important about God. Indeed, this subversion is so important that it becomes **one of the most important passages for understanding the Lord Jesus Christ in the entire Bible.**

Earthly Vision of the Four Beasts (Dan 7:1-8)

Moving into the passage we read, “**In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter**” (**Dan 7:1**). Daniel is asleep on his bed and he begins to **dream**. The dream is so vivid that it can use the language of **visions** to describe what he saw.

Given how we opened, with Aronofsky being interviewed and saying that he had a vision, and given what we will talk about shortly, it is important that we believe the Scripture here. **Daniel really is seeing something in his dreams.** This is not a made-up story. But realize that dreams often take the form of things that we know in real life, things we have been thinking about, things we have been reading. Daniel has been promoted to the seat of high magician, he has studied long the religion and history of Babylon. We have learned this for the last six chapters. This will be important as we go along.

Daniel awoke from his dream and, unlike most of us who have a vivid dream, **he wrote it down** so that he could remember it. Then he told what he saw. “**Daniel declared, ‘I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea ...’** (2). The sea (probably the Mediterranean) is the setting for **the earthly part of his dream.** We find the “wind” in **Genesis 1:2**, where it is translated as “Spirit.” In that same verse we also find “the deep” waters. In this way, Daniel’s dream **strongly evokes the beginning of creation.** The difference is that the winds are blowing, and the great sea is choppy. If this is a kind of new creation scene, then what will be “come out” of

the waters will most likely not resemble the good “dry land” and such that we find in Genesis.

It says, “And four great beasts came up out of the sea, different from one another” (3). There you have it. “Beasts” is not the language of something good, but some kind of chaos. It isn’t a word for a creature that belongs to the sea—we don’t call sharks or killer octopi “beasts.” Yet, their coming out of the sea makes them in one way or another sea-monsters. The idea reminds me of Godzilla (who was himself created by the Japanese as a metaphor for nuclear weapons).

The Lion Beast

The beasts are then described. “The first was like a lion and had eagles’ wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it” (4). I’m going to save most of my commenting on what these beasts are until next time. Let’s just look at what we are seeing here.

The lion is the king of animals; he has no natural predator. This lion has eagle’s wings. One writer said, “The

noblest of birds, and the noblest of animals.” As if he weren’t strong and fearsome and fast enough, now he can fly! But the wings were plucked off. His flying comes to an end and he is gently set on the ground and made to stand erect like a man. Indeed, the roaring beast-lion is given the mind of a man.

The idea of a beast-like creature being given a mind of a man would have been familiar to the Jews living in Babylon. The *Gilgamesh Epic*’s main character is a giant named Gilgamesh. A wild man created by the gods was sent to stop Gilgamesh from oppressing people. Eventually, they became friends. The wild man’s name was Enkidu. The image is thus familiar to a Babylonian. Of course, it also reminds us of Nebuchadnezzar, whose mind was taken from him, he became like a beast, but his sanity was restored to that of a man.

The Bear Beast

“And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, ‘Arise, devour much flesh’” (5). It is a bear, the largest of the predators. It is

gigantic. But it is raised out of the water on one side. It is **lopsided**, imbalanced. It's like a drunken sailor, about to walk off the deck. The lopsided beast is commanded to stand up. It doesn't say who gave the command.

The voice tells the beast **to begin consuming much flesh**. This is *human* flesh. But the beast already had three ribs in its mouth. It was devouring them. This bear is an aggressive hunter. It was already accustomed to such attacks. But why ribs? Why not something like bones? No one knows for sure. It does remind me of how God took the rib out of man to make woman. Perhaps it is a metaphor for destroying people, the opposite of what is supposed to happen at a creation event.

The Leopard Beast

“After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it” (6). Like lions, **leopards** are cats. But this is a leopard and so it is fast. This is represented by the **four wings** of a bird on its back, similar to the lion. Its speed means that it attacks with great surprise. The prey is caught off guard. The unusual feature of this

beast is that it had four heads. This terrifying beast's heads are not described, but they are associated with dominion. This beast is going to rule when it comes out of the sea.

I also want to mention that ANE art depicted heavenly beings, especially cherubim protectors, as creatures with cat-like bodies and wings. So both the lion and the leopard would have reminded them of supernatural entities in some ways.



Cherub from Carchemish in north Syria.
Dates about 9th century B.C.



Cherub on a [Neo-Assyrian](#) seal, c. 1000–612 BC

The Beast with Ten Horns

“After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped

what was left with its feet. It was different from all the beasts that were before it, and it had ten horns” (7). Before describing the last beast, he reiterates that this is happening at night. **Night is often a metaphor of evil.** That certainly seems to fit the description of these terrifying beasts.

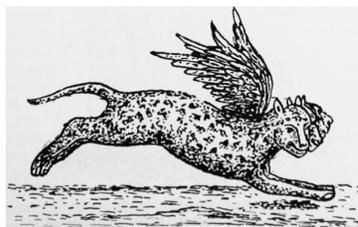
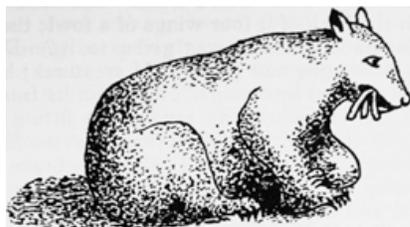
This beast is the most **terrifying of all.** Its appearance brought dread. Its strength brought horror. The first description of it is that **it has iron teeth.** I’ve seen golden teeth in a James Bond movie and on some rappers. I’ve never seen iron teeth. Iron was the hardest metal of the ancient world, and we’ve seen it before in the book, in Nebuchadnezzar’s dream of a statue. **The statue had iron legs.**

With its teeth it **devoured** and broke into pieces whatever it ate. Curiously, it **also stamped what was left with its feet.** That same iron statue had feet mixed with iron and clay. In this regard, recall that Daniel 7 is parallel to Daniel 2 in the chiasm. This means that Nebuchadnezzar’s statue must be parallel in some way to these four beasts. In fact, that’s what we will find in the interpretation. I’ve shown you how the iron of the fourth beast matches the iron of the bottom of the statue. **That same statue was itself divided into four parts.** The first was the head of gold. Gold, the noblest of metals matches with the lion and eagle, the

noblest of beasts and birds. In other words, you can already tell without an interpretation that **these beasts are going to represent kings and kingdoms**. But that's as far as I want to take this here today.

One more feature of this beast stands out. It was different from the others in that it had **ten horns**. Daniel says, “**I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things**” (8). This is a horrifying image. A little horn destroys three of the ten. Because it is itself alive. It has the ability to speak; it has a mouth. It has the ability to see; it has eyes of a man. Clearly, then, these beasts are representative of something else.

Four Beasts of Daniel 7



Clarence Larkin, *The Book of Revelation: A Study of the Last Prophetic Book of Holy Scripture* (Philadelphia, PA: Rev. Clarence Larkin Estate, 1919).

The Babylonian Connection with the Beasts

Since I'm not going to go there today, I want to instead point out what a few things you will not get from what we've read thus far, but which a Jew reading the book in Babylon would have known just like you as Christians know who Noah is. First, consider again that **these monsters come up out of the sea**, thus making them in some sense sea monsters. How many heads do we have between these four beasts? There are **seven heads** (1 + 1 + 4 + 1).

Curiously, there is a sea monster in the Bible that also has multiple heads. His name is **Leviathan**. “**You crushed the heads of Leviathan; you gave him as food for the creatures of the wilderness**” (**Ps 74:14**). Leviathan has a parallel in Canaanite religion. They called him **Lôtān** the “**the twisting serpent of the seven heads**.” Isaiah describes this “twisting serpent” as leviathan. “**In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea**” (**Isa 27:1**). Revelation picks up on this saying that in fact the number of heads is seven. “**And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems**” (**Rev 12:3**). Of course, Revelation closely

identifies this dragon with Satan. “And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years” (Rev 20:2). In this way, we can see what we’ve already seen. This de-creation scene is mocking the original creation in that its creatures are destroying rather than creating. They are in fact viewed as satanic creatures in some sense.

But we can say more. The nations of the world all talk about this creature. Greece’s Lernaean Hydra is a sea beast with the seven heads. The parallel in Babylon, though never described as having seven heads, is Tiamat.

Tiamat is the Babylonian sea dragon who is the goddess of the salt sea who mates with Abzu, the god of fresh water. Together they produce all the younger gods. She is a symbol of primordial chaos at creation. The sea, creation ... sounds like the way we began our vision. In fact, in the Babylonian creation epic called the *Enuma Elish*, the later god Marduk, whom we have seen is also named Bel (from which we get Belshazzar and Belteshazzar), is the hero who uses the four winds to fight and slay Tiamat, upon which moment he ascends to the highest god in the pantheon. It says, “He deployed the four winds that none of her might escape: South Wind, North Wind, East Wind, West Wind. . . He

made ill wind, whirlwind, cyclone, Four–ways wind, seven–ways wind, destructive wind, irresistible wind” (*EE* 4.42-43, 45-46).

What are the “none” that should escape? They are **beasts that Tiamat stirs up that arise out of the sea** to fight against him. Here then we have two stories that have the same elements—creation, sea, beasts, winds, sea-monsters. They are not incidental. But in the same way that the mere word “Noah” evokes in your mind an Ark, a Flood, and judgment from God, the images and setting of this vision would have provoked clear associations with creation, with the gods of Babylon, with a great war, and so on.

I do **not believe that Daniel’s vision here is “copying” pagan religion, however.** Rather, I believe his dream was given to him by God using images he and everyone else were already familiar with so that a more subtle meaning could be learned by what he saw. Furthermore, Daniel is not using these images in the same way that the Babylonians used them. For example, people have tried to find Babylonian connections with the lions, bear, and leopards in pagan religion, but this has been a self-defeating process.⁷ The

⁷ Gardner writes, “In sum, although there are vague similarities between the outline of Daniel’s vision and Ancient Near Eastern mythologies and contacts between aspects of the beasts and Mesopotamian birth omens, iconography and astrology there is no complete correspondence.” A. E. Gardner, “Decoding Daniel: The Case of Dan 7,5,” *Biblica* 88 (2007): 227.

overall interpretation of the vision takes us in very different directions from the “creation” beginnings of the setting and images; this is prophetic, not historical. But that doesn’t mean the setting and images should just be ignored or cast away from the original context. I’m going to show you more of why this is as we come to Daniel’s [second vision](#).

Heavenly Vision of the Co-Regent Given Dominion (Dan 7:9-14)

I’m not sure if it is correct to say that Daniel has a second vision or if we should just say that [the setting](#) of the first vision changes. Whatever the case, we move from [earth to heaven](#). The setting is described thus, “[As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened](#)” ([Dan 7:9-10](#)). Let’s break this apart.

<https://www.bsw.org/biblica/vol-88-2007/decoding-daniel-the-case-of-dan-7-5/71/article-p229.html>.

Heavenly Scene?

It says that he looked at **thrones** were placed. Now, we will see shortly that he **can still hear the horn speaking**, and so it would seem that the setting is still the earth—somehow, thrones are placed on earth. However, we will also see that someone is going to **come on clouds** to the Ancient of Days, and therefore, we seem to be in heaven. Understanding this is important. The two are being linked together. Bejon says, “**Ch. 7 hints at the present ‘overlap’ between the heavens and the earth ... ch. 7’s vision gives us a glimpse into the complex relationship between the heavens and the earth.**”⁸

This reminds me of the story of **Elisha and his servant** who were surrounded by an enemy army and the servant became afraid. “**Then Elisha prayed and said, ‘O LORD, please open his eyes that he may see.’ So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha**” (2Kg 6:17). Heaven and earth overlap like two pieces of paper, but perhaps in different dimensions or something. Heaven is here and yet in another sense it is above. I think that’s part of what is going on here.

⁸ Bejon, 33.

The Ancient of Days

Who is this **Ancient of Days**? It refers to **God the Father**. Ancient of Days is a way of describing God as **eternal**. The Psalms say, “**God will give ear and humble them, he who is enthroned from of old**” (Ps 55:19). “**Your throne is established from of old; you are from everlasting**” (Ps 93:2). The depiction of him with **white** clothing simply symbolizes his **purity and holiness**. White hair like wool combines the two images. It isn't that God is a tired old man as the image often brings to mind, so much as it is that he is holy and eternal. Time has no effect of him.

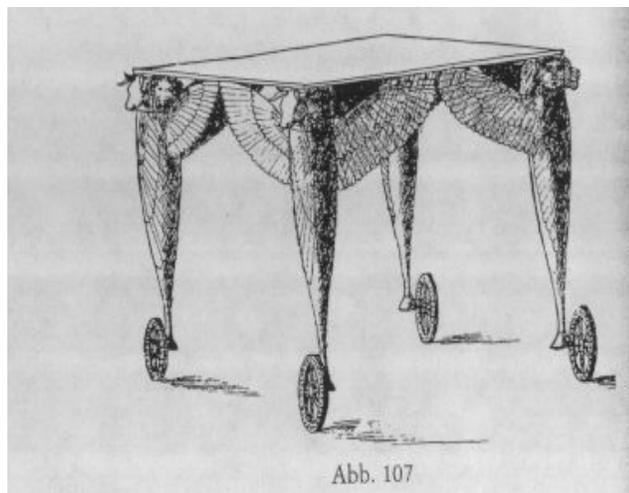
Now, it is important for my purposes today to know here that there are a lot of parallels going on in this particular section with Canaanite religion (and also Babylonian). Back in the 1920s we discovered a collection of **clay tablets** in a near-coastal town called Ugarit in Syria by the Mediterranean Sea. Among the writings these tablets yielded was something called **the Baal Cycle**. This is the story, curiously enough, of the god Baal defeating the God Yam (Sea) to ascend to the throne of high god. Sound familiar? Marduk defeating Tiamat is the Babylonian parallel.

In this story, which I will refer to more than once, it speaks of “**El: The Father of Years**” (KTU I.3.v:8) whom it describes as having “**grey hair**” and a “**grey beard**” (KTU I.3.v.2). I bring this up because in Canaanite religion, **El is the Canaanite equivalent of God the Father**. Except this god is a created being and to become father, he has to mate with his consort, the goddess Asherah. Together, they have seventy “**sons of God**,” two of whom are Yam (Sea) and Baal (Lord). We’ve seen them in Daniel already. These were the **watchers** of ch. 4 and the one like a “**son of the gods**” in ch. 3. Importantly, the Bible calls God “El” many times in the OT. So there is a direct overlap with the word, which simply means “strong” or, better, “**Almighty**.” This help us identify that before us is in fact God the Father, which is remarkable, because when you think about it, **this is one of the very rare times in the Bible that someone actually sees him** (also **Matt 18:10; Rev 4:3, 5:1-7**).

The Throne Room Sanctuary

The setting is that he is **seated on his throne**. This means we are in **a royal chamber** of some sort. It depicts this throne as being made up of **fiery flames** and it has wheels of burning

fire (see Ezek 1 for the same image). Why would a throne have wheels? Because this particular throne is like a chariot and can move.



ANE throne platform with wheels



Deities in chariots pulled by cherubim
(flying chariot)⁹

God has moved his chamber close to the place of the sea monsters.

Besides fire coming from the throne, it also issues from a [stream of fire](#) that comes out from before the Ancient of Days. This shows us that [we are in God's sanctuary](#). Eden was his sanctuary ([Ezek 28:13, 19](#))—at its center was a mighty river. Sinai was his sanctuary ([Ps 68:17](#)). Ezekiel's [third temple](#) has a river issuing from the throne room ([Ezek 47:1](#)). In [Revelation](#), there is a sea mixed with fire before the throne

⁹ Pictures from [Othmar Keel](#), *Jahwe-Visionen und Siegelkunst: Eine neue Deutung der Majestatsschilderungen in Jes, Ez 1 und 10 und Sach 4* ["Visions of Yahweh and Seal Art: A New Interpretation of the Majestic Portrayals in Isaiah 6, Ezekiel 1 and 10, and Zechariah 4"] (Verlag Katholisches Bibelwerk, Stuttgart, 1984-85).

(**Rev 15:1**; cf. **4:6**), and a river of the water of life flowing from the throne of God (**Rev 22:1**). This is all symbolized in the tabernacle's **washing basin**. As for the fire, as we saw in the furnace, fire is often an image of God's Holy Spirit.

This is reinforced by the throngs present around him. “**A thousand thousands served him, and ten thousand times ten thousand stood before him.**” This is like Isaiah 6 where the angels come and touch the prophet's lips with coals from the altar in the sanctuary. These are **the heavenly host** that worship God as we see at the birth of Christ (**Luke 2:13**) and in heaven when the lamb is raised (**Rev 5:11**).

The Divine Council--Thrones

But it is also **a divine council scene**, and thus a court. In ch. 4, we defined the divine council (see **Ps 82:1** ESV) as **a council of heavenly beings that meet in assembly in order to administer the affairs of the cosmos.**¹⁰ As we saw there that when **the watchers** came down and gave their decree to Nebuchadnezzar, we have a scene where **a judgment is going to be made**. Specifically, we are entering into here a heavenly

¹⁰ **M. S. Heiser**, “Divine Council,” ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Downers Grove, IL; Nottingham, England: IVP Academic; Inter-Varsity Press, 2008), 112; **E. Theodore Mullen Jr.**, “Divine Assembly,” ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 213; **Brian P. Gault**, “Job's Hope: Redeemer or Retribution?,” *Bibliotheca Sacra* 173:690 (2016): 157.

courtroom drama. Some of these heavenly beings sit on “thrones.” “As I looked, thrones were placed.” The Ancient of Days sits on his throne, but lesser thrones encircle him, or perhaps are set off to the side like a jury box.

These thrones are mentioned in the NT. “For by him all things were created, in heaven and on earth, visible and invisible, whether *thrones* or dominions or rulers or authorities-- all things were created through him and for him” (Col 1:16). Ronn Johnson, who wrote his dissertation on this topic says, “These thrones appear to be occupied by personal spirits who are aligned with the purposes of Yahweh. They themselves bear authoritative rule which is to be used in bringing judgment upon others” (Dan 7:26).¹¹ Thus, the verses conclude, “The court sat in judgment, and the books were opened.”

In this case, what are they going to judge? Johnson says, “This assembly has been called to consider the misdeeds of an offender; in this case, as it appears, several offenders (7:8, 12).” In other words, the beasts and especially the beast with the horns. And how will they judge? There are heavenly books, which I take to be legal documents that set forth the heavenly law on behavior and right and wrong. The court

¹¹ Ronn Johnson, “The Old Testament Background for Paul’s Use of ‘Principalities and Powers,” A Dissertation to Dallas Theological Seminary (May 2004): 117-118.

will determine if the beasts have broken the heavenly law and will make a determination accordingly.

The Judgment: Dominion Destroyed

It tells us next that, “I looked then because of the sound of the great words that the horn was speaking” (Dan 7:11). What was it saying? In the conclusion of the vision we learn, “The horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions. As I looked, this horn made war with the saints and prevailed over them, until the Ancient of Days came, and judgment was given for the saints of the Most High” (Dan 7:21-22). Revelation has a parallel. “The beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven” (Rev 13:5-6). It makes sense that something similar is happening here.¹²

¹² Gardner has a fascinating first half of a paper arguing that the little horn here is a benign figure. Indeed, the biblical proofs she gives lead you believe he is the same figure as the one like a son of man. However, her argument is rooted in Daniel 7 being a dual composition of inherently different origins and that someone later came along in the interpretation and saw the figure (vv. 20 21 and 24-25) as evil. This destroys her whole argument, as we have seen that in fact the chapter is one coherent, tightly knit literary unit. See A. E. Gardner, “The Little Horn of Dan 7,8: Malevolent or Benign?” *Biblica* 93 (2012): 209-26. <https://www.bsw.org/biblica/vol-93-2012/the-little-horn-of-dan-7-8-malevolent-or-benign/494/article-p226.html>.

For his speech and actions, this terrifying beast “was killed, and its body destroyed and given over to be burned with fire. As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time” (7:11b-12). This explains that the beasts actually had legal authority from heaven to rule and conquer. But in their wickedness, God stripped them of their authority and rule. If you will not rule wisely and righteously, your kingdom shall not endure. It is a fascinating thing to think about the great empires of world history being given power by God and the divine council to rule; it is equally fascinating to think about them being stripped and destroyed by the same.

The Decree: A New Ruler, a Righteous Kingdom, and Total Dominion

This entire dream sequence comes to its great conclusion in two verses that are perhaps as important as any in the entire Bible. The first says, “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him” (Dan 7:13). This gives us the “who.” The second says, “To him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion,

which shall not pass away, and his kingdom one that shall not be destroyed” (14). This gives us the “what.”

There is a lot to unpack here. First, this is the third time we have seen “I saw in the night visions” repeated. These are markers for the vision. The first focused on the beasts (7:2). The second focused on the fourth beast (7). The third focuses on “one like a son of man.” Who is this figure and what is happening to him? This is the great question of the ages. This is the great question of Holy Scripture. This is the great question you must answer for yourself. Scripture tells us precisely who it is. It isn’t open for interpretation. But you still have to answer it to see if you believe it or not.

First of all, he comes “with the clouds of heaven.” This has parallels in both Babylon and Canaanite religions. ... These parallels help you see that this is a divine figure. In the Baal Cycle, Baal is called the “Charioteer of the Clouds” (KTU I.2.iv:8) and he comes and stands by El (KTU I.2.i.22). In fact, when he does this, after defeating Yam, the very same thing happens to him—he is given an everlasting kingdom and eternal dominion (KTU I.2.iv.10). In the Babylonian creation story, Marduk is told to make straight, quickly, with the storm chariot and approach Anshar (EE II 118, 134-37). And again, when he does this, he is given an

eternal kingdom (EE VI 93-107; IV 14; VI 100). Of course, both Baal and Marduk become the high god through these actions. They are divine figures.

More importantly, it has [parallels in Scripture](#). In the OT, other than this one place, only Yahweh comes on the clouds of heaven ([Deut 33:26](#); [Ps 68:33](#); [104:3](#); [Isa 19:1](#)). And yet, he is called a son of man. [What man can ride the clouds of heaven?](#) This caused [post-Christian rabbis](#) no end of heartburn, because they knew what their sages had said. The great Rabbi Akiba left open the possibility that this son of man was a descendant of David, indeed, the Messiah himself and that he was going to be enthroned beside the Father. And others agreed with him.¹³ In other words, there were pre-Christian Jews who read this verse and saw the obvious: a divine and human figure in one person. In fact, this was a central “[two-powers](#)” verse—to persons and one God. This enraged later Jews who made this a heresy. We see the roots of why in the Gospel.

To truly see the profound importance of these verses, we have to go to the NT. This passage became [a cornerstone of the ministry of Jesus Christ](#). At his trial, [the high priest](#) stood up and asked Jesus if he had any answer to give to the charges

¹³ [Alan Segal](#), *Two Powers in Heaven* (Boston: Brill, 1977), 47-48.

that he was a **blasphemer**, equating himself with God (**Matt 26:62**). Jesus was silent, so the priest put him under oath, “**Tell us if you are the Christ, the Son of God**” (63). Notice the language, “**Son of God.**” Jesus responded, “**You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven**” (64). Notice how Jesus changes it not from Son of God to **Son of Man**. It’s the same person! How do we know? “**Then the high priest tore his robes and said, ‘He has uttered blasphemy’**” (65). They knew he was claiming to be God. And they crucified him.

Who is this Son of Man in Daniel 7? **Jesus of Nazareth said it is him**. He is the Son of Man presented to the Ancient of Days and who is given an eternal kingdom, thus making this a highly Trinitarian passage—all three Persons are here. But how do we know this is Christ? Jesus said they would see it happen. And indeed, it did, for Jesus Christ after they put him to death **rose from the dead** and **ascended to the right hand of the Father**, exactly as it says here. How does Matthew end his Gospel? “**All authority in heaven and on earth has been given to me**” (**Matt 28:18**). This is the reception of that kingdom, and the power to transmit it to others—his church.

What I want to tell you today is that **Daniel 7 is doing something subversive**. Knowing this mythological background as a Jew living in Babylonian or returning from Babylon back to the land of Canaan, or even being a Babylonian or Canaanite and reading Daniel's vision yourself, you would instantly recognize that he was seeing a war unfold and that he was demanding that you pick a side. Daniel isn't using them for an evil purpose, like Aronofky. Rather, **they have already twisted and subverted the truth by their own stories**. God is simply retaking what rightly belongs to Him through subverting what they already subverted in their stories.

What these stories show is that Daniel is describing a war—a **battle of the gods**. But the God Daniel sees ascend to the throne is **not Baal**. He is **not Marduk**. They had their day. They had their territory. No more.

His is a future king given a future kingdom (in the OT era that is). He comes after a series of satanic beasts are judged for their wickedness. Those beasts, as we will see next time, are themselves human, but they have heavenly powers over them, as we saw with the identification of Leviathan as Satan. That's the point of showing you the *Baal*

Cycle and the *Enuma Elish* and the parallels they share with this chapter.

Everyone told a similar story. But their story was a perverted story of the past.¹⁴ Daniel's story is of the future. And "Daniel uses motifs from chaos and conflict literature to portray the victory of God over the nations."¹⁵ But for us, his future is now past, and God has proven the True and Rightful king to be Jesus by raising him from the dead. Remember I asked you why it mattered that Daniel placed this in the year that Belshazzar became king? It was because Belshazzar was king as a vice-regent. He was co-ruler alongside of Nabonidus. In the only possible year in neo-Babylonian history that this vision could have taken place, God gave to Daniel a vision, using images from pagan stories so that no one would mistake what was being said, that he would raise up his own Vice-Regent. This Vice-Regent would himself be both God (riding on the clouds) and man

¹⁴ In his provocative series of books "decoding" the artwork on the Greek Parthenon, Robert Bowie Johnson, Jr. writes the following, "The Greek myths tell us much but the key to their correct interpretations lies. . . in the Scriptures, particularly the Book of Genesis. As we use this invaluable key to open the door of our Greek past, we shall enter into an inspiring new realm of knowledge. The simple secret is that the Book of Genesis and the Parthenon sculptures tell the same story from opposite viewpoints. Johnson, *Athena and Eden*, 10. See Robert Bowie Johnson Jr. in his books, *Athena and Eden* (Annapolis, MD: Solving Light Books, 2002); *Athena and Cain* (2003); *The Parthenon Code* (2004); and *Noah in Ancient Greek Art* (2007).

¹⁵ Cory Barnes, "The Surprising Ascension of the Son of Man," *ETS National Conference* (Atlanta, GA: 2015): 22.

https://www.academia.edu/18547313/The_Surprising_Ascension_of_the_Son_of_Man_Dan_7_and_Its_ANE_Intertexts.

(son of man). This whole story is given to these ancient people to show them about the First Coming of Jesus Christ so that they might believe in their Messiah when he came. What a prediction! It came true! His kingdom would be eternal. It would be a power over all peoples, nations, and languages that they should serve him. What a glorious kingdom this is, full of power and majesty.

All are invited to this kingdom. But you come into this it not by natural birth, nor by willing it yourself, but **by bowing down to King Jesus**—God of gods through believing what you are told in the Gospel of Jesus Christ. This is faith! You bow down because the word itself has subdued your pride and taught you that you are not master; he is. May the power of this scene with all of its intense beasts **terrify you** of the world Beast-Powers that God has set over humanity. As 2020 is teaching anyone with eyes to see, they are truly terrifying. Unless they themselves bow to King Jesus, putting your trust in them is to put your trust in a guillotine. You can do that, but its purpose is to chop off your head.

But after the terror, through faith, may the power of the heavenly scene, with God as judge, having judged the world powers and sent his Only-Begotten to this earth to save you

from your sins **bring you peace and comfort**, knowing that you serve a God who rides the clouds, and a man who humbled himself and became a servant to death, so that you might be brought in to his glorious eternal kingdom that can never be shaken.

Appendix 1

The Doors: Riders on the Storm (Jim Morrison)	Rider on the Storm (Doug Van Dorn)
<p>Riders on the storm. Riders on the storm. Into this house we're born. Into this world we're thrown. Like a dog without a bone, An actor out on loan, Riders on the storm.</p>	<p>Rider on the Storm Rider on the Storm A Tempest Quickly Born The Four Winds Stir up Foam Great Beasts Come up in Four Leviathan does Roar Rider on the Storm</p>
<p>There's a killer on the road. His brain is squirmin' like a toad. Take a long holiday, Let your children play. If ya give this man a ride, Sweet memory will die. Killer on the road.</p>	<p>The Ancient of Days Wooly White Luminescent Rays A Chariot of Flame River Belial Searing Same Seraphim now Shine And Worship the Divine The Ancient of Days</p>
<p>Girl, ya gotta love your man. Girl, ya gotta love your man. Take him by the hand. Make him understand, The world on you depends, Our life will never end. Gotta love your man.</p>	<p>Judgment is Meet The Divine Council Takes its Seat Books are Opened Up Watchers Quickly Hushed Thousands Draw Near Ten Thousand Wait in Fear Judgment is Meet</p>
<p>Riders on the storm. Riders on the storm. Into this house we're born. Into this world we're thrown. Like a dog without a bone, An actor out on loan. Riders on the storm.</p>	<p>Rider on the Storm Kill His Foe with Horns Presented to the Throne The Son of Man Enthroned Dominion Given Now Rahab Fallen Bows Rider on the Storm</p>

Appendix 2: Daniel 7, the Baal Cycle, and the Enuma Elish Compared

Daniel 7:9-13	Ba'al Cycle	Enuma Elish
7:2 a I saw in my vision by night, and behold b the four winds of heaven were c stirring up the great sea [yam].	[Baal], take your clouds, your winds, your lightnings, your rains (KTU I.5.v:6-9)	... Anu formed and produced for winds ... He caused a wave and it roiled Tiamat (EE I 105, 108)
7:3 a Four great beasts came up out of the sea There are a total of seven heads	Yam sent messengers. . . With great rejoicing they flew heavenwards Their nostrils flaring (KTU I.2.i.11-13) Yam is described as a seven headed sea-monster and given four names: Dragon, Leviathan, Arsh, and Atick (KTU I.3.iii:38-44)	Eleven monsters, who are described in terms of known animals, real or mythological, result from Tiamat having been disturbed (EE I 134-144; II 20-30; III 24-34, 82-92) Qingu was to lead the army of monsters; he was made greater than all the other gods of chaos (EE I 148; II 34; II 38, 96)
7:9 As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like lamb's wool; his throne was fiery flames; its wheels were burning fire.	The gods raise their heads from the thrones of their princships (KTU I.2.i:29) El: The Father of Years. (KTU I.3.v:8) I shall make ['El's] gray hair run with blood, The gray hair of his beard (KTU I.3.v.2)	All the great gods, ordainers of destinies came before Anshar ... (EE III 130-31) To Marduk, their champion they ordained destiny. They set out for him a princely dais (EE III 138-IV 1)
7:10 A stream of fire issued and came out from before him; thousand thousands served him, and ten thousand times ten thousand stood before him the court sat in judgment, and the books were opened.	She set her face towards El At the source of the rivers, At the midst of the springs of the two deeps. (KTU I.3.v:7). Set your faces towards the convocation of the Council Towards the divine mountain (KTU I.2.i:14) The tablets of Yam (KTU I.2.i:26)	Then follows a eulogy of Marduk and eternal kingship is conferred on him. With raging fire he covered his body (EE III 130-IV 40)
7:11 a "I looked then because of the sound of the great words that the horn was speaking. b And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire.	Message of Yam, your master, Of your lord, Ruler Nahar: "Give up the god whom you obey, The one whom you obey, Tempest! Give up Baal and his retinue, The Son of Dagan, whose gold I shall seize!" (KTU I.2.i.34-36) Then Baal went out [] Valiant Baal dried him up Yam is indeed dead! (KTU I.2.iv.31-32)	Qingu was killed. His blood was shed and mankind was made from it (EE VI 13-32). In the Babylonian New Year's Festival Marduk burnt Qingu.
7:12 As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.	You [Ba'al], your name is 'Expeller.' Expeller of Yam [the sea god]. Expel Yam from his throne Nahar from the siege of his dominion! (KTU I.2.iv:12-13)	The rest of the monsters were taken captive (Qingu was at first among them) (EE IV 115-120, 127)
7:13 'I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.	O Charioteer of the Clouds O Prince Baal (KTU I.2.iv:8) Baal stood by El (KTU I.2.i.22)	Make straight, quickly, with the storm chariot (EE II 118) Draw near, approach Anshar (EE II 134) He drew near and waited upon Anshar (EE II 137)
7:14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.	Take your everlasting kingdom, your eternal dominion! (KTU I.2.iv.10)	Marduk is given dominion over the gods and over mankind (EE VI 93-107; IV 14) They established him forever for Lordship of heaven and earth (EE VI 100)

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