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THE FACULTY OF ORTHODOX THEOLOGY
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**ANGELS AND ESCHATOLOGY / RESSURECTION
ACCORDING TO DANIEL 10-12**

– DOCTORATE THESIS –

SUMMARY

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**CLUJ-NAPOCA
2018**

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Keywords: angelology, eschatology, resurrection, Daniel, Russian bible scholars, Messiah, Gabriel, exegesis, prophet

Angelology and eschatology are two concepts that evolve gradually during both chosen peoples' history and the general frame of Old Testament likewise. Given the fact that the history writings (the historical books of Old Testament) mention only a few things about those concepts, the prophetic writings (the prophetic books of Old Testament) on the other hand speak in abundance about them. In this framework, the last part of the book of Daniel (chapters 10-12) is representative in this aspect. During this section, angels are individualized, they are pictured as guardians of some peoples and they also interpret God's words and will. Those three chapters are filled with eschatological theology, not only announcing or foreseeing the end of times but they are also referring to mankind resurrection (Dan 12,2). And that is a fact which is mostly neglected in the whole Old Testament.

We have chosen this subject starting from two main hypotheses. The first one is referring to the fact that the non-material world is coming in aid to the physical one – the heavenly powers are offering support and are coming in people's aid, at an individual and collective level, as individuals and communities of people. We can see this actions of angels presented in chapters 10-12 of Daniel's book focusing on different events described there. The second hypotheses emphasize the fact that the Old Testament contains some paragraphs or events with eschatological and apocalyptic meaning which are describing the end of the world. Chapters 10-12 of Daniel's book contain a valuable and credible historical foundation – the cruel reign of Antioch IV Epiphanes and the foreseeing of the end of the world and its phases (like the collective resurrection) are built over that historical facts. The angel of God reveals to Daniel a time of hardship after which “that time thy people shall be delivered, every one that shall be found written in the book” (Dan 12,1) and they shall receive their everlasting reward: some of them will rise to a life without death and the others will rise only to receive everlasting anguish and shame. Universal resurrection is the main topic of those chapters and they represent an important proof in this regard. It also underlines the importance of our deeds and the consequences of our actions that will follow and affect us in the after-life.

Angelology and eschatology are both connected in chapters 10-12 of the Book of Daniel. An angel reveals himself to Daniel, and he shows and interprets his entire vision. During this

time, the angel says to Daniel that in order to reveal this vision of his, he had left the battle which he fought with Persian angel and came in aid to Archangel Michael, the first of guardian angels (Dan 10, 12-14). After his arrival, the angel reveals to Daniel some events regarding the kings of Persia, Egypt, Syria, after which his speech (Dan 11, 36-12,13) becomes an eschatological testimony. The king who shall “do according to his will” mentioned in Dan 11, 36 is identified as Antichrist because he will rebel as much as standing against the Lord. Chapter 12 starts by describing the fact the archangel Michal – pictured here as a guardian of the chosen people – will arise and participate in forging the ultimate fate of the chosen people. This fact is confirmed also by the Book of Revelations (or the Apocalypse of John) chapter 12, 7-9 which describes the war fought in heavens between Michal and the dragon (the beast) – the devil – and the outcome of that war resulted in Michael’s victory over Satan – now thrown away down on Earth. Given those facts, we can argue the Daniel’s apocalyptic vision is revealed by the heavenly powers and that during the end of days, angels will come in people’s aid but only those who had remained faithful to God shall enjoy from that.

The body of our study contains three major relevant parts and clarifies chapters 10-12 form the Book of Daniel. It starts by presenting a complex introduction to the topic which offers the basic knowledge regarding our research. First of all, we had consulted both Romanian and foreign scientific literature for our study. Second, we separated and analyzed concepts like angelology and eschatology for scientific reasons. Regarding those aspects, we formed comprehensive data with reference to the places within Old Testament where angels not only appear as virtual presence but they are intervening in the physical world and also we analyzed the development of the concept of eschatology within Old Testament. The last part of the introduction contains some isagogical aspect, about the author, Daniel, for the purpose of having a broad perspective regarding the context behind the Book of Daniel. The body of the book is relatively easy to understand. It contains 12 chapters, while the six initial chapters speak about Daniel and his friends from Babylon, the last six of them incorporate the visions received by the prophet. The easy part ends where we have to determine the author, its date of writing, the language of writing and so on. There are abundant hypotheses and questions about this information because, for example, different thought schools are showing that Daniel was not the author, the book was not written during Babylonian exile (4th century B.C.) but it was written during the 2nd century B.C. and over the time were added different parts in its main body.

Besides those critical opinions, we also presented the manner in which the Book was received in the Judaic cultural environment. In the end, we offered some general guides describing the theological aspects of the Book.

In the second section of our research, we analyzed in an exegetical approach the last chapters of the Book of Daniel without neglecting the historical component. The reason behind this methodology resides in the fact that the events described in those chapters occurred in history although a little blurred. For example, the “mighty king” from Daniel 11, 3 was identified as being Alexander the Great, “the king of the South” as king of Egypt and “the king in the North” as king of Syria. Given this analogy, we encompassed the historical component in our study over chapters 10-13 but in spite of this many fragments remain beyond our rational interpretation capabilities. These “hard to understand” fragments are especially connected with the question of “the man clothed in linen” (Dan 12, 6) which has shown himself to Daniel. Some aspects and fragments related to the Apocalypse, the end of the world are confirmed by the book of Revelations of John but we cannot know for certain until they come to an end.

Daniel is either falling into a deep sleep, with his face on the ground (Dan 10, 9) or remains silent as a mute (Dan 10, 15) given the proportions and the intimidating nature of the vision. What Daniel felt is the fascination combined with the fear humans are surrounded by when they could see a glimpse of the divine greatness.

The last part of our research encompasses a developed theological analysis based on the last chapters of The Book of Daniel. They are of much importance because by understanding the deep relevance of those visions Daniel had we can extract multiple theological assumptions regarding both angels and the relationship between the non-material world and the physical one (and of course the eschatological time). The Book of Daniel contains some special and quite unique features when we speak about angelology and eschatology and these features could be identified in the individualization of angels (particular angels as individuals) and in describing the progress of the end of time events.

In the process of our research, we have consulted different French, English and Russian sources on our topic. Each language offers a quite different approach to our subject, but having all of them compiled and analyzed we reached the conclusion that they are completing each other. This fact gave us a holistic view of The Book of Daniel. Moreover, our sources differ not only in terms of language but also in terms of religious orientation, having both Christian and

Judaic studies. Each of them looked at The Book of Daniel with different approaches; while some underline the moral aspect of The Book, others see the events and the aspects connected with the theme of “the Son of Man” and the prophecies related to Messiah (Dan 7) as the most important ones. Other scholars tend to observe the importance of angelology in this book and other the eschatological and apocalyptic theme. Of course, there are some general studies, more like reviews applied on the entire Book – a shorter and ordinary approach.

After presenting the body of our study we may proceed with underlining our next research objectives: developing the notions like angelology and eschatology found in The Holy Bible; to display a broad and coherent perspective regarding The Book of Daniel; having a more analytical eye toward chapters 10-12; accomplishing a detailed exegesis over the biblical text; launching relevant theological ideas which could be applied in our daily existence: our relationship with the non-material world, end of the world signs and symbols and nonetheless being sure that we will be rewarded in accordance with our attitude and deeds which we had made in life.

Different religious communities apply their own belief over the holy texts and manipulate it consequently being influenced by their historical context in which they live, traditions or mere geography. We have noticed those things reading Romanian, Russian and western versions regarding the exegetical analysis of The Book of Daniel. Having all of these sources analyzed and understood, our research becomes an original material exploring more than one or two viewpoints on the subject. Romanian research field is filled with western influences while Russian and Syriac studies are being neglected. We wanted to show the fact that Russian theological literature is not to be neglected because of its deep perspective regarding some theological aspects, which overcomes in some cases the western theology literature.

The Book of Daniel has some unique features that make it different in some aspects from the rest of the Holy Bible writings. The distinctiveness of the Book of Daniel resides in chapters 10-12 with reference to angelology narrative and the eschatological and apocalyptic narrative. We mentioned specifically in our research that these two theological concepts are connected. An angel is revealing Daniel what will occur during the end of days and foretells him that archangel Michael will fight beside humankind against Satan during that awful times. What is remarkable here is that Daniel is told and assured by the angel of Lord that people are going to resurrect and receive an everlasting reward according to their deeds here on Earth (Dan 12, 1-13).

For a better understanding, we laid out in the first place the manner in which terms or concepts like an angel (malak/anghelos), “end of days” (*’aḥarit ha-yamim*) and resurrection doctrine evolved through The Holy Bible.

Angels are mentioned in numerous places in The Holy Bible, in apocryphal writings and in the writings of the holy fathers. A particularity in the Old Testament is that the doctrine of angels and their legions is exposed gradually. Before the Babylonian exile, those celestial beings are only mentioned scarcely either at the individual (Hosea 5, 13-14) or collective level (Gen 28, 12; Ps 88, 7; 3Kings 22, 19-22; Isaiah 6, 2). During the exile, we notice a development of angelology, particularly among the prophetic books. Prophet Ezekiel describes in his book the appearance, the look of the cherubs (Jezekeil 1; 10), while prophet Zecharia speaks about heavenly legions (Zecharia 1, 7-17; 6, 1-8).

Is this time of exile where we place the Book of Daniel and we can easily notice the involvement of angels in human affairs quite often (Dan 3,25.28; Dan 6,23; Dan 7,8; Dan 10,5; Dan 12,7). But beyond those segments, the main theological implication of this book is that the angels mentioned here are individualized as distinct personalities or individuals with names: Gabriel (Dan 8, 16) and Michael (Dan 10, 13; 12, 1). We also learned from the Book of Daniel that every nation has its own guardian angel and that particular community is bound with the deeds and actions of their particular angel (Dan 10,13.20; Dan 12,1).

The doctrine of angels skyrockets in the time of the Second Temple in apocryphal writings: Talmud and Midrash. The holy fathers also talk and teach about the purpose of angels regarding mankind salvation.

The eschatological narrative occurs mainly in the prophetic books. They are the ones who foretell „the end of Israel” (Amos 8, 2; Hezekiah 7,2) and „the day of the Lord” (Am 5,18; Is 2,12; 13,9-13; Sof 1,7; 2,14) meaning that day when God will judge both Israel and all other nations. It is worth mentioning that this judgement day will take place like a real-life event, as a historical fact here on Earth.

Furthermore, unlike those prophecies, the Book of Daniel is marked by a pronounced apocalyptic dynamic. During the apocalypse, we discover a future time, which transcends history and physics law and it flows in foreverness. Chapter 7 of the Book of Daniel highlight the fact that „the Ancient of Days” gives „the Son of Man” an everlasting authority and sovereign power: „His dominion is an everlasting dominion that will not pass away, and his kingdom is one

that will never be destroyed” (Dan 7, 13-14). The next section describes how earthly monarchies will come to pass and in the final section Daniel indicates a time of hardship, the universal resurrection and the manner in which the resurrected people will live in eternity (Dan 12, 1-2).

Old Testament tends to associate the universal resurrection from dead with the restoration of the chosen people (Os 6,1-3; Jezekiel 47,1-14); other times it is seen as a wonderful healing (3Kings 17,17-24; 4Kings 4,31-37; 13,20-21). Only Is 26,19 and Dan 12,1-3 literally express the fact that it does mean resurrection from death. Dan 12, 1-3 is extremely important because it states the fact that in the afterlife, people’s souls will be treated according to their deeds and attitude from Earth.

The Book of Daniel is in total accordance with the Judaic tradition. It does not interfere nor does it disprove chosen people’s history or teachings revealed by God during its writing; quite the opposite, The Book of Daniel takes the aspects of Judaic life and enrich them, covering them into a more ample framework. We can easily observe this fact connecting the isagogical features and in the framework of our exegesis.

A more meticulous exegetic approach serves clarifying the context in which Daniel received his last vision: historical events that he foresaw and some aspects regarding „the end of days”.

Our exegesis in the framework of chapter 10 points up the description of the angelical being which reveals himself to the prophet (Dan 10, 5-6) and the matter in which the angel of Persia stood against it (Daniel’s angel) preventing him talking to Daniel (Dan 10, 13-14). It also shows that the archangel Michael is the guardian of the chosen people (Dan 10, 21). In addition to this, The Book of Daniel underlines the usefulness of fasting (Dan 10, 2-3) and the attitude of Daniel respecting the mystery of the godly hidden spiritual significance (Dan 10, 15-16). It is difficult to identify the being „clothed in lien” (Dan 10, 5) because some documents identify it as an angel while others tend to label it as „the Son of Man” or the Son of God. We have considered both theories in order to maximize our credibility and scientific exegesis; thus we gathered theological arguments in order to support both thesis and to testify the fact that man clothed in lien is referring to Son of God himself.

Chapter 11 contains weighty historical aspects; the angel reveals to Daniel what will be the forthcoming of the king of Persia, king of Egypt and king of Syria. If we look at the events only from historical perspective regarding the outcome of those kings' actions and their lives we

observe that Daniel's revelation was indeed true and accurate. If we take the hermeneutical facts, Daniel's revelation is full of symbols and analogies; thereby when he speaks about the king in the South, he hints to the king of Egypt, while the king in the North hints to the king of Syria. Thus the angel reveals to Daniel the outcome or the time of Cyrus's reign. „The mighty king” (Dan 11,3) hints to Alexander the Great and the period of splitting his empire between his four military generals (Dan 11, 4). After this event, the angels reveals to Daniel the time of the Ptolemaic dynasty of Egypt (Ptolemeus II – Dan 11, 6; Antioch IV Philopater – Dan 11, 11) and the Antiochian dynasty in Siria (Antioch II Theos – Dan 11,6; Antioch The Great – Dan 11,10; Antioch IV Epiphanes – Dan 11,21-35). We are informed in the Book of Daniel about the cruelty of Antioch IV Epiphanes and the last part of the chapter represents the end of the historical context and the beginning of focusing over the eschatological and apocalyptic frame in which Antioch IV Epiphanes impersonate the Antichrist (Dan 11, 36-45)

Chapter 12 starts with a clearly apocalyptic narrative. The end of days will be characterized by an immensely time of hardship, but mankind will find a champion in Archangel Michael, the guardian of the chosen people. But there is a condition specified in order to beneficiate of his delivering, and that is having your name written in the book of life. The most important section of this chapter for our study is represented by the assertion: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan 12, 2). This paragraph is paramount for our study because it states a tremendous truth which is the belief in the resurrection of the dead. Moreover, this paragraph is a challenging one because it has been interpreted in very different manners. In our study, we opted for the idea that it is referring to the resurrection of physical bodies (like literally the resurrection from the dead with our bodies, not figuratively). Verse 3 pictures the manner in which people will live in eternity and we found out about the blessed ones and that “those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever” (Dan 12, 3).

Daniel's vision ends with his promise of keeping secret about the revealed facts which he received from the angel and he will disclose them only in an allegorical fashion. And that is because his vision will make sense only gradually. But the prophecies are going to materialize and like other books of the Holy Bible (especially the Apocalypse of John) the hidden message of the book will be clarified.

At the end of the Book, Daniel finds himself right in the same spot where his vision began, on the edge of Tigris River along with three angels: one above the water and the remaining two on the two banks of the river. Daniel asks about the time when all those facts revealed will come to reality and the one above the water answered: "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed" (Dan 12, 7) – different scholars tried to understand what exactly “it will be for a time” means, but no one has reached a final conclusion.

The book ends in an optimistic atmosphere because the end of days (*keṭ ga-iamin*) are awaited with joy because it will bring an abundance of rewards for the believers and Daniel is assured that he will enjoy in the everlasting legacy.

The last part of our study is dedicated for some of the theological aspects regarding the angels mentioned in Daniel’s vision and the universal resurrection specified in Dan 12, 2. These ideas grant authenticity to the sacred text and affirm their genuineness for Christian believing.

The theological angle of chapters 10-12 from the Book of Daniel shows that God can action toward materializing our prayers through his angels. The non-material world or the heavenly powers are realities that we tend either to neglect or to be skeptical about but we should open our hearts in order to receive it and benefit from it. Not only the angel tells Daniel that his prayers were acknowledged but he also empowered and help him to be wiser in order to receive the revelation.

The angels are the ones who assure Daniel that the entire world (both the non-material and the physical one) are subjected to God’s endless preoccupation and blessings. He is the ultimate guardian of the world and when He knows that the situation requires His direct intervention He sends His angels in order to protect and implement His salvation plan for the entire mankind.

At the end of chapter 10, the angels are sitting in front of Daniel telling him that he has to go to war and fight the angel of Persia. After this angel will be defeated, he will be replaced with the angel of Greece. Thus there are conflicts in the world of angels that echo the ones fought here on Earth. Angels fight alongside the people and the nations they represent and act as their champions.

We notice three specific angelic beings, each of them with different features. The first one is Archangel Michael, the champion of the chosen people. His mission is to permanently get

involved in the fight against The Evil. He is somehow linked to the idea of resurrection because he identifies himself with the the event itself mentioned in Dan 12, 1-2 and argued with the devil about the resurrection of Moses (Judah v. 9). Besides this fact, Saint Paul states in 1 Tes 4, 16 that those who are dead will arise at the voice of the archangel: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first”. That voice belongs to the Archangel Michael, due to the fact that he is the only one mentioned in the Holy Bible as an Archangel.

After Michael, we notice Gabriel (Dan 9, 21) presumably the one who revealed Daniel his last vision. Although he is not named specifically, The Book mentions the champion angel of Persia which belongs to the empire of darkness, a case confirmed by Saint Paul in the epistle to Ephesians: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Ephesians 6, 12). Satan also commands dark angel champions over the nations.

The identity of “the man clothed in lien” (Dan 10, 4-6) was subjected to many opinions and interpretations. He may be an angel or Son of God himself; this last thesis is augmented by some other comparisons with texts from the Book of Daniel and corroborated with other texts from the Apocalypse of John (especially 1, 12-15).

Concerning the text from Dan 12, 2 we developed two theological hypotheses. The first one articulate that Dan 12, 2 involve the physical resurrection of the bodies and the second one refers to the national resurrection of the chosen people – this comparison strengthens the first assumption. Other relevant theological elements to consider resides in the fact that Daniel received the promise of peace (Dan 12, 13). He was assured that he will receive his “allotted inheritance” – a condition that we are all called to reach upon.

Those are the general guidelines of our research. In order the reach the affirmations that were stated, we analyzed the biblical texts in two ways of interpretation: the western school and the Russian one. However, analyzing the Book of Daniel is not an easy task because there are numerous paragraphs that are troublesome. The most important aspect during our analysis is that we kept in mind the fact that it is paramount to overcome the textual sense of the Book of Daniel and to identify and reveal those aspects (presented there in a symbolical manner) that are genuine for our Christian believe nowadays.

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