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in tactics—"a serpent in the way, an adder in the path" (Gen 49 17)—but swift and strong in striking—"a lion's whelp, that leapeth forth from Bashan" (Dt 33 22). Along with Abel, Dan ranked as a city in which the true customs of old Israel were preserved (2 S 20 18 LXX). W. EWING

DAN: A city familiar as marking the northern limit of the land of Israel in the common phrase "from Dan even to Beer-sheba" (Jgs 20 1; 1 S 3 20, etc). Its ancient name was Laish or Leshem (Jgs 18 7, etc). It was probably an outlying settlement of Tyre or Sidon. Its inhabitants, pursuing the ends of peaceful traders, were defenceless against the onset of the Danite raiders. Having captured the city the Danites gave it the name of their own tribal ancestor (Jgs 18). It lay in the valley near Beth-rehob (ver 28). Jos places it near Mt. Lebanon and the fountain of the lesser Jordan, a day's journey from Sidon (*Ant*, V, iii, 1; VIII, viii, 4; *BJ*, IV, i, 1). *Onom* says it lay 4 Rom miles from Paneas on the way to Tyre, at the source of the Jordan. This points decisively to *Tell el-Kādy*, in the plain W. of Banias. The mound of this name—*Kādy* is the exact Arab. equivalent of the Heb *Dan*—rises from among the bushes and reaches to a height varying from 40 to 80 ft. The largest of all the springs of the Jordan rises on the west side. The waters join with those of a smaller spring on the other side to form *Nahr el-Leddān* which flows southward to meet the streams from *Bāniās* and *Hasbeiyeh*. The mound, which is the crater of an extinct volcano, has certain ancient remains on the south side, while the tomb of *Sheikh Marzuk* is sheltered by two holy trees. The sanctuary and ritual established by the Danites persisted as long as the house of God was in Shiloh, and the priesthood in this idolatrous shrine remained in the family of Jonathan till the conquest of Tig-lath-pileser (Jgs 18 30; 2 K 15 29). Here Jeroboam I set up the golden calf. The ancient sanctity of the place would tend to promote the success of his scheme (1 K 12 28 f, etc). The calf, according to a Jewish tradition, was taken away by Tig-lath-pileser. Dan fell before Benhadad, king of Syria (1 K 15 20; 2 Ch 16 4). It was regained by Jeroboam II (2 K 14 25). It shared the country's fate at the hands of Tig-lath-pileser (2 K 15 29).

It was in this district that Abraham pursued the army of Chedorlaomer (Gen 14 14). For Dr. G. A. Smith's suggestion that Dan may have been at *Bāniās* see *HGHL*¹, 473, 480 f. W. EWING

DAN (Ezk 27 19 AV). See **VEDAN**.

DANCING, dan'sing. See **GAMES**.

DANDLE, dan'd'l (שׁוֹשֵׁב, *shā'ōsha'*, a Pulpal form, from root שׁוֹשׁ, *shā'a'*, with sense of to "be caressed"). Occurs in Isa 66 12, "shall be dandled upon the knees."

DANGER, dān'jēr: Danger does not express a state of reality but a possibility. In Mt 5 21 f, however, and also AV Mk 3 29 (RV "but is guilty of an eternal sin") the expression "danger" refers to a certainty, for the danger spoken of is in one case judgment which one brings upon himself, and in the other the committing of an unpardonable sin. Both are the necessary consequences of a man's conduct. The reason for translating the Gr *ἐνοχος*, *énochos* (lit. "to be held in anything so one cannot escape") by "is in danger," instead of "guilty" or "liable," may be due to the translator's conception of these passages as a warning against such an act rather than as a statement of the judgment which stands pronounced over every man who commits the sin. A. L. BRESLICH

DANIEL, dan'yel (דָּנִיֵּאל, *dāniyē'el*, דָּנִיֵּל, *dāni'el*, "God is my judge"; Δανιήλ, *Daniēl*):

- (1) One of the sons of David (1 Ch 3 1).
- (2) A Levite of the family of Ithamar (Ezr 8 2; Neh 10 6).

(3) A prophet of the time of Nebuchadnezzar and Cyrus, the hero and author of the Book of Dnl.

We know nothing of the early life of Daniel, except what is recorded in the book bearing his name. Here it is said that he was one of the youths of royal or noble seed, who were carried captive by Nebuchadnezzar in the third year of Jehoiakim, king of Judah. These youths were without blemish, well-favored, skilful in all wisdom, endowed with knowledge, and understanding science, and such as had ability to stand in the king's palace. The king commanded to teach them the knowledge and tongue of the Chaldaeans; and appointed for them a daily portion of the king's food and of the wine which he drank. After having been thus nourished for three years, they were to stand before the king. Ashpenaz, the master or chief of the eunuchs, into whose hands they had been intrusted, following a custom of the time, gave to each of these youths a new and Bab name. To Daniel, he gave the name Belteshazzar. In Bab this name was probably Belu-lita-sharri-usur, which means "O Bel, protect thou the hostage of the king," a most appropriate name for one in the place which Daniel occupied as a hostage of Jehoiakim at the court of the king of Babylon. The youths were probably from 12 to 15 years of age at the time when they were carried captive. (For changes of names, cf Joseph changed to Zaphenath-paneah [Gen 41 45]; Eliakim, to Jehoiakim [2 K 23 34]; Mattaniah, to Zedekiah [2 K 24 17]; and the two names of the high priest Johanan's brother in the Sachau Papyri, i.e. Ostan and Anani.)

Having purposed in his heart that he would not defile himself with the food and drink of the king, Daniel requested of Ashpenaz permission to eat vegetables and drink water. Through the favor of God, this request was granted, notwithstanding the fear of Ashpenaz that his head would be endangered to the king on account of the probably resulting poor appearance of the youths living upon this blood-diluting diet, in comparison with the expected healthy appearance of the others of their class. However, ten days' trial having been first granted, and at the end of that time their countenances having been found fairer and their flesh fatter than the other youths', the permission was made permanent; and God gave to Daniel and his companions knowledge and skill in all learning and wisdom, and to Daniel understanding in all visions and dreams; so that at the end of the three years when the king communed with them, he found them much superior to all the magicians and enchanters in every matter of wisdom and understanding.

Daniel's public activities were in harmony with his education. His first appearance was as an interpreter of the dream recorded in

2. Dream-Interpreter Dnl 2. Nebuchadnezzar having seen in his dream a vision of a great image, excellent in brightness and terrible in appearance, its head of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay, beheld a stone cut out without hands smiting the image and breaking it in pieces, until it became like chaff and was carried away by the wind; while the stone that smote the image became a great mountain and filled the whole earth. When the king awoke from his troubled sleep, he forgot, or feigned that he had forgotten, the dream, and summoned the wise men of Babylon both to tell him the dream and



SOURCES OF THE JORDAN AT DAN

to give the interpretation thereof. The wise men having said that they could not tell the dream, nor interpret it as long as it was untold, the king threatened them with death. Daniel, who seems not to have been present when the other wise men were before the king, when he was informed of the threat of the king, and that preparations were being made to slay all of the wise men of Babylon, himself and his three companions included, boldly went in to the king and requested that he would appoint a time for him to appear to show the interpretation. Then he went to his house, and he and his companions prayed, and the dream and its interpretation were made known unto Daniel. At the appointed time, the dream was explained and the four Hebrews were loaded with wealth and given high positions in the service of the king. In the 4th chapter, we have recorded Daniel's interpretation of the dream of Nebuchadnezzar about the great tree that was hewn at the command of an angel, thus prefiguring the insanity of the king.

Daniel's third great appearance in the book is in ch 5, where he is called upon to explain the extraordinary writing upon the wall of Belshazzar's palace, which foretold the end of the Bab empire and the incoming of the Medes and Persians. For this service Daniel was clothed with purple, a chain of gold put around his neck, and he was made the third ruler in the kingdom.

Daniel, however, was not merely an interpreter of other men's visions. In the last six chapters we have recorded four or five of his own visions, all of which are taken up with revelations concerning the future history of the great world empires, esp. in their relation to the people of God, and predictions of the final triumph of the Messiah's kingdom.

In addition to his duties as seer and as interpreter of signs and dreams, Daniel also stood high in the governmental service of Nebuchadnezzar, Belshazzar, and Darius the Mede, and perhaps also of Cyrus.

3. Interpreter of Signs
4. Seer of Visions
5. Official of the Kings

The Book of Dnl, our only reliable source of information on this subject, does not tell us much about his civil duties and performances. It does say, however, that he was chief of the wise men, that he was in the gate of the king, and that he was governor over the whole province of Babylon under Nebuchadnezzar; that Belshazzar made him the third ruler in his kingdom; and that Darius made him one of the three presidents to whom his hundred and twenty satraps were to give account; and that he even thought to set him over his whole kingdom. In all of these positions he seems to have conducted himself with faithfulness and judgment. While in the service of Darius the Mede, he aroused the antipathy of the other presidents and of the satraps. Unable to find any fault with his official acts, they induced the king to make a decree, apparently general in form and purpose, but really aimed at Daniel alone. They saw that they could find no valid accusation against him, unless they found it in connection with something concerning the law of his God. They therefore caused the king to make a decree that no one should make a request of anyone for the space of thirty days, save of the king. Daniel, having publicly prayed three times a day as he was in the habit of doing, was caught in the act, accused, and on account of the irrevocability of a law of the Medes and Persians, was condemned in accordance with the decree to be cast into a den of lions. The king was much troubled at this, but was unable to withhold the punishment. However, he expressed to Daniel his belief that his God in whom he trusted continually would deliver him; and so indeed it

came to pass. For in the morning, when the king drew near to the mouth of the den, and called to him, Daniel said that God had sent His angel and shut the mouths of the lions. So Daniel was taken up unharmed, and at the command of the king his accusers, having been cast into the den, were destroyed before they reached the bottom.

LITERATURE.—Besides the commentaries and other works mentioned in the art. on the Book of Dnl, valuable information may be found in Jos and in Payne Smith's *Lectures on Daniel*.

R. DICK WILSON

DANIEL, dan'yel, BOOK OF:

- I. NAME
- II. PLACE IN THE CANON
- III. DIVISIONS OF THE BOOK
- IV. LANGUAGES
- V. PURPOSE OF THE BOOK
- VI. UNITY
- VII. GENUINENESS
 1. The Predictions
 2. The Miracles
 3. The Text
 4. The Language
 5. The Historical Statements
- VIII. INTERPRETATION
- IX. DOCTRINES
Literature
- X. APOCRYPHAL ADDITIONS
LITERATURE

I. Name.—The Book of Dnl is rightly so called, whether we consider Daniel as the author of it, or as the principal person mentioned in it.

II. Place in the Canon.—In the Eng. Bible, Dnl is placed among the Major Prophets, immediately after Ezk, thus following the order of the Sept and of the Lat Vulg. In the Heb Bible, however, it is placed in the third division of the Canon, called the Kethuvim or writings, by the Hebrews, and the hagiographa, or holy writings, by the Seventy. It has been claimed, that Dnl was placed by the Jews in the third part of the Canon, either because they thought the inspiration of its author to be of a lower kind than was that of the other prophets, or because the book was written after the second or prophetic part of the Canon had been closed. It is more probable, that the book was placed in this part of the Heb Canon, because Daniel is not called a *nābhī'* ("prophet"), but was rather a *hōzeh* ("seer") and a *hākham* ("wise man"). None but the works of the *nābhī'im* were put in the second part of the Jewish Canon, the third being reserved for the heterogeneous works of seers, wise men, and priests, or for those that do not mention the name or work of a prophet, or that are poetical in form. A confusion has arisen, because the Gr word prophet is used to render the two Heb words *nābhī'* and *hōzeh*. In the Scriptures, God is said to speak to the former, whereas the latter see visions and dream dreams. Some have attempted to explain the position of Daniel by assuming that he had the prophetic gift without holding the prophetic office. It must be kept in mind that all reasons given to account for the order and place of many of the books in the Canon are purely conjectural, since we have no historical evidence bearing upon the subject earlier than the time of Jesus ben Sirach, who wrote probably about 180 BC.

III. Divisions of the Book.—According to its subject-matter, the book falls naturally into two great divisions, each consisting of six chapters, the first portion containing the historical sections, and the second the apocalyptic, or predictive, portions; though the former is not devoid of predictions, nor the latter of historical statements. More specifically, the first chapter is introductory to the whole book; chs 2-6 describe some marvelous events in the history of Daniel and his three companions in their relations with the rulers of Babylon; and chs 7-12 narrate some visions of Daniel concerning the great world-empires, esp. in relation to the kingdom of God.