

Daniel 9

In Daniel 9, Daniel is praying to God on behalf of Israel. The people of Israel are living in exile, where they were sent because of their disobedience to God. Daniel prays on behalf of the people that God would show them mercy and remember them. Daniel's prayer is preceded by verse 2, which reveals that Daniel had realized how many years the Israelites were to be in exile. Perhaps Daniel was moved by this fact and wanted to "remind" God of His promise. Daniel's prayer is earnest and fervent. In verse 8, Daniel says: "To us, O Lord, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you." (Daniel 9:8 ESV). He admits the iniquity of the people of Israel. He also, however, declares the goodness of God, writing: "For we do not present our pleas before you because of our righteousness, but because of your great mercy." (Daniel 9:18 ESV). Toward the end of the chapter, Daniel receives a response to his plea from "the man, Gabriel." (v. 21). Gabriel, who came flying to him, says that a "word went out" (v. 23) which he came to tell Daniel. The word which the angel gives Daniel describes what lies in the future for the people of Israel. This text relates to the idea of "the Anointed" in the sense that it emphasizes Daniel's desire for the independent nation of Israel to be restored. As we have read from Novenson and Mowinckel, the ancient Israelite idea of a peaceful and prosperous nation of Israel was of utmost importance. In fact the ancient Israelite notion of "Yahweh's Anointed" actually refers mainly to the idea of the current human king who is ruling over the people of God. Without a monarchy, there can be no monarch, and therefore the exile of Israel by the Babylonians was a critical turning point in their history. This passage reminds the audience of the significance of the restoration of Israel, and the consequential restoration of a monarch upon the throne of David. In fact, in verse 25 Gabriel talks about the

“coming of an anointed one, a prince,” which should take place seven weeks after the going out of the word to restore and build Jerusalem.” (v. 25). Therefore, this passage sheds light on the importance of both the restoration of Israel and of a leader of Israel.

1 Samuel 16

This chapter is a good example of the involvement of oil in the anointing of a new king, because Samuel brings oil to the house of Jesse as God commanded Him, in order to anoint the new king of Israel. As Novenson discusses in “Oil and Power in Ancient Israel”, oil represents the favor of God upon His chosen king. In the ancient near east, other religions would use oil as well in anointing their kings. The application of the oil, represented for them a transference of divine power. This idea was not very different in ancient Israel, in that as the chosen king of God was anointed with oil, it was representative of his receiving of his divine assignment. In this chapter, God tells Samuel to go to the house of Jesse. When Samuel arrives, he realizes that none of the sons of Jesse which he sees at first are the “anointed one”. Finally, Jesse tells Samuel that he has one more son, the youngest. When David enters, the Lord tells Samuel that he is the one. When Samuel anoints David with the oil “the Lord rushed upon David from that day forward.” (1 Samuel 16:13 ESV). This passage is not strictly related with Daniel 9, however it does depict the idea of an “Anointed one” which is also referenced to in Daniel 9:25. This term was used to refer to the current king of Israel. Therefore, Daniel 9 and 1 Samuel 16 (which is about David) are about two different people.