

heaven -- or whether Daniel, after mentioning the coming to earth, recalls the glorification by the Ancient of Days, which he had already observed but had not previously mentioned. Such an arrangement of events in Daniel's account of his dream would not be at all unique. In verses 19-22 (especially v. 21) Daniel refers to events he had already described and adds facts he had not previously mentioned. Neither the bronze claws (v. 19) nor the important actions described in verse 21 were mentioned in Daniel's earlier account of the vision.

We must recognize that all languages have their own types of ambiguity and that these vary from language to language. The Aramaic verb forms used in this account of the glorification do not require that it be thought of as occurring later than the coming, but can equally well be considered as describing events that preceded it. In the latter case we would tend in English to begin the second sentence of verse 13 with a pluperfect -- "He had approached . . . and been led . . . He had been given." that all . . . should." The pluperfect does not exist as a separate form in Aramaic or Hebrew but its meaning is occasionally expressed by the perfect tense. In Aramaic usage it is entirely possible that the second sentence of verse 13 is intended to describe something that occurred before the event mentioned in its first sentence.

An exact parallel to this grammatical possibility is found in verse 12 of this same chapter. As rendered in the KJV this verse seems to say that the first three beasts were allowed to live for a period of time after the fourth beast had been destroyed. The NIV properly renders the first verb in verse 12 as a pluperfect, "had been stripped," since the context makes it very clear that when the fourth beast was destroyed it meant the final end of all four, though each of the first three had been permitted to continue to exist for a time during the reign of its successor. We find similar translations of the Aramaic perfect as an English pluperfect in the NIV of Daniel 2:24; 3:2, 3, 7; 5:2 and 6:24.

This interpretation as pluperfect corresponds to the teaching of Psalm 2:4-8 and Psalm 110:1 which reveal God's