Book of Daniel

For other uses, see Book of Daniel (disambiguation).

Hebrew Bible

Tanakh
<table>
<thead>
<tr>
<th>Torah</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
<td>(B'reisyō)</td>
</tr>
<tr>
<td>Exodus</td>
<td>(Šemot)</td>
</tr>
<tr>
<td>Leviticus</td>
<td>(Wayiqra)</td>
</tr>
<tr>
<td>Numbers</td>
<td>(Bəmidbar)</td>
</tr>
<tr>
<td>Deuteronomy</td>
<td>(Devarim)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nevi'im</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First Prophets</td>
<td></td>
</tr>
<tr>
<td>• Joshua</td>
<td></td>
</tr>
<tr>
<td>• Judges</td>
<td></td>
</tr>
<tr>
<td>• Samuel</td>
<td></td>
</tr>
<tr>
<td>• Kings</td>
<td></td>
</tr>
<tr>
<td>Latter Prophets</td>
<td></td>
</tr>
<tr>
<td>• Isaiah</td>
<td></td>
</tr>
<tr>
<td>• Jeremiah</td>
<td></td>
</tr>
<tr>
<td>• Ezekiel</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Minor Prophets</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Hosea</td>
<td></td>
</tr>
<tr>
<td>• Joel</td>
<td></td>
</tr>
<tr>
<td>• Amos</td>
<td></td>
</tr>
<tr>
<td>• Obadiah</td>
<td></td>
</tr>
<tr>
<td>• Jonah</td>
<td></td>
</tr>
<tr>
<td>• Micah</td>
<td></td>
</tr>
<tr>
<td>• Nahum</td>
<td></td>
</tr>
<tr>
<td>• Habakkuk</td>
<td></td>
</tr>
<tr>
<td>• Zephaniah</td>
<td></td>
</tr>
<tr>
<td>• Haggai</td>
<td></td>
</tr>
<tr>
<td>• Zechariah</td>
<td></td>
</tr>
<tr>
<td>• Malachi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ketuvim</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Poetic Books</td>
<td></td>
</tr>
<tr>
<td>• Psalms</td>
<td>(Təhillîm)</td>
</tr>
<tr>
<td>• Proverbs</td>
<td></td>
</tr>
<tr>
<td>• Job</td>
<td></td>
</tr>
<tr>
<td>Five Scrolls</td>
<td></td>
</tr>
<tr>
<td>• Song of Songs</td>
<td></td>
</tr>
<tr>
<td>• Ruth</td>
<td></td>
</tr>
<tr>
<td>• Lamentations</td>
<td></td>
</tr>
<tr>
<td>• Ecclesiastes</td>
<td></td>
</tr>
<tr>
<td>• Esther</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Historical Books</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Daniel</td>
<td></td>
</tr>
<tr>
<td>• Ezra-Nehemiah</td>
<td></td>
</tr>
<tr>
<td>• Chronicles</td>
<td></td>
</tr>
</tbody>
</table>
The **Book of Daniel** (Hebrew: הַדָּנִי) is a book in the Hebrew Bible. The book tells of how Daniel, and his Judean companions, were inducted into Babylon during Jewish exile, and how their positions elevated in the court of Nebuchadnezzar. The court tales span events that occur during the reigns of Nebuchadnezzar, Belshazzar, and Darius the Mede. The book concludes with four Divine prophetic visions.

The introduction of the **Book of Daniel** is written in Hebrew, the body is written in Biblical Aramaic, then the Masoretic text concludes the book with a return to Hebrew. The book consists of a series of six third-person narratives (chapters 1-6) followed by four apocalyptic visions in the first-person (chapters 7-12).

The Jewish Tanakh places the **Book of Daniel** with the Ketuvim writings, and Daniel in rabbinic literature is not counted in the list of Prophets of the Jewish canon. By contrast, Daniel is included amongst the major prophets in the Christian canon of the Old Testament.

The most widely accepted critical view posits that the author of the text was an anonymous writer living in the Maccabean period under Antiochus IV Epiphanes, during the 2nd century BCE; who compiled ancient legends with a pseudepigraph of "visions." Other more conservative textual scholars, however, maintain with the historic Judeo-Christian tradition that Daniel, the protagonist of the narrative set in the 6th century BCE, is likely also the historical author of the text.
Authorship and dating

Maccabean author

The traditional theory that Daniel was the original author of the Book of Daniel is dismissed by critics who reject the book's prophetic claims. Critics of Daniel view the Book of Daniel as a pseudepigraph dated around 165 BCE that concerns itself primarily with the Maccabean era and the reign of the Seleucid king Antiochus Epiphanes. Those who share this view typically adhere to the Maccabean thesis when analyzing the Book of Daniel. The stories of chapters 1-6 are considered to be a literary genre of legends that are older than the visions of chapters 7-12. The visions in the latter half of Daniel are theorized to be written by an anonymous author in the Maccabean era, who assembled the legends with the visions as one book, in the 2nd century BCE. According to this view, it is not considered to be read as a prophecy of western political history or of an eschatological future. Rather, the
critical focus is on the witness to the religiosity of the Maccabean time period.8

Anonymous writer
Norman W. Porpous was one of the first to postulate that an anonymous writer wrote the book during the persecution under Antiochus. According to this theory, the anonymous author attributed these events to Daniel, as prophecies that were witnessed by this writer in the 2nd century BCE.9[10] Paul Roche observes that the author abounded in mistakes and anachronisms, using Daniel as a symbol for the faithful Jew serving Yahweh, and the use of various pagan kings as symbols of heathenism.[11] Critics do, however, acknowledge that the author of Daniel was familiar with the history of Near Eastern imperial power from the sixth to the second centuries.12 But, because the writer had an incomplete and erroneous view of historical details in the second half of the sixth century, Daniel’s era, such imbalances support the theory of a late date of writing.12

Encouragement under oppression
Porpous and Roche agree that the Book of Daniel is composed of folktales that were used to fortify the Jewish faith during a time of great persecution and oppression by the Hellenized Seleucids some four centuries after Babylonian captivity.[11][13] James VanderKam and Peter W. Flint further explain that the stories of Daniel and his friends, set in Babylon during the Exile, encouraged readers to remain faithful to God and to refuse compromise in the face of their oppressors, and offered the prospect of triumph over wickedness and idolatry. These themes may have brought encouragement to the Qumran covenanters who were persecuted by other Jews and also threatened by Hellenism.[14] However, from a conservative approach, Joyce G. Baldwin argued that “old, authentic stories would have provided comfort to sufferers of later generations far more convincingly than a book of new parables.”[15]

Dating to Hellenistic period
The presence of three Greek loanwords—that only occur in Daniel chapter 3, have supporters of a late date say that Daniel had to have been written after Alexander the Great’s conquest of the Orient, from 330 BCE. They claim that it would be impossible for Greek loanwords to appear two centuries before then.[12] These loanwords are three Greek musical terms. Frank Gaebelein argues that the non-existence of other Greek words does not support the theory of Daniel being written in the Hellenistic period. Gaebelein states that “it is inconceivable that Greek terms for government and administration would not have been adopted into Aramaic by the second century BC.”[16] Even John Goldingay, a proponent of the late date, concedes, “the Greek words hardly necessitate a very late date.”[17] The earliest known use of the Greek word symphonia, dates back to Pythagoras, born in the 6th century BCE, who has used the term. The adjectival use of symphonia meaning, “in unison”, is found in the Hymni Homerica, ad Mercurium 51; both instances date from the 6th century BCE.[18][19]

Qumran 4QDan
Use of the Aramaic language was also popular in the 2nd Century BCE and was widely spoken amongst Jews in Palestine. With the discovery of the Dead Sea scroll, Qumran, dating 125 BCE, it does not reassure critics that Daniel was written in the 2nd century BCE. Even the critic G. R. Driver recognized that “the presence and popularity of the Daniel manuscripts at Qumran” conflicted “with the modern view which advocates the late dating of the composition of Daniel”. [Wegner, 116] This scroll contains the oldest reference to Daniel, only as an abbreviated text: a prayer of Daniel at (9:4b-19). 4QDan does not strictly qualify as a copy of the book itself.20

Support for earlier authorship
Kenneth Kitchen, Louis F. Hartman and Alexander Di Lella, for example, date the Aramaic portion more broadly within the Persian period (i.e., before the 330s BC), as based on Persian loanwords.[21] There are about 19 Persian loanwords that occur in the Aramaic portions of the Book of Daniel.

Textual sources
The Prayer of Azariah and Song of the Three Holy Children

The stories of Susannah and the Elders

Bel and the Dragon

Dead sea scrolls

Daniel’s twelve chapters may be divided into three notable sections as based on its linguistic structure:

Part I: Chapter 1-2:3 introduces Daniel and his companions and the circumstances they were in. (Hebrew).

Part II: Chapter 2:4-7 are the Court tales of Daniel and his companions living amongst the Babylonians. (Aramaic).

Part III: Chapters 8-12 are Daniel’s prophetic visions of Israel’s future (Hebrew).

Aramaic portion: Many Aramaisms in the Hebrew text find proposed explanation by the hypothesis of an inexact initial translation into Hebrew. The Aramaic portion is, for all intents and purposes, identical to that found in the Dead Sea Scrolls, meaning chapters 1 and 8-12 were in existence before the late 2nd century BCE.

Use of Chaldean

The adjectival use of *symphonia* meaning, “in unison”, is found in the *Hymni Homerica, ad Mercurium 51*; both instances date from the 6th century BCE.

Persian loanwords

During the Persian conquests, the Book of Daniel could have been written in a period when the Persians had their greatest influence on Aramaic, believed to be in the mid 6th century BCE.

Chiastic structures

Aramaic chiastic form

In 1978, Joyce G. Baldwin, former principal of Trinity College, Bristol, proposed her view of the chiastic language structure for the Aramaic portion of Daniel chapters 2-7.

A. Four empires and God’s coming kingdom (ch. 2)

B. Trial by fire and God’s deliverance (ch. 3)

C. A king warned, chastised and delivered (ch. 4)

C’. A king warned, defiant and deposed (ch. 5)

B’. Trial in the lions’ den and God’s deliverance (ch. 6)

A’. Four empires and God’s everlasting kingdom (ch. 7)

Double-chiasm theory
He explains why Aramaic continues to be used in chapter 7 rather than ending in chapter 6. Those who follow the chiastic language structure, view chapter 7 as the end of the first half of the book. Parallel themes share common labels and B”. Sections C, C’, C” and C’” deal with prophecies about the actions of different kings. Finally, the structure portrays the trial faced by the Anointed One as the focal point of the book (D). Structure has precedence over chronology because they both deal with the persecution of Daniel and his friends, i.e., “God’s people.” And chapter 5 (C”) should follow chapters 7 and 8 (A”). Instead, it is put in parallel with chapter 4 (C) where divine judgements are pronounced against the Babylonian kings. Grouping emphasizes prophecies 8 and 11 have been applied to the time of Antiochus Epiphanes.[37] Historians interpret all four prophecies as extending from Daniel’s time, past the present to a future Kingdom of God.[38] Others like Walton have advocated a combination of both schemes, but in different parts of Daniel.[39]

**Content of Daniel**

**Introduction**

Main article: Daniel#Induction into Babylon

and diets were changed to reflect Babylonian culture in an attempt to take away their Jewish identities.[28] However, Daniel was able to convince the King to allow for a vegetarian diet.[29-31,34]

**Court tales**

The Great Image

Main article: Daniel 2

has dreamed of an enormous idol made of four metals, with feet of mixed iron and clay. The image is completely destroyed by a rock that turns into a huge mountain, filling the whole earth. The idol’s composition of metals is interpreted as a series of successive kingdoms, starting with Nebuchadnezzar. Finally, all of these dominions are crushed by God’s kingdom, a kingdom that will “endure forever”.

The fiery furnace

Main article: Shadrach, Meshach, and Abednego

The king’s golden statue and are thrown into a furnace. As seen by Nebuchadnezzar, a fourth figure appears in the furnace with the three and God is credited for preserving them from the flames.

Madness of Nebuchadnezzar
ars, Nebuchadnezzar acknowledges that "heaven rules" and his kingdom and sanity are restored. The recurring image of a tree representing a kingdom appears at least three times in the Bible. In Daniel 4:16, Nebuchadnezzar's "affliction" was of the mind whereas Nabonidus' seems to have been a skin disease.

**Belshazzar's feast**
See also: The writing on the wall

Belshazzar’s feast
- You have been weighed on the scales and found wanting.
- Your kingdom is divided and given to the Medes and Persians. “That very night”, we are informed, Belshazzar was slain and Darius the Mede took over the kingdom.

**Daniel in the lions’ den**
Main article: Daniel in the lions’ den

Daniel is summoned and finds Daniel unharmed and casts his accusers and their families into the lions’ pit where they are instantly devoured.

**Daniel’s visions**

Chapters 7-12 contain four visions of Daniel that parallel Nebuchadnezzar’s dream in Chapter 2 where the fate of four "great beasts" is foreshadowed. While the last three chapters give one extended apocalypse, in full detail, pertaining to events that surround the Maccabean revolt. For each of his dreams, Daniel is in need of an angelic interpreter and the force of each revelation impacts him severely.

**Vision of the great beasts**
Main article: Daniel 7
See also: Four monarchies

The great prince of Israel will save them, as the only one who will "stand up." (10:21; 12:1) The vision is for "the kings of the north and south" to be subdued and the "desolating abomination", removes the daily sacrifice, and persecutes those who remain true to the "holy covenant". They are Jeremiah and Ezekiel, the inspiration for much of the apocalyptic ideology and symbolism of the Qumran community’s Dead Sea scrolls and the early literature of Christianity.

**Prophecy of the Seventy Septets**
Main article: Prophecy of Seventy Weeks

This consists of a meditation on the prediction in Jeremiah that the desolation of Jerusalem would last seventy sevens - and a future restoration and destruction of city and temple by a coming ruler.

**Vision of the kings of north and south**
Main article: Daniel 11

History of Prophecy

Siege of Jerusalem (597 BC)
See also: Siege of Jerusalem (597 BC)

Daniel 1:1 - "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." (King James Version)

The biblical texts that Nebuchadnezzar’s initial capture of Jerusalem occurred in the spring of 597 BC, while other scholars, including Albright, more frequently dated the event to 598 BC.

**Nebuchadnezzar or Nabonidus**

Scrolls fragments known as The Prayer of Nabonidus(4QPrNab, sometimes given as 4QOrNab) seem to parallel the insanity suffered by Nebuchadnezzar as described in Daniel Chapter 4. He is described as a "diviner"; he issues a written proclamation in praise of the Most High God, and speaks in the first person. He has his sins forgiven after the intervention of a Jewish exile who is described as a "diviner". These tiny fragments turned up in a collection of Dead Sea Scrolls possessed by the Jordanian Government, and were first published by Milik in 1956. Long before this, scholars had speculated that Nabonidus’ exile in Teima lay behind the story of Nebuchadnezzar’s banishment and madness in Daniel chapter four. There are also a number of differences between The Prayer of Nabonidus and the account of Nebuchadnezzar’s madness:

Different kings are involved in the two accounts: Nebuchadnezzar’s "affliction" was of the mind whereas Nabonidus’ seems to have been a skin disease.
According to one possible translation, the exorcist or diviner heals Nabonidus and pardons his sins, whereas in Daniel 4:31-36 the text attributes the healing and forgiveness of Nabonidus' sins to God (46).

Nebuchadnezzar's illness occurs in Babylon; Nabonidus is stricken in Tema. (The end result, though, is that both kings are absent from Babylon for the duration of their illnesses, since Nebuchadnezzar is "driven away from mankind." (4:33, NASB))

It is also possible that a reference to the insanity of Nebuchadnezzar is to be found in the cuneiform text: BM 34113. (49)

Nebuchadnezzar's madness draws on the Mesopotamian epic of Gilgamesh. He argues that the author of Daniel uses elements from the description of the wild man Enkidu, who roams the steppe with the animals. (50)

The end result, though, is that both kings are absent from Babylon for the duration of their illnesses, since Nebuchadnezzar is "driven away from mankind." (4:33, NASB)

In line with the statement that Nabonidus "entrusted the kingship" to Belshazzar in his absence, there is evidence that Belshazzar was able to pass edicts, lease farmlands, and receive the "royal privilege" to eat the food offered to the god Sin (51). On that cylinder, Nabonidus petitions the god Sin as follows:

"entrusted the kingship (Akk. šarrûtu) to him, and, himself, he started out for a long journey. The military forces of Akkad marching with him, he turned to Temâ deep in the west" (Col. II, lines 18 - 29). Evidence that Belshazzar's name was used with his father's in oath formulas, that he was able to pass edicts, lease farmlands, and receive the "royal privilege" to eat the food offered to the god Sin as follows:

In Judeo-Christian tradition

In Judeo-Christian tradition Daniel the prophet

In Judeo-Christian tradition Christian eschatology of Daniel

Christian eschatology of Daniel
The "Song of the Three Holy Youths" is part of the Matins service in Eastern Orthodoxy, and of Lauds on Sundays and feast days in Catholicism. The various episodes in the first half of the book are used by Christians as moral stories, and are often believed to foreshadow events in the gospels. Later Jewish interpreters interpreted this figure as the Jewish Messiah. Such interpretation appears in the Similitudes of Enoch and 4 Ezra. According to Jesus' words, this event would involve the leveling of the temple, flight from Judea, and would happen in ... (Mark 13: 2-4, 14, 30). Many Christians today re-apply this prediction to a final tribulation immediately preceding Judgement Day. Some consider the Prophesy of Seventy Weeks to be particularly compelling due to what they interpret to be prophetic accuracy. Men" awakening from death, some to eternal life and some to eternal disgrace. This belief is also expressed in Maccabees and is linked, as in Daniel, with the idea of divine retribution.

Traditional tomb sites
Main article: Daniel's Tomb

There are six different locations all claimed to be the site of Daniel's Tomb: Babylon, Kirkuk, and Muqdadiyah in Iraq, Susa and Malamir in Iran, and Samarkand in Uzbekistan.

See also
Additions to Daniel
Bel and the Dragon
Susanna (Book of Daniel)
Antiochus Epiphanes
Christian eschatology
List of apocalyptic literature
Book of Revelation

Daniel - Ugaritic hero identified with Daniel in Ezekiel (Ezek. 14:14-20; Ezek. 28:9)
Old English poem Daniel
Siege of Jerusalem (70)

Theodotion
Greek Apocalypse of Daniel

Footnotes
^ VanderKam & Flint 2002, pp. 137–8
^ Collins 1994, p. 2
^ Collins 1994, pp. 122–3
^ Collins 2002, p. 2
^ b c d Tyndale 2001, p. 352
^ a b VanderKam 2002, p. 137
^ a Baldwin 1978, p. 127
Ford speaks of "the almost universal application of [the little horn symbol of chapter 8] to Antiochus Epiphanes". He ... Jerome in identifying Antiochus in chapter 8, while also allowing that "Antiochus Epiphanes was a type of Antichrist".

and of Ezra, which are admittedly fifth-century productions. It goes without saying that if the predictions concerning ... and third-century B.C., then the whole effort to explain Daniel as a vaticinium ex eventu must be abandoned.


Harvard University Press

Horn, Siegfried H. Christian origins and the question of God. Volume 2, Jesus and the victory of God


Vision and Persuasion: Rhetorical Dimensions of Apocalyptic Discourse


Cohn-Sherbok, Dan


The Oxford handbook of biblical studies


Christian translations

*Daniel at Great Books* *(New Revised Standard Version)*

*The Book of Daniel* *(Full text from St-Takla.org, also available in Arabic)*

Related articles

Daniel at iTanakh

Jewish Encyclopedia: Daniel

Daniel: Wise Man and Visionary, by Elias Bickerman

Daniel by Rob Bradshaw: Detailed dictionary-style article.

Commentaries


**Categories:**

- Book of Daniel
- Christian eschatology
- Ketuvim
- Apocalyptic literature
- Wikimedia Foundation. 2010

**Look at other dictionaries:**


Susanna (Book of Daniel) — Susanna or Shoshana ( in the New American Bible … Wikipedia

The Book of Daniel, traditionally believed to be also its author. Another Daniel is mentioned in Ezekiel 14:4 20 and 28:3. Unlike the other Daniel, who would have been a younger… Wikipedia

brating the publication of The End, the thirteenth and final installment of A Series of Unfortunate Events, on October 12, 2006, in New York City Born February 28, 1970 (1970 02 … Wikipedia


of the Bible) named after the prophet Ezekiel. Historical background The Book of Ezekiel was written for the captives of the tribe of Judah living in exile in Babylon following the … Wikipedia

Book of Esther — Hebrew Bible Tanakh … Wikipedia

Daniel Pearl — For other people named Daniel Pearl, see Daniel Pearl (disambiguation). Daniel Pearl Born October 10, 1963(1963 10 10) Princeton, New Jersey … Wikipedia

adviser to Nebuchadnezzar, the ruler of Babylon from 605-562 B.C.E.. The book has two distinct parts: a series of six narratives (chapters 1-6) and four apocalyptic visions (chapters 7-12).