

26  
31

U

The Book of Daniel

by

Moïse Bergman.

Graduation Thesis.

Am. 1901.

mic. 5/78



# Table of Contents:

Preface.

Chap. I. Contents of the Book.

" 2. <sup>a</sup> Name. <sup>b</sup> Literary Unity.

" 3. History covered in the Book.

" 4. Authorship <sup>and</sup> Date:

N. External Evidence.

a. Position in the Canon.

b. Silence of Ben Sirach.

c. Influence of the Book.

I. Internal Evidence:

d. Historical inaccuracies.

e. Dan. 9<sup>2</sup> "D'7502"

f. "wise men".

g. Names of God.

Language:

h. Hebrew

i. Aramaic.

j. Foreign Words.

k. Angelology.

l. Facts presented in the Book.

" 5. Conclusion.

## Preface.

In this Thesis, no pretension is made of presenting any original theories concerning the book of Daniel. It once happened that a spider and a bee disputed as to which one of those creatures was worthy of man's highest gratitude. The spider argued that the bees deserved little or no thanks since they produced nothing original. The spiders, spinning as they do from their own bodies, perform original work. The bee agreed with what the spider

had said, but consoled himself with the following soliloquy: "Bees obtain their material from the flowers, yet they deserve more thanks than do the spiders. The spiders original work consists of worthless webs which man seeks to destroy. We present man with a dish of honey."

In the preparation of this Thesis, I have taken the standpoint of the bee as presented in the above fable. I have culled material from former investigators, and while I have not sought to spin worthless webs,

I have conscientiously endeavored, with what success I know not, to emulate the activity of the aforementioned bee.

I wish to express my sincere thanks to the Reverend Max Heller, not only for the aid which he rendered me in the preparation of this Thesis, but for the encouragement he has always given me in my work. I am most grateful to the Faculty of the Hebrew Union College for rendering it possible for me to undertake this work, and for their kind assistance.

Especially grateful am I to Dr. Buttenweiser who suggested this subject, and who gave me inestimable aid by his valuable and learned suggestions.

## Chapter one.

### Contents.

The book of Daniel consists essentially of two parts. The first part (chapters I-VI) contains a series of hortatory narratives. The second part (chapters VII-XII) consists of a series of prophetic visions. The contents of the book is as follows:-

Chapter I. Nebuchadnezzar, King of Babylon, besieges Jerusalem and carries away many Jewish prisoners to Babylon. He commands the master of his eunuchs to instruct certain of the children of

Israel with a view of having them enter the service of the king. Daniel, Hananiah, Michael, and Azariah, after having their names changed to Belteshazzar, Shadrach, Meshach, and Abed-nego respectively, are instructed in the tongue of the Chaldeans. These sons of Judah are offered regal provisions but they do not defile themselves by eating the proffered food. They receive permission to have their diet changed to pulse and water, yet, when tested, they are found physically in better condition than those who had

7.  
eaten of the king's food. ✓

Chapter 2: In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar has a dream. He demands of the magicians and sorcerers that they tell him the dream, which he had forgotten, and the interpretation thereof. An acknowledgment of inability on their part is to be followed by instant death. There is one man in the kingdom, Daniel of the children of Judah, who tells the king his dream. The king had dreamed of an image. The head was of fine

6  
gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet part of iron, and part of clay. A stone "cut out without hands" smote the image and broke it - the stone then became a great mountain. Daniel interprets the dream. The head of gold represents Nebuchadnezzar, after whose death inferior empires will arise. No names are here mentioned, yet critics generally agree that the second and third Kingdoms are Media and Persia. The <sup>4th</sup> allusion refers to the

Macedonian Kingdom which was afterwards divided between the Seleucidae and Ptolemies. The Kingdom of God, represented by the stone, will succeed these kingdoms. The other Kingdoms will pass away, but the Kingdom of God shall be forever. Nebuchadnezzar, impressed by Daniel's oroscritical powers, appoints him administrator of the whole province of Babylon. Daniel's friends are also given positions of authority.

Chapter 3: Nebuchadnezzar erects a colossal image and commands all, under penalty

of being cast into a fiery furnace, to worship it. Shadrach, Meschach, and Abed-nego are accused by the Chaldeans of disobeying the King's mandate. They are thereupon immediately bound and cast into the furnace. The fire has no effect on their bodies; their hair not being even singed. Nebuchadnezzar praises the God of <sup>Shadrach, Meschach, & Abed-nego.</sup> Daniel, and issues a decree that all should worship the God of Israel.

Chapter IV: Nebuchadnezzar, in a proclamation, tells of the greatness of the God of Daniel.

The king relates a dream which none but Daniel, the master of the magicians, is able to interpret. The dream is a symbolical prediction that evil will overtake the king. The king dreams of a tree whose top-most branches reaches into Heaven. The leaves are fair, and the tree is studded with fruit. An holy one orders the magnificence of the tree to be stripped from it. The roots are left in the earth, and a band of iron is placed around the stump. Its portion is with the beasts. ~~It receives the understanding of the~~  
~~beasts that it may know that God~~

is supreme. Daniel interprets the dream: The tree represents Nebuchadnezzar, the proud and haughty king. He will be driven from men. His intellect will be destroyed. Deprived of his kingdom, he will eat the grass of the field until he realizes that God is the supreme ruler of the world. Daniel advises the king to put an end to his iniquities. The dream is fulfilled. While the king is boasting of his possessions, a divine voice informs him that his kingdom is departing from him. Nebuchadnezzar is driven from among men. However, soon after,

he lifts up his eyes, and acknowledges the supremacy of the Most High. Nebuchadnezzar's Kingdom is restored to him. The King praises the Almighty.

Chapter V. Belshazzar, King of Babylon, son of the mighty conqueror of Jerusalem, makes a feast to a thousand of his lords, and drinks wine before the thousands. At the height of the feast, Belshazzar orders the servants to bring into the banqueting-hall the golden and silver vessels which his father had taken from the Temple which was in Jerusalem. Belshazzar openly <sup>blasphemes</sup> ~~defiles~~ the Lord by drinking wine from the sacred vessels.

The votaries of the king drink, and  
praise the gods of gold and of silver, of  
brass, of iron, of wood and of stone.

Suddenly, the king's face grows pale  
through fear, for at the same hour the  
fingers of a man's hand are seen  
writing upon the wall of the palace.

The astrologers, Chaldeans and sooth-  
sayers view the mysterious writing  
but none can interpret the fearful  
omen. The king sends for Daniel, who  
when shown the writing on the wall  
~~quietly~~ makes known that the  
king's glory is soon to pass away.  
Mene, Mene, Tekel, Upharain - Thou

art weighed in the balance - Thy days of wickedness are full; thou art found deficient in moral worth. Thy Kingdom must give way to the Medes and Persians. That ~~is~~ <sup>is</sup> the meaning of the writing on the wall. In that night, is Belshazzar slain. His Kingdom is taken by Darius the Mede.

Chapter 6: Darius appoints one hundred and twenty satraps, and over these three presidents of whom Daniel is one. The officials of the Kingdom, envious of Daniel, seek to ruin him. A royal decree had been issued which stated that none shall ask a petition

of God under penalty of being cast into a den of lions. At the instigation of the <sup>officials</sup> Chaldeans, Daniel is cast into the lion's den. But the lions do him no harm. The king then decrees that all shall worship the God of Daniel.

Chapter VII. Here begins the "apocalyptic" part of the book. In the first year of Belshazzar, King of Babylon, Daniel <sup>came from the sea</sup> dreams that four beasts, a beast "like a lion, and had eagle's wings; a second, "like to a bear - it <sup>in the mouth of it between the teeth of it.</sup> had three ribs"; the third, "like a leopard, which had four wings, and also four heads". The fourth, "a beast, dreadful,

and terrible... it devoured and brake in pieces the residue. It had ten horns. There came up a little horn" which increased in power. Judgment is passed on the monster beast who spoke proud things. The vision was explained to Daniel. The "little horn" undoubtedly refers to Antiochus Epiphanes whose deeds it symbolizes.

Chapter 8: A vision seen by Daniel in the third year of Belshazzar, yet this vision contains no reference whatsoever to the Babylonian Empire. A ram with two horns, one higher than the other, pushes westward,

18

northward, and southward, butting  
down every thing in its victorious  
march. Soon, an he-goat, having a  
notable horn between his eyes, comes  
from the west, and meets the ram  
in deadly conflict. The he-goat is  
ultimately victorious. His horn  
gives way to four other horns; out  
of one comes forth a little one which  
waxes exceedingly great towards <sup>the south, the east, and</sup> the  
land of Judah. It stamps upon the  
hosts of Heaven; takes away the daily  
sacrifice, and the Temple suffers  
severely at its hands. The angel  
Gabriel explains the vision to

79  
Daniel. The ram with the two horns  
is the Kings of Media and Persia.

The he-goat represents the King of  
Grecia, whose Kingdom will be

In the latter time of their Kingdom, a King will arise who  
ruled over by four Kings. ~~One~~ of

those will be exceedingly cruel. He

will prosper for a time, but Divine  
intervention will put an end to  
his ignominious reign. Modern

critics generally agree that this

chapter refers to the rise of the  
Greek Empire which is the fourth  
empire of chapters two and seven.

The reign of Antiochus Epiphanes  
is minutely described in this

chapter.

Chapter 9: Impelled by the prophecy of Jeremiah 26<sup>11-12</sup>, Daniel supplicates God to look favorably upon Israel. Gabriel explains the seventy years of Jeremiah to mean seventy weeks of years (490 years). The seventy weeks are divided into smaller ones. Forty nine years will elapse before the command will be given to rebuild Jerusalem. For sixty-two weeks (434 years) the street and wall of the city <sup>are</sup> will be rebuilt, but a prince will come and destroy the sanctuary,

until the destined judgment comes down upon the author of the evil (Antiochus Epiphanes).

Chapter X. This marks the Prologue to the last section of the book, namely chapters XI-XII. A thing is revealed unto Daniel in the third year of Cyrus, King of Persia. (From an historical point of view this is one of the most important of the visions, for we here find a complete survey of the Persian history until the end of the reign of Antiochus Epiphanes). The patron angel of Persia prevents the angel from

22  
imparting this knowledge to Daniel.  
It is only through the intercession  
of Michael, the patron angel of the  
Jews, that Daniel is <sup>shown</sup> made to under-  
stand what will befall Israel in  
the days of Antiochus Epiphanes.

Chapter XI: This chapter  
contains a survey of the history  
from the Persian period down to  
Antiochus Epiphanes. Four kings  
<sup>stand up</sup> ~~arise~~ in Persia. The fourth is far  
richer than all. He makes an ex-  
pedition against Greece <sup>but returns unto</sup> ~~which ends~~  
<sup>his land.</sup> ~~disastrously~~. <sup>A</sup> The king of Greece  
gives way to four other kings.

The fortunes and tribulations of the kingdoms of the North and of the South are described. Antiochus Epiphanes's reign, his conflict with Egypt, his persecution of the Jews, and his final end are made known to Daniel.

Chapter XII. This chapter forms the concluding part of the angel's revelation to Daniel. After the death of Antiochus, the people are delivered. Daniel (the author's point of view being about 600 B.C.E.) is to seal up the book which he has written. He must not

communicate it to any one else  
until all that is described therein  
has come to pass. Daniel is in-  
formed that Israel will enjoy  
peace three and a half years after  
the destruction of their sanctuary.  
~~There~~ <sup>is will</sup> shall be one thousand  
two hundred and ninety (1290)  
days from the time that the  
daily sacrifices are interrupted.  
To this must be added forty-  
five more days, making in  
all 1335 days. The angel commands  
Daniel to depart to his grave, and  
wait until the overthrow of

Antiochus Epiphanes.

1

## Chapter II.

### a. Name.

The paucity of historical data renders it impossible for us to obtain a complete and authentic biography of Daniel. The book which bears his name is our only source of information, yet therein is found a discrepancy of historical facts which do not furnish us with evidence sufficiently definite to prove his actual existence. The life as well as the death of Daniel is shrouded in

darkness. The little we do know concerning him is gathered from tradition, and from theoretical surmise which have no scientific value at all.

The name Daniel occurs in Ezek. 14<sup>14</sup>: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness". Had Daniel been a contemporary of Ezekiel, it is scarcely plausible that his name would have been mentioned among such distinguished men as Noah, and Job.\*

\* Devan Conn. on Dan. p. 12  
Prince " " " p. 265f.

28.

This passage may have possibly suggested the name.

Ezek. 28<sup>3</sup>: "Behold, thou art wiser than Daniel" (similarly verse 20). I Chron. 3<sup>1</sup>: "Now these were the sons of David,..... The second, Daniel of Abigail the Carmelitess". (cf. 2 Sam. 3<sup>3</sup> [Sons of David] "And his second, Phileab, of Abigail the wife of Nabal the Carmelite"). In Ezra 8<sup>2</sup>, Daniel is mentioned as the son of <sup>Ithamar</sup> ~~David~~ who returned with Ezra to Judah. In the absence of evidence, we cannot establish a connection between the Daniel

mentioned in the above named passages and the hero of the book of Daniel.

The author of that book seemingly did not wish to give a biography of the man Daniel, but merely wished to describe his God. Daniel may have been the name of some great prophet who had lived in Babylon, and whose name had been handed down through oral tradition but concerning whom nothing had been written.\* The author of the book of Daniel utilized the name,

\* cf. Driver's Com. on Dan. LXVIII

30

and also, no doubt, the traditions which had grown up concerning Daniel to give sanction, as it were, to the lessons he wished to inculcate to his brethren.

Delitzsch, Meinhold, Behrmann and others claim that the book rests on a traditional basis. <sup>Daniel</sup> He probably was a Babylonian exile who was noted for his integrity. Daniel is supposed to have been buried in Susa (Loftus, Chaldea and Susiana 1857 pp. 317-323)

In the 13<sup>th</sup> century A.D., the people of Susa had fourteen synagogues

near one of which was supposed to be  
the grave of Daniel. The people on the  
two sides of the river disputed as to  
which should possess his coffin. The  
Sultan later deposited the coffin in  
a spot mid-way between the two  
banks of the river (Braetz vol. 3<sup>434</sup>ff).

The so-called tomb of Daniel is now  
pointed out to be west of the ruins  
of the ancient acropolis of Susa  
(Loftus. Chaldea and Susiana, 1857, p. 322).

## b. Literary Unity.

Modern critics generally agree as to the literary unity of the book of Daniel. A most interesting controversy has been waged in regard to this question. Doubts were expressed by Spinoza and Hobbes as to the integrity of the work.\* Spinoza thinks that chapters 1-7 are abstracts, made during the Maccabean times, from some old Chaldean writings. Among modern commentators, Corrodi and Eichhorn† dispute the authenticity of the whole. Bertholdt in "Daniel neu übersetzt und erklärt" 1806, tries to show that

\* Bvan Can. p. 5 ff.

† First modern commentators to do so (Bvan 6.)

the book of Daniel is really the work of nine distinct authors. This theory is disproved by Gesenius (cf. the *Allgemeine Literaturzeitung* 1816, No. 50; also, the *Ergänzungsblätter* 1816, No. 80) who shows that Daniel is the work of one man who lived during the reign of Antiochus Epiphanes.

The fact that the book of Daniel is written in two different languages seems, at first sight, to point to a composite authorship. Meinhold\* argues that the Aramaic parts indicate an earlier authorship, but his theory falls to the ground when we

\* Meinhold, in Strack and Zöckler's *Kurzgef. Kommi.* 8<sup>te</sup> division. p. 257 ff (1889).

consider that chapter seven is written  
in Aramaic.† Huetius, an old com-  
mentator thinks that the Hebrew is  
a translation made from an Ara-  
maic original.\* Bertholdt, (in his  
Daniel on verse 2) hints that the  
Hebrew may be the original. Prince  
(p. 13) gives the only possible explana-  
tion: The book of Daniel was originally  
written in Hebrew, but a translation  
was needed by the common people  
to whom Hebrew was then unintelli-  
gible. Probably the author himself  
made an Aramaic translation of  
his work. Bevan (Com. on Dan p. 27 ff)

/ cf. d. 11

\* Demonstr. Evang. p. 472

† cf. Budd's criticism of Meinhold in the Theol.  
Lit.-zeitung, 29 Dec. 1888.

shows that the Aramaic and Hebrew are the products of the same hand, or at least of the same school.

Devan and Prince (p. 13) offer the theory that the original Hebrew text was lost, and that the lost parts were filled up by portions from the Aramaic translation. This theory is rather weak when we consider that the Aramaic language begins in chapter 24<sup>th</sup> immediately after the mention of the Aramaic, and breaks off just at the end of a chapter (chap. 7). This could scarcely be attributed to mere accident.

f. 1000

26.

Behrman (Com. on Dan.)\* and  
Kamphausen (Encyclop. Biblica, col 1005) give  
a rational explanation of the bilingual  
character of the book, at the same time  
upholding the literary unity of the work.  
In chapter two, the author of the book  
of Daniel makes use of Aramaic, because  
he has just introduced the Chaldeans,  
and he wishes them to use their customa-  
ry language. The author finds the lan-  
guage convenient, so continues to use  
it. He returns to the Hebrew language  
in chapters 8-12, as being better fitted  
for a prophetic subject. Chapter seven,  
although prophetic, is written in

\*Das Buch Dan. I ff.

Hebraic no doubt because it is  
parallel with chap. 2<sup>4<sup>6</sup>ff.</sup>

The arguments brought forward to prove a composite authorship are not conclusive. The book, rather than consisting of "a bundle of loose leaves" (cf. *Göttingische gelehrte Anzeigen* 1891, pp. 497-520; Bertholdt *Dan.* pp. 49ff) has a definite plan of composition. The motif of the work is the same throughout. The author wished to inculcate a deep appreciation for God. He makes use of narratives which bring forth the powers of God.

The book forms an organic

whole. The first chapters of the book treats of the world power and its development in relation to the Divine Kingdom. Chapter seven treats of the historical development of the world power. Chapters 3-6 show the nature of the world power and its opposition to the Kingdom of God.

In considering the second part of the book of Daniel (chaps. 8-12) we find the same arrangement. Chapter nine forms the central chapter of the second part, just as chapter two forms the nucleus of the first part. Chapter nine treats of

the evolution of the Kingdom of God. Chapters 8, 11-12 shows an insolent enemy trying to rise up against the Divine Kingdom.

Thus there is a studied arrangement and a uniform plan in the book of Daniel: Past history conclusively proves that at a certain time every nation and every individual are metaphorically weighed in the balance, and if found deficient, their history is closed with the words: "Mene, Mene, Tekel, Upharsin", "Thou art weighed in the balance and art found wanting". This forms the subject of the book.

## Chapter III.

History covered in the book of Daniel.

The historical boundary of the book of Daniel extends from the captivity of Jehoiachin to the death of Antiochus Epiphanes. A survey of the history of the Babylonian Empire, and subsequent history will be of considerable assistance in our study of the book of Daniel. It is entirely superfluous to dwell upon the history of the Jews during the captivity, as the author of the book under consideration, with the exception of

Daniel and his three friends, totally disregards their compatriots.

After the rule of the Chaldean dynasty, Judea comes under the rule of Assyria\*. The Assyrian Empire existed for about <sup>one and a half</sup> ~~two~~ centuries, and ~~is~~ followed by the Babylonian Kingdom. Nabopolassar (625-604 B.C.E.), a trusted friend and general of the last king of Syria revolts and forms this new Babylonian Empire†. Nabopolassar is followed by his son Nebuchadnezzar‡ whose memorable expedition against Jerusalem is narrated in the opening chapter of the book of

!! 2  
11 2  
2 1

\* P. V. N. Myers's *Sevil Hist.* p. 43.

† Cf. Maspero's *Passing of the Nations* (1900), p. 483 ff.

‡ Cf. Berossus (apud Josephus, *Ant.* X. II. 1)

Daniel.

Nebuchadnezzar ~~was~~<sup>is</sup> a great warrior\*, and through his efforts the Babylonian Empire reached<sup>s</sup> the highest point of power in Asia Minor. Yet, Nebuchadnezzar is more than a warrior. He possesses wonderful ability as a builder. Among the works of the indefatigable monarch are the Great Palace, the celebrated Hanging Gardens, gigantic canals, renovations of the Temples of Marduk, ramparts for defence etc<sup>†</sup>. Daniel 4<sup>30</sup>: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour

\* cf. Ezeke. 29<sup>13,18</sup>; Josephus (c. Ap. I, 21); Schrader, Die Keilinschriften u. das A. T. 1853 (translated into English 1858) p. 364. cf. Herodotus 1, 192 ff. on the Babylonians.  
† "India House Inscription" cf. "Records of the Past" - second series - III. 104-123;

of my majesty?"

Nebuchadnezzar is religiously inclined. Prof. Harnel, in his history of Babylon and Assyria p. 764, says: "In his [Nebuchadnezzar] inscriptions we see on the one hand the fatherly care of a prince zealously considerate for the welfare of his land, on the other a genuine and heart-felt pity, which does not at all produce the impression of consisting simply of empty phrases." Nebuchadnezzar seems to have considered himself an instrument in the hands of Nebo "over-seer of the hosts of heaven and earth."

who places in the mouth of men the fear of the great gods."\*

In the midst of wealth and luxury, Nebuchadnezzar becomes disabled. He falls a victim to that mental aberration which has often proved the penalty of despotism, but in a strange and degrading form to which physicians have given the name of lycanthropy.† Dam. 4<sup>33</sup> "and he [Nebuchadnezzar] was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs was grown like eagles' feathers, and his nails like birds' claws".

We have two <sup>parallel</sup> historical accounts

\* Schrader, "Keilinschriftliche Bibliothek" (translations of inscriptions) 1889-1900 pp. 61, 63; also

Jastrow, "Relig. of Bab. and Ass." (1898) p. 296.

† Dr. Pusey p. 425 ff. Insania Zoanthropica, of Trusen, Sitten, Gebräuche und Krankheiten der

12

11?

of the sickness of Nebuchadnezzar. Berosus  
a Babylonian priest of Bel<sup>\*</sup> states that  
"Nebuchadnezzar, falling into a sickness,  
ended his life, whereupon his son  
Evil-merodach obtained the kingdom<sup>†</sup>". It  
is here implied that Nebuchadnezzar  
did not recover from his sickness.

Besides this, we have an imper-  
fect history of Nebuchadnezzar's end  
quoted from the Assyrian history of  
Abydenus (2<sup>nd</sup> century A.D.) by Eusebius:<sup>‡</sup>  
"Nebuchadnezzar ascended the roof of his  
palace and announced the coming  
misfortune—having uttered this  
prophecy he forthwith disappeared, and

\* Probably a contemp. of Alexander the Great. cf.  
Prinsep's Conn. p. 33 note 24.

† apud Jos. c. Ap. i. 20.

‡ Prob. 2 cent. A.D. Driver Conn. p. 59.

Evil merodach succeeded him on the  
\* throne.

It <sup>seems probable</sup> ~~is certain~~ that Nebuchadnezzar  
was <sup>mentally unbalanced</sup> ~~seriously~~ affected. This tradition  
was undoubtedly used by the author of  
the book of Daniel in chapter 4<sup>33</sup>. The  
story brings forward the fact that the  
king's mind was affected because of  
his contumacy in refusing to ac-  
knowledge the God of Truth. Nebuchad-  
nezzar's restoration, although un-  
historical is in strict keeping with  
the didactic aim of the book.

The author of the book of Daniel  
makes mention of only two kings of

\* Eusebius. Praep. Evang. IX. 41.

Babylon, Nebuchadnezzar and Belshazzar whom he says is king when that Empire bowed before the Medes. (Dan. chap. 5). As a matter of fact, Nebuchadnezzar ~~was~~ <sup>is</sup> followed by Evil-merodach who, after a lawless reign of two years (561-559 B.C.E.), ~~was~~ <sup>is</sup> assassinated by his brother-in-law, Neriglissar, who ascended the throne of Babylon.\*

Neriglissar reigns for ~~five~~ <sup>four</sup> years (559-555 B.C.E.) and is succeeded by his son Labashi-marduk.† Messerschmidt‡ speaks of this king as "one who knew not how to rule, and placed himself on the throne against the will of the

\* Berossus, in an abstract ap. Joseph. c. Ap. 1.20.

† " " " " " "

‡ Die Inschr. der Stelle Nabuna'id's, 1896, p. 29.

40.  
gods."

Nabuna'id is the next king of Babylon\*. Hydenus says that this king was not a Chaldean but a native Babylonian†. A brick from Babylon testifies to the historical accuracy of this statement‡. Nabuna'id ~~was~~ the last king of Babylon. His inscriptions show that he ~~was~~ was on the throne when the city was taken by Cyrus in 538 B.C.E. "The Cyrus Cylinder" and the "Annals of Nabuna'id" two important records which have lately come to light furnish us with our information. The text of the latter / inscription was published in 1880, and

\* Meuser-Schmidt "Die Inschr. der Stele Nabuna'id" p. 29 (col. V. 11-12)

† Apud Euseb. Praep. Ev. IX. 41, 3.

‡ E. Schrader, Keilinschriftliche Bibliothek, 1889-1900, III. 2. 119.

"Nabuna'id, King of Babylon, the chosen of Nibs and Marduk, the son of Nabubabatsinelli, the wise prince, and so."

a notice of it was given in the  
Transaction of the Society for Biblical  
Archaeology pp. 139-176.<sup>†</sup> The "annals of  
Nabonidus" contain the official account  
of the capture of Babylon. In an in-  
scription of Ur, a text of which may  
be seen in "Prince's Commentary on  
Daniel" p. 36, we ~~for~~ find the following  
bit of information concerning the  
King's son. Nabuna'id speaks as fol-  
lows: "Life for long days give as a gift  
to me, and cause to dwell in the  
heart of Belsamcur, my first born  
son, the offspring of my body, reverence  
for thy great god-head...."

<sup>†</sup> Translation of "Cyrus Cylinder" - A.E. Hagen, "Beitrag zur  
Assyriol." II. 46. 215 ff.

38

There are other references to Bel-  
sarcur son of Nabuna'id. In the  
"Annalistic Tablet of Cyrus" found by  
Mr. Pinchas in 1879, the fact is  
mentioned that in the seventh year  
of Nabuna'id the King's son (Belsa-  
rcur) was in north Babylonia\*. Other  
mention is made of the King and  
his son†. Belsarcur is the only son  
of the King mentioned in the in-  
scriptions. Some critics claim that  
he was co-regent.‡

There are two things which  
deserve special attention. The author of  
the book of Daniel speaks only of

\* Boscawen, *Babylon. and Oriental Record*, II pt. 17-18.  
Strassmayer, *Congrès de Seide*, no 80, Tablet S+329, 79, 16, 17.

† Translation of Hagen in Delitzsch and Haupt's  
*Beiträge zur Assyriol.* II (1894) pt. 205 ff. cf. also on  
the Inscription Whitthorne. *Expos. Times* June 1873, p. 396 ff.  
‡ Meinhold, *Dissertation* p. 30, n. 2; Floigl, *Cyros und*

two Babylonian kings, Nebuchadnezzar, and Belshazzar who is represented ~~as~~<sup>to</sup> being the last king of Babylon. The Belshazzar of Daniel is so similar to the Belsamucur mentioned on the tablets as to warrant critics to believe that the Belshazzar of Daniel is Belsamucur\*. The force of the story would have suffered had its author made use of all the kings of Babylon.†

Another important point to be considered is the fact that the "tablet of Nabuna'id", mentioned above, speaks of Cyrus' conquest of Babylon. Daniel 5<sup>31</sup> contradicts this.‡ And

\* Talbot, Records of the Past. II. p. 143 supposes the name Belsamucur to be a common name, not necessarily the son of the king.

† cf. Prince's Conn. p. 43.

Darius the Mede took the kingdom". Contemporary monuments conclusively prove that Cyrus overthrew Babylon\*. There is no place for Darius. Many theories have been offered to vindicate the character of Darius<sup>†</sup>, but in the face of the cuneiform inscriptions none of the arguments are conclusive. No valid reason can be given why the author of Daniel introduces Darius as the conqueror of Babylon. Darius is spoken of as being King (chap. 9<sup>1</sup>), so the argument that he was a viceroy appointed by Cyrus must fall to the ground. Cyrus had a son

\* Transl. of Hagen in Delitzsch and Haupt's Beiträge zur Assyriol. II (1874) p. 205 ff.

† Josephus, Ant. X, 11, 4. Quatremere, Mémoires sur Darius le Mede et Balthazar pp. 350-351. Strangstenberg, Dan. p. 328 etc.

Cambyses who, no doubt would have received the office of viceroy\*.

The introduction of Darius is one of the most glaring inaccuracies of the book of Daniel. Many attempts have been made to identify Darius with other kings. For instance, Herodotus† speaks of four kings of the Medes:

Deiokes (699-646 B.C.E.)

Phroartes (646-624 B.C.E.)

Cyaxeres (624-584 B.C.E.)

Astyages (584-548 B.C.E.)

Darius is supposed to be Cyaxeres‡.

The author of the book of Daniel either interpolated, or else he knew more

\* Contract tablets exist dated, "... year of Cambyses, King of Babylon, in the days of Cyrus, his father". cf. Präsek, Forschungen zur Gesch. des Alterthums (1877) 1, 2529, 34-5.

† Herodotus I, 96-130.

‡ Stäverniel, Dan. p. 206; Keil, Dan. p. 165; Meinhold,

than we do. The mistake of introducing Darius as conqueror of Babylon may be due to a confusion which existed in the mind of the author. Nineveh was captured by the Medes\*. Babylon was conquered by Cyrus, the Persian. Darius seems to have been a product of a mixed tradition†. The historical inaccuracies in chapter 5 of the book of Daniel make it evident that the chapter was not written by a contemporary hand, but that its author made use of certain traditions to inculcate his moral lesson.

In the 17<sup>th</sup> year of <sup>Cyrus'</sup> his reign.

\* Herodotus I, 107.

† cf. Prince's Com. p. 53 ff.

Cyrus advances against Nabunaid whom he forces to surrender\*. In the first year of Cyrus, the re-colonization of Jerusalem is begun (Ezra 1<sup>†</sup>): The sacred vessels are given to the Israelites. In the Spring of the year 537 B.C.E., about 211,500 souls avail themselves of the permission to their sacred city. The people had looked forward to a grand rebuilding of Jerusalem. Their hopes were not fully realized. They were vassals of Persia<sup>‡</sup>.

Cyrus is followed by his son Cambyses (529-522 B.C.E.) whom it appears ruled in conjunction

\* Delitzsch and Hart<sup>††</sup> Beiträge zur Assy. II (1894) pp. 205ff  
‡ Wise's Second Commonwealth pp. 3 ff.

with his father. Cambyses is followed by his son Darius Hystaspis\* (522-485 B.C.E.) under whose reign the second Temple is dedicated. The next King is Xerxes under whose rule the glory of the Persian Empire began to pass away. During the last one hundred years of the existence of the Empire, eight Kings held the throne.

The author of the book of Daniel presents the following view of history: Nebuchadnezzar's Empire ~~was~~ succeeded by Darius the Mede (2<sup>37</sup> 7<sup>34</sup>) who is followed by Cyrus the Persian (6<sup>28</sup>). This kingdom is

\* Herodotus, III 89.

crushed by Alexander, The Great (2<sup>40</sup>, 7<sup>7</sup>,  
8<sup>5, 21</sup>, 11<sup>3</sup>). The author shows definite  
knowledge of the rise of Alexander  
(cf. Driver's Com. p. 113). Alexander's  
Kingdom is divided (alluding to  
the division ~~between~~ made soon  
after Alexander's death. The Seleucidae  
and Ptolemies continue to rule. cf.  
Driver's Com. p. 29, 165 ff). The Kingdoms  
of the Seleucidae and of the Ptolemies  
are spoken of in chapter 11. A  
description of the trials of those  
Kingdoms is minutely given.  
Antiochus Epiphanes, King of  
Syria (175-164 B.C.E.), persecutor of

55.

the Jews is made the most prominent figure. His reign is particularly referred to [8<sup>9, 23</sup> 11<sup>21, 22<sup>b</sup>-24, 28, 29-30<sup>a</sup></sup>, 11<sup>30<sup>b</sup>-35</sup>, 11<sup>34</sup>].

Three kings follow Cyrus, King of Persia (chap. 11<sup>2</sup>). The fourth king (Xerxes) is richer than they. He stirs up Greece [The expedition of Xerxes against Greece ends in the defeat of Xerxes at Salamis 480 B.C.E.]\*. Alexander overthrows the Persian Empire (chap. 11<sup>3</sup>), and his kingdom is divided into four kingdoms (chap. 11<sup>4</sup>) [Cassander, Lysimachus, Seleucus, and Ptolemy]. The author of Daniel confines himself to the kingdoms of the Seleucidae

(in Syria) and that of the Ptolemies (in Egypt) [chap. XI<sup>5</sup>]. The King of Egypt and Syria shall join themselves together (XI<sup>6</sup>) [About 249 B.C.E. Antiochus II receives in marriage Berenice daughter of Ptolemy Philadelphus. Antiochus divorces his legitimate wife Laodice. Ptolemy dies. Antiochus takes back Laodice. Laodice murders Antiochus. cf. Jerome ad loc; Appian, Syr. 65; Justin xxviii<sup>1</sup>] (cf. Mahaffy, "The Empire of The Ptolemies" pp 196-200). The King of Egypt shall attack Syria and be successful (XI<sup>7-9</sup>) [Ptolemy III invasion of Egypt. cf Mahaffy p. 230]. Later, the King of Syria will come

60.1  
against Egypt, and prevails [Antiochus the Great invades Egypt. cf Polyb. XV. 20]. XI<sup>11</sup>. The King of Syria turns his face to the isles but in vain (XI<sup>18</sup>). [Antiochus, the Great, is defeated at the battle of Magnesia (190 B.C.E.) by Lucius Cornelius Scipio cf. Livy XXXVII. 39-44]. He returns to his own land and dies (XI<sup>19</sup>) [Antiochus died 187 B.C.E. Justin XXXII<sup>2</sup>].

His successor shall <sup>be</sup> "a raiser of taxes in the glory of the Kingdom" (chap. XI<sup>20</sup>) [Seleucus IV]. He shall <sup>be</sup> destroyed. [Seleucus IV met his death in an unnatural

manner. cf. Appian, Syr. c 45 ἐξ  
ἐπισουλῆς Ἡλιοδώρου (chief minister)].

His successor shall <sup>be</sup> "a  
vile person, to whom they shall <sup>do</sup> not  
give the honour of The Kingdom. [An-  
tiochus Epiphanes was not considered  
heir to the throne, cf. Schürer p. 172<sup>\*</sup>]. He  
is deceitful and scatters <sup>to</sup> his fol-  
lowers riches (chap. XI<sup>21</sup> ff) [Antiochus  
lavished gifts upon his companions  
cf. Polyb. xxvi. 10. 9-10. Liv. xli, 20]. He  
sters up his power against the king  
of the south and prevails (xi<sup>25-28</sup>) [An-  
tiochus' expedition against Egypt  
cf principally Polybius 26<sup>10</sup>, 27<sup>17</sup>,

\* "The Jews in the Time of Jesus Christ"

28<sup>1,16,17,18,19</sup>, 29<sup>1,2</sup>, 31<sup>3,4,5,11</sup>; Livy 41<sup>20</sup>, 42<sup>6,29</sup>

44<sup>19</sup>, 45<sup>11,12</sup>]. He returns "to his own land with great riches" (X1<sup>28</sup>) [cf. 1 Mac. 1<sup>19</sup>].

He is "against the holy Temple" (cf.

1 Mac. 1<sup>20-24</sup>). He makes another expe-

dition against Egypt but <sup>is</sup> was un-

successful (XI<sup>30-39</sup> cf. Livy 45, 13). The

King of Syria's "heart shall <sup>be</sup> against

the holy covenant" (cf. 1 Mac. 1<sup>20-24</sup>). He

takes away the daily sacrifice" (cf.

1 Mac. 1<sup>41-53</sup>). They <sup>that</sup> who understand a-

mong the people shall instruct many,

yet they shall fall by the sword" (XI<sup>33f</sup>

cf. 1 Mac. 1<sup>60,63</sup>, 2<sup>31-38</sup>; 2 Mac. 6<sup>10,11,18-31</sup>, 7).

"Now when they shall fall, they

shall be helped with a little help" (XI<sup>34</sup>)

[From 167 to 142 B.C. Mattathias, the  
Asmonean and his sons fought the  
Maccabean rebellion cf. Book of Macc.]

"The King does according to his will,  
and magnifies himself above every  
god" (chap. XI<sup>36</sup>). [Babelon has pointed  
out that Antiochus is the first  
Seleucid King who is represented on  
his coins with a crown of rays cf  
Driver's Com. p. 193 note 2, also fac-  
similes of silver tetradrachm and other  
coins of Antiochus - Babelon, Les  
Rois de Syrie XI, 3, 4]. The King  
conducts an expedition into Egypt



he enters into the glorious land, but  
he meets his death at a place situated  
between Jerusalem and the sea-coast  
[Antiochus died at Tabae in  
Persia cf. Polybius 31"].

In conclusion - The author  
of the book of Daniel displays little  
accurate knowledge concerning the  
Babylonian Empire. As he approaches  
the reign of Antiochus Epiphanes  
he minutely, and accurately  
describes his reign. There is an  
extreme paucity of allusions  
to the political life of the period in  
which Daniel is represented as



living. Many of the statements concerning Babylon cannot be reconciled with known history. The allusions to historical events of the second century B.C.E. are easily reconciled with known history.



## Chapter IV.

### Authorship and Date.

The ancients generally believed that the book of Daniel was written by a prophet who lived during the reign of Nebuchadnezzar King of Babylon\*. There are still many defenders of the authenticity of the book (Prince p. 267). Viewed in the light of modern Biblical criticism, the book of Daniel could not have been written earlier than 300 B.C.E. and was most probably written about 164 B.C.E., as the following arguments seek to prove.

\* see Prince's Com. Additional Note I.



We have no historic account of the process by which the writings of the Old Testament became recognized as sacred. Popular assumptions, such as identifying the age of the composition of a narrative with the age of the narrative treated, rests on no historic bases.

In 621 B.C.E, Hilkiah, an ex-priest, accidentally found a "Book of the Law."<sup>\*</sup> This seems to have been the nucleus around which our Torah was built. Ryle, in his "History of the Canon"<sup>†</sup> shows that the first Hebrew Canon of the Scripture (ארתן)

<sup>\*</sup> Ryle, Canon of O.T. pp. 47ff.

<sup>†</sup> page 93.



was regarded as sacred about  
432 B.C.E.

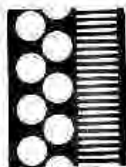
The manner in which the  
second division [D'N'21] of our Penta-  
tuch was added to the first division  
is, in a great measure, uncertain\*. Yet,  
the evidence at hand proves that  
the D'N'21 was recognized as canon-  
ical before the third division of our  
present Pentateuch was affixed to  
the national canon. Evidence shows  
that the D'N'21 had already been  
affixed to the first division (M15)  
at the beginning of the second  
century B.C.E. (Ryle, Canon of O.T. p. 119).

\* Ryle pp. 104 ff.



a Had the book of Daniel been in existence before 200 B.C.E. it would have undoubtedly been recognized as a prophetic work, and would have been placed in the second division of the Pentateuch. Mediaeval Jewish writers explain that Daniel was written in Babylon on foreign soil, and therefore could not be placed in the prophetic group\*. Others claim that Daniel possessed the  $\text{שדקוהו}$  but that he had not reached the highest degree of  $\text{הוה}$   $\text{ההבואה}$  (cf. Maimonides Moreh Nebochim II, 45), and that for this

\* Ryle p. 132.



reason his writings were not placed among "the prophets". These theories rest on no historical bases.

Had the book of Daniel existed before 200 B.C.E, we have every reason to expect it to have been placed among "the prophets". The position of the book of Daniel in our Pentateuch proves that the book was not in existence before 200 B.C.E, for had it existed the collectors of the Prophetical writings could not have ignored it.

b. Jesus, the son of Sirach (writing circa 180 B.C.E.)\* in his

\* For time of Ben Sirach cf. Buhl. Canon Text. O.T. p. 11.



Ecclisiasticus (chap. 44) enumerates the names of the celebrated men of Israel. He speaks of Joshua, Samueel and Kings, Isaiah, Jeremiah, Ezekiel, and then makes mention of "the twelve prophets", of Zerubbabel, Joshua and Nehemiah. No mention is made of Daniel, and it is hardly possible to suppose that Jesus ben Sirach, in his list of famous men, would have excluded the great Daniel had he been acquainted with the wonderful stories concerning him.

C. The fact that the book of Daniel has in no way influenced



"the prophets" would indicate a late authorship. The earliest influence of the book of Daniel is to be found in the so-called Sibylline Oracles (vers. 388-400; written circa 140 B.C.E.<sup>\*</sup>). Had the book of Daniel been written during the reign of Nebuchadnezzar it certainly would have exerted an influence upon writings earlier than the first century B.C.E.

d. The book of Daniel contains a number of historical inaccuracies. It is indeed doubtful that Nebuchadnezzar besieged Jerusalem and carried away some of the sacred

<sup>\*</sup> Ryle p. 147.



vessels in the third year of Jehoiachin  
king of Judah (cf. Dn. 1<sup>st</sup> ff). Jer. 25<sup>1</sup> states  
that the fourth year of Jehoiachin  
was the first year of Nebuchadnezzar,  
king of Babylon. According to Jer. 46<sup>2</sup>,  
Nebuchadnezzar smote the Egyptians  
at the river Parahmish in the fourth  
year of Jehoiachin. Jeremiah 25<sup>2</sup>  
speaks of the fourth year of Jehoiachin;  
Jer. 36<sup>2</sup> speaks of the fifth year of his  
reign excluding all ideas that an  
expedition had been made against  
Jerusalem in the third year of his  
reign. This is a historical error  
which could not have very well



74  
been made by a contemporary writer.

The author of the book of Daniel made a grave historical blunder when he claims that Belshazzar ~~was~~ <sup>is</sup> the son of Nebuchadnezzar. Contemporary monuments prove that Nabu-na'id was the last king of Babylon\*. This error was pointed out as early as 1756 A.D. by Goebel (De Belsaro, quoted by Reuss, p. 602). A writer living at the Babylonian court would have been acquainted with the history of his times.

The chronological error regarding Darius the Mede has already been pointed out. This

\* E. Schrader, Keilinschrift. Bibliothek III. 2, 17. 81-113.



12  
mistake of the author shows that he was not familiar with the history of the time in which he is represented as living.

בשנת אחת למלכו אני  
דניאל בִּנְתִי בַסְפָּרִים מִסְפָּר הַשָּׁנִים אֲשֶׁר  
הָיָה דָבָר יְהוָה אֵל יִרְמְיָה הַנָּבִיא

This implies that a definite collection of writings, including Jeremiah, already existed. When we take into consideration that the book of Daniel was not placed among the prophetic works, and that the author refers to "the books" which are undoubtedly the prophets as Jeremiah is mentioned as part



of "the books", it is highly probable that Daniel was written after the canonicity of "the prophets" had been determined. "The prophets" did not form a collection of sacred writings as early as the 5<sup>th</sup> or 4<sup>th</sup> century B.C.E. (Ryle p. 104 ff.).

§ "The signification WISE MEN that we meet with in the book of Daniel, is foreign to Assyrio-Babylonian usage and did not arise till after the fall of the Babylonian empire. This is in itself a clear indication of the post-exilic date of the Book of Daniel" [Schrader. Cuneif. Inscr. p. 429].

77  
g. Hellmuth Zimmermann in his "Elohim" (pub. 1900) shows that the names of God found in the book of Daniel point to a date circa 300 B.C.E. [pp. 54 ff.].

h. The Hebrew of the book of Daniel fortifies the position we have taken in regard to <sup>a</sup>late authorship. The Hebrew is far from being pure, and in this respect it differs from the writings of pre-exilic times. It bears a close similarity to the Hebrew of the book of Esther which was written cir. 300 B.C.E.\* In Dan. 1<sup>2</sup>, Esther 1<sup>2</sup>, 6<sup>9</sup> we find the Persian word 𐎧𐎶𐎵𐎲𐎠𐎧, and the

\* Ryle 129 ff.

Aramaic word  $q\bar{p}\bar{a}$  (Dan. 11<sup>17</sup>; Est. 9<sup>23</sup>, 10<sup>2</sup>).

Again, there is a marked similarity between the Hebrew of Daniel and the Hebrew of the book of Chronicles written circa 300 B.C.E. [Bevan. Com. on Dan. pp. 28 ff]. The book of Daniel contains a number of words ( $\text{ב'ג}, 1^{10}$ ;  $\text{חצ}, 1^{10}$ ;  $\text{דרענים}, 1^{16}$ ;  $\text{התמרט}, 8^7, 11^{11}$ ;  $\text{נחתך}, 9^{24}$ ;  $\text{רשם}, 10^{21}$ ;  $\text{ככמים}, 11^{43}$ ;  $\text{אכדן}, 11^{45}$ ) which occur nowhere else in the O.T. but are to be found in later Jewish literature (Bevan p. 30).

Another peculiarity of the Hebrew of Dan. which points to a late authorship: the abstract nouns in vth have plural forms



(חכבס, 8<sup>22</sup>). This is a peculiarity of Rabbinical Hebrew in counterdistinction to O.T. Hebrew (Bevan 30 ff).

In Daniel 8<sup>13</sup>, we find the expression חכבס חכבס (for'x חכבס). Such phrases are occasionally found in Mishnaic Hebrew (Geiger's Lehrbuch z. Sprache der Mischnah p. 53).

The author of the book of Daniel uses certain words (cf. Bevan pp. 31 ff) in a peculiar sense. This use seems to indicate a date when the language was on the decline, which was not 600 B.C.E.

i. The Aramaic parts are



80  
written much more idiomatically and  
fluently than is the Hebrew of the book  
of Daniel (Drivers Com. LXII). Aramaic  
seems to have been the language of the  
author's time. To say that the Hebrews of  
the captivity forgot their Hebrew and  
spoke "Chaldee" upon their return to  
Palestine, cannot hold good when  
we consider that Haggai and Zach,  
post-exilic writers use Hebrew. Wright,  
in his "Compar. Gramm. of the Semitic  
Languages" [1890. p. 16] says: "Now do not  
for a moment suppose that the Jews  
lost the use of Hebrew in the Babylonian  
Captivity, and brought back with them



into Palestine the so-called Chaldee. The Aramaean dialect, which gradually got the upper hand since 4-5 cent. B.C.E. did not come that long journey across the Syrian desert, it was there, on the spot, and it ended by taking possession of the field side by side with the kindred dialect of the Samaritans.

The Aramaic of Dan. is a Western Aramaic dialect (Driver's Intro. O.T. p. 503). This dialect includes Biblical Aramaic, dialects of Jewish Targums, of Samaritan Targums, of the Christian Palestinian Lectionary, of the Palestine <sup>Talmud</sup> Targums, and of the

Palmyrene Inscription (Bevan p. 33).

dating circa 300 B.C.E. (Bevan p. 211).

Inscriptions show that the forms in which the Targums of Onkelos and Jonathan (4 cent. B.C.E. - cf. Dalman, *Gram. der jüd.-Pal. Aramäisch* n. 9, 11) differ from those of Daniel were in use down to the 1<sup>st</sup> century A.D. (cf. De Vogüé, *La Syrie Centrale* (1868) with inscriptions from Palmyra; Euting, *Nabatäische Inschriften* 1885). This argues against those who say that the Aramaic of the book of Daniel is the Aramaic of the 6<sup>th</sup> century B.C.E.

On the inscription dating



from the 6<sup>th</sup> century B.C.E. the relative pronoun is 't, not as in Dan. 't (cf. Levy, Phön. Studien, II, 24; Neumismatic Chron. 1884 pp. 97f, 130). On the same inscriptions 't, 't are found - not 't, 't. All of which argues against the authenticity of the book of Daniel.

§ The book of Daniel contains a great many words which are neither Hebrew nor Aramaic. Had the book been written in Babylon it is but natural that it should contain words borrowed from the Babylonian language. With the exception of נְבִיאֵי, נְבִיאֵי,

פְּרִיזָּה, קִיָּה, שְׁפָא which occur in the later books of the O.T. (cf. Bevan p. 40), no others are found. The Babylonian proper names in Daniel were in use 100 B.C.E. (Zeitschrift für Assyriologie, vol. 3 pp. 129 ff.).

The book of Daniel contains at least fifteen Persian words (a list of which, with references, may be found in Driver's Introd. to O.T. p. 501). Contract tablets dating from the time of king Nebuchadnezzar show no traces of Persian influence (Sayce, Monuments, p. 493 ff.), so it is improbable that Persian words should have been used at that monarch's court.

That the Babylonians borrowed the names of instruments from the Greeks 600 B.C.E. cannot be confirmed. (Schrader Cuneiform Inscript. p. 431). One of the terms  $\sigma\upsilon\mu\phi\upsilon\upsilon\alpha$  which occurs in Dan. 3<sup>5,15</sup> was first used by Polybius in his account of the festivities of Antiochus Epiphanes (Fragm. of B.K. 26 p. 1151 ed. Hultsch. Poly. 26, 10, 5, 35, 4, 8).

This, or similar words, could not have been in use until the Greek influence had made itself felt in Asia through the conquests of Alexander the Great (Diriv. to Intro. p. 502).

42. The ancient Israelites regarded the angels as having no

individual names (Ewald. Lehre der Bible von Gott II 283). No book earlier than Daniel mentions the name of an angel (Bevan 136; cf. Gen. 32<sup>30</sup>, Jud. 13<sup>15</sup>). In the later writings there is a developed system of angelology. Behrmann's view that the system of angelology in Daniel could have been developed without any extraneous influence (Behrmann's Com. 7.23) is not accepted by Prince who claims that in all probability the angelology of Daniel was a development of the earlier Hebrew beliefs concerning the messengers of God under the influence which was brought to bear on this

subject after the Persian conquest of Babylon (Prince's Com. p. 166). The later Jews taught the existence of angels who represented in Heaven the earthly nations (Weber, *System der altmag. Theologie* pp. 162, 163-4, 167-8). The angelology of Daniel compares favorably with that of other Jewish writings of 2-1 century B.C.E. (cf. Driver xciii - Com. on 8<sup>16</sup> and 10<sup>13</sup>).

1. The following, the most important proof, conclusively proves that the book of Daniel could not have been written during the reign of Nebuchadnezzar King of Babylon.



88  
The proof is taken from the facts as presented in the book.

The author speaks of the accession of Antiochus Epiphanes to the Syrian throne (Dan. 8<sup>9,23</sup>, 11<sup>21</sup>). Antiochus Epiphanes was the son of Antiochus the Great, and brother of Seleucus IV (Schürer "Jews in Times of Christ" p. 172 ff). Epiphanes was a hostage at Rome, but was released and afterwards (175 B.C.) became king. An inscription, ~~noting~~ on which is inscribed a vote of thanks to the king of Pergamum for assistance rendered to Epiphanes at the time of his



accession has been unearthed [Fränkel,  
Die Inschriften von Pergamon (1890)  
I No. 160].

As has been pointed out in  
chapter III of this thesis, the reign  
of Antiochus ~~Ephe~~ Epiphanes is  
minutely described. Dr. Deutsch, in  
his "Philosophy of Jewish History" p. 15,  
considers Dan. 11<sup>45</sup> a decisive argu-  
ment for the view that the book was  
written after the death of Antiochus.

Had Daniel lived and written  
during the Babylonian times he  
would have been a most extra-  
ordinary man prophet, quite

unlike any other prophet. However, if we consider that the author lived during the times of Epiphanes, the book become intelligible. The author gave comfort to his persecuted brethren.

That the book of Daniel is the work of the age of Antiochus Epiphanes is accepted by most modern critics [Driver's Introd. p. 515].

The facts presented in the book conclusively prove that it <sup>is</sup> ~~was~~ the work of a man who was fully acquainted with the history of Israel during the reign of



Antiochus Epiphanes. The book  
could not have been written in  
Babylon during the six or fifth  
century B.C.E.



## Chapter V\*

### Conclusion.

Israel drains the cup of sorrow when Jerusalem capitulates. The downfall of the national capital opens up unobstructed channels to an influx of hostile forces which humbles the nation's pride and almost extinguishes its glory. It marks one of the most pathetic chapters in the history of Israel. The magnificent Temple, whose head had been reared above the height of the city, is forced to succumb to the ruthless batterings of the enemy, and ignominiously grovel

\* References: Encyclop. Biblica (Cheyne) -  
Schurer - "Jews in Time Jesus" (Pseudeph. Prophets).  
Revue des Etudes Juives, Avril 1900, pp. 289 ff. -  
Driver's Com. Dan. LXXVI ff - Driver's Intro.

in the dust. Israel, whose heart nurtured the canker of indifference to God's truth reaches the high-water mark of humiliation. The sons and daughters of Zion sit by the rivers of Babylon whither they have been carried captive, they hang their harps on the willows and weep as they remember Zion.

The fire of religion, which had burnt so brightly in the bosom of the fathers, is not totally extinguished in the children of the captivity. Their hearts still beat with the feelings of deepest veneration as they remember their ancient glory. Their aspirations

94  
are directed toward their beloved city.

Israel's deliverance from Babylon, so fervently prayed for, becomes in time a reality. The Jews are granted permission to return to their sacred Jerusalem. And the first work of the returned captives is to build an altar on the site where once had stood that monument of Monotheism - the Temple. They looked forward to a glorious rebuilding of their city. Their expectations, however, are not fully realized. Persia holds them in a state of vassalage. Years roll on, and still their condition is little improved.



The new Jerusalem is being undermined by the treacherous enemy without, by the insidious Hellenistic principles within. And meanwhile where is their God? <sup>Seemingly,</sup> He has not kept His promises. The fires of ancient Jerusalem are not rekindled.

At such a time, when the people are on the very brink of despair, the unknown author of the book of Daniel, "a prey of hallucinations, a possessor of a fiery imagination" <sup>\*</sup> sends forth "his hortatory and consolatory writing for the persecuted, designed to strengthen and cheer

\*Revue des Etudes Juives, Avril-Juin 1900 pp. 285 ff.

96  
them by the knowledge that within  
a very short time the over-bent bow  
will break.<sup>†</sup> His writings are vastly  
different from the writings of the then  
accepted canonical authors.

The prophets of old speak di-  
rectly to the people or else publish their  
prophecies. They fully realize their power  
as preachers and writers. The author  
of the book of Daniel, ignorant of his  
ability to arouse his contemporaries,  
clothes his writings in a rather  
strange style, indicating that they  
are divine revelations which had  
been made to men long since

<sup>†</sup> Wellhausen, *Isr. u. jüdische Geschichte*.

passed away.

The pseudopigraphic prophecies, of which the book of Daniel is the first, seems to be the outcome of a degenerate age. Men of religious calibre exist, but they do not possess the courage to address their brethren. The pseudonymous authorship, they think, is more apt to arouse the people. They, accordingly, present prophecies supposed to have been written by men of old prophecies which extend to the time of the real author, and which deal with the questions of his day. The historical facts of

the past, brought forward with much precision, add interest to the book and stamp it with the seal of genuineness. The precision ceases as the author reaches his own time.

The form of presentation of the prophecies is "apocalypse". Writings clothed in an enigmatic form but whose meaning is easily discerned. Israel must be encouraged. Although there is a contradiction on earth between the ideal and the actual. Although the prophets of old had pointed out peace, and there is no peace. Although there seems to be



a conflict between God's promises and the people's sufferings, still Israel must realize that God will not permit his children to suffer in vain.

The unknown author of the book of Daniel is one of the first philosophers of history. He gives his people comfort and instruction from history. Pessimists who had arisen on all sides to deny the glories of the Almighty; people whose faith was being shattered by severe persecutions, now give ear to the teaching that history is but



a record of the final victory of right over might. There are certain times in the history of every nation when justice, though tardy, appears in full force proclaiming their downfall.

The object of the book of Daniel is to awaken a faith in God. The people are helpless in the midst of heathen triumphs. Nothing but a devout faith in the Almighty can cause them to throw off the shackles of servitude and proclaim their national independence. The author of the book of Daniel places himself back to the time when the Jews were



writhing under the lash of the oppressors, and <sup>he</sup> points out how God guided them safely through their sufferings. That power which had saved Israel in former days will not forsake them as long as they remain faithful.

Man must progress. The ~~various~~ <sup>different</sup> phases of civilization are indicative of the onward march of man. Hidden within the recesses of the heart, there seems to be an invisible guide which ever beckons man onward to higher and nobler aspirations. There may be nations, and



individuals who fight against  
this divine Law - who retrograde,  
instead of straining every effort  
towards realizing what is good  
and true. Oppression may be the  
watch word of the victors, but  
God will not permit his faithful  
to be oppressed forever. The nation,  
or individual, who cannot keep  
step in the moral march of man-  
kind, who take advantage of  
God's faithful ones will sooner,  
or later, be weighed in the balance  
of truth, and be found wanting.  
This is the thought which the



author of the book of Daniel wishes  
to inculcate. This is his conception  
of the philosophy of history.



$$\frac{26}{31}$$