The Book of Daniel and manticism: a critical assessment of the view that the Book of Daniel derives from a mantic tradition

Abstract
This dissertation examines the consensus view that is based on Hans-Peter Müller's 1969 and 1972 articles: Daniel was a mantic wise man in the Mesopotamian ASA court, and this was the self-understanding or aspiration of the maskilim of Dan 11:33, 35, 12:3, 10, who wrote the book. Chapter 1 reviews the arguments that make the mantic connection and Chapter 2 concludes that a direct connection with the Danes of Aqht, Ezek, and Jub, and with the angel in 1 Enoch should be rejected. There is evidence that the tradition of a priest in Ezra 8: 2 and Neh 10: 7, and found also in the superscription to the Old Greek of Bel, and 4 Ezra 12:10-11, and suggested the name. Chapter 3 concludes that the portrayal of the court diviners in Dan 1-6 is wholly negative and includes both the diviners, and the essence of the professions, i. e., the ability to interpret a divine revelation. The critique is conveyed through the story line, explicit criticisms, irony, and humour. Chapter 4 concludes that Daniel, the interpreter of dreams and the writing on the wall, is distinguished from every other character and role. In the final form of Dan, Daniel as the divinely assisted each time he interprets, just as when he receives help from an interpreting angel in Dan 7-12. Chapter 5 demonstrates that the portrayal of Daniel as the divinely assisted interpreter makes sense of the reinterpretation of old prophecies against the Assyrians as prophecies against Antiochus IV Epiphanes. Hab 2:2-4 and Isa 52-53 were also understood as predictions about the maskilim themselves. Comparisons are then made with the Teacher of Righteousness, the writers of the Hodayot, and with three Essenes portrayed by Josephus. These too were portrayed as divinely assisted interpreters.

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Read the Book of Daniel in Hebrew and English on Sefaria. Persons named Daniel (“God has judged”) are mentioned in Babylonian records and in the Bible elsewhere. For instance, a signer of Nehemiah’s covenant in 444 B.C.E. was a priest by the name of Daniel (Nehemiah 10:6). A Jewish oracle-monger of the same name may or may not have lived in Babylon at the time of King Nebuchadnezzar. Yet it is probable that the name of the hero of the Book of Daniel was chosen to bring to mind the Daniel spoken of in the Book of Ezekiel. The contrast between the wizard of the narratives and the passive medium of the visions makes it impossible to believe that the stories and the revelations were composed by the same writer. Structure of the Book of Daniel, © Daniel J. Ribera July 1994 Theme of the Book: The big picture of the book of Daniel is the graphic portrayal of the sovereignty of God over all of history and over all of our lives. We are encouraged not into end time speculation, but a life of holy obedience. The focus of the book is not on current events but on the incarnation, death, resurrection and ascension of Christ. Theme Verse: “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms The Book of Daniel serves as the major apocalyptic Book of the Old Testament, as Chapters 7-12 foretell the End Times. The prophecy of Daniel 12:1 speaks of a time of great “distress” unsurpassed in history, when Michael will arise. This period is called the Great Tribulation by Jesus in Matthew 24:21 and is further referenced in Revelation 7:14. The traditional view that the Book was written by Daniel in the sixth century BC has been questioned, the book is written in three different languages, and the actual text varies with each of our four extant versions: the Greek Septuagint assembled in Alexandria, the Dead Sea Scrolls uncovered in Qumran, the Masoretic text, and the Syriac Aramaic Peshitta Bible of the Middle. East!