

Philo (around 40 CE), the prophets did not play a decisive role and Daniel is never mentioned. Was the religious centre Leontopolis, which was founded by Onias IV, perhaps the locus of another translating activity?

The Old Greek version of Daniel was probably made toward the end of the 2nd century BCE, and its translation method is similar to that of the prophetic books which may well have been rendered into Greek around the same time. For Daniel 4–6 a parent text was used which differs considerably from the proto-Masoretic *Vorlage*. Several other further Daniel traditions circulating outside this version were integrated into the Greek book:

- *Another tale about the fate of the three Judeans in the fiery furnace which included the Prayer of Azariah and the Song of the Three Men (Dan 3:24-90 LXX).
- *A story about Daniel and Bel and the Dragon of Babel at the end of the book (now chapter 14 in Catholic Bibles).
- *As a book of its own Susanna was added, in which the young Daniel is already active as a wise judge (now chapter 13).

The message of the Old Greek version differs in some important respects from the Aramaic-Hebrew version:

1. The oppression of some exiles acquired a vicarious meaning for the whole community (3:34-42).
2. God's support of the faithful adherents and their steadfast faith is much more accentuated by the added poems in chapter 3 (and the Susanna story). Dan 3:88 LXX witnesses a hope beyond death that anticipates chapter 12.
3. The heathen king Nebuchadnezzar becomes an example of penitence and conversion. At the outset he is the most villainous ruler (3:32 LXX), but confesses at the end that the Most High is the unique God and promises to serve only him in future. Moreover, Nebuchadnezzar commands all the countries on earth to bring sacrifices to God (4:34 LXX).
4. Whereas in the *Vorlage* the eschatological Son of Man probably denotes the archangel Michael who is authorized for the coming kingdom of God by the Ancient of Days,¹⁰ the Old Greek identifies

¹⁰ See Collins (*Daniel*, 304–10); K. Koch, *Die Reiche der Welt und der Kommende Menschensohn. Studien zum Danielbuch* (Gesammelte Aufsätze 2; Neukirchen-Vluyn: Neukirchener Verlag, 1995) 156, 164.

the coming savior with the Ancient of Days himself and apparently interprets him as the Messiah, “whose origin is from from old, from ancient days” (Micah 5:2). As a consequence of this, the holy ones of chapter 7, originally angels,¹¹ were seen as “the holy people of the Most High” on earth (7:27).

5. The apocalyptic timetable of Daniel 9 receives special attention and is enlarged by supplementary numbers (vv. 20-21), which are however very difficult to explain.

Because of these and other alterations, the Old Greek version was later on dismissed by (Jews and) Christians in favor of another translation: the so called (Pseudo-)Theodotion, which remained closer to the proto-Masoretic version but nevertheless retained the abovementioned three textual additions.

4. QUMRAN

Unlike other parts of the nation, the Yahad at Qumran held Daniel in high esteem right from the outset of the 2nd century BCE. In the caves near the Dead Sea fragments of eight manuscripts of the proto-Masoretic version were discovered, more than those of many other prophetic books (e.g. the six copies of Jeremiah and six of Ezekiel).¹² One reason for this popularity is that “some of the key elements of the self-understanding of the sect were derived from Daniel.”¹³

Beside the proto-Masoretic book, other previously unknown Danielic writings as well as some closely related to Daniel in genre and content were copied and used at Qumran.¹⁴ While it is not

¹¹ Collins, *Daniel*, 313–17; Koch, *Die Reiche der Welt*, 140–55.

¹² See E. Ulrich, “Daniel, Book of,” *EncDSS* 170–74, esp. 171.

¹³ Collins, *Daniel*, 73. Cf. F. F. Bruce, *The Book of Daniel and the Qumran Community*, in E. E. Ellis and M. Wilcox (eds.), *Neotestamentica et Semitica* (Edinburgh: T. & T. Clark, 1969) 221–35; A. Mertens, *Das Buch Daniel im Lichte der Texte vom Toten Meer* (SBM 12; Würzburg: Echter Verlag, 1971); P. W. Flint, “The Daniel Tradition at Qumran,” in C. A. Evans and P. W. Flint (eds.), *Eschatology, Messianism, and the Dead Sea Scrolls* (SDSRL; Grand Rapids: Eerdmans, 1997) 41–60.

¹⁴ F. García Martínez, *Qumran and Apocalyptic* (STDJ 9; Leiden: Brill, 1992) 119–79; J. J. Collins, “New Light on the Book of Daniel From the Dead Sea Scrolls,” in F. Garcia Martinez and E. Noort (eds.), *Perspectives in the Study of the Old Testament and Early Judaism* (VTSup 73; Leiden: Brill, 1998) 180–96. For