The use of specific dates to introduce several of the main sections of the book, e.g. 1:1; 2:1; 7:1; 8:1; 9:1 and 10:1 indicates that the author is intending to write history. T.E. Gaston *Historical Issues in the Book of Daniel*, Oxford, 2009, 9.


W.H. Shea *AUSS* 20 (1982) 29-52. The Babylonian ardi = ardu “slave” is equated with Heb. ebed of the same meaning. The scribe did not change Nabu, into the standard Hebrew Nebo, but substituted -b with the next letter in the alphabet -g to avoid mentioning the name of the god. For the complete text see E. Unger *Babylon, die heilige Stadt nach Beschreibung der Babylonier*, Berlin,1931 and J.B. Pritchard *ANE*T Princeton UP, 1969, 307b-308a.


Several historical questions have been clarified by new archaeological discoveries, two examples will suffice here: (1) The relationship between the Babylonian king Nabonidus and his regent Belshazzar whom the book of Daniel calls king (5:1) was elucidated by discoveries of cylinders at Ur in 1854 giving the name of Belshazzar. (2) The wall of the throne room in Babylon was found to be coated with white gypsum plaster (as recorded in Daniel 5:5) T.E. Gaston *Historical Issues in the Book of Daniel* 67, 149.


E.B. Pusey *Daniel the Prophet*, 75 cited in S.R. Miller *NAC* 36.

S.R. Miller *NAC* 33.

S.R. Miller *NAC* 37.

S.R. Miller *NAC* 47.

S.R. Miller *NAC* 48.


E.J. Young *Daniel* 19.


G.L. Archer *EBC* Grand Rapids, 1979, 7, 74.

G.L. Archer *EBC* 7, 74.

J.G. Baldwin *TC* 65.

NIV has “Media and Persia” here.

A.R. Millard *Do Historical matters matter to faith?* 274.


R.H. Charles *A Critical and Exegetical Commentary on the Book of Daniel* Oxford UP, 1929, viii and bxxviii, we should note that English versions, such as NIV, may vary between “PN, the king” and “king PN” for stylistic reasons, not always reflecting the Hebrew or Aramaic text.


S.R. Miller *NAC* 41-3, who argues that the difference is spelling of the name Daniel in the Ezekiel and Daniel may not be as significant as is often claimed. Ezekiel’s stinging rebuke of idolatry in chapter 14 does not sit well with his use of the idolatrous Daniel from Ugarit as an example, see also T.E. Gaston *Historical Issues in the Book of Daniel* 17. J.J. Collins’ (*A Commentary on the Book of Daniel*) claim that most probably the name Daniel was taken from Ezekiel is inadmissible. He proposes that because Daniel was not as well known as Noah and Job in Jewish circles, the post-exilic author was free to attach the name to a figure who would illustrate righteousness and wisdom in a historical context.
is selective.

When Daniel was cast through the slanders of envy as food for wild beasts to the lions beneath the ground, you brought him up to the light unhurt.

The Apocrypha is a collection of texts written between the end of the Old Testament and the beginning of the New Testament, and now preserved in Greek.

The later 3 Maccabees 6:6-7 (1st C AD) also cites example of three youths in fiery furnace and Daniel in lions’ den. It notes that God moistened the fiery furnace with dew. "When the three friends in Babylonia freely gave their lives to the flames that they should not serve vain things, you made the fiery furnace as dew, and delivered them unharmed even to the hair of their head, turning the flame on all their adversaries. When Daniel was cast through the slanders of envy as food for wild beasts to the lions beneath the ground, you brought him up to the light unhurt."

S.R. Miller NAC 25 notes: Arguments from silence are notoriously precarious. Ben Sirach’s list, though large, is selective.

J.J. Collins Bible Commentary for Today 904. J.J. Collins A Commentary on the Book of Daniel 2; S.R. Miller NAC 37. Even though its antiquity is more striking than that of the oldest manuscripts from Qumran F.M. Cross later modified this date to between 100 and 50 BC, J.G. Baldwin TC 44-5.

This arises from close contact with the Akkadian and earlier Sumerian languages which are also SOV.


But not the scrolls from Wadi Murabba’at which have –z J.J. Collins A Commentary on the Book of Daniel 16.

J.J. Collins A Commentary on the Book of Daniel 15-16. K.A. Kitchen (Some Problems 61) observes: While it is theoretically possible that a Daniel in Babylon in the early Persian period (c. 530 BC) might have written his Aramaic as spoken, and not in the customary historical orthography, it would be a far simpler and more realistic assumption that he would have written his Aramaic in the then current historical orthography which eventually was conformed to the more phonetic spelling of a later day.


A.R. Millard Bible Commentary for Today 902.

K.A. Kitchen Some Problems 35.

K.A. Kitchen Some Problems 37.

S.R. Miller NAC 28.


Ezra 4:17; 5:7,11. The variant gizbar for g-dabar also occurs in Ezra 1:8; 7:21.

26 A.R. Millard Bible Commentary for Today 903; J.J Collins ABD 2, 31
27 S.R. Miller NAC 25.
28 S.R. Miller NAC 25.
30 There seems to have been an earlier version of “Theodotion” quoted by John in Revelation. F.F. Bruce The Books and the Parchments, London, Glasgow, 1963, 153.
32 H.G. Liddell and R. Scott Greek – English Lexicon (1940 edition) 374a
34 K.A. Kitchen Some Problems 43.
35 The Apocrypha is a collection of texts written between the end of the Old Testament and the beginning of the New Testament, and now preserved in Greek.
36 S.R. Miller NAC 40 and Fn 95, see also E.J. Young Daniel 20, J.J. Collins A Commentary on the Book of Daniel 72. The later 3 Maccabees 6:6-7 (1st C AD) also cites example of three youths in fiery furnace and Daniel in lions’ den. It notes that God moistened the fiery furnace with dew. “When the three friends in Babylonia freely gave their lives to the flames that they should not serve vain things, you made the fiery furnace as dew, and delivered them unharmed even to the hair of their head, turning the flame on all their adversaries. When Daniel was cast through the slanders of envy as food for wild beasts to the lions beneath the ground, you brought him up to the light unhurt.”
37 S.R. Miller NAC 25 notes: Arguments from silence are notoriously precarious. Ben Sirach’s list, though large, is selective.
38 A.R. Millard Bible Commentary for Today 904.
39 J.J. Collins A Commentary on the Book of Daniel 2; S.R. Miller NAC 37. Even though its antiquity is more striking than that of the oldest manuscripts from Qumran F.M. Cross later modified this date to between 100 and 50 BC, J.G. Baldwin TC 44-5.
40 J.J. Collins A Commentary on the Book of Daniel 2. S.R. Miller NAC 25 (citing J.A. Soggin Introduction to the Old Testament 409) notes: Many fragments at Qumran are “an evident sign that the book had acquired considerable importance at the earliest in the 3rd C and certainly in the 2nd C.”
42 E.J. Young Daniel 20, S.R. Miller NAC 36, citing E.J. Young Introduction to the Old Testament 361.
43 Ant.11.337. S.R. Miller NAC 41. Elsewhere Josephus declares of Daniel “one of the greatest prophets, he was not only accustomed to prophesy future things, but he also fixed the time at which these would come to pass,” (Ant.10.267). J.J. Collins A Commentary on the Book of Daniel, 52.
44 J.E. Goldingay WBC xxv.
45 S.R. Miller NAC 32.
49 This arises from close contact with the Akkadian and earlier Sumerian languages which are also SOV.
50 K.A. Kitchen Some Problems 76, see also Baldwin TC 32 and Miller NAC 31.
52 K.A. Kitchen Some Problems 33-4 Fn 18.
It is sometimes held that this is the origin of the phrase *eš dat* “fiery law” in Dt.33:2, but other options are possible. See further P.J.N. Lawrence *The Books of Moses Revisited* Eugene, 2011, 100 and 100 Fn 23.

The three terms cited below lack the definite article –a showing that they were clearly seen as foreign terms. T.C. Mitchell *PEQ* 124 (1992) 114. We should note that the fourth term in the list Aramaic *sambeka* = Greek *sambyk* is a Semitic loanword into Greek, E.M. Yamauchi *Persia and the Bible* Grand Rapids, 1990, 382.

The ending –s shows it was borrowed from the Ionic form *kitharis* (known in Homer c 750 BC), not the Attic *kithara* known only from the late 6th C BC onwards, E.M. Yamauchi *Persia and the Bible* 380; T.C. Mitchell *PEQ* 124 (1992) 136.

If *sāmp_nya* is “bagpipe”, its separation from the other wind instruments in the list must be explained T.C. Mitchell and R. Joyce *Some Problems* 26. However the traditional rendering “bagpipe” can be ruled out as anachronistic since there is no evidence for such before the beginning of the Christian era, T.C. Mitchell *PEQ* 124 (1992) 135. The term possibly qualifies the whole clause signifying “in unison” T.C. Mitchell and R. Joyce *Some Problems* 26 thus H.G. Farmer in *Oxford History of Music 1*, Oxford UP, 1957, 238,245 combines these last two to produce the somewhat over technical “upper-chested ‘concord’ harp”.

T.C. Mitchell and R. Joyce *Some Problems* 25; S.R. Miller *NAC* 29. *Psal'trion* is not attested until Aristotle (384-322 BC) (Collins *A Commentary on the Book of Daniel* 20), *symphnía* is used in Plato ( 428/7-348/7 BC) but with the meaning “harmony” (T.C. Mitchell and R. Joyce 26), the earliest occurrence of *symphnía* in sense of musical instrument is in Polybius’ account of Antiochus Epiphanes (26.1.4; 30.26.8) See also J.J. Collins *A Commentary on the Book of Daniel* 20.

S.R. Miller *NAC* 32.

For another “loanword cluster” in a different context see P.J.N. Lawrence *The Books of Moses* 96.

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S.R. Miller *NAC* 30, K.A. Kitchen *Some Problems* 49, J.G. Baldwin *TC* 34. K.A. Kitchen (*Some Problems* 50) notes that if Daniel were a 2nd C work, should we not expect Greek terms where Hebrew and Aramaic terms did not suffice for such officials as *strat. gos, epistolographos* and *arch^n^t*?

S.R. Miller *NAC* 30.

K.A. Kitchen *Some Problems* 41.


Daniel 11:14 would seem to be a case