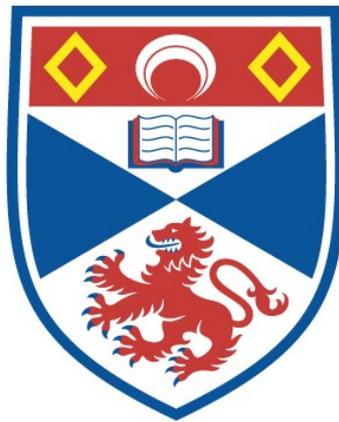


REREADING (RE)WRITING : EXPLORING TEXTUAL
CORRESPONDENCES IN AND THROUGH DANIEL 7 AND 8

Ethan Paul Knudson

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



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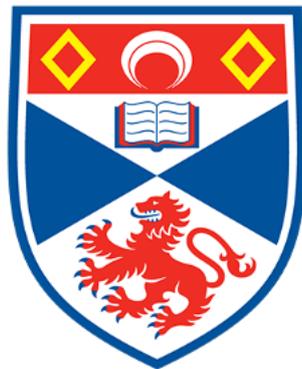
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Rereading (Re)writing: Exploring Textual Correspondences in and through Daniel 7 and 8

Ethan Paul Knudson



University of
St Andrews

This thesis is submitted in partial fulfilment for the degree of
Doctor of Philosophy (PhD)
at the University of St Andrews

March 2022

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ABSTRACT

As one of the youngest books in the Hebrew Bible, the book of Daniel possess a unique vantage point. It utilises a host of texts and themes from the books preceding it. Moreover, Dan 7–12 pick up and develop many key themes and ideas from the first half of the book of Daniel itself. This thesis examines fifteen examples of such textual correspondences found in Dan 7 and 8, both book-internal and book-external. In addition to enriching our understanding the book of Daniel, these case studies yield insights regarding the phenomenon of textual correspondence in the Hebrew Bible more broadly. While studies on how biblical books correspond with one another have proliferated in recent years, many challenges still exist, especially in terms of terminology and validation. One major problem identified in this study centres on the common conflation of signal and purpose. In an attempt to differentiate these aspects of textual correspondence, each of the case studies first describes the shared features signalling correspondence in thorough detail before presenting and evaluating options regarding its purpose. With a two-pronged approach, this thesis not only offers insights into understanding the book of Daniel, but also into how textual correspondences can operate in the Hebrew Bible.

For Dad

בחכמה יבנה בית ובתבונה יתכונן
Prov 24:3

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TABLE OF CONTENTS

Declarations | i

Abstract | iii

Dedication | iv

Acknowledgements | v

Table of Contents | vi

List of Tables | viii

Abbreviations | ix

1 - Introduction | 1

- 1.1. "Rereading Rewriting" in the Book of Daniel | 2
- 1.2. Challenges in Studies of "Biblical Intertextuality" | 5
 - 1.2.1. The Challenge of Terminology | 5
 - 1.2.2. The Challenge of Validation | 6
 - 1.2.3. The Challenge of Intentionality | 8
- 1.3. Contours of Textual Correspondence | 9
 - 1.3.1. Two Senses of Correspondence | 9
 - 1.3.2. Three Dimensions of Correspondence | 10
 - 1.3.3. Two Scopes of Correspondence | 13
- 1.4. Daniel 7 and 8 as Insightful Case Studies | 15
- 1.5. Project Inquiries, Structure, and Thesis | 18
- 1.6. A Technical Foreword | 21
 - 1.6.1. Shared Features Organisation | 21
 - 1.6.2. Summary Tables | 25

2 - Book-Internal Correspondences in Daniel 7 | 26

- 2.1. In the First Year of Belshazzar (Dan 5 // Dan 7:1) | 26
 - 2.1.1. Shared Features | 26
 - 2.1.2. Discussion | 27
- 2.2. The Four Beasts (Dan 2:29–49; 4:12–13, 27–31 // Dan 7) | 29
 - 2.2.1. Shared Features | 31
 - 2.2.2. Discussion | 38
- 2.3. Attributions to the "Human-Like" One (Dan 3:33; 4:31; 6:27 // 7:14, 27) | 46
 - 2.3.1. Shared Features | 47
 - 2.3.2. Discussion | 50
- 2.4. Attempting to Change Times and Law (Dan 2:21; 6:9, 16 // Dan 7:25) | 51
 - 2.4.1. Shared Features | 52
 - 2.4.2. Discussion | 54
- 2.5. Concluding Observations | 56
 - 2.5.1. Understanding Textual Correspondences | 56
 - 2.5.2. Understanding Daniel 7 | 57

3 - Book-Internal Correspondences in Daniel 8 | 59

- 3.1. In the Third Year of Belshazzar's Reign (Dan 5; 7:1–2 // Dan 8:1) | 59
 - 3.1.1. Shared Features | 59
 - 3.1.2. Discussion | 62
- 3.2. The Ram and Goat (Dan 7 // Dan 8) | 65
 - 3.2.1. Shared Features | 65
 - 3.2.2. Discussion | 70
- 3.3. Small Horn as Anti-Daniel (Dan 1–6 // Dan 8:9–12, 23–25) | 76
 - 3.3.1. Shared Features | 76
 - 3.3.2. Discussion | 79
- 3.4. Daniel the Troubled Dreamer (Dan 2:1–3; 4:2, 16; 5:6–9; 7:15, 28 // Dan 8:27) | 80
 - 3.4.1. Shared Features | 81
 - 3.4.2. Discussion | 83

3.5. Concluding Observations		85
3.5.1. Understanding Textual Correspondences		85
3.5.2. Understanding Dan 8		87
4 - Book-External Correspondences in Daniel 7	 	88
4.1. Lions, Leopards, Bears, and Beasts (Hos 13:7–8 // Dan 7)		88
4.1.1. Shared Features		88
4.1.2. Discussion		91
4.2. Beasts (Not) According to Their Kind (Gen 1–2 // Dan 7)		94
4.2.1. Shared Features		94
4.2.2. Discussion		102
4.3. National Distributions: <i>Urzeit</i> and <i>Endzeit</i> (Deut 32:8-9; Ps 82 // Dan 7)		105
4.3.1. Shared Features		106
4.3.2. Discussion		109
4.4. Yhwh's Fiery, Wheeled Throne (Ezek 1 // Dan 7)		112
4.4.1. Shared Features		112
4.4.2. Discussion		117
4.5. Concluding Observations		120
4.5.1. Understanding Textual Correspondences		120
4.5.2. Understanding Dan 7		121
5 - Book-External Correspondences in Daniel 8	 	123
5.1. Sacrificial Animals and the Regular Offering (Lev 16; Num 7; 28–29 // Dan 8)		123
5.1.1. Shared Features		123
5.1.2. Discussion		126
5.2. The Staunch-Faced Nation and King (Deut 28 // Dan 8)		131
5.2.1. Shared Features		132
5.2.2. Discussion		136
5.3. Judgement, Justice, and a Coming Shepherd (Ezek 34–35 // Dan 8)		140
5.3.1. Shared Features		140
5.3.2. Discussion		146
5.4. Concluding Observations		149
5.4.1. Understanding Textual Correspondences		149
5.4.2. Understanding Dan 8		150
6 - Conclusion	 	152
6.1. Summary of Case Studies		152
6.2. Key Findings for Textual Correspondences in the Hebrew Bible		154
6.3. Key Findings for the Book of Daniel		158
6.4. Moving Forward		159
Appendix A - Hebrew and English Versification Differences in Daniel	 	161
Appendix B - Shared Language For Dan 2:29–49 // Dan 7 // Dan 8	 	162
Bibliography	 	166

LIST OF TABLES

- Table 1: Linguistic Combinations of Internal and External Correspondences in Dan 7–8 | 17
- Table 2: Word Count Allocated to the Four Kingdoms in Dan 2 and 7 | 42
- Table 3: Dimensions of Book-Internal Correspondences in Dan 7 | 56
- Table 4: Dimensions of Book-Internal Correspondences in Dan 8 | 86
- Table 5: Dimensions of Book-External Correspondences in Dan 7 | 120
- Table 6: Dimensions of Book-External Correspondences in Dan 8 | 149
- Table 7: Versification Differences in Daniel | 161
- Table 8: Shared (Equivalent) Words for Dan 2:29–49 // Dan 7 // Dan 8 | 162
- Table 9: Dan 2:29–49; 7; 8 with Shared Language and Structures Highlighted | 163

ABBREVIATIONS

Technical and bibliographical abbreviations used, except where noted otherwise, follow *The SBL Handbook of Style for Biblical Studies and Related Disciplines*. 2nd ed. Project Director Billie Jean Collins, Publishing Director Bob Buller, Executive Director John F. Kutsko. Atlanta, GA: SBL, 2014.

1 - INTRODUCTION

Reading is rereading. I first encountered this adage at university in my first-year English literature module. In hindsight, it is a rather obvious statement, but at the time it was transformative. Among other things, this module introduced me to the short stories of Jorge Louis Borges and through the process of reading and rereading (and rereading and rereading), I journeyed from frustrated bewilderment to delight. A level of confusion remained (it was Borges after all), but my teacher's wisdom began to sink in. Great literature demands great attention, attention which cannot be granted in a single reading, however careful it may be. This is indeed the case when it comes to Bible, but in another sense as well. Not only is reading rereading for biblical books because their richness demands more than a single engagement, reading is rereading in the sense that key themes, motifs, expressions, plots, and characterisations are repeated time and again throughout the Bible. When reading practically any biblical narrative, one cannot help but think "I've read this before," be it when Isaac follows in his father's footsteps claiming his wife is his sister (Gen 12:10–20; 20; 26:1–16) or in the repeated refrain "What is this you have done?" which first occurs in Gen 3:13 and is repeated again and again in subsequent narratives. In other words, for Bible reading is rereading because writing was rewriting—key content from biblical passages are constantly taken up, repeated, and reworked in other biblical passages.

Beyond this sense of pervasive repetition, writing was also rewriting for Bible in a very literal sense in the process of scribal transmission. Working long before the invention of the printing press, by necessity, every text had to be rewritten if it were to survive and be distributed. However, for biblical texts this mechanical sense of being rewritten converged with the thematic sense of being rewritten. Not only did scribes copy biblical books, they expanded, redacted, and modified the texts as they copied them, and often in order to reinforce the kinds of repetitions mentioned above. Scribes were thus part of an extended (re)writing process for biblical books.¹ All this rewriting, in both senses, thus greatly affects the way that Bible has been and, arguably, should be read and reread. A focus on (re)reading Bible with this in mind has expanded in recent years, often under the titles of "intertextuality" or "inner-biblical exegesis" inspired by authors such as Michael Fishbane, Nahum Sarna, Bernard Levinson, James Kugel, and Yair Zakovitch. However, it remains a fruitful area of study within the field of biblical studies.

1. Recent studies on this topic include Molly M. Zahn, *Genres of Rewriting in Second Temple Judaism: Scribal Composition and Transmission* (Cambridge: Cambridge University Press, 2020); Sara J. Milstein, *Tracking the Master Scribe: Revision Through Introduction in Biblical and Mesopotamian Literature* (New York: Oxford University Press, 2016); David Andrew Teeter, *Scribal Laws: Exegetical Variation in the Textual Transmission of Biblical Law in the Late Second Temple Period* (Tübingen: Mohr Siebeck, 2014).

1.1 - "Rereading Rewriting" in the Book of Daniel

Turning to the book of Daniel, keen attention to both senses of rewriting described above is especially important. As one of the youngest books in the Hebrew Bible, the book of Daniel possesses a unique vantage point. It looks back and reuses the content of many other passages throughout Scripture. Such allusion or repetition is widely recognised in the first half of the book of Daniel, especially in the many parallels between the characters Daniel and Joseph.² One of the more extensive analyses of the connections between Daniel and Joseph is by Matthew S. Rindge.³ Rindge identifies eighteen similarities between Dan 2 and Gen 41, involving both verbal and thematic parallels. A few examples include: both narratives beginning with a foreign ruler having a dream, the rulers being troubled and calling for magicians, the magicians being incapable of interpreting the dream, an intermediary character introducing a different dream interpreter and identifying his ethnicity, the interpreter being brought before the king and providing the interpretation (emphasising God's role all the while), and the interpreter being rewarded by the ruler.⁴ Through these many parallels and the contrasts which become apparent after comparing Daniel and Joseph, Rindge argues that these texts offer differing models of response to foreign power. Daniel represents a paradigm for moderate resistance while Joseph models assimilation.⁵

In Dan 7-12 however, it is more difficult to find thorough discussions of biblical allusion.⁶ Often, the cryptic dreams and visions in the second half of the book of Daniel are explored primarily in terms of their historical referents. Deciphering these passages centres on identifying the specific kingdoms, rulers, and events which correspond to each of the visionary elements. The book of Daniel itself offers first steps in this line of interpretation by explicitly identifying a few figures—in chapter two the golden head is Nebuchadnezzar (Dan 2:37–38), in chapter eight the two-horned ram represents the kings of Media and Persia (Dan 8:20), while the goat is the king of

2. See, for example, Matthias Henze, "The Use of Scripture in the Book of Daniel," in *A Companion to Biblical Interpretation in Early Judaism*, ed. Matthias Henze (Grand Rapids, MI: William B. Eerdmans, 2012), 281-86; Wendy L. Widder, "The Court Stories of Joseph (Gen 41) and Daniel (Dan 2) in Canonical Context: A Theological Paradigm for God's Work Among the Nations," *Old Testament Essays* 27, no. 3 (2014). Other examples include, Michael Segal, *Dreams, Riddles, and Visions: Textual, Contextual, and Intertextual Approaches to the Book of Daniel* (Berlin: De Gruyter, 2016), 48-51; John Goldingay, *Daniel* (Dallas: Word Books, 1989), 42-43.

3. Matthew S. Rindge, "Jewish Identity Under Foreign Rule: Daniel 2 as a Reconfiguration of Genesis 41," *Journal of Biblical Literature* 129, no. 1 (2010).

4. For Rindge's full list including relevant scriptural citations for both texts, see *Ibid.*, 88-89.

5. *Ibid.*, 90-104.

6. The exception to this is the overt reference in Dan 9:2 to the "seventy weeks" of Jer 25:11–12; 29:10. On this particular instance of intertextuality, discussions abound. Recent examples include Gary Edward Schnittjer, *Old Testament Use of Old Testament: A Book By Book Guide* (Grand Rapids, MI: Zondervan Academic, 2021), 622–624, 883; Benjamin Edidin Scolnic, "The Vocabulary of Desolation: Intertextual Allusions in Daniel 9.25-27 and the Meaning of Ḥārûš," *The Bible Translator* 71, no. 3 (2020). See also §5.2 below for other important studies on this topic.

Greece (Dan 8:21). In the pursuit of historical referents though, textual referents can be neglected. However, a handful of key studies have addressed intertextuality in the latter half of Daniel at length.

First is Michael Fishbane's foundational work, *Biblical Interpretation in Ancient Israel*, in which he interacts with numerous examples throughout Daniel's visions and dreams in his chapter on mantological exegesis.⁷ Fishbane not only examines many intricate examples of biblical (re)interpretation at work, especially in Dan 9–12, he also argues that Dan 7–12 is bound together by a multifaceted intertextual context with a unified purpose. "The presumed intent, particularly in...Dan 7–12, was to expose the readership to a cycle of exegetical texts bearing on their life-situation and, thereby, cumulatively to sponsor a new consciousness of the ominous nature of the times."⁸

More recently, Jordan Scheetz has examined the book of Daniel as a case study to illustrate "the concept of canonical intertextuality" which reflects "an attempt to understand the actual composition of the text of scripture that is at the same time a text and many texts".⁹ Analogously to the HB as a whole, Scheetz argues that "the discrete narrative units [within MT Daniel]... exegete one another through their ordering and overall placement together."¹⁰ In making this argument, he provides a chapter by chapter analysis of many book-internal references within the book of Daniel.¹¹ Moreover, he examines intertextual connections beyond the book of Daniel, focusing on two examples in Dan 6 and 9 which, even within the narratives themselves, demonstrate concrete reference to and exegesis of particular texts, namely the Law of Daniel's God (Dan 6:6) and the writings of Jeremiah the prophet (Dan 9:2).¹²

G. Brooke Lester's monograph describes and interacts with numerous allusions between book of Daniel and the book of Isaiah. Lester demonstrates not only that allusions to Isaiah proliferate throughout the entire book of Daniel, but that these literary allusions to Isaiah are "among the rhetorical devices by which Daniel narratively interlaces two theological perspectives on the rule of the nations."¹³ On the one hand, the court narratives of the book of Daniel (Dan 1–6) present "foreign kings as legitimate commissioners of God's rule and as governing for the good of the world", but on the other hand the apocalypses (Dan 7–12) "broadly imagine the ruling nations as

7. See especially Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1988), 480–95.

8. *Ibid.*, 521.

9. Jordan Scheetz, *The Concept of Canonical Intertextuality and the Book of Daniel* (Eugene, OR: Pickwick Publications, 2011), 32.

10. *Ibid.*, 48-128.

11. *Ibid.*, 130-40.

12. *Ibid.*, 129, 140-146.

13. G. Brooke Lester, *Daniel Evokes Isaiah: Allusive Characterization of Foreign Rule in the Hebrew-Aramaic Book of Daniel* (London: T. & T. Clark, 2015), 137.

being in ever increasing rebellion against God's rule."¹⁴ Lester argues that numerous allusions to Isaiah, especially chapter 10, factor as a sort of mediating narrative by which the book of Daniel is able to weave these two themes together.¹⁵

Michael Segal analyses seven pericopes within Daniel, attempting to draw together insights from textual (i.e. philology and text-criticism), contextual (i.e. apocalyptic literature and the second temple period), and intertextual (i.e. inner-biblical interpretation) approaches.¹⁶ Segal's "methodological flexibility" results in numerous profound insights and two of his silo studies interact with examples from the latter half of the book of Daniel, namely the identities of the divine figures in Dan 7 and the chronology of Dan 9.¹⁷

In terms of in-depth articles on this topic, Andrew Teeter argues for a striking allusion from Dan 11 to Isaiah's Assyria, characterising the northern Greek kings analogously in such a way that even "appears to to be the product of studied reflection on a prophetic *book* (not fragment), with specific attention to its compositional logic—i.e., its structures and patterns."¹⁸ Matthias Henze also has addressed several instances of inner-biblical interpretation in Dan 2, Dan 7–8, and Dan 10–12.¹⁹ Henze recognises great scope and complexity in the book of Daniel's use of Scripture and, through his examples, pushes back against Fishbane with the observation that much of Daniel's reuse of Scripture cannot be classified as interpretive, nor does it fit neatly into "*our* categories".²⁰ Instead, the book of Daniel demonstrates "a dizzying array of ways in which the authors engage with the received tradition."²¹

Although valuable work has been done regarding intertextuality and allusion in the latter half of Daniel, it nonetheless remains a topic ripe for discussion. This dissertation reflects an attempt to further scholarship on the book of Daniel by providing several case studies of rereading (re)writing in the visions of Dan 7–8. In doing this, not only will questions related to the book of Daniel be explored, but also several important questions in contemporary approaches to biblical intertextuality.

14. *Ibid.*, 136.

15. *Ibid.*, 134-64.

16. Segal, *Dreams*, 1-11.

17. *Ibid.*, 10, 132-179.

18. David Andrew Teeter, "Isaiah and the King of As/Syria in Daniel's Final Vision: On the Rhetoric of Inner-Scriptural Allusion and the Hermeneutics of 'Mantological Exegesis'," in *A Teacher for All Generations: Essays in Honor of James C. Vanderkam*, ed. Eric F. Mason, *et al.* (Leiden: Brill, 2012), 169-99. Quotation from page 199, italics original.

19. Henze, "Use of Scripture."

20. *Ibid.*, 303. Italics original.

21. *Ibid.*, 304.

1.2 - Challenges in Studies of "Biblical Intertextuality"

As mentioned above, studies in biblical intertextuality or inner-biblical exegesis have proliferated and developed, especially since the foundational work of Fishbane.²² As insightful as many such studies are and have been, several key challenges nonetheless persist within this sub-discipline of biblical studies. Although more are certainly identifiable, three prominent problems are presented below and will be addressed in this dissertation—the challenges of terminology, validation, and intentionality.

1.2.1 - The Challenge of Terminology

One of the primary, and most commonly observed, problems in studies of how biblical texts reference and reuse one another is lack of consensus on what to call this phenomenon.²³ Options include, but are not at all limited to: intertextuality, inner-biblical exegesis, scriptural reuse, and allusion. Each of these terms carries its own nuances and baggage, and so it is understandable that scholars prefer certain terms over others. However, the lack of consensus for a broad heading makes it difficult to compare and evaluate different approaches and how they do and do not overlap. Beyond describing the phenomenon as a whole, terminology continues to be a problem on the level of describing particularities. In his analyses of New Testament use of the Old Testament, Richard Hays, for example, has established an influential set of three sub-categories for inner-biblical exegesis: quotation, allusion, and echo. Hays writes, "These terms are approximate markers on the spectrum of intertextual linkage, moving from the most to the least explicit forms of reference."²⁴ A few problematic assumptions with Hays' use of these terms are explored below in §1.3.2, but it is relevant to mention here that "allusion" and "echo" are used to entirely different ends by others, especially literary critics.²⁵ In short, in the field of biblical studies language for "intertextuality" (or

22. For an extensive bibliographic overview on this topic, see especially Bernard M. Levinson, "The Phenomenon of Rewriting Within the Hebrew Bible: A Bibliographic Essay on Inner-Biblical Exegesis in the History of Scholarship," in *Legal Revision and Religious Renewal in Ancient Israel* (Cambridge: Cambridge University Press, 2008). See also William A. Tooman, *Gog of Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38-39* (Mohr Siebeck, 2011), 4-23.

23. See, for example Lyle Eslinger, "Inner-Biblical Exegesis and Inner-Biblical Allusion: The Question of Category," *Vetus Testamentum* 42, no. 1 (1992); Benjamin D. Sommer, "Exegesis, Allusion and Intertextuality in the Hebrew Bible: A Response to Lyle Eslinger," *Vetus Testamentum* 46, no. 4 (1996); David Carr, "The Many Uses of Intertextuality in Biblical Studies: Actual and Potential," in *Congress Volume Helsinki 2010*, ed. Martti Nissinen (Leiden: Brill, 2012); Lester, *Daniel Evokes Isaiah*, 31-59; Michael A. Lyons, *From Law to Prophecy: Ezekiel's Use of the Holiness Code* (London: T & T Clark, 2019), 47-59.

24. Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 10.

25. Ziva Ben Porat defines allusion with careful detail and nuance, distinguishing "allusion" in general from "literary allusion," and defining the former as "a device for the simultaneous activation of two texts" be that covertly or overtly. Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL: A Journal for Descriptive Poetics and Theory of Literature* 1 (1976), 107-08. See also G. Brooke Lester's discussion of allusion, in line with Ben Porat, as "a species of metaphor." Lester, *Daniel*

whatever we choose to label the phenomenon of reading (re)writing) is at best inconsistent and at worst obfuscating.

1.2.2 - The Challenge of Validation

Another key question that is often asked (and often disagreed upon) is what constitutes a "legitimate" instance of intertextuality, or in Schnittjer's words, "how to sort out real from imagined cases of interpretive allusion."²⁶ Making the determination between superfluous and non-superfluous reuse and formulating criteria as to what constitutes the difference are key points of difficulty. Jeffrey Leonard, for example, attempts to outline criteria for evaluating potential allusions and connections between texts and proposes the following:

- (1) Shared language is the single most important factor in establishing a textual connection.
- (2) Shared language is more important than nonshared language.
- (3) Shared language that is rare or distinctive suggests a stronger connection than does language that is widely used.
- (4) Shared phrases suggest a stronger connection than do individual shared terms.
- (5) The accumulation of shared language suggests a stronger connection than does a single shared term or phrase.
- (6) Shared language in similar contexts suggests a stronger connection than does shared language alone.
- (7) Shared language need not be accompanied by shared ideology to establish a connection.
- (8) Shared language need not be accompanied by shared form to establish a connection.²⁷

As will hopefully be demonstrated below, Leonard's insights prove helpful as a starting point and largely ring true, especially with regard to the importance of shared, distinctive, and accumulated language. Still, there are a number of challenges which Leonard's and other similar criteria do not adequately address.

First, these criteria require more nuanced interaction with the unique features and tendencies of particular books. Given the diverse habits, styles, and purposes at work within various compositions, one cannot adopt a single set of diagnostic tools and expect it to fit every case perfectly.²⁸ Every book presents its own unique set of challenges based on factors such as its composition, structure, and textual history. For example, MT Daniel is a bilingual book and thus

Evokes Isaiah, 4–9. The term "echo" can be used with much broader scope than Hays allows. The category can include the sorts of subtle allusions Hays dubs echoes, but it also describes all sorts of partial repetition such as alliteration, refrain, rhyme, metre, and even fragmented quotation. See especially John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (London: University of California Press, 1981).

26. Schnittjer, *Old Testament*, xxi.

27. Jeffery M. Leonard, "Identifying Inter-Biblical Allusions: Psalm 78 as a Test Case," *Journal of Biblical Literature* 127, no. 2 (2008), 246.

28. Schnittjer also recognises this point and so attempts to outline a "hermeneutical profile" at the outset of his discussion on each book in the OT. However, he intentionally filters out information that could prove essential in establishing such a profile, such as "broad allusion without interpretation" and "literary connections within the same scriptural book." Schnittjer, *Old Testament*, xxii. Granted, one can hardly critique Schnittjer for setting such limits given the massive scope of his book, covering the whole of the OT.

requires particular attention to how cross-linguistic allusion might be achieved. In fact, this particular feature of MT Daniel reveals a second problem with Leonard's principles: the criteria focus exclusively on shared language as a diagnostic tool, but what constitutes shared language between texts written in different languages? One obvious and common answer is "translation equivalents"—words from each language which share similar semantic value. But what degree of overlapping meaning is necessary or sufficient? Certainly the ability to identify attestations of particular words being used as translation equivalents elsewhere (e.g. in the Targumim) offers a level of validation. But how reliable is this sort of evidence, especially with the scant data available?²⁹ Even cognates, which one might point to as a more straight-forward sort of cross-linguistic shared language, offer their own problems. Do "false friends", such as Aramaic עבד "to make, do" and Hebrew עבד "to serve", constitute shared language or not? Is shared orthography sufficient, or does there also need to be shared meaning? A third problem with Leonard's criteria is utilising the rarity of words as a diagnostic tool. Within the Aramaic portions of the (mostly) Hebrew Bible, word-frequency is a two-edged sword since the pool of vocabulary for biblical Aramaic is so small. On the one hand, with such a small set of texts, many common words in the Aramaic-speaking world of the time(s) may be uncommon in the text simply because there are few occasions in which they were deemed to be the right words for the contexts at hand. As such, the occurrence of a word in only two places in a small sample of text does not necessarily mean that word is rare or that there is any link between the two occurrences. On the other hand, it is arguably less likely for the repetition of a word to be accidental in a shorter text, since the other contexts of usage would have been easier to recall given the close proximity. In this regard, the reappearance of "rare" words could be deemed more significant in establishing a link. The small corpus of Aramaic in the biblical canon thus makes the rarity of words a problematic, almost paradoxical, metric for validation. Moreover, "rarity" is problematic for both Hebrew and Aramaic as the boundaries of what constitutes a "word" are somewhat fluid in a tri-consonantal root system. The Hebrew term מוֹרָבָה "entrance," for instance, might be called rare since it occurs only two times in the Hebrew Bible. However the alternately spelled קְבוּרָה "entrance" is much less rare, occurring 60 times, not to mention the verb בּוּרָה upon which both of these nouns are based, appearing several hundred times. Although these are distinct terms in modern Hebrew-English lexicons, were they considered unique terms when the Bible was (re)written? How does this factor in the "frequency" of a given word? According to the *Masorah parva*, particular *binyanim* of words are counted and distinguished from

29. This is only further complicated by Samely, who argues that Targumic Aramaic is better described as "rewording" than "translation" in that "[t]he Aramaic is treated like just another thesaurus of synonyms for the words of biblical Hebrew." Alexander Samely, "Is Targumic Aramaic Rabbinic Hebrew? A Reflection on Midrashic and Targumic Rewording of Scripture," *Journal of Jewish Studies* 45, no. 1 (1994), 98.

one another, including prefixes, suffixes, and *plene* vs. defecting spellings.³⁰ Is it legitimate for modern readers to count solely based on lexeme or root, as we so often do? Moreover, do homographs with disparate meanings, such as הלל "to pierce," הלל "to play the pipe," and הלל "to profane," constitute shared language or not and how should they be counted? This is not to say that rarity is an altogether meaningless metric, but it is fraught with challenges that are often overlooked. Finally, looking more broadly, a fourth problem with Leonard's criteria is that an emphasis on shared language overlooks parallel situations or structures which do not necessarily share vocabulary. For example, Zakovitch observes many excellent examples of parallel plot structures, concepts, and characterisations centring on the exodus.³¹ The absence of shared language does not necessarily make such connections illegitimate.

Despite the helpfulness of general principles for validating reuse, such criteria can only offer us a starting point. More nuanced tools must be established and these must come from particular examples and the texts themselves. One must enter the topic somehow, and so I share the broad starting point of paying particular attention to shared language. However, as is explained below in §1.6, I hope to do so in a way that is detailed and meticulous so as to allow for further evaluation of these assumptions.

1.2.3 - The Challenge of Intentionality

Inextricably bound with the challenge of validation is the added challenge of identifying what it is we are actually attempting to validate. "Authorial intent" is one potential objective, but this is, of course, a topic fraught with difficulty.³² Not only is intentionality a difficult target in general, it is especially so considering the rewritten character of the HB. Since the HB is the product of numerous layers of scribal transmission and rewriting, the question becomes not merely "What is the author's intent?" but also "Which author's intent?" even within the same book. The book of Daniel is a poignant example. As will be explained more fully below in §1.4, the book of Daniel's bi-lingual nature likely reflects a complex compositional history. The stark variants between the MT, OG, and TH versions of Daniel give further evidence to this multi-layered

30. For a thorough discussion of the *Masorah parva*, see Israel Yeivin, *Introduction to the Tiberian Masorah*, trans. E. J. Revell (Missoula, MT: Scholars Press, 1980), 64–74.

31. Yair Zakovitch, *'And You Shall Tell Your Son...' The Concept of the Exodus in the Bible* (Jerusalem: The Magnes Press, 1991).

32. A fuller discussion of issues related to "authorship" and "intent" is outside the scope of the current chapter. Regarding the intentional fallacy, the first direct treatment is widely regarded to be found in W. K. Wimsatt, and M. C. Beardsley, "The Intentional Fallacy," *The Sewanee Review* 54, no. 3 (1946). For helpful discussions on authorship, see especially Alexander Nehamas, "The Postulated Author: Critical Monism as a Regulative Ideal," *Critical Inquiry* 8, no. 1 (1981). Idem., "What an Author is," *The Journal of Philosophy* 83, no. 11 (1986), and, for issues specifically related to HB, see Karel Van Der Toorn, *Scribal Culture and the Making of the Hebrew Bible* (Cambridge, MA: Harvard University Press, 2007), 27-49.

composition. When we come to examine a particular instance of "intertextuality" then, it is not so straightforward as arguing whether or not a connection was "intentional", since that very well might differ from one manuscript or compositional stage to another.

1.3 - Contours of Textual Correspondence

In this study, I do not by any means presume to solve these long-standing problems. However, in my treatment of Dan 7–8 I will nonetheless attempt to avoid some of these pitfalls and test a few options for moving the discussion forward. To this end, the overarching term I have chosen to describe the phenomenon of (re)reading and (re)writing is "textual correspondence", rather than intertextuality, allusion, scriptural reuse, or inner-biblical exegesis. Below, I will seek to explore some of the complexities and contours of textual correspondences. Of course, this is far from exhaustive, but the goal is to present some of the key factors one must address in an attempt to overcome the challenges outlined above.

1.3.1 - Two Senses of Correspondence

One of the main advantages of "textual correspondence" as a broad heading is a well-suited ambiguity in the latter term.³³ "Correspondence" can refer to 1) a *congruity* or *agreement* between two or more things, or 2) *communication* between two or more parties (especially in writing).³⁴ These two distinct meanings parallel two senses in which texts can correspond with one another. When two texts are similar, for whatever reason and in whatever manner, they can be said to correspond according to the first definition: *congruent* correspondence. When two or more texts bear congruent correspondences with one another, their congruent language and features can signal and facilitate correspondence in the second sense: *conversant* correspondence. If that is the case, the texts can be said to correspond not only because they are similar (congruent correspondence), but also because there is a level of interaction between them (conversant correspondence).³⁵

Unlike the definition of the English word "correspondence" in general, these two senses of textual correspondence are not mutually exclusive. In fact, if a textual correspondence is conversant it *must also be* congruent. In order to achieve any kind of interaction between two texts, some sort

33. The idea to use the term correspondence was first inspired by Alexander Samely, *et al.*, *Profiling Jewish Literature in Antiquity: An Inventory, from Second Temple Texts to the Talmuds* (Oxford: Oxford University Press, 2013), 257-58. Samely does not discuss the relevant ambiguity in the term, however.

34. See, respectively, definitions 1 and 6 in "Correspondence, N.," *Oxford English Dictionary Online*, accessed 30 December, 2021, <https://www.oed.com/view/Entry/41948?redirectedFrom=correspondence&>.

35. This distinction between congruent and conversant correspondence is similar, respectively, to Carr's distinction between intertextuality and influence. Carr, "Uses of Intertextuality," 509-17. However, an advantage of labeling both as a kinds of textual correspondence is that it highlights their close relation to one another. Moreover, conversant correspondence, as a category, allows for influence that is non-binary and does not move just in one direction.

of shared feature(s) must be present—be that a direct reference, shared language, a common theme or plot structure, etc. However, congruent correspondences can be present between two texts without the texts interacting, for instance, when the shared language simply reflects common expressions, idioms, ideology, or even potentially a shared conversant correspondence with a third text but not one another. The distinction between these two senses of correspondence is the central issue in the challenges of validation and intentionality—what we are attempting to validate is whether and how observable congruencies facilitate conversation between texts. To that end, several dimensions of conversant correspondence are distinguishable, each of which informs the challenges of terminology, validation, and intentionality.

1.3.2 - Three Dimensions of Correspondence

At this point, it is helpful to postulate a general process by which conversant correspondences might be recognised and explored from the reader's perspective. First, the reader encounters something in a text which reminds her of another text. Examination of the other text confirms the shared feature and congruent correspondence is established. In reading the two texts next to one another, perhaps further shared features are identified. Then, in the process of identifying congruent correspondences, the two texts are compared and contrasted more broadly not only in terms of their language and features, but also in their content and message. If conversant correspondence is present, this process of comparison and contrast results in the reader recognising a certain degree of interpretive purpose in one or both texts facilitated through their congruent correspondence(s). Having explored this connection, the first text is then reinterpreted in order to integrate the conversant textual correspondences. Now of course, this is overly general and simplistic, but it is nonetheless helpful to consider, because within this process there are at least three discernible dimensions at play in any instance of conversant textual correspondence.³⁶

The first dimension is the degree to which the signal or signal network is readily apparent. In that first step, when the reader has a sneaking suspicion that she's read this before, the shared features which signal a link can vary in how covert or overt they might be. On the overt end of this signalling spectrum are formulas or phrases that direct the reader to specific characters, texts, and events. Other signals on the more overt end of the spectrum might include a particular shared phrase only found in the two corresponding texts or a dense network of numerous shared words and

36. The three dimensions of correspondence are inspired primarily by Meir Sternberg and Ziva Ben Porat. Sternberg's "Proteus Principle" is that "the same form may fulfill [sic] different functions and different forms the same function" Meir Sternberg, "Proteus in Quotation-Land: Mimesis and the Forms of Reported Discourse," *Poetics Today* 3:2 (1982), 148. Ben Porat similarly argues that "The simultaneous activation of the two texts [in literary allusion] results in the formation of intertextual patterns whose nature cannot be predetermined" Ben-Porat, "Literary Allusion," 108. Both thus emphasise the need to differentiate signal from purpose; the three dimensions of correspondence explored here reflect an attempt to do just that.

phrases. On the more covert end of the signalling continuum, congruent correspondences might be limited to shared language that is relatively common or shared themes or structures without extensive shared language. In short, the correspondences between texts may be implicit, explicit, or anything in between. However, it is crucial to recognise that a given signalling strategy and where it falls on the covert/overt signalling continuum is independent from what purpose(s) it might serve in facilitating conversant correspondence, which brings us to the next two dimensions of textual correspondence.

Once congruent correspondences are identified and confirmed between two or more texts, the next step is examining the texts and comparing and contrasting them. In this process of investigating whether and how corresponding texts might converse, a second continuum can be described—the degree to which a purpose for the textual correspondence is readily apparent. At times, once a conversant correspondence is identified the implications of reading the texts together is immediately obvious. At other times, the reader might sense that the correspondence bears some purpose, but it is subtle and difficult to identify or describe. Importantly though, this continuum of clear/opaque purpose is independent of the continuum of overt/covert signalling. A textual correspondence might be marked with an overt signal (e.g. a word-for-word quotation), but the actual purpose of the connection between the texts might be opaque and easily missed. Conversely, a more covert signal (e.g. a shared theme or narrative structure) might facilitate an interaction between the two texts that is clear and readily apparent as soon as the textual correspondence is identified. In other words, the degree to which textual correspondences' signals are apparent is not determinative of how apparent the purpose of that correspondence may be. Moreover, neither of these two continuums of correspondence are determinative of the interpretive impact a conversant correspondence might have, which brings us to a third dimension of textual correspondence.

The final discernible point in the process outlined above is the difference that recognising a given correspondence makes in how the reader understands the text(s) in question, when the reader engages in the process of reinterpretation in light of the connection. Now, in a sense, interpretive effect is essentially unquantifiable. Writers have countless techniques at their disposal and each technique may be used to basically whatever end the writer chooses. However, it can still be helpful to describe the purpose of a textual correspondence in terms of the degree to which recognising it or missing it changes one's interpretation of the relevant texts. In this way, correspondences can range from having a static to a dynamic purpose. In some cases, whether one catches or misses a connection signalled between two texts makes little difference in the end reading. In other cases though, to miss the connection is to miss the point entirely—the conversant correspondence dynamically affects the core messages communicated.

To summarise, conversant correspondences can be described in terms of 1) how covertly or overtly they are signalled, 2) how opaque or clear the purpose of the correspondence is once it is

recognised, and 3) how static or dynamic that purpose is compared to a reading in which the correspondence is not recognised at all. These three continuums of correspondence might be visually represented as intersecting x, y, and z axes in three dimensional space. Of course this metaphor is far from perfect, as what we are trying to describe is neither linear nor strictly quantifiable, and where readers might place particular examples and features will inevitably differ based on their own operating criteria and presuppositions. However, these three dimensions do allow for a sliding scale by which to compare distinct instances of conversant correspondences and several avenues in which to pursue the discussion of validation. Moreover, it is helpful in illustrating the point made above, that these continuums are related but ultimately independent of one another. This is important, because within discussions of reading (re)writing, one of the main reasons why validation is so fraught is because these three dimensions of correspondence are often conflated. As discussed above, Leonard presents his eight criteria as tools for validating the legitimacy of connections between texts. However, upon closer examination, all eight of his points only address signalling. Even if we were to take it for granted that all of his claims are accurate, all they can actually tell us is how overt or covert a given network of signals is. In the overall presentation of the article, it seems that Leonard has conflated signalling and purpose. The more criteria are fulfilled, the "stronger" the connection between the two texts is said to be.³⁷ It would be more precise to say that the more criteria are fulfilled the more *overt* a connection is; "strong" and "weak" as terms are better suited to describe the third dimension of correspondence (as synonyms for dynamic and static, respectively). A covertly signalled textual correspondence of opaque purpose could nonetheless facilitate a dynamic or "strong" influence on how the passage is interpreted.

Leonard is not alone in this conflation. As mentioned above, Hays uses the three categories quotation, allusion, and echo as a sliding scale ranging from overt to covert signalling. However, it is also clear that for Hays the first two categories, by nature, bear more interpretive freight than the third. For allusions, Hays says "the meaning of a text in which an allusion occurs would be opaque or severely diminished if the reader failed to recognize [sic] the implied reference to the earlier text."³⁸ For echoes, on the other hand, Hays grants the potentiality of "some semantic nuance" carried over from an echoed text, but goes on to say "ordinarily, however, the surface meaning of the text would be intelligible to readers who fail to hear the echoed language."³⁹ It is easy to assume that covert signalling dictates opaque and static purposes, whereas overt signalling dictates clear and dynamic purposes. It is essential, however, for these three dimensions to be delineated. When any instance of textual correspondence is proposed or critiqued and its validity is brought into

37. Leonard, "Identifying Allusions," 246.

38. Hays, *Echoes in the Gospels*, 10.

39. *Ibid.*

question, we need to distinguish carefully between how it is signalled and what its purpose might be, describing each of the three dimensions in the context of the correspondence as a whole. If we have strong assumptions about particular signalling strategies and what they can and cannot do, it inevitably will limit the options we consider valid when we come to explore potential interpretations of a connection. For example, it can be taken for granted in modern academic prose that quotations are signals specifically used for select purposes, namely representing another person's argument and integrating their ideas into your own. However, a quotation is only *a* signal—just because modern academics typically bind this signal to particular functions does not mean biblical writers are bound to the same functions. This might also be the case for other signalling strategies, such as similarities or opposites between two characters or situations. We might assume that one character being presented as opposite to another might indicate a contrast between the two characters—but it is possible that the opposites are just *a* signal.

To summarise, a given signalling strategy can be used to virtually any end. Discussing textual correspondences with regard to their covert/overt signalling, opaque/clear purpose, and static/dynamic purpose as independent continuums facilitates a more nuanced and open reading. Moreover, when it comes to validation, it must be clarified which continuum is being assessed by which data. A signal may be compelling, but the purported purpose may not be, yet that does not mean that the proposed textual correspondence is altogether invalidated.

1.3.3 - Two Scopes of Correspondence

With regard to the first two dimensions of correspondence especially, an additional challenge arises in relation to the problem of validation, namely the challenge of recognition as a reader. Correspondences with covert signals and subtle purposes can be easy to miss. Even if one limits the scope of reference to the HB, as is the case in this thesis, it is still a relatively large target for a single reader to keep in mind. The variety of potential strategies for facilitating and utilising textual correspondences makes this challenge all the more difficult. However, textual correspondences can be said to operate at two scopes, book-internal and book-external. These two scopes may be mutually informative. In his study of the internal links and comparative structures within 1 Samuel, Moshe Garsiel describes an intricate web of literary comparisons.⁴⁰ Garsiel observes,

The internal comparisons [of 1 Samuel] are fundamentally concerned with the characterisation of various figures and their deeds by setting them against one another... Sometimes the comparisons extend beyond the boundaries of the book of Samuel itself, for we have found structures that involve figures from the book of Judges as well.⁴¹

40. Moshe Garsiel, *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels* (Jerusalem: Revivim Publishing House, 1985).

41. *Ibid.*, 6.

What is interesting about this observation is the correlation between book-internal and book-external correspondences. Garsiel argues that 1 Samuel draws textual connections that repeatedly centre on comparing characters, both inside *and* outside the book. Though Garsiel works this out in practice, not in theory, this commonality has intriguing implications for identifying and evaluating potential textual connections in a manner that is tailored to particular books. In other words, book-internal correspondences could provide preliminary insights into book-external correspondences.

Since it involves a smaller range of potential corresponding texts, book-internal connections are often far easier to recognise than book-external ones. However, perhaps because of this, there can be a false underlying assumption that book-internal correspondences also require less evidence to validate. Literary conventions such as foreshadowing, repetition, and irony are well-established and often accepted with much less defence than allusions to other texts. However, these sorts of literary strategies at work within books are often facilitated through very similar strategies of repetition. Especially with the rewritten natures of HB, why should we assume that book-external correspondences require any more evidence than book-internal ones? They essentially follow the same process: observable congruent correspondences signal and facilitate conversant correspondences. The only actual difference is that there is less textual space separating the corresponding texts, but this does not necessitate that the strategies employed to signal correspondence and build interactions through them are any different. Still, the reality of having a smaller potential range of referent texts with book-internal correspondences does indeed make them easier to observe than book-external correspondences. As such, when we recognise the commonalities between these two scopes of correspondence, it creates an opportunity to tailor expectations according to the characteristics of specific books, as discussed above in §1.2.2. By observing and analysing instances of book-internal textual correspondence, which are more easily recognisable, we can learn specific strategies (and perhaps even tendencies) that in turn make observing and analysing instances of book-external textual correspondence easier—even instances with more covert signals and opaque purposes.

Now it must be clear that this process only serves to illuminate potential strategies, not eliminate them. As one begins to look at more far-reaching connections with the rest of the HB and beyond, additional and wholly different strategies could indeed be employed than what are found at the book-internal level. An author is obviously not bound to use the same strategies in all circumstances. Nonetheless, any tangible insights from book-internal correspondences are of great help before beginning the search for wider correspondences. By beginning with a more accessible scope of potentially corresponding texts, unexpected strategies may perhaps rise to the surface. Analysing these examples thus helps us to move beyond overly simplistic categories into specific and concrete examples that are more tailored to specific books. Examining these two scopes of

textual correspondence thus further helps us both with the problem of validation and the challenge of recognition.

1.4 - Daniel 7 and 8 as Insightful Case Studies

Having discussed a number of the challenges and contours of textual correspondence, we now return to the focus of the present study on the book of Daniel and, specifically, chapters seven and eight. Two key factors make Dan 7 and 8 especially suitable case studies for examining the phenomenon of textual correspondence: 1) the book of Daniel exhibits stark divisions in both language and genre, and 2) the book of Daniel is one of the latest compositions in the HB. Not only does room remain for further exploration of intertextuality in Dan 7 and 8, as observed above in §1.1, these two chapters feature at the centre of the book of Daniel and its linguistic and genre divides.

Perhaps the strangest feature of the book of Daniel, at least in (proto-)Masoretic texts, is the fact that it is a bi-lingual composition. Chapter one and the first four and a half verses of chapter two are in Hebrew, but at Dan 2:4b the book abruptly changes language to Aramaic.

וַיְדַבְּרוּ הַכַּשְׂדִּים לְמֶלֶךְ אַרְמִית מְלָכָא לְעֵלְמִין חַיִּי אָמַר חֲלֵמָא לְעַבְדֵּיהּ וּפְשָׂרָא נְחִיָּא: (Dan 2:4)

King Nebuchadnezzar summons his royal retinue of wise men, telling them of his distress and desire to understand his dream. They respond in Aramaic, and all subsequent narration and dialogue continues in Aramaic until the end of chapter seven. The language divide is consistent in all extant Hebrew/Aramaic manuscript evidence for the book of Daniel. This includes the Dead Sea Scrolls, in which a fragment even preserves the shift from Hebrew to Aramaic at Dan 2:4.⁴²

The oddity of this linguistic divide is only compounded as a result of another stark divide in the book of Daniel, that of genre. While the first half of the book of Daniel (chapters one through six) consists of court narratives showcasing the faithfulness and success of Daniel and his companions under foreign rule, the second half (chapters seven through twelve) consists of a series of cryptic visions seen by Daniel throughout his tenure in the Babylonian and Median-Persian court. What is perhaps most striking is that the shifts from Aramaic to Hebrew and court narratives to vision accounts do not align. Whereas chapter seven marks the transition from court narratives to mantic narratives, chapter eight marks the transition (back) to Hebrew from Aramaic. Being at the centre of both divisions, Daniel 7–8 is an especially relevant section of text to explore in terms of these two divides. Even though Dan 7 and 8 are divided in language, these chapters nonetheless form a unit. Both chapters are set within the reign of Belshazzar and feature similar motifs and

42. 1QDan^a, col. II. Cf. Eugene Ulrich, ed. *The Biblical Qumran Scrolls: Transcriptions and Textual Variants* (Leiden: Brill, 2010), 756. See also “Daniel,” *Textual History of the Bible*, Armin Lange, ed., accessed 22 February, 2022, doi: http://dx.doi.org.ezproxy.st-andrews.ac.uk/10.1163/2452-4107_thb_COM_0018000000, §18.2.1.

characters such as beasts, water, horns, and angelic interpreters.⁴³ Moreover, even as chapters seven and eight bear similarities with one another, they bear dissimilarities with chapters six and nine. Daniel 6 is the narrative of Daniel being saved from the lion's den and evading Darius' scheming officials. Daniel 9 is, for the most part, not a vision but a long intercessory prayer prompted by Daniel's reading of the book of Jeremiah (Dan 9:1–19). Furthermore, the visions of Dan 9–12 have a different quality than Dan 7–8 in that they more heavily feature Daniel's conversation with angelic beings than the actual content of what he sees in visions. Despite being divided in language, Dan 7–8 are thus united in content and form. Moreover, both chapters operate as the hinges for the respective divides in genre and language. As mentioned above, if one divides the book by content (chapters 1-6 being the court narratives and chapters 7-12 being Daniel's visions), Dan 7 is the first chapter of the second half. If one divides the book by language, Dan 8 is the first chapter of the return to Hebrew. In both of these structures, Daniel 7–8 initiate the major transitions in the book as a whole and so function as key chapters in the linguistic and genre divides.⁴⁴

The book of Daniel's divides in language and genre have been the source of no shortage of discussion (and no abundance of agreement) in scholarship, especially with regard to what these features indicate about the composition of the book.⁴⁵ For the present study though, what these characteristics indicate about the composition of the book of Daniel is less relevant than the unique opportunities they afford on the topic of textual correspondences, especially in comparing and contrasting book-internal and book-external correspondences. As will be seen in the case studies below, the visions of Dan 7 and 8 are built upon the foundation of the preceding court narratives, despite discordant genre.⁴⁶ This remains the case for Dan 8, which then also exhibits discordant language with the preceding narratives. However, as discussed above, one of the key challenges of

43. §3.1 and §3.2 address the connections between Dan 7 and 8 at length.

44. For these reasons, Norman Porteous calls chapter 7 "the heart of the Book of Daniel." Norman Porteous, *Daniel: A Commentary* (London: SCM Press LTD, 1965), 95. See also Segal, *Dreams*, 132; John J. Collins, *A Commentary on the Book of Daniel* (Minneapolis: Fortress Press, 1993), 277.

45. Discussions abound, but I find most compelling the line of argument that the stages of development align with the language divisions of the book, with Dan 2–7 constituting an earlier stage to which Dan 1 and Dan 8–12 are added. See especially, Segal, *Dreams*, 150, 211-213. Not only does this seem the simplest explanation for the language divide, it also explains the ambiguity in how Dan 8 relates to Dan 7, as discussed below in §3.2 and §3.5. For arguments for a unified composition, see Jan-Wim Wesselius, "The Writing of Daniel," in *The Book of Daniel: Composition and Reception*, ed. John J. Collins, and Peter W. Flint (Leiden: Brill, 2001).

46. For this reason, issues related to apocalyptic as a genre are largely unaddressed in the thesis. To return to the two senses of correspondence, shared structures and features in Dan 7 and 8 related to the apocalyptic genre largely fall under the category of *congruent* correspondence, whereas the present study focuses on instances of *conversant* correspondences with particular texts. As will be shown in the case studies, conversant correspondences operate irrespective of the corresponding texts' genres. Still, understanding Dan 7 and 8 as apocalypses is indeed an important factor in their presentation and message. On this topic, see especially John J. Collins, ed. *Apocalypse: The*

textual reuse is the question of verification, especially when the texts in question are in different languages. Because it is bi-lingual, the book of Daniel, unlike any other book in the HB aside from Ezra, offers an opportunity to observe how cross-linguistic textual correspondence can work, both at the book-external and book-internal levels, as illustrated in the table below:

Table 1: Linguistic Combinations of Internal and External Correspondences in Dan 7–8

	Book-Internal	Book-External
Dan 7	Aramaic // Aramaic	Hebrew // Aramaic
Dan 8	Aramaic // Hebrew	Hebrew // Hebrew

With all this in mind, Dan 7 and 8 are particularly appropriate texts to examine cross-linguistic correspondences, compare textual correspondences at the book-internal and book-external scopes, and thereby address several issues related to the challenge of validation at the same time.

Another key factor in the book of Daniel which makes it well suited for this study is the late dating of the book relative to the rest of the Hebrew Bible. Most scholars agree that the composition of the book of Daniel continued up to the latter end of the Maccabean revolt (167–165 BCE), but before the demise of Antiochus IV "Epiphanies" in 164 BCE. One of the main reasons for this dating is the nature of the predictive content in Dan 10–11. In these chapters Daniel is told of the rise and fall of various unnamed kings within the Greek empire and these events, vague though they are at points, unfold with remarkable resemblance to those of the Maccabean revolt. Now it must be said that the reason for dating Daniel after these events is not due to the (im)possibility of genuine predictions, a subject upon which biblical scholars of course disagree. The key point is the observation that from Dan 11:40 onwards the details regarding "the king of the south," taken to represent Antiochus IV, begin to diverge from other historical evidence. Until this point, the predictions relayed to Daniel align well with other accounts, but once the downfall of Antiochus IV is described, things go awry. Although there are various and contradictory other accounts of Antiochus IV's demise, they do not seem to reconcile with Dan 11:40–45.⁴⁷ The conclusion many scholars take from this is that Dan 7–12 represent what is (mostly) *vaticinium ex eventum* "predictions after the events" that took place just before the death of Antiochus IV, when the

Morphology of a Genre (Missoula, Mont.: Society of Biblical Literature, 1979); Stephen L. Cook, *The Apocalyptic Literature* (Nashville: Abingdon Press, 2003).

47. On Antiochus IV's death, see especially 1 Macc 6:1–17; 2 Macc 1:11–17; 9:1–29. Other ancient accounts of Antiochus Epiphanes' persecution of the Jews include Diodorus Siculus, *Library of History*, 34-35.1.3-5 and John Malalas, *The Chronicle*, 205–207; however neither include details regarding Antiochus IV's demise. These accounts are accessible, respectively, in Diodorus Siculus, *Library of History, Volume XII: Fragments of Books 33-40* (Cambridge, MA: Harvard University Press, 1967), 54-55; *Studies in John Malalas*, trans. Elizabeth Jeffreys, Michael Jeffreys, and Roger Scott (Sydney: Australian Association for Byzantine Studies, 1986), 108-09. Credit for making me aware of these two sources is due to James R. Davila, "1 Maccabees and Hasmonean Ideology," *PaleoJudaica*, <https://paleojudaica.blogspot.com/2017/02/1-maccabees-and-hasmonean-ideology.html>.

"predictions" begin to go wrong.⁴⁸ Of course there are other scholars and a history of readership attributing the book of Daniel to Daniel himself. Many scholars adhere to this view primarily due to theological presuppositions related to the nature of Scripture. Still, the same could be said conversely that many scholars reject genuine prophecy as possible, which inevitably shapes their own view of any data regarding the dating of the book of Daniel.

Dating biblical texts is always difficult and fraught with challenges, not least of which are theological or presuppositional. However, the most relevant point for the present study is that no matter which view one takes, the book of Daniel is clearly one of the latest books in the Hebrew Bible. As such, the book of Daniel possesses a unique vantage point, being able to draw upon virtually any other biblical text. In other words, the late dating of the book of Daniel means that intentional conversant correspondence with the rest of the HB is clearly possible. In terms of Dan 7 and 8 in particular and the book's internal composition, as mentioned above, the bi-lingual nature of the book has led many scholars to argue for a multi-stage composition. Even so, Dan 7 and 8 are commonly argued to have been written either at the same time or after the court narratives of Dan 1–6.⁴⁹ As such, just as it is plausible for the book of Daniel to draw upon the rest of the HB, it is plausible for Dan 7 and 8 to draw upon Dan 1–6. So then, the dating of the book of Daniel, both in terms of its various pieces and whole, is another factor enabling it to be a fruitful case study for investigating book-external and book-internal correspondences. As will be argued throughout this thesis, textual correspondences are not only plausible in Dan 7–8, they are abundant.

1.5 - Project Inquiries, Structure, and Thesis

Given that Dan 7 and 8 are suitable texts to interact with several of the challenges and contours of textual correspondences discussed above, the approach of the present study is outlined below. The thesis has been organised so as to address the following major inquiries:

- How textual correspondences with Dan 1–6 shape the content of Dan 7 and 8
- How textual correspondences with other texts in the HB shape the content of Dan 7 and 8
- The distinction between signal and purpose in textual correspondences
- The differences/similarities between how textual correspondences work at a book-internal and book-external scopes
- The value (or lack thereof) of typical metrics for validating conversant correspondence (such as rarity and density of shared language), especially with regard to cross-linguistic correspondences.

The structure followed below does not constitute a strict methodology, but instead is an attempt to

48. Other arguments for Daniel's dating in this period include the style and orthography of its Aramaic, the use of Greek loanwords, and historical inaccuracies with regard to the Babylonian deportation and empire. See, for example, Collins, *Daniel*, 24-38; Hartman, Louis F., and Alexander A. Di Lella, *The Book of Daniel* (Garden City, New York: Doubleday & Company, Inc., 1978), 9-18.

49. Cf. Goldingay, *Daniel*, 326-29; Segal, *Dreams*, 150-52; Henze, "Use of Scripture," 286-87; James Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel* (Edinburgh: T. & T. Clark, 1927), 96-99.

collect and clearly present as much information as possible related to this list of topics.

The main body of the study consists of four chapters: Book-Internal Correspondences in Daniel 7, Book-Internal Correspondences in Daniel 8, Book-External Correspondences in Daniel 7, and Book-External Correspondences in Daniel 8. This allows for the two scopes of correspondence (book-internal/book-external) to be compared and contrasted within and between Dan 7 and 8. As illustrated above in Table 1, each of the four chapters of the thesis thus focuses on examples operating in a different linguistic combination, allowing for the case studies to be compared and contrasted with one another in this regard as well. The final, concluding chapter of the project will explore and summarise the key insights from this comparison and contrast, both for how Dan 7 and 8 are read and for textual correspondences more broadly.

Throughout the thesis, the main text examined is L. This is not to say that L is more important than other textual witnesses, especially given the book of Daniel's fascinating textual-plurality.⁵⁰ However, since the primary aims include comparing book-internal/book-external correspondences and examining cross-linguistic correspondence, L is especially suitable in that it is a complete text and maintains the Aramaic/Hebrew linguistic divide. Where relevant, discussion of alternate readings from TH and OG are included as addenda or footnoted.

The approach taken throughout is not a comprehensive verse-by-verse treatment of Dan 7 and 8. Instead, several case-studies are identified and discussed in each of the four main chapters of the thesis. With this, it must be noted at the outset that identifying case studies of textual correspondence is somewhat problematic. Much like distinguishing between pericopes and chapters in a larger work inevitably establishes a certain degree of artificial boundaries, so too does discussing an individual "case" of textual correspondence. Nevertheless, focusing on particular pieces of the broader picture allows for more detailed discussion and fruitful comparison and contrast. Some of the case studies are smaller in scope, centring on one or two words or verses; some are larger and span whole chapters. All of the case studies chosen are argued to be instances of conversant correspondence, however they are all on very different positions with respect to the three

50. Three extant versions of the book of Daniel are found across the manuscript evidence: 1) the Hebrew/Aramaic form (MT) found in L, the Aleppo Codex, and the DSS, 2) the Greek translation attributed to Theodotian (TH) found in the vast majority of extant Greek sources, and 3) the Old Greek version (OG) found in p967 and two hexaplaric sources (Codex Chisianus and the Syro-Hexapla). Both Greek versions include expanded material with respect to MT, including the stories of Susanna, Bel and the Dragon/Serpent, and an extended prayer in chapter three. Aside from these major plusses, MT and TH are quite similar, but OG represents differences to a degree that suggests a *Vorlage* distinct from that preceding MT/TH, especially in chapters 3–6. For thorough discussions of the characteristics of OG and TH Daniel, see Lange, "Daniel," *Textual History of the Bible*; Emanuel Tov, "Three Strange Books of the LXX: 1 Kings, Esther, and Daniel Compared With Similar Rewritten Compositions From Qumran and Elsewhere," in *Die Septuaginta – Texte, Kontexte, Lebenswelten*, ed. Martin Karrer, and Wolfgang Kraus (Tübingen: Mohr Siebeck, 2008), 384-93; Timothy McLay, *The OG and TH Versions of Daniel* (Atlanta: Scholars Press, 1996). On the alternative order of p967, see the addendum below in §3.1.2.1.

dimensions of signalling and purpose. Given that this thesis seeks to examine both the book of Daniel and how textual correspondences can operate, the case studies constitute original research in differing ways. Some of the case studies focus on textual correspondences that are unaddressed in other scholarship, as far as I am aware (§3.3; 4.2; 5.1; 5.2; 5.3). Others offer new interpretive options and observations, most often regarding correspondences that are not widely discussed (§2.4; 3.2; 3.4; 4.3; 4.4). Many of the case studies however, especially in chapters two and three, centre upon well known textual correspondences and thus do not offer substantial contributions in terms of understanding the book of Daniel (§2.1; 2.2; 2.3; 3.1; 4.1). Case studies in this final category are nonetheless included for three reasons: 1) They contribute to original discussion regarding textual correspondences, especially in that their inclusion allows for comparison and contrast between case studies. 2) If this study only analysed newly proposed correspondences, the methodological findings would entirely hinge upon whether or not the examples are valid. Including well-established cases allows for an aspect of control against circular reasoning when testing new methods to identify and describe textual correspondences. 3) While these particular case studies do not necessarily reveal new insights into the book of Daniel on their own, a few of the examples actually work in tandem and thus do offer new findings when considered in conjunction with other correspondences.⁵¹

With recourse to this range of examples, the conclusion of each chapter will discuss the numerous strategies employed to signal correspondences and the innumerable ends to which they can operate, both within the book of Daniel and more broadly. Each case study consists of three main parts: 1) a brief introduction, 2) a detailed description of the shared language and features which signal the textual correspondence, and 3) a discussion highlighting how these shared features operate in context and what their potential purpose is in reading the chapter. In this structure, signal and purpose are notably distinguished from one another, the first being described in terms as descriptive, objective, and consistent as possible, the latter more subjectively in paragraph form.

For each case study, the Shared Features section is structured in table and list form. First, key texts are presented alongside one another, with particular shared words, phrases, and motifs highlighted in corresponding colours. Following this, shared features (including those highlighted in the table of key texts and more) are listed under three categories: "Shared Words", "Shared Word Combinations", and "Other Shared Features". In each of these sub-categories, a consistent format is followed in describing the degree to which language and features do and do not correspond. An extensive description of this can be found below in §1.6. Overall, the goal of this section is to present as clearly and concisely as possible the more objectively describable aspects of textual correspondence, and thus enable interaction with the following of the key inquiries listed above:

51. See especially discussions in §4.3 and 5.3.

- The differences/similarities between how textual correspondences work at a book-internal and book-external scopes
- The value (or lack thereof) of typical metrics for validating conversant correspondence (such as rarity and density of shared language), especially with regard to cross-linguistic correspondences.

In gathering and categorising a wide range of data, the goal is to avoid assumptions as to what does and does not constitute relevant information. As such, the "Shared Features" sections intentionally err on the side of being overly detailed and meticulous. However, the extent of details catalogued allows for even very different instances of textual correspondence to be compared and contrasted at length.

In the Discussion section, the information presented in the Shared Features section is explored in context and the broader content of the corresponding texts is brought together. As such, this section focuses primarily on the following major inquiries listed above:

- How textual correspondences with Dan 1–6 shape the content of Dan 7 and 8
- How textual correspondences with other texts in the HB shape the content of Dan 7 and 8
- The distinction between signal and purpose in textual correspondences

Each case study was chosen as an example of conversant correspondence, and the discussion section will defend that claim based on how the shared features work together in context. Moreover, the purpose of a textual correspondence is discussed at length, comparing and evaluating various interpretive options. Overall, the goal of this section is to explore the more subjective and interpretive aspects of textual correspondence, namely the ends to which they operate (i.e. the purpose continuums).

While the approach taken in this project is more focused on exploring the general inquiries outlined above than advancing a particular argument, there are nonetheless three key observations which may be regarded as the overarching thesis. First, textual correspondences with both the court narratives of Dan 1–6 and the rest of the HB are integral to the arguments of Dan 7 and 8. Second, when reading (re)writing it is essential to delineate factors which are often conflated, namely the sense in which texts correspond (congruent or conversant) and the dimensions of how they correspond (signalling and purpose). Third, evaluating and comparing correspondences of different scopes (book-internal and book-external) can shape our understanding of textual correspondences in a way that is sensitive to the unique strategies deployed in particular books.

1.6 - A Technical Foreword

1.6.1 - Shared Features Organisation

As argued above in §1.3, any instance of textual correspondence is necessarily signalled by and facilitated through features shared between the corresponding texts, referred to above as congruent correspondences. As such, one goal of this project is to explore ways of describing what exactly is (and is not) shared between corresponding texts. This is the primary aim of the Shared

Features section in each case study. Thoroughly accounting for what is shared and unshared between corresponding texts draws attention to two complementary observations in textual correspondences: 1) the accumulation of shared features allows details which might not be compelling on their own to become more compelling in the context of a larger network of correspondences and 2) the accumulation of non-shared features does not negate the ability of shared features to signal and facilitate conversant correspondences. There are of course numerous ways in which one might describe the various contours of shared and unshared features between texts, and by no means is this meant to be an exhaustive or definitive approach. Rather, it reflects an attempt to balance thoroughness, consistency, and brevity and facilitate discussion of the main inquires of the project as communicated in §1.5.

The first item in the Shared Features section is two columns of Key Texts. The right column includes especially relevant verses in the chapter at hand (either Dan 7 or 8) and the left column includes key corresponding text(s). Language shared between the two columns is highlighted through colour-coding. Texts beyond the Key Texts are sometimes explored in the Discussion section of a case study, but the two columns of Key Texts serve to highlight the most relevant correspondences and their immediate contexts. Following the Key Texts, congruent correspondences are then described in further detail in outline form under three sub-sections: Shared Words, Shared Word Combinations, and Other Shared Features. In each of these sub-sections, a head word/word combination/feature is un-bulleted, left-aligned, and bolded followed by the corresponding text references in parentheses. Below each heading, descriptive phrases of various aspects of correspondence are then bulleted in italics, with sub-bullets providing supporting data from the corresponding texts. The descriptive phrases for various aspects of correspondence reflect an attempt to be as consistent as possible despite the immense variability in how corresponding texts share features. In organising the data as such, my aim is to allow for a degree of comparison and contrast between different case studies with regard to how textual correspondences are signalled and facilitated. The structure and approach taken for these sections are defined and illustrated below in outline form:

Shared Words

Heading for Word is un-bulleted and bolded. The format followed for each heading is [**word**] ([**corresponding text reference**] // [**corresponding text reference**] // [**corresponding text reference**]...) with the order of corresponding texts following that of L.⁵² If a given word is highlighted in the Key Texts, it will be highlighted likewise in the heading.

52. When there are more than 10 occurrences of a shared word in one of the corresponding texts, the total number of occurrence will be listed in subscript, i.e. (Dan 7_{10x} // Dan 8_{15x}). Exact references are then provided below in the sub-bullets.

Frequency Data is provided immediately below the heading, un-bulleted and un-bolded, with reference to total attestation of the word in L.⁵³ Verse references are included in parentheses when there are less than ten occurrences.

- **Bullet Level 1** identifies the most specific level of correspondence for a given word across all included corresponding texts. The main categories used at Bullet Level 1 include:
 - *Corresponding proper name*
 - *Corresponding verb*
 - *Corresponding noun*
 - *Corresponding adjective*
 - *Corresponding root*
 - *Corresponding pun*
- **Bullet Level 2** first describes correspondences and non-correspondences in *binyan* between corresponding words. The items listed differ depending on part of speech for the corresponding words. Examples include, but are not limited to:
 - *(Non-/Semi-)Corresponding gender*
 - *(Non-/Semi-)Corresponding number*
 - *(Non-/Semi-)Corresponding determination*
 - *(Non-/Semi-)Corresponding stem*
 - *(Non-/Semi-)Corresponding conjugation*
 - *(Non-/Semi-)Corresponding suffixing*
- **Bullet Level 3** then provides the relevant *binyan* information (e.g. masculine, plural, anarthrous, *qal*, etc.) for each item in Bullet Level 2. The format followed for each bullet at this level is [reference(s)] – [description]⁵⁴
- **Bullet Level 2** also describes correspondences and non-correspondences between shared words with regard to their syntactical relationship in their local contexts. The phrase used for this is:
 - *(Non-/Semi-)Corresponding clausal position*
 - **Bullet Level 3** then provides clausal information (e.g. subject, direct object, object of preposition, main verb, auxiliary verb, etc.) for the respective shared word(s) in each corresponding text. The format followed for each bullet at this level is [reference(s)] – [description]

Given the wide range of some of the case studies, covering correspondences across entire chapters, at points more shared language is present than is feasible to discuss at length. In these cases, only words which feature in the Key Texts, Discussion, or are otherwise notable, are described in full. All other shared language is bulleted under the heading **Other Shared Words**. In this list, the shared word(s) and relevant references are included, but no (non-)correspondence information is provided. This is not to say these words are irrelevant (hence their inclusion), but in order to allow for greater focus on the most central shared features. For §2.2 and §3.2 this is done in Appendix B.

Shared Word Combinations

Heading for a Word Combination is un-bulleted and bolded. The format followed for each heading is [word + word + word...] ([corresponding text reference] // [corresponding text reference] // [corresponding text reference]...) with the order of corresponding texts following that of L. If a given word combination is highlighted in the Key Texts, it will be highlighted likewise in the heading.

53. Frequencies are derived from word or phrase searches in Elliger, K., and W. Rudolph, eds, *Biblia Hebraica Stuttgartensia: Logos Stuttgart Electronic Study Bible 2.0 Edition*, Stuttgart: Deutsche Bibelgesellschaft, 2003. The morphological data for this edition is that of van Peursen, W., Talstra, E., Sikkels, C. J. and Roorda, D., eds, *Hebrew Text Database ETCBC4b (BSHA)*, (Data Archiving and Networked Services (DANS), 2015), DOI: <https://doi.org/10.17026/dans-z6y-skyh>.

54. If there are multiple occurrences of the discussed word in a given verse which need to be distinguished from one another, this is indicated by subscript numbers immediately following the verse reference corresponding to their order within that verse (e.g. Dan 7:4₁, 7:4₂).

Frequency Data is provided immediately below the heading, un-bulleted and un-bolded, with reference to total attestation of the word combination under given parameters (e.g. "exact phrase", "within same clause", or "within same chapter") within L. Verse references are included in parentheses when there are less than ten occurrences.

- **Bullet Level 1** defines the nature of the word combination. The category "*Corresponding phrase*" is used when the words are directly linked together within the same clause through construct, conjunction, etc. in all corresponding texts. "*Corresponding word combination*" is used when the words appear within the same local context in all corresponding texts, but are not grammatically linked together in all corresponding texts.
- **Bullet Level 2** first describes correspondences and non-correspondences in *binyan* between the word combination constituents across all corresponding texts. Sub-bullets then follow the format outlined above for the "*Shared Words*" section, starting with headings for each constituent word in the word combination at **Bullet Level 3** and continuing from there.
- **Bullet Level 2** also provides clausal information for corresponding phrases (e.g. subject, direct object, object of preposition, main verb, auxiliary verb, etc.) in each corresponding text. The format followed for each bullet at this level is [reference(s)] – [description]. Note that clausal information between the constituents words *within* the word combination is included under the previous section of **Bullet Level 2**.

Other Shared Features

- This section is inherently less systematic, but allows for broader shared features still to be included. No un-bulleted headings are used. **Bullet Level 1** includes a descriptive phrase of what is shared (e.g. Corresponding theme, Corresponding structure, Corresponding setting, Corresponding voice, etc.)
- **Bullet Level 2** includes evidence from the corresponding texts with regard to the shared feature described at level 1. The format followed for each bullet at this level is [reference(s)] – [description].
- **Bullet Level 3** is sometimes used to provide further information, following the same format as level 2.

Cross-lingual Correspondences

For instances where textual correspondences are between texts of different languages (i.e. between Hebrew and Aramaic or vice versa, as in chapters three and four of the project), the following additions are made:

- Given the overlapping script and orthography, when Hebrew and Aramaic words are included in the same list they are distinguished with respective subscripts_H and_A for the sake of clarity.
- Following descriptive phrases for correspondence (e.g. "Corresponding noun" or "Corresponding stem"), the translation relationship is further clarified using the following terminology:
 - *Equivalent* – constituents are potential translation equivalents
 - *Cognate equivalent* – constituents are cognate translation equivalents
 - *Anti-cognate equivalent* – constituents are non-cognate translation equivalents, despite the attestation of a cognate equivalent elsewhere in Biblical Aramaic or Hebrew (e.g. עֹנִי_A // צָפוֹר_H, despite attestation of צָפֹר_A in L)
- For non-cognate and anti-cognate equivalents, a footnote will indicate where translations as such are attested in Tg. Neb. from *A Bilingual Concordance to the Targum of the Prophets*, abbreviated *BCTP*.⁵⁵

55. Johannes C. de Moor., ed. *A Bilingual Concordance to the Targum of the Prophets* (New York: E.J. Brill, 1995).

1.6.2 - Summary Tables

At the conclusion of each chapter, a table will summarise each case study in terms of the three dimensions of textual correspondence described above in §1.3.2. As stated above, these continuums do not represent an attempt to establish objective criteria, rather they are flexible descriptors of three aspects of any proposed conversant correspondence. This is especially important regarding the two purpose dimensions—all that is described are the *proposed* interpretations. Other interpretive options inevitably remain unrecognised which may be more or less clear or dynamic. Notwithstanding this subjectivity, some general notes as to what is meant by the terminology used in the chapter conclusion tables is outlined below:

Signalling (Covert to Overt)

- Covert – signal network features few shared words or phrases, relies more heavily on shared themes/structures; majority of shared features between proposed corresponding texts are commonly found in other texts
- Semi-covert – signal network features combination of non-distinctive shared words or phrases; several shared features between proposed corresponding texts are also found in other texts
- Semi-overt – signal network features one or two rare or distinctive shared words or phrases in addition to shared themes/structures; shared features are only present in proposed corresponding texts
- Overt – signal network features three or more rare or distinctive shared words or phrases; shared features are only present in proposed corresponding texts

Purpose (Opaque to Clear)

- Opaque – comparing and contrasting proposed corresponding texts yields no readily apparent purpose; signal network does not direct interpretive options
- Semi-opaque – several vague interpretive options are apparent; signal network offers little direction on interpretive options
- Semi-clear – a discrete number of interpretive options are readily apparent, but some ambiguity exists as to which is preferable; the signal network may direct interpretive options
- Clear – one preferable interpretive option is readily apparent; the signal network directs interpretive options

Purpose (Static to Dynamic)

- Static – proposed correspondence has little to no interpretive impact on passage (e.g. correspondence functions as an entirely structural or aesthetic factor); recognising the correspondence makes no difference to interpretation
- Semi-static – proposed correspondence emphasises or reinforces an otherwise prominent theme/idea in the local context; recognising the correspondence makes little difference to interpretation
- Semi-dynamic – proposed correspondence provides information otherwise absent in local context; fills an auxiliary gap in local context; recognising the correspondence affects interpretation
- Dynamic – proposed correspondence fills a prominent gap in local context; inverts or complicates an otherwise prominent theme or interpretation in local context; recognising the correspondence alters interpretation

2 - BOOK-INTERNAL CORRESPONDENCES IN DANIEL 7

As will be the case in all of the following chapters, I will explore several "case studies" of textual correspondence from Dan 7 to the rest of the book of Daniel. Of course, these examples are not at all independent from one another. Still, for the purpose of exploring textual correspondences, it is helpful to set focal points for discussion, artificial as they may be. In each example, data regarding the most identifiable signals are laid out first, followed by a discussion of how the signals work to draw connections and the interpretive function of those connections. Through this discussion, I hope to demonstrate two related claims: 1) connections to the court narratives are integral to the presentation of Daniel 7 and 2) the expressions of book-internal links within this section are complex, intricate, and manifold.

2.1 - In the First Year of Belshazzar (Dan 5 // Dan 7:1)

Daniel 7 begins by placing Daniel's dream account within the first year of the reign of Belshazzar, king of Babylon. Including a time-setting is relatively common throughout the book (Dan 1:1, 2:1, 8:1, 9:1, 10:1).⁵⁶ Still, this particular instance is notable for two reasons. First, in L (and all extant manuscripts aside from 967), Dan 7:1 disrupts the chronology of the book up to that point. Daniel 6, the immediately preceding narrative, is set in the rule of Darius after the demise of Belshazzar and the Babylonian empire. Daniel 7:1 thus marks a return to Belshazzar's reign, as recounted in Daniel 5. Second, this time-setting is worth exploring because its interpretive function is not immediately apparent. It is of course possible that the date is included simply in the interests of chronology. However, it is also arguable that the time-setting in Dan 7:1 serves to bind chapter seven together with the preceding narratives.

2.1.1 - Shared Features

2.1.1.1 - Key Texts

<p>Dan 5:1</p> <p>בְּלִשְׁאֲצָר מֶלֶכָּא עֲבַד לְהֵם רַב־... Dan 5:30</p> <p>בְּהַ בְּלִיָּא קִטִּיל בְּלִשְׁאֲצָר מֶלֶכָּא כְּשִׁדְיָא:</p>	<p>Dan 7:1</p> <p>בְּשָׁנַת הָרִבְעִי לְבִלְשַׁאֲצָר מֶלֶךְ בָּבֶל</p>
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2.1.1.2 - Shared Words

בְּלִשְׁאֲצָר (Dan 5:1, 2, 9, 22, 29, 30 // Dan 7:1)

8 occurrences in L (Dan 5:1, 2, 9, 22, 29, 30; 7:1; 8:1_H)

- *Corresponding proper name*
 - *Semi-corresponding spelling*
 - *Corresponding Qere*

56. Note that Daniel 11:1 is not a time-setting in the same sense as the other examples. It is simply a reference to an event within the report spanning Dan 10:11–12:4, given by the heavenly man clothed in linen.

- Dan 5:1, 2, 9, 22, 29, 30; 7:1 – בְּלִשְׁצָר
- *Semi-Corresponding Ketiv*
 - Dan 5:1, 2, 9, 22, 29 – בלשאצר
 - Dan 5:30; 7:1 – בלאשצר
- *Non-corresponding clausal position*
 - Dan 5:1, 2, 9, 29, 30 – subject of verbal clause
 - Dan 5:22 – apposition to subject of verbal clause
 - Dan 7:1 – object of preposition לְ

2.1.1.3 - Shared Word Combinations

מֶלֶךְ + בְּלִשְׁצָר (Dan 5:1, 9, 30 // 7:1)

5 occurrences of phrase in L (Dan 5:1, 9, 30; 7:1; 8:1_H)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - בְּלִשְׁצָר
 - See *binyan* information above in §2.1.1.2
 - מֶלֶךְ
 - 180 occurrences in L_A
 - *Corresponding noun*
 - *Corresponding gender*
 - Dan 5:1, 9, 30; 7:1 – masculine
 - *Corresponding number*
 - Dan 5:1, 9, 30; 7:1 – singular
 - *Non-corresponding determination*
 - Dan 5:1, 9, 30 – determined
 - Dan 7:1 – construct
 - *Corresponding suffixing*
 - Dan 5:1, 9, 30; 7:1 – no suffix
 - *Semi-corresponding clausal relation of constituents within phrase*
 - Dan 5:1, 9, 30; 7:1 – phrase constituents in apposition to one another
 - *Semi-corresponding order of word combination constituents*
 - Dan 5:1, 30; 7:1 – מֶלֶךְ, בְּלִשְׁצָר
 - Dan 5:9 – בְּלִשְׁצָר, מֶלֶךְ
 - Other notes
 - Closest correspondence is between Dan 7:1 and first/last verse of chapter (Dan 5:1, 30)
 - *Non-corresponding clausal relation of phrase to surrounding context*
 - Dan 5:1, 9, 30 – phrase is subject of verbal clause
 - Dan 7:1 – phrase is object of prepositional phrase
 - Other notes:
 - Dan 5:30; 7:1 – phrase modified by noun (בְּשִׁדְיָי and בְּבָבֶל, respectively)

2.1.1.4 - Other Shared Features

- *Corresponding character*
 - Dan 5; 7:1 – Belshazzar
- *Corresponding theme*
 - Dan 5:1, 5:30–6:1; Dan 7:17–18, 23–27 – transition of power

2.1.2 - Discussion

By opening with a reference to king Belshazzar, Dan 7 recalls the narrative of Dan 5. As noted above, the name Belshazzar only appears in L in Dan 5, 7, and 8. Moreover, Dan 5 is the only narrative in which Belshazzar figures prominently as a character—in Dan 7:1 and 8:1, his name is only mentioned. As such, the mention of Belshazzar's name can function as a signal to the text of

Dan 5 in particular. The word pair מֶלֶךְ + בְּלִשְׁאֲצַר in Dan 7:1 further substantiates this correspondence. Of the six mentions of Belshazzar's name in Dan 5, three of them are paired with מֶלֶךְ "king" (Dan 5:1, 9, 30). Of these, Dan 7:1 most closely corresponds with Dan 5:1 and 5:30, since these verses reflect the order בְּלִשְׁאֲצַר then מֶלֶךְ. Daniel 5:9, on the other hand, has the terms in the reverse order with מֶלֶךְא בְּלִשְׁאֲצַר. Spelling also factors as a shared feature specifically between Dan 5:1, 30 // Dan 7:1. As noted above in §2.1.1.2, Belshazzar's name consistently has the *Qere* בְּלִשְׁצַר, but there are two alternative spellings for the *Ketiv*: בְּלִשְׁאֲצַר (Dan 5:1, 2, 9, 22, 29) and בְּלִשְׁצַר (Dan 5:30; 7:1; 8:1_H). With these factors in mind, it is possible that Dan 7:1 is signalling most directly to Dan 5:1 and 5:30, the first and last verses of the chapter.⁵⁷ By referring to a time period referenced only once in the book of Daniel, and indeed the whole of HB, and by using a corresponding word pair from the beginning and end of this narrative, the first few words of Dan 7:1 arguably form a rather overt signal of correspondence with Dan 5.

The natural question then is the end to which the correspondence functions. Perhaps one of the most notable features of this example is that while the signal is overt, the purpose is not. In Dan 5, Belshazzar hosts a grand feast, using utensils plundered from the temple in Jerusalem (Dan 5:1-3). An ominous message appears on the wall which Belshazzar's retinue is unable to decipher, so Daniel is summoned (Dan 5:4-12). Daniel interprets the message, but only after chastising the king for his pride and not learning from Nebuchadnezzar (Dan 5:13-28). Belshazzar rewards Daniel for interpreting the message, but on that very night it is fulfilled—Belshazzar is killed and displaced by Darius the Mede (Dan 5:29-6:1). With this summary in mind, some thematic correspondences are identifiable between Dan 7 and Dan 5 more broadly. In both texts, foreign kings act in prideful opposition to God, but God exercises his supremacy over them. Daniel is also the recipient of divine interpretations in both accounts, albeit to differing levels of clarity. However, these themes are common not only between Dan 5 and 7, but throughout virtually every chapter of the book of Daniel. As such, if any thematic purpose exists for this correspondence, the question remains why Dan 7:1 signals specifically to Dan 5 and not other chapters.

One option centres on the idea of transition. Not only does Dan 5 feature a transition in kingship from Nebuchadnezzar to Belshazzar at the outset of the narrative, it also concludes with a transition from the Babylonian empire to the Median-Persian empire. By signalling to this text then, Dan 7:1 not only emphasises the theme of God's control over human kings and kingdoms, but does so with recourse to a story of God's ultimate sovereignty in the midst of major transitions both within and between world powers. This, of course, is consistent with the whole of chapter seven, as it looks forward even beyond the empires seen in Daniel's lifetime to future human kingdoms and a

57. Note that English versions, following OG and TH, include Dan 6:1 in the Aramaic versification as Dan 5:31. Nevertheless, whether Dan 5:30 is the ultimate or penultimate verse of the chapter makes little difference for the argument advanced here.

final eternal kingdom (Dan 7:17-18). To both Daniel as a character and the readers then, the connection to Dan 5 in particular arguably brings an added level of reassurance of God's ultimate control even in the midst of tumultuous shifts in power. Despite a rather overt signal, the effect of this reading is nonetheless rather static. The idea of God's sovereignty in the midst of transition is clearly identifiable in Dan 7 whether or not one identifies the correspondence with Dan 5.⁵⁸ Another option not exclusive to this is that the time-setting in Dan 7:1 serves the purpose of drawing readers to examine not only Dan 5, but the whole of the court narratives of Dan 1–6. As noted above, Dan 7:1 marks a disruption in the chronology of the narrative thus far. Furthermore, while it establishes an overt signal to Dan 5, the purpose of the specific correspondence between Dan 5 in Dan 7 is opaque. The combination of this disruption and the lack of an immediately clear purpose arguably has the effect of causing readers to consider the whole of the story thus far, which proves to be a fruitful exercise since Dan 7 draws on numerous themes, motifs, characters, and more from Dan 1–6. As will be discussed below, these wider book-internal correspondences have significant bearing on the interpretation of chapter seven. The break in chronology is the greatest factor in this—since the reader's mind has already been drawn backwards, parallels with the court narratives naturally begin to emerge.⁵⁹ In this reading, the main purpose of this signal then is not necessarily even within Dan 5, the text with which it corresponds, but in the action of looking back and examining the broader preceding storyline.

To summarise, by setting the chapter "in the first year of king Belshazzar," Dan 7:1 provides an overt signal to Dan 5. However, despite the overt signalling, the purpose is more opaque. The correspondence perhaps reinforces the idea of God's ultimate power amidst the many transitions within and between human powers. Additionally, the correspondence arguably primes readers to recognise book-internal correspondences texts beyond Dan 5 as the rest of chapter seven unfolds.⁶⁰

2.2 - The Four Beasts (Dan 2:29–49; 4:12–13, 27–31 // Dan 7)

One of the main book-internal correspondences in Dan 7 centres on Nebuchadnezzar's dream of the statue in Dan 2. The commonality between the two texts is often noted by scholars and key details of their similarity are worth summarising.⁶¹ To begin, both dreams are experienced by

58. For example, in the interpretation given that the Most High will ultimately possess the kingdom forever (Dan 7:17-18), the Ancient of Days' position as judge over the nations (Dan 7:9-11), and authority to take away dominion from the beasts (Dan 7:12) and give it to the human-like one (Dan 7:13-14).

59. Scheetz makes a similar point and adds that the shift in time also signals a structural change in the book as a whole. "This purposeful identification gives not only a retrospective context in which the following text is to be viewed, but also a shift in narrative strategy as Daniel's visions will be the focus of the rest of the book." Scheetz, *Canonical Intertextuality*, 86-87.

60. This particular case study becomes more interesting when compared and contrasted with Dan 8:1, as discussed below in §3.1.

61. See especially, *Ibid.*, 87-88; Henze, "Use of Scripture," 287-388; Reinhard G. Kratz, "The

Daniel. Even though Dan 2 is initially Nebuchadnezzar's dream, God reveals the dream and the interpretation to Daniel in a vision of the night (Dan 2:19), and Daniel is able to recount the dream even when Nebuchadnezzar does not (Dan 2:5–11, 27–45). Beyond this, the content of the dreams is similar: both dreams depict four powerful kingdoms and describe each of them in turn (Dan 2:32–33, 37–43; 7:4–8), both provide greater detail regarding the fourth kingdom and accent its particular strength (Dan 2:33, 40–43; 7:7–8, 19–21, 23–25). Lastly, both dreams describe a final, eternal kingdom which supplants the four previous ones (Dan 2:34–35, 44–45; 7:11–14, 18, 26–27).⁶² This corresponding structure between the two accounts establishes a natural system by which to compare them—one begins by setting the first beast alongside the first section of the statue, the second beast alongside the second section, and so on.⁶³ Moreover, as shown in the list of shared words (§2.2.1.2) and table comparing the texts in Appendix B, the sheer amount of shared language between Dan 2:29–49 and Dan 7 is remarkable.

However, a one-for-one alignment between the texts should not necessarily be taken for granted, because even amidst the numerous similarities there are key distinctions between the two dreams. In the vision of the statue, all four kingdoms are utterly destroyed in a single stroke (Dan 2:35, 45). In the vision of the four beasts though, only the final beast is slain; the first three beasts have their dominion taken away but are allowed to live on (Dan 7:12). Furthermore, while Dan 4 focuses on the mixed nature of the fourth kingdom (Dan 2:40–43), Dan 7 emphasises a progression of kings within the fourth kingdom and describes one particularly terrifying king (Dan 7:7–8, 19–25). Having these broad observations in mind is important when examining the dream in detail. For just as there are many macro-parallels and distinctions between chapters 2 and 7, many micro-parallels and distinctions exist, as are explored below with regard to the four beast like creatures in Dan 7.

Visions of Daniel,” in *The Book of Daniel: Composition and Reception*, ed. John J. Collins, and Peter W. Flint (Leiden: Brill, 2001), 94–96. Some examples of studies which also observe a connection between Dan 2 and 7, but have less thorough discussions, include Montgomery, *Book of Daniel*, 283; Hartman, Louis F., and Di Lella, *Daniel*, 208; Samuel Rolles Driver, *The Book of Daniel* (Cambridge: Cambridge University Press, 1912), 80.

62. These similarities have lead many scholars to conclude that the two dreams depict the same four kingdoms, albeit with different emphases. See, for example, Montgomery, *Book of Daniel*, 283; Driver, *Book of Daniel*, 94–102; Stephen R. Miller, *Daniel* (Nashville: Broadman & Holman, 1994), 196.

63. Cf. Garsiel's helpful discussion on natural points of comparison, Garsiel, *Comparative Structures*, 18–21.

2.2.1.1 - Key Texts

<p>Dan 4:13, 30–31</p> <p>¹³ לְבַבָּהּ מִן אֲנוּשָׁא יִשְׁנוֹן וּלְבַב חֵיוָה יִתְיַהֵב לָהּ וְשִׁבְעָה עֶדְנִין יִחְלְפוּן עֲלוּהִי:</p> <p>³⁰ בַּהּ שַׁעֲתָא מְלֵתָא סַפְתָּא עַל גְּבוּכְדַּנְצָר וּמִן אֲנִשָׁא טָרִיד וְעִשְׂבָּא כְתוּרִין יֵאֲכַל וּמִטְל שְׁמֵיָא גְשָׁמָה יִצְטַבַּע עַד דִּי שְׁעָרָה פְּנִשְׁרִין רְבָה וְטַפְרוּהִי כְצַפְרִין: ³¹ וְלִקְצַת יוֹמָנָה אָנָּה גְבוּכְדַּנְצָר עֵינֵי לְשִׁמְיָא נְטִילַת וּמְנַדְעֵי עָלֵי יְתוּב וּלְעֵלְיָא בְּרַכְתָּ וּלְחֵי עֲלָמָא שְׂבַחַת וְהִדְרַת דִּי שְׁלִטְנָה שְׁלִטֹן עֲלַם וּמְלִכּוּתָהּ עִם דֵּר וְדָר:</p> <p>Dan 4:27–28</p> <p>²⁷ עֵנָה מְלָפָא וְאָמַר הֲלָא דָּא הִיא בְּכָל רְבָתָא דִּי אָנָּה בְּנִיתָהּ לְבֵית מְלָכוּ בְּתַמְחָה חֲסִנִי וְלִיקַר הֲדָרִי: ²⁸ עוּד מְלֵתָא בְּפָם מְלָפָא קַל מִן שְׁמֵיָא נָפַל לָהּ אֲמָרִין גְּבוּכְדַּנְצָר מְלָפָא מְלִכּוּתָהּ עֶדְתָּ מְנַד:</p>	<p>Dan 7:4</p> <p>קְדַמְיָתָא כְּאַרְיֵה וְגַפִּין דִּי נִשְׂרָה לָהּ חֲזָה הָוִית עַד דִּי מָרִיטוּ גַפִּיָּה וּנְטִילַת מִן אַרְעָא וְעַל רִגְלֵיוּן פְּאַנְשׁ הִקְיַמַת וּלְבַב אֲנִשׁ יִהְיֵב לָהּ:</p> <p>Dan 7:8</p> <p>מִשְׁתַּפְּל הָוִית בְּקַרְנֵיָא וְאֵלּוּ קָרוּן אֲחֵרֵי זַעִירָה סַלְקַת בִּינֵיהוֹן וּתְלַת מִן קַרְנֵיָא קְדַמְיָתָא אֲתַעֲקְרוּ מִן קְדַמִּיָּה וְאֵלּוּ עֵינֵין פְּעֵינֵי אֲנִשָׁא בְּקַרְנָא דָּא וּפָם מְמַלְל רְבָרְבָן:</p>
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See also "Appendix B - Shared Language for Dan 2:29–49 // Dan 7 // Dan 8"

2.2.1.2 - Shared Words ⁶⁴

נִשְׂרָה (Dan 4:30 // Dan 7:4)

2 occurrences in L (Dan 4:30; 7:4)

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 4:30; 7:4 – masculine
 - *Non-corresponding number*
 - Dan 4:30 – plural
 - Dan 7:4 – singular
 - *Corresponding determination*
 - Dan 4:30; 7:4 – absolute
 - *Corresponding suffixing*
 - Dan 4:30; 7:4 – no suffix
 - *Non-corresponding position in construct chain*
 - Dan 4:30 – n/a
 - Dan 7:4 – first of two
 - *Non-corresponding clausal position*
 - Dan 4:30 – object of prefixed preposition ךְּ
 - Dan 7:4 – subject of verbless clause

לְבַב (Dan 4:13_{2x} // Dan 7:4)

7 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 4:13_{2x}; 7:4 – masculine
 - *Corresponding number*
 - Dan 4:13_{2x}; 7:4 – singular
 - *Corresponding determination*
 - Dan 4:13_{2x}; 7:4 – construct

64. For a more extensive list of shared language between Dan 2:29–49 and Dan 7, see Appendix B. The shared words listed here are those which feature in the Key Texts and Discussion.

- *Semi-corresponding suffixing*
 - Dan 4:13₁ – 3ms suffix
 - Dan 4:13₂; 7:4 – no suffix
- *Semi-corresponding position in construct chain*
 - Dan 4:13₁ – n/a
 - Dan 4:13₂; 7:4 – first of two
- *Semi-corresponding clausal position*
 - Dan 4:13₁ – direct object
 - Dan 4:13₂; 7:4 – subject of verbal clause

אָנַשׁ (Dan 4:13, 14_{2x}, 22_{2x}, 29_{2x}, 30 // Dan 7:4_{2x})

25 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 4:13, 14_{2x}, 22_{2x}, 29_{2x}, 30; 7:4_{2x} – masculine
 - *Semi-corresponding number*
 - Dan 4:13, 14₁, 22_{2x}, 29_{2x}, 30; 7:4_{2x} – singular
 - Dan 4:14₂ – plural
 - *Semi-corresponding determination*
 - Dan 4:13, 14₁, 22_{2x}, 29_{2x}, 30; 7:4_{2x} – determined
 - Dan 4:14₂; Dan 7:4_{2x} – absolute
- *Corresponding suffixing*
 - Dan 4:13, 14_{2x}, 22_{2x}, 29_{2x}, 30; 7:4_{2x} – no suffix
- *Semi-corresponding position in construct chain*
 - Dan 4:13, 22₁, 29₁, 30; 7:4₁ – n/a
 - Dan 4:14_{2x}, 22₂, 29₂; 7:4₂ – final of two
- *Semi-corresponding clausal position*
 - Dan 4:13, 14₁, 22_{2x}, 29_{2x}, 30 – object of preposition
 - Dan 14₂ – direct object
 - Dan 7:4₁ – object of prefixed preposition ׀
 - Dan 7:4₂ – subject of verbal clause

חַיָּיָה (Dan 4:12, 13, 20, 22, 29 // Dan 7:3)

20 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 4:12, 13, 20, 22, 29; 7:3 – feminine
 - *Non-corresponding number*
 - Dan 4:12, 13, 20, 22, 29 – singular
 - Dan 7:3 – plural
 - *Semi-corresponding determination*
 - Dan 4:12 – determined
 - Dan 4:13; 7:3 – absolute
 - Dan 4:20, 22, 29 – construct
- *Corresponding suffixing*
 - Dan 4:12, 13, 20, 22, 29; 7:3 – no suffix
- *Semi-corresponding position in construct chain*
 - Dan 4:12; 7:3 – n/a
 - Dan 4:13 – final of two
 - Dan 4:20, 22, 29 – first of two
- *Semi-corresponding clausal position*
 - Dan 4:12, 20, 22, 29 – object of preposition
 - Dan 4:12; 7:3 – subject of verbal clause
- *Note also other occurrences in near context*
 - Dan 4:9, 11, 18; 7:5, 7_{2x}, 11, 12, 17, 19, 23

יָהָב (Dan 4:13 // Dan 7:4)

28 occurrences in L

- *Corresponding verb*
 - *Non-corresponding stem*
 - Dan 4:13 – *Hitepeel*
 - Dan 7:4 – *Peil*
 - *Non-corresponding conjugation*
 - Dan 4:13 – imperfect
 - Dan 7:3 – perfect
 - *Corresponding person*
 - Dan 4:13; 7:3 – third
 - *Corresponding gender*
 - Dan 4:13; 7:3 – masculine
 - *Corresponding number*
 - Dan 4:13; 7:3 – singular
 - *Corresponding suffixing*
 - Dan 4:13; 7:3 – no suffix
 - *Corresponding clausal position*
 - Dan 4:13; 7:3 – independent verb
- *Note also other occurrences in near context*
 - Dan 7:6, 11, 12, 14, 22, 25, 27

נָטַל (Dan 4:31 // Dan 7:4)

2 occurrences in L (Dan 4:31; 7:4)

- *Corresponding verb*
 - *Non-corresponding stem*
 - Dan 4:31 – *Peal*
 - Dan 7:4 – *Peil*
 - *Corresponding conjugation*
 - Dan 4:31; 7:4 – perfect
 - *Non-corresponding person*
 - Dan 4:31 – first
 - Dan 7:4 – third
 - *Non-corresponding gender*
 - Dan 4:31 – common
 - Dan 7:4 – feminine
 - *Corresponding number*
 - Dan 4:31; 7:4 – singular
 - *Corresponding suffixing*
 - Dan 4:31; 7:4 – no suffix
 - *Corresponding clausal position*
 - Dan 4:31; 7:4 – independent verb

הִקִּי (Dan 2:39 // Dan 7:5_{2x})

35 occurrences in L

- *Corresponding verb*
 - *Semi-corresponding stem*
 - Dan 2:39; 7:5₂ – *Peal*
 - Dan 7:5₁ – *Hofal*
 - *Non-corresponding conjugation*
 - Dan 2:39 – imperfect
 - Dan 7:5₁ – perfect
 - Dan 7:5₂ – imperative
 - *Semi-corresponding person*
 - Dan 2:39; 7:5₁ – third
 - Dan 7:5₂ – second
 - *Corresponding gender*

- Dan 2:39; 7:5_{2x} – feminine
- *Corresponding number*
 - Dan 2:39; 7:5_{2x} – singular
- *Corresponding suffixing*
 - Dan 2:39; 7:5_{2x} – no suffix
- *Corresponding clausal position*
 - Dan 2:39; 7:5_{2x} – independent verb
- *Note also other occurrences in near context*
 - Dan 2:39; 7:4, 10, 16, 17, 24_{2x}

אָרַע (Dan 2:35, 39_{2x} // Dan 7:4, 17, 23_{2x})

21 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 2:35, 39_{2x}; 7:4, 17, 23_{2x} – feminine
 - *Corresponding number*
 - Dan 2:35, 39_{2x}; 7:4, 17, 23_{2x} – singular
 - *Corresponding determination*
 - Dan 2:35, 39_{2x}; 7:4, 17, 23_{2x} – determined
 - *Corresponding suffixing*
 - Dan 2:35, 39_{2x}; 7:4, 17, 23_{2x} – no suffix
 - *Semi-corresponding clausal position*
 - Dan 2:35; Dan 7:23₂ – direct object
 - Dan 2:39_{2x}; Dan 7:4, 17 – object of preposition
 - Dan 7:23₁ – object of prefixed preposition אָ

שָׁלַט (Dan 2:38, 39, 48 // Dan 7:6, 12, 14_{3x}, 26, 27_{2x})

7 occurrences of שָׁלַט in L (Dan 2:38, 39, 48; 3:27; 5:7, 16; 6:25); 14 occurrences of שָׁלַטָּן in L

- *Corresponding root*
 - *Non-corresponding part of speech*
 - Dan 2:38, 39, 48 – verb (שָׁלַט)
 - Dan 7:6, 12, 14_{3x}, 26, 27_{2x} – noun (שָׁלַטָּן)
 - *Semi-corresponding gender*
 - Dan 2:38, 48; 7:6, 12, 14_{3x}, 26, 27_{2x} – masculine
 - Dan 2:39 – feminine
 - *Semi-corresponding number*
 - Dan 2:38, 39, 48; 7:6, 12, 14_{3x}, 26, 27₁ – singular
 - Dan 7:27₁ – plural
 - *Semi-corresponding suffixing*
 - Dan 2:38 – 2ms suffix
 - Dan 2:39; 7:6, 7:14_{1,3}, 27_{2x} – no suffix
 - Dan 2:48; 7:14₂, 26 – 3ms suffix
 - Dan 7:12 – 3mp suffix
 - *Non-corresponding clausal position*
 - Dan 2:38, 39, 48 – independent verb
 - Dan 7:6, 12, 14₁, 26, 27_{2x} – subject of verbal clause
 - Dan 7:14₂ – subject of verbless clause
 - Dan 7:14₃ – predicate of verbless clause

פָּרָזַל (Dan 2:40_{3x}, 41_{3x} // Dan 7:7)

20 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 2:40_{3x}, 41_{3x}; 7:7 – masculine
 - *Corresponding number*
 - Dan 2:40_{3x}, 41_{3x}; 7:7 – singular
 - *Semi-corresponding determination*

- Dan 2:40_{3x}, 41_{2,3} – determined
- Dan 2:41₁; 7:7 – absolute
- *Corresponding suffixing*
 - Dan 2:40_{3x}, 41_{3x}; 7:7 – no suffix
- *Non-corresponding position in construct chain*
 - Dan 2:40_{3x}, 41_{3x} – n/a
 - Dan 7:7 – final of two
- *Semi-corresponding clausal position*
 - Dan 2:40_{1,3} – object of prefixed preposition ך
 - Dan 2:40₂, 41₂ – subject of verbal clause
 - Dan 2:41₁; 7:7 – predicate of verbless clause
 - Dan 2:41₃ – direct object
- *Note also other occurrences in near context*
 - Dan 2:33_{2x}, 34, 42, 43_{2x}, 45; 7:19

תְּקִיף (Dan 2:40, 42 // Dan 7:7)

5 occurrences in L (Dan 2:40, 42; 3:33; 7:7; Ezra 4:20)

- *Corresponding adjective*
 - *Corresponding gender*
 - Dan 2:40, 42; 7:7 – feminine
 - *Corresponding number*
 - Dan 2:40, 42; 7:7 – singular
 - *Corresponding determination*
 - Dan 2:40, 42; 7:7 – absolute⁶⁵
 - *Corresponding clausal position*
 - Dan 2:40, 42; 7:7 – attributive adjective

רְגַל (Dan 2:41, 42 // Dan 7:7)

7 occurrences in L (Dan 2:33, 34, 41, 42; 7:4, 7, 19)

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 2:41, 42; 7:7 – feminine
 - *Corresponding number*
 - Dan 2:41, 42; 7:7 – dual
 - *Non-corresponding determination*
 - Dan 2:41, 42 – determined
 - Dan 7:7 – construct
 - *Non-corresponding suffixing*
 - Dan 2:41, 42 – no suffix
 - Dan 7:7 – 3ms suffix
 - *Semi-corresponding position in construct chain*
 - Dan 2:41; 7:7 – n/a
 - Dan 2:42 – final of two
 - *Non-corresponding clausal position*
 - Dan 2:41 – direct object
 - Dan 2:42 – epexegetical
 - Dan 7:7 – object of prefixed preposition ך
- *Note also other occurrences in near context*
 - Dan 2:33, 34; 7:4, 19

קָטַף (Dan 2:40_{2x} // Dan 7:7)

10 occurrences in L

- *Corresponding verb*
 - *Corresponding stem*

65. On the ם ending on תְּקִיפָא in Dan 7:7 as an accusative rather than determinative marker, cf. Franz Rosenthal, *A Grammar of Biblical Aramaic* (Wiesbaden: Harrassowitz Verlag, 2006), §88(4).

- Dan 2:40_{2x}; 7:7 – *Haphel*
- *Semi-corresponding conjugation*
 - Dan 2:40₁; 7:7 – participle
 - Dan 2:40₂ – imperfect
- *Semi-corresponding person*
 - Dan 2:40₁; 7:7 – n/a
 - Dan 2:40₂ – third
- *Semi-corresponding gender*
 - Dan 2:40₁ – masculine
 - Dan 2:40₂; 7:7 – feminine
- *Corresponding number*
 - Dan 2:40_{2x}; 7:7 – singular
- *Corresponding suffixing*
 - Dan 2:40_{2x}; 7:7 – no suffix
- *Semi-corresponding clausal position*
 - Dan 2:40₁ – dependent verb
 - Dan 2:40₂; 7:7 – independent verb
- *Note also other occurrences in near context*
 - Dan 2:34, 35, 44, 45; Dan 7:19, 23

בָּ (Dan 4:28 // Dan 7:8, 20)

6 occurrences in L (Dan 4:8; 6:18, 23; 7:5, 8, 20)

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 4:28; 7:8, 20 – masculine
 - *Corresponding number*
 - Dan 4:28; 7:8, 20 – singular
 - *Corresponding determination*
 - Dan 4:28 – construct
 - Dan 7:8, 20 – absolute
 - *Corresponding suffixing*
 - Dan 4:28; 7:8, 20 – no suffix
 - *Corresponding position in construct chain*
 - Dan 4:28 – first of two
 - Dan 7:8, 20 – n/a
 - *Corresponding clausal position*
 - Dan 4:28 – object of prefixed preposition בָּ
 - Dan 7:8, 20 – subject of verbless clause
- *Note also other occurrence in near context*
 - Dan 7:5

מָלַל (Dan 4:28 // Dan 7:8, 11_{2x}, 20, 25_{2x})

24 occurrences of מָלַל in L; 5 occurrences of מָלַל in L (Dan 6:22; 7:8, 11, 20, 25)

- *Corresponding root*
 - *Non-corresponding part of speech*
 - Dan 4:28; 7:11₁, 25₁ – noun (מָלַל)
 - Dan 7:8, 11₂, 20, 25₂ – verb (מָלַל)
 - *Semi-corresponding gender*
 - Dan 4:28; 7:11_{2x}, 25₁ – feminine
 - Dan 7:8, 20, 25₂ – masculine
 - *Semi-corresponding number*
 - Dan 4:28; 7:8, 11₂, 20, 25₂ – singular
 - Dan 7:11₁, 25₁ – plural
 - *Corresponding suffixing*
 - Dan 4:28; 7:8, 11_{2x}, 20, 25_{2x} – no suffix
 - *Non-corresponding clausal position*

- Dan 4:28 – subject of verbless clause
- Dan 7:8, 20, 25₂ – independent verb
- Dan 7:11₁ – object of preposition
- Dan 7:11₂ – subordinate verb
- Dan 7:25₁ – direct object
- *Note other occurrences in near context*
- Dan 4:30; 7:1, 16, 28_{2x} – מְלֵה

רַב (Dan 4:27 // Dan 7:8, 20₁)

19 occurrences in L

- *Corresponding adjective*
 - *Corresponding gender*
 - Dan 4:27; 8 – feminine
 - *Non-corresponding number*
 - Dan 4:27 – singular
 - Dan 7:8, 20₁ – plural
 - *Non-corresponding determination*
 - Dan 4:27 – determined
 - Dan 7:8, 20₁ – absolute
 - *Corresponding clausal position*
 - Dan 4:27; 7:8, 20₁ – attributive adjective
- *Note other occurrences in near context*
 - Dan 7:2, 3, 7, 11, 17, 20₂

2.2.1.3 - Shared Word Combinations

לֵהּ + יְהַב + חִיָּה / אֲנִישׁ + לַבֵּב (Dan 4:13 // Dan 7:4)

2 occurrences of phrase in L (Dan 4:13; 7:4)

- *Corresponding phrase*
 - *Semi-corresponding binyan of phrase constituents*
 - See *binyan* information above in §2.2.1.2
 - *Corresponding clausal relation of constituents within phrase*
 - Dan 4:13; 7:4 – לַבֵּב in construct with אֲנִישׁ / חִיָּה is subject of passive יְהַב and לֵהּ marks indirect object
 - *Corresponding order of phrase constituents*
 - Dan 4:13 – לֵהּ, יְהַב, חִיָּה, לַבֵּב
 - Dan 7:4 – לֵהּ, יְהַב, אֲנִישׁ, לַבֵּב
- *Corresponding clausal relation of phrase to surrounding context*
 - Dan 4:13; 7:4 – phrase is independent clause
- *Note also other shared words in near context*
 - אָרַע (Dan 4:12 // Dan 7:4)
 - נָטַל (Dan 4:31 // Dan 7:4)
 - נָשַׂר (Dan 4:30 // Dan 7:4)

רַגְלֵי + דָקָה + פְּרָזֵל + תְּקִיף (Dan 2:40–41 // Dan 7:7)

2 occurrences of word combination within two verses in L (Dan 2:40–41; Dan 7:7)

- *Corresponding word combination*
 - *Semi-corresponding binyan of word combination constituents*
 - See *binyan* information above in §2.2.1.2
 - *Semi-corresponding clausal position of word combination constituents*
 - See clausal information above in §2.2.1.2
 - *Semi-corresponding order of word combination constituents (excluding repetition)*
 - Dan 2:40–41 – פְּרָזֵל, פְּרָזֵל, פְּרָזֵל, רַגְלֵי, דָקָה, פְּרָזֵל, דָקָה, פְּרָזֵל, פְּרָזֵל, תְּקִיף
 - Dan 7:7 – רַגְלֵי, דָקָה, פְּרָזֵל, תְּקִיף
 - Note that order corresponds if repetition is excluded in Dan 2:40–41

רַב + מַלְלָה + פָּם (Dan 4:27–28 // Dan 7:8, 20)

3 occurrences of word combination within two verses in L (Dan 4:27–28; Dan 7:8, 20)

- *Corresponding word combination*
 - *Semi-corresponding binyan of word combination constituents*
 - See *binyan* information above in §2.2.1.2
 - *Semi-corresponding clausal position of word combination constituents*
 - See clausal information above in §
- *Non-corresponding order of word combination constituents*
 - Dan 4:27–28 – פָּם, מַלְלָה, רַב
 - Dan 7:8, 20 – רַב, מַלְלָה, פָּם

2.2.1.4 - Other Shared Features⁶⁶

- *Corresponding structural feature⁶⁷*
 - Dan 2; 7 – vision with four kingdom schema, supplanted by final eternal kingdom
- *Corresponding characterisation*
 - Dan 4:12–13, 27–31; 7:4 – king transforms from a beast (back) to a human
 - Dan 2:37–38; 7:4 – first kingdom identified with Babylon
 - Dan 2:39; 7:4–5 – second kingdom beneath first kingdom
 - Dan 2:32; 7:5 – second kingdom described with language related to torso
 - Dan 2; Dan 7 – greatest attention on fourth kingdom; fourth kingdom most destructive
- *Corresponding setting*
 - Dan 2; Dan 7:1 – vision set during Babylonian rule

2.2.2 - Discussion

2.2.2.1 - First Beast

As the dream of Dan 7 opens, winds blow in every direction over the sea, out of which arise four unique beasts (Dan 7:2-3). Within the court narratives, beasts (חַיָּוָה) have appeared in a straightforward sense as animals (Dan 2:38; 4:9-10). However, חַיָּוָה is also used in the context of Nebuchadnezzar's humiliation in Daniel 4. Nebuchadnezzar sees a disturbing dream of a lofty tree felled and bound by heavenly figures, which Daniel solemnly reveals to be the future in store for the king should he continue in his sins (Dan 4:1-24). Nebuchadnezzar does not heed the warning, and so he is driven into beastly madness until his judgment is complete (Dan 4:25-31).⁶⁸ With the mention of the four beasts at the start of the vision in Dan 7, Nebuchadnezzar's beastly humiliation may or may not be called to mind, but as the first beast takes centre stage in verse four, a connection between the two texts becomes much clearer.

Broadly speaking, the description of the first beast unfolds with striking similarity to Nebuchadnezzar's experience in Dan 4.⁶⁹ Nebuchadnezzar changes from man to beast and back

66. For other lists of broad parallels between Dan 2 and 7, see Henze, "Use of Scripture," 287; Scheetz, *Canonical Intertextuality*, 86-94.

67. See Table 9 in Appendix B for a detailed comparison of the structures of Dan 2:29–49; 7.

68. I agree with the common reading that Nebuchadnezzar's transformation to a beast in Dan 4 describes a period of madness. For an alternative reading, understanding his animal mind in a positive light, see Jared Beverly, "Nebuchadnezzar and the Animal Mind (Daniel 4)," *Journal for the Study of the Old Testament* 45, no. 2 (2020).

69. This parallel is commonly observed, as in Montgomery, *Book of Daniel*, 287; Goldingay, *Daniel*, 162, 186; Driver, *Book of Daniel*, 81; Miller, *Daniel*, 197. Still, these discussions do not thoroughly explore the intricacies and rhetorical import of this connection.

while the winged lion of Dan 7:4 is transformed from a beast into a human. This plot parallel is further supported in that much of the vocabulary used in the description of the first beast also appears in Dan 4, including a few distinctive terms and phrases. To begin, the beast is like a lion with eagle's wings. Aside from here in 7:4, the only other use of נִשָּׂר "eagle" in biblical Aramaic is Daniel 4:30. After Nebuchadnezzar's humiliation, his hair grows כְּנִשְׂרִין "like eagles." Daniel 7:4 thus utilises the same rare word, and one from a rather enigmatic expression at that.⁷⁰ In the latter half of the verse, the beast undergoes its radical transformation and Daniel recounts, "Its wings were plucked off and it was lifted (נָטַל) from the ground (מִן אַרְצָא) and stood up on its feet like a human (כְּאִנְשָׁא) and a human heart was given to it (וּלְבַב אִנְשָׁא יְהִיב לָהּ)" (Dan 7:4b).⁷¹ In Dan 4, the watcher's decree describes an opposite transformation, but with similar vocabulary: "Let him be wet with the dew of the heavens and let his lot be with the beast (חַיָּוָה) on the grass of the ground (אֲרָעָה). His heart will be changed from humanity (מִן אֲנוּשָׁא) and a beast's heart will be given to him (וּלְבַב חַיָּוָה יִתְּיָהֵב לָהּ) and seven times will pass over him" (Dan 4:12b).⁷² In Dan 7:4, the beast is raised up, while in Dan 4:12 Nebuchadnezzar is lowered, but both directions of movement use אֲרָעָה "the ground" as their point of reference. An even more striking parallel is present in how a human heart is given to the beast (וּלְבַב אִנְשָׁא יְהִיב לָהּ) in Dan 7:4, just as a beastly heart is given to Nebuchadnezzar (וּלְבַב חַיָּוָה יִתְּיָהֵב לָהּ) in Dan 4:13. Though describing opposite transformations, the phrasing is exactly the same in the two contexts, aside from the use of the *Peil* of יָהֵב in Dan 7:4 and the *Hitpeel* in Dan 4:13. Finally, another parallel exists in their common use of the rare word נָטַל "to lift up." The only two occurrences of נָטַל in biblical Aramaic are here in Dan 7:4 and Dan 4:31 when Nebuchadnezzar "lifts" his eyes and his reason returns to him. נָטַל is thus used to describe beast to human transformations in both context. Drawing these observations together, Dan 7:4 reuses language both from Nebuchadnezzar's transformation into a beast and back from a beast, weaving the whole story together to depict a similar metamorphosis for the first beast.

The density of shared vocabulary, the rarity of two of those words, and the similarity of beast-human metamorphoses in both contexts makes it highly likely that the link between these two

70. The OG of Dan 7:4 and Dan 4:30 have even greater correspondence. In chapter 4, the OG reads, "My hairs became like an eagle's wings (πτέρυγες ἀετοῦ) and my nails like a lion (λέοντος)" (4:30b OG). The plus element πτέρυγες "wings" and the use of λέοντος "lion" rather than כְּנִשְׂרִין "like birds" both coincide with the description of the first beast in the MT and OG of 7:4, which is like a lion (כְּאִנְשָׁא/λέαινα) with the wings (נִשְׂרִין/πτερὰ) of an eagle (נִשָּׂר/ἀετοῦ). The reading reflected in the MT is certainly the more difficult on the syntactic level and thus is arguably older. Perhaps the differences reflected in 4:30b OG came about, at least in part, to strengthen the connection between these two passages. Segal also observes this phenomenon and comes to the same tentative conclusion, Segal, *Dreams*, 123-24.

71. Unless otherwise indicated, all translations are my own.

72. Given the passive use of יִתְּיָהֵב, I am taking the 3rd masculine plural ישנון as an impersonal construction, for which see Rosenthal, *Grammar*, §181. It is possible that the watchers (or some other heavenly figures) are the implied subject, but the difference between these two options is largely irrelevant in the current discussion.

texts is more than incidental.⁷³ As such, it is worth examining the potential purpose of this correspondence between Dan 7:4 and Dan 4. Given that the beasts are later clarified to represent particular kings (Dan 7:17), one option is that these book-internal links serve to identify the first beast as Nebuchadnezzar. As observed above, many broad parallels exist between Dan 7 and Dan 2. The first element of Nebuchadnezzar's dream in Dan 2, the statue's gold head, is explicitly identified to represent Nebuchadnezzar (Dan 2:37-38). Bearing the connections with chapter two in mind, the similarity between the first beast's and Nebuchadnezzar's transformations in Dan 7 and 4, respectively, may not only lead the reader to compare the two figures but even to identify the first beast as Nebuchadnezzar, just as the golden head is in the interpretation of chapter two.⁷⁴ This possibility is especially relevant when one considers a unique structural feature in Dan 7 as a whole. The interpretation of Daniel's dream comes in two stages, the first being a short overview (Dan 7:17-18) and the second a focused explanation of the fourth beast and final kingdom (Dan 7:23-27). But even with two sections of interpretation, the first three beasts are unidentified and left unaddressed beyond their general correspondence to anonymous kings who will arise but ultimately be supplanted (Dan 7:17-18). Rather than explicitly providing the identity of the first beast in the interpretation proper, it can thus be argued that Dan 7 identifies it within the very content of the dream itself by means of an intricate web of book-internal correspondences with both Dan 2 and 4.

2.2.2.2 - Second and Third Beasts

As the vision moves on to the second and third beasts, fewer connections are discernible with the court narratives on the level of shared language. Still, if one recognises the broader thematic and structural parallels between the visions of Dan 2 and 7 observed above, some material for comparison is nonetheless present. Moreover, the close continuity between the first elements of the two dreams, both being identified with Nebuchadnezzar, further prompts comparison between the subsequent elements. When comparing the second and third beast with the second and third sections of the statue, respectively, a few subtle parallels come to the surface.

The second, bear-like beast is raised up on one side and has three ribs in its mouth (Dan 7:5), the second kingdom is the statue's silver chest and arms (Dan 2:32b). First, it is notable that both figures are described with language related to the torso region: "side" (שָׁטָר) and עֲלֵעִין "ribs" (עֲלֵעִ) in Dan 7:5, "its breast" (חֲדָי) and "its arms" (דְּרָעַ) in Dan 2:32b. Furthermore, both utilise the

73. Indeed, this connection fulfills all eight of Leonard's criteria. Leonard, "Identifying Allusions," 246-57.

74. In Dan 7, kings and kingdoms are used interchangeably with reference to the beasts. The beasts are first said to represent four kings (7:17), but the fourth beast is referred to as a fourth kingdom, different from the other kingdoms (7:23). This is also the case in Dan 2, where the golden head is identified as Nebuchadnezzar, a king, while all three subsequent pieces of the statue are referred to as kingdoms. Kings thus function metonymically for the kingdoms they rule. As such, the identification of both first elements with Nebuchadnezzar seems to suggest that Nebuchadnezzar's Neo-Babylonian empire is also signified.

verb קום. Nebuchadnezzar is told that the second kingdom will arise (תקום) after him (Dan 2:39) and the second beast is told, "Arise (קומי), devour much flesh" (Dan 7:5). קום is used four times in Dan 2, for the statue as a whole (Dan 2:31), the second kingdom (Dan 2:39), and twice with regard to the final eternal kingdom (Dan 2:44). However, it is not used for the first, third, or fourth kingdom—within the description and interpretation regarding the statue's four sections, only the second kingdom includes the word קום. Likewise, the description of the second beast in Dan 7 uses קום two times, one of which being in a prominent position with the command given to the beast. As such, קום factors as a distinctive word in both contexts related to the second kingdom.⁷⁵ Finally, after Daniel reveals to Nebuchadnezzar that he is the golden head in chapter two, Daniel's evaluation of the second beast in comparison with Nebuchadnezzar parallels how the second beast compares to the first in chapter seven.

Another kingdom shall arise after you, to the earth from you (אָרעאָ מִנְּךָ)... (Dan 2:39a)

The first [beast] was like a lion, having the wings of an eagle. I was watching when its wings were plucked off and it was lifted up from the ground (מִן אָרְצָא) and set upon its feet like a man... And behold another beast, a second one, resembling a bear, and it was raised up on one side... (Dan 7:4-5a)

The enigmatic phrase אָרעאָ מִנְּךָ in 2:39 is often taken to mean something along the lines of "inferior to you," in line with the OG translation ἐλάττωσόν σου and the TH translation ἥττων σου. When taken more literally though, the silver chest's "earthward" position in comparison with the golden head is analogous to the second beast's "earthward" position in comparison with the first beast in Dan 7:4-5. Whereas the first beast has wings and, even after losing them, is raised up from the ground on two feet, the second beast is wingless and is set on its side (Dan 7:5), presumably on the ground. In a sense, the second beast is thus "to the ground from" the first, much like the second kingdom is "to the ground from" the first in Dan 2:39. This connection is further substantiated in that the comparison involves the combination of מן + אָרעאָ in both contexts. In light of the argument above concerning the first beast, both Dan 2 and 7 set Nebuchadnezzar, the first kingdom, above the second kingdom.

The third beast, a four-winged and four-headed leopard (Dan 7:6), also bears subtle similarities to the third section of the statue, the bronze stomach and thighs (Dan 2:32c, 39b). Much like the statue's third kingdom possesses dominion (תְּשִׁיטָה) (Dan 2:39), the third beast is given dominion (תְּשִׁיטָה) (Dan 7:6). Additionally, it is possible that the third beast's four heads and four wings are meant, at least in part, to parallel how the bronze stomach's rule extends over the whole earth (Dan 2:39). Certain sets of four are utilised in other HB passages metonymically for the whole earth. For example, "the four winds" indicates a worldwide scope in the context of Jer 49:36; Zech

75. Ibid., 251-52.

2:6; 6:5; Dan 11:4.⁷⁶ Not surprisingly, all four compass directions are used to the same effect in Gen 28:14 and Psa 107:3. With this in mind it is possible, but not certain, that the leopard's four heads and four wings serve to symbolically ascribe a world-wide rule to the third beast.⁷⁷ If this is indeed the case, this is one further connection between the third beast and the third section of the statue.

Once a connection is established between Dan. 2 and Dan. 7, it becomes natural to compare and contrast the corresponding pieces of each vision. As Ben-Porat explains, after a textual link is recognized on the basis of more overt markers, many covert elements of continuity become apparent and begin to fit together.⁷⁸ Having already drawn a connection between these two dreams accounts, the author is able to utilize more minute details and similarities, not to create new references, but to reinforce and further develop one already at work.⁷⁹ As such, the purpose of these connections is not necessarily interpretive for the second and third beasts themselves, but effectively substantiates the interpretive purpose of the overarching correspondences.

2.2.2.3 - Fourth Beast

Further connections arise between the fourth beast in Dan 7 and the statue's fourth section in Dan 2—the iron legs and mixed-material feet. To begin, both dreams emphasize the fourth kingdom over and above the previous three. One simple way to demonstrate this is by comparing the space allocated to the various sections, as shown in the following chart.⁸⁰

Table 2: Word Count Allocated to the Four Kingdoms in Dan 2 and 7

	Dan 2 - Description	Dan 2 - Interpretation	Dan 7 - Description(s)	Dan 7 - Interpretation(s)
Kingdom 1	6 (Dan 2:32a)	31 (Dan 2:37-38)	24 (Dan 7:4)	11 (Dan 7:17)
Kingdom 2	4 (Dan 2:32b)	6 (Dan 2:39a)	21 (Dan 7:5)	
Kingdom 3	4 (Dan 2:32c)	9 (Dan 2:39b)	20 (Dan 7:6)	
Kingdom 4	10 (Dan 2:33)	83 (Dan 2:40-43)	58 (Dan 7:7-8) + 52 (Dan 7:19b-21)	

76. Daniel 7:2 also uses the phrase "four winds," but it is not as clear that the reference is to the whole world.

77. Collins also reads the four heads and wings to demonstrate a universal scope of the third beast's rule and also mentions a connection with the third kingdom in Dan 2:39 on this point, Collins, *Daniel*, 298.

78. Ben-Porat, "Literary Allusion," 122-123, 126-127.

79. The fact remains though that many of the key details regarding these two beasts find no reference point in Dan 2 or any of the other court narratives. Presumably, this suggests that the reader must look beyond the book of Daniel for further information regarding these figures.

80. Word counts are according to the text of BHS. Cargounis makes the same point with a similar chart, but also uses this data as evidence for identifying the fourth kingdom of Dan 2 and 7 with Greece in Dan 8. C. C. Cargounis, "History and Supra-History: Daniel and the Four Empires," in *The Book of Daniel in the Light of New Findings*, ed. A. S. van der Woude (Leuven: Leuven University Press, 1993), 389.

Of the four kingdoms, the fourth clearly receives the most attention. In chapter two, the fourth kingdom's description is longer than the others by a fair margin and its interpretation is longer than the other kingdoms' interpretations combined. In chapter seven, the fourth beast's description and the interpretation are split into two parts, which results in an even longer discussion of the fourth kingdom.⁸¹ The dream's first explanation is brief and summative, covering all four beasts and the final kingdom (Dan 7:17-18). This prompts Daniel to inquire further, specifically regarding the fourth beast, which he redescribes in detail (Dan 7:19-21). The follow-up interpretation is much longer and, responding to Daniel's query, focuses almost exclusively on the fourth beast (Dan 7:23-27). In addition to this double treatment, the fourth beast is emphasised in Dan 7 through direct statements concerning its disparity from the previous three beasts (Dan 7:7, 19, 23). Indeed, the fact that the fourth beast is not compared to the likeness of any animal, unlike the other three, reinforces its uniqueness.⁸² With all this in mind, the fourth kingdoms clearly appear as central figures in both chapters two and seven. Talmon makes the argument that the fourth kingdom is also emphasised through a 3+1 pattern, which "signifies a basic 'complete' unit of three, topped by a fourth of special standing and importance."⁸³

This similarity in structure between Dan 2 and 7 highlights dissimilarity in content. The extended description of the statue's fourth section in Dan 2 expounds on the mixed nature of the fourth kingdom, as represented by the partly iron, partly clay feet and toes (Dan 2:41-43). In Dan 7, on the other hand, it is the fourth beast's horns that receive the greatest attention. These horns are revealed to represent kings within the fourth kingdom, one of which is especially sinister (Dan 7:7-8, 20-21, 24-25). These details describe completely different aspects of the fourth kingdom, but because of the many points of continuity between the two passages, a reader who recognises the link is drawn to consider the discontinuity more carefully—the similarities emphasise the dissimilarities.⁸⁴

In addition to their common prominence in both dreams, shared language also factors in the connection between the fourth beast and the statue's fourth section.⁸⁵ First, the statue's legs are made

81. In the chart, the shared and two-part sections have been indicated, respectively, by the quotation and plus marks.

82. Another literary feature of Dan 7 that arguably contributes to this emphasis on the fourth beast is the repeated use of the word אַרְבַּע "four" throughout the account. The number four appears ten times in the chapter (Dan 7:2, 3, 6_{2x}, 7, 17_{2x}, 19, 23_{2x}), nearly as many times as it appears in the whole rest of the book (Dan 1:17; 2:40; 3:25_{2x}; 8:8_{2x}, 22_{2x}; 10:2; 11:2, 4). This repetition of the the word אַרְבַּע in Dan 7 arguably serves to draw the reader's attention to the fourth beast. On this, see also Scheetz, *Canonical Intertextuality*, 87.

83. Shemaryahu Talmon, "Daniel," in *The Literary Guide to the Bible*, ed. Robert Alter, and Frank Kermode (London: Collins, 1987), 347-49.

84. As argued in Leonard's seventh point though, "Shared language need not be accompanied by shared ideology to establish a connection." The discontinuity does not negate the connection. Leonard, "Identifying Allusions," 255-56.

85. Each of the following parallels are also observed in Scheetz, *Canonical Intertextuality*, 88;

of iron (פְּרָזֶל) (Dan 2:32, 41-43) and the kingdom they represent is described to be strong like iron (תְּקִיף כְּפְרָזֶלָא) (Dan 2:40). Similarly, the fourth beast is exceedingly strong (תְּקִיף) and has iron teeth (פְּרָזֶל) (Dan 7:7). In addition, just as the fourth kingdom is the statue's feet (רַגְלֵי) (Dan 2:33, 40-43) and crushes (דָּקַק) like iron crushes (דָּקַק) (Dan 2:40), so too the fourth beast crushes (דָּקַק) and tramples everything with its feet (רַגְלֵי) (Dan 7:7).⁸⁶ A subtle parallel also exists as these figures are described further, despite the differences discussed above. In Dan 2, the interpretation describes the mixed nature of the statue's toes (אֶצְבָּעֵי) and the kingdom it represents (Dan 2:41-42). Daniel 7, on the other hand, describes the kingdom's various kings, represented by ten horns. Though the imagery and content differs, both elements retain the same number—ten horns for ten toes.⁸⁷ This reveals a rather nuanced strategy at work; by utilising imagery with the same number, the link is reinforced even as both texts expound upon different points.

In Dan 7:8, the dream centres in on one of the beast's horns in particular, which has פִּי מְמַלֵּל רַבְרָבִין "a mouth speaking great things" (Dan 7:8). This is a somewhat odd detail, as are its human eyes, and it is notably the final phrase used to describe the fourth beast before the account shifts to the arrival of the Ancient of Days in Dan 7:9. Through this picture of a mouthed horn though, Nebuchadnezzar's boasting in Dan 4 is called to mind. In the previous story, despite Daniel's warning, Nebuchadnezzar saunters on his palace roof and reflects, "Is this not Babylon the great (רַב) that I have built?" (Dan 4:27) and so judgment is decreed against him "while the word (מִלָּה) was yet in the king's mouth (פִּי)" (Dan 4:28). The horn's great words, first of all, situationally parallel Nebuchadnezzar's self-condemnation on account of both characters' pride. Though their hubris is not explicitly stated, it is arguably implied in both contexts: Nebuchadnezzar gives himself all the credit for Babylon's greatness and uses the first person pronoun repeatedly (Dan 4:27) and the horn's big talk (מְמַלֵּל רַבְרָבִין) is highlighted by means of contrast with the fact that he is described as a small (זָעִיר) horn (7:8).⁸⁸ Shared language also connects the two characters and situations. The

Porteous, *Daniel*, 106.

86. It should be noted that דָּקַק is not only used for the fourth kingdom in Dan. 2, but also for the unhewn stone, representing the final kingdom, which crushes (דָּקַק) the whole statue (Dan 2:34, 44, 45). However, the manner in which the fourth kingdom is destroyed differs in the two dreams—in chapter 7 the fourth beast is slain and burned (Dan 7:11), not crushed. The use of דָּקַק to describe the fourth beast then seems to draw connections with the parallel fourth kingdom in the statue, not the unhewn stone. It is also worth noting that the other use of דָּקַק in Daniel is with reference to the lions overpowering Darius' officials in the pit (Dan 6:25). Although he does not draw attention to this instance of shared language, דָּקַק could also factor into the parallels between Dan 6 and 7 which Wright argues for. N. T. Wright, *The New Testament and the People of God* (Minneapolis, MN: Fortress Press, 1992), 295-96.

87. Although Dan 2 does not explicitly number the toes, this is not necessarily surprising. To specify there to be ten toes would be somewhat redundant given the statue's human features. This parallel is observed in Kratz, "Visions of Daniel," 98; Ronald W. Pierce, *Daniel* (Grand Rapids, MI: Baker Books, 2015), 124.

88. For further defense of Nebuchadnezzar's pride, based on similar instances of tree imagery, see Segal, *Dreams*, 109-11; Hartman, Louis F., and Di Lella, *Daniel*, 176; Goldingay, *Daniel*, 83. Even

same word combination describing the horn's mouth in Dan 7:8 (פֶּה + מַלְלָה + רַב) is also found in Dan 4:27-28.⁸⁹ At first, it may seem odd that these two characters are linked, especially given what has been argued above regarding Dan 7:4 and the first beast's many connections with this same story. However, one key difference between the small horn and Nebuchadnezzar demonstrates that the link in 7:8 does not identify the little horn to be Nebuchadnezzar, as was the case with the first beast. Unlike Nebuchadnezzar, who is restored and repents (Dan 4:31-34), the small horn continues speaking greatly after the arrival of the Ancient of Days and is consequently destroyed (Dan 7:10-11). As such, perhaps the links between these passages serve to set the small's horn's character up against Nebuchadnezzar's, comparing their pride but contrasting their ultimate outcome. This king will hold on to pride even more stubbornly than Nebuchadnezzar did, and so his judgment is all the more severe.

2.2.2.4 - Differences within Correspondence

It is worth discussing several key differences as to how the four kingdoms meet their end, especially given the numerous connections between Dan 7 and Dan 2 discussed above. First of all, the method by which the kingdoms are destroyed differs—the multi-material statue is crushed and ground to pieces (Dan 2:34-35, 45), while the fourth beast is slain and his body burned (Dan 7:11). The manner of destruction differing is not necessarily surprising given the differences in the core imagery. It is perhaps more suitable for a metal statue to be crushed and ground to pieces than slain and burned, just as it is more suitable for a beast to be slain and burned rather than crushed and ground to pieces. However, it is more notable that in Dan 7 only the fourth kingdom is judged and destroyed—the first three beasts have their dominion taken away, but are allowed to live on (Dan 7:12). In Dan 2, on the other hand, the entire statue is utterly destroyed in a single blow—all four kingdoms meet their end simultaneously (Dan 2:34-35, 45). This key difference is in line with the elevated emphasis placed on the fourth beast in Dan 7. By only killing the fourth beast, Daniel's vision here sets it apart as worse and more worthy of judgment than the first three kingdoms. It is also possible that this departure serves to correct a logical incoherence present in chapter two. In the vision of the multi-material statue, all four kingdoms are introduced in succession, but nonetheless exist simultaneously and are destroyed simultaneously. Importing this particular feature of Nebuchadnezzar's dream onto the historical kingdoms it is meant to represent does not necessarily fit—no matter which kingdoms one might map the dream on to, world powers do not typically exist and fall simultaneously. Daniel's vision of the four beasts in chapter seven accommodates for this

if these figures are guilty of some transgression other than pride though, the connection between the small horn and Nebuchadnezzar still remains on the basis of shared language.

89. Though the phrasing is different, this need not disqualify the legitimacy of the connection. As Leonard observes, "Shared language need not be accompanied by shared form to establish a connection." Leonard, "Identifying Allusions," 256-57. The parallel situation and network of shared language is ample support for the textual link.

potentially problematic feature by presenting the beasts in turn, supplanting one another, and allowing for an ambiguous final end to each of the first three beasts as God sees fit (Dan 7:12). As such, Dan 7 allows for a more fluid rise, decline, and destruction for each of the four kingdoms and final destruction than Dan 2. Whether this difference is corrective is impossible to confidently ascertain, but the effect of this contrast is highlighted by the numerous comparisons throughout these two passages.

2.2.2.5 - Summary and Conclusion

Although the correspondence between Dan 7 and Dan 2 is a commonly observed phenomenon, the particularities of its signalling and purpose is under-explored. Still, when the specific correspondences are aggregated and evaluated more closely the common reading that the visions of the mixed-material statue and four beasts map on to one another is largely confirmed. By means of composite references both to Dan 2 and Dan 4, Dan 7:4 arguably identifies the first kingdom as Nebuchadnezzar. The fourth kingdoms of Dan 2 and 7 also are described using numerous shared terms. Furthermore, even broad structural and thematic parallels exist between the two texts. But even though it is clear enough that the visions of Dan 2 and 7 are broadly analogous, many distinctions and divergences are nonetheless present. Just as this instance of book-internal correspondence is complex and multi-faceted in its signalling strategy, employing both overt and covert shared words, phrases, and themes, its purposes are also complex. A key factor in this is that Dan 2 is not the only corresponding text involved in the presentation of the four beasts; Dan 4 also factors as an important corresponding text. Indeed, many intertextual correspondences beyond the book of Daniel also factor into the equation, as explored below especially in §4.1 and §4.2.

2.3 - Attributions to the "Human-Like" One (Dan 3:33; 4:31; 6:27 // 7:14, 27)

Following the destruction of the fourth beast in Dan 7 a new character is introduced: one "like a son of man" (Dan 7:13–14). Even in the book of Daniel's early reception, much is made of this figure and his identity as a symbol for Israel or a divine figure has divided readers for millennia. However, Daniel Boyarin observes that this split is unsurprising given that the very text of Dan 7 "is split and doubled on itself". Boyarin writes:

...the vision itself seems almost ineluctably to require that we understand a divine figure. The gloss on the vision in the end of the chapter..., on the other hand, seems equally as strongly to interpret the One like a Son of Man as a collective earthly figure, Israel or the righteous of Israel. The text is thus, in a profound sense, divided against itself.⁹⁰

This division, Boyarin argues, reflects that Dan 7 in its current form combined two distinct

90. Daniel Boyarin, "Daniel 7, Intertextuality, and the History of Israel's Cult.," *Harvard Theological Review* 105, no. 2 (2012).

apocalypses with differing identifications of the one like a son of man.⁹¹ Whether or not that is the case, the tension regarding this figure's identity within the text of Dan 7 is rightly observed. Moreover, this tension finds further expression through several correspondences with the book of Daniel's court narratives, especially regarding the nature of the kingdom that the one like a son of man receives.

2.3.1 - Shared Features

2.3.1.1 - Key Texts

<p>Dan 3:33 אָתוּהִי כְּמֶה רַבְרַבִּין וְתִמְהוּהִי כְּמֶה תִּקְיִפִּין מַלְכוּתָהּ מַלְכוּת עֲלָם וְשִׁלְטָנָה עִם דָּר וְדָר: Dan 4:31b ...וּלְעֵלְיָא בְּרַכְתָּ וְלַחֵי עֲלָמָא שְׂבַחַת וְהַדְרַת דִּי שִׁלְטָנָה שִׁלְטָן עֲלָם וּמַלְכוּתָהּ עִם דָּר וְדָר: Dan 6:26a, 27b כְּאַדְיִן דְּרִינִישׁ מַלְכָּא כְּתַב לְכָל עַמְמֵיָא אַמְיָא וְלִשְׁנֵיָא דִּי דְּאַרִין בְּכָל אַרְעָא... ...דִּי הוּא אֱלֹהָא חַיָּא וְקַיָּם לְעֲלָמִין וּמַלְכוּתָהּ דִּי לָא תִּתְחַבֵּל וְשִׁלְטָנָה עַד סוּפָא:</p>	<p>Dan 7:14 וְלֵיהּ יְהִיב שִׁלְטָן וַיְקַר וּמַלְכוּ וְכָל עַמְמֵיָא אַמְיָא וְלִשְׁנֵיָא לֵיהּ יִפְלְחוּן שִׁלְטָנָה שִׁלְטָן עֲלָם דִּי לָא יַעֲדָה וּמַלְכוּתָהּ דִּי לָא תִּתְחַבֵּל: Dan 7:27 וּמַלְכוּתָהּ וְשִׁלְטָנָא וּרְבוּתָא דִּי מַלְכוּתָּהּ תַּחֲזוּת כָּל שְׂמֵיָא יְהִיבַת לְעַם קַדִּישֵׁי עֲלִיּוֹנִין מַלְכוּתָהּ מַלְכוּת עֲלָם וְכָל שִׁלְטָנָא לֵיהּ יִפְלְחוּן וְיִשְׁתַּמְעוּן:</p>
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2.3.1.2 - Shared Words

שִׁלְטָן (Dan 3:33 // 4:31 // 6:27 // 7:14, 27)

14 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 3:33; 4:31; 6:27; 7:14; 7:27 – masculine
 - *Semi-corresponding number*
 - Dan 3:33; 4:31; 6:27; 7:14 – singular
 - Dan 7:27 – plural
 - *Semi-corresponding determination*
 - Dan 3:33; 4:31, 6:27; 7:14 – construct
 - Dan 7:27 – determined
 - *Semi-corresponding suffixing*
 - Dan 3:33; 4:31₁; 6:27₂; 7:14₂ – 3ms
 - Dan 4:31₂; 6:27₁; 7:14₁; 7:14₃; 7:27 – no suffix
 - *Semi-corresponding clausal position*
 - Dan 3:33; 4:31₁; 6:27₂; 7:14₂ – subject of verbless clause
 - Dan 4:31₂; 7:14₃ – predicate of verbless clause
 - Dan 6:27₁ – object of preposition
 - Dan 7:14₁; 7:27 – subject of verbal clause

עֲלָם (Dan 3:33 // 4:31 // 6:27 // 7:14, 27)

20 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*

91. Ibid., 141-50.

- Dan 3:33; 4:31; 6:27; 7:14; 7:27 – masculine
- *Semi-corresponding number*
 - Dan 3:33; 4:31; 7:14; 7:27 – singular
 - Dan 6:27 – plural
- *Semi-corresponding determination*
 - Dan 3:33; 4:31₂; 6:27; 7:14; 7:27 – absolute
 - Dan 4:31₁ – determined
- *Corresponding suffixing*
 - Dan 3:33; 4:31; 6:27; 7:14; 7:27 – no suffix
- *Semi-corresponding clausal position*
 - Dan 3:33; 4:31; 7:14; 7:27 – final item in construct chain
 - Dan 6:27 – object of preposition לְ

מִלְכוּ (Dan 3:33 // 4:31 // 6:27 // 7:14, 27)

57 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 3:33; 4:31; 6:27; 7:14; 7:27 – feminine
- *Semi-corresponding number*
 - Dan 3:33; 4:31; 6:27; 7:14; 7:27₁; 7:27₃; 7:27₄ – singular
 - Dan 7:27₂ – plural
- *Semi-corresponding determination*
 - Dan 3:33; 4:31; 6:27; 7:14₂; 7:27₂; 7:27₃; 7:27₄ – construct
 - Dan 7:14₁ – absolute
 - Dan 7:27₁ – determined
- *Semi-corresponding suffixing*
 - Dan 3:33₁; 4:31; 6:27₂; 7:14₂; 7:27₃ – 3ms
 - Dan 3:33₂; 7:14₁; 7:27₁; 7:27₂; 7:27₄ – no suffix
 - Dan 6:27₁ – 1cs
- *Semi-corresponding clausal position*
 - Dan 3:33₁; 4:31; 6:27₂; 7:14₂; 7:27₃ – subject of verbless clause
 - Dan 3:33₂; 7:27₄ – predicate of verbless clause
 - Dan 6:27₁ – object of prepositional phrase; final noun in construct chain
 - Dan 7:14₁; 7:27₁ – subject of verbal clause
 - Dan 7:27₂ – noun in construct chain

2.3.1.3 - Shared Word Combinations

מִלְכוּ + עָלַם + שְׁלֹטוֹן (Dan 3:33 // 4:31 // 6:27 // 7:14, 27)

5 occurrences of word combination in same verse in L (Dan 3:33; 4:31; 6:27; 7:14; 7:27)

- *Corresponding word combination*
 - *Semi-corresponding binyan of word combination constituents*
 - See binyan information above in §2.3.1.2
 - *Semi-corresponding clausal position of word combination constituents*
 - See clausal information above in §2.3.1.2
 - *Non-corresponding order of word combination constituents*
 - Dan 3:33 – שְׁלֹטוֹן, עָלַם, מִלְכוּ, מִלְכוּ
 - Dan 4:31 – מִלְכוּ, עָלַם, שְׁלֹטוֹן, שְׁלֹטוֹן, עָלַם
 - Dan 6:27 – שְׁלֹטוֹן, מִלְכוּ, עָלַם, מִלְכוּ, שְׁלֹטוֹן
 - Dan 7:14 – מִלְכוּ, עָלַם, שְׁלֹטוֹן, שְׁלֹטוֹן, מִלְכוּ, שְׁלֹטוֹן
 - Dan 7:27 – שְׁלֹטוֹן, עָלַם, מִלְכוּ, מִלְכוּ, מִלְכוּ, שְׁלֹטוֹן, מִלְכוּ

לִשְׁוֹן + אִמְהָ + עַם + כָּל (Dan 6:26 // 7:14)

7 occurrences of phrase in L (Dan 3:4, 7, 29, 31; 5:19; 6:26; 7:14)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Dan 6:26; 7:14 – corresponding exact phrase (כָּל עַמְמֵיָא אִמְהָא וְלִשְׁוֹנָא)

- *Corresponding clausal relation of constituents within phrase*
 - Dan 6:26; 7:14 – corresponding exact phrase (כל עממא אמא וְלִשְׁנֵי־א)
- *Non-corresponding clausal relation of phrase to surrounding context*
 - Dan 6:26 – phrase is indirect object marked by ל preposition
 - Dan 7:14 – phrases is subject of main verb

עֲלָם + שְׁלֹטָן + שְׁלֹטָן (Dan 4:31 // 7:14)

2 occurrences of phrase in L (Dan 4:31; 7:14)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Dan 4:31; 7:14 – corresponding exact phrase (שְׁלֹטְנָה שְׁלֹטָן עֲלָם)
 - *Corresponding clausal relation of constituents within phrase*
 - Dan 4:31; 7:14 – corresponding exact phrase (שְׁלֹטְנָה שְׁלֹטָן עֲלָם)
- *Non-corresponding clausal relation of phrase to surrounding context*
 - Dan 4:31 – phrase is subordinate verbless clause introduced by דִּי
 - Dan 7:14 – phrase is independent verbless clause

עֲלָם + מְלָכוֹ + מְלָכוֹ (Dan 3:33 // 7:27)

2 occurrences of phrase in L (Dan 3:33; 7:27)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Dan 3:33; 7:27 – corresponding exact phrase (מְלָכוּתָה מְלָכוֹת עֲלָם)
 - *Corresponding clausal relation of constituents within phrase*
 - Dan 3:33; 7:27 – corresponding exact phrase (מְלָכוּתָה מְלָכוֹת עֲלָם)
- *Non-corresponding clausal relation of phrase to surrounding context*
 - Dan 4:31 – phrase is subordinate verbless clause introduced by דִּי
 - Dan 7:14 – phrase is independent verbless clause
- *Other notes*
 - עֲלָם + שְׁלֹטָן + שְׁלֹטָן (Dan 4:31 // 7:14) // עֲלָם + מְלָכוֹ + מְלָכוֹ (Dan 3:33 // 7:27)
 - *Corresponding synonymous phrase*
 - *Corresponding syntactical structure of phrase*
 - Dan 3:33; 4:31; 7:14, 27 – phrase is verbless clause; subject = noun + 3ms possessive pronoun; predicate = same noun + construct עֲלָם

עֲלָם + לָא + מְלָכוֹ (Dan 6:27 // 7:14)

2 occurrences of phrase in L (Dan 6:27; 7:14)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Dan 6:27; 7:14 – corresponding exact phrase (וּמְלָכוּתָה דִּי לָא תְתַחֲבֵל)
 - *Corresponding clausal relation of constituents within phrase*
 - Dan 6:27; 7:14 – corresponding exact phrase (וּמְלָכוּתָה דִּי לָא תְתַחֲבֵל)
- *Corresponding clausal relation of phrase to surrounding context*
 - Dan 6:27; 7:14 – phrase is independent verbless clause with subordinate verbal clause; phrase is in list of independent clauses separated by conjunctions

2.3.1.4 - Other Shared Features

- *Corresponding themes*
 - Dan 3:32–33; 4:29–34; 6:27–28; 7:9–14 – God's ultimate rule
 - Dan 3:32; 4:22–24, 28–30; 6:24; 7:11–12 – humiliation of human powers
- *Corresponding structural feature*
 - Dan 2:34–45; 7:13–14 – contrast of final figure in vision to its preceding imagery
 - Dan 2 – un-hewn stone vs. multi-material statue
 - Dan 7 – human-like one with the clouds vs. beast-like creatures from the sea
- *Corresponding voice*
 - Dan 3:32; 4:31; 6:27; 7:13 – first person voice

2.3.2 - Discussion

As seen in the discussion of the four beasts above (§2.2), one of the major themes carried over from Dan 1–6 into Dan 7 is human dominion vs. God's dominion. A remarkable way this theme plays out in the court narratives is that even foreign kings submit to God, praise him, and recognise his supremacy. The arrival of the human-like one continues this theme, but also develops it in new ways through a number of inter-connected book-internal correspondences to the court narratives.

First of all, Dan 7:13–14 continues the structural correspondences between Dan 7 and Dan 2, specifically in how the human kingdoms are destroyed and the eternal kingdom is established. Just as the manner of destruction differs in line with the central imagery of each chapter, so too the final and eternal figure differs in the dreams, namely to contrast the central imagery. In chapter two, the earthly kingdoms are an idol, a massive work of human craftsmanship in human form, but the final kingdom which destroys and supplants them is an un-hewn rock (Dan 2:34–45). In chapter seven, the earthly kingdoms are beasts rising from the sea, but the final kingdom is represented by a humanly figure coming with the clouds (Dan 7:13–14). In both chapters then, the final, eternal kingdom is depicted in imagery antithetical to the four human kingdoms, demonstrating that it is of a completely different origin and order.

Regarding the kingdom given to the son of man in Dan 7:14, it is first worth noting that the scope of his influence is that "all peoples, nations, and languages will serve him." This totalling list, *כל עממא אַמאָיאַ וְלִשְׁנַיָא*, is used in a number of instances throughout the court narratives, in each case describing the expansive and diverse subjects within Nebuchadnezzar's and Darius's empires (Dan 3:4, 7, 29, 31, 33; 5:19; 6:26). Here then, the one like a son of man is given a kingdom of equal scope to the empires in the preceding narratives. However, the second half of Dan 7:14 attributes even greater authority to the one like a son of man through corresponding words and phrases. As highlighted in the table of key texts above, significant elements of Dan 7:14, especially *שְׁלֹטֵנָה שְׁלֹטֵן* and *עֲלָם דִּי לָא יַעֲדָה וּמְלָכוּתָהּ דִּי לָא תִתְחַבֵּל*, appear in the court narratives as well. In the three prior instances of similar phrases, Nebuchadnezzar (Dan 3:33; 4:31) and Darius (Dan 6:27) praise God and recognise the eternity of his rule. Dan 3:33a and 4:31b have very similar phrasing, though *שְׁלֹטֵן* and *מְלָכוּ* are inverted across the parallel lines. In Dan 6:27, Darius's praise uses synonymous expressions to express God's unending *שְׁלֹטֵן* and *מְלָכוּ*, and utilises the term *עֲלָם* to describe God himself. In Dan 7:14, not only do the key words *שְׁלֹטֵן*, *מְלָכוּ* and *עֲלָם* reappear together, but the exact phrases *שְׁלֹטֵנָה שְׁלֹטֵן עֲלָם* and *מְלָכוּתָהּ דִּי לָא תִתְחַבֵּל* are, respectively, repeated from Dan 4:31 and 6:27. As such, Dan 7:14 represents an amalgamation of Nebuchadnezzar's and Darius's doxologies into a single statement.

The correspondence with these three preceding texts bears significant implications in the context of Dan 7. As mentioned above, the eternity of the one like a son of man's dominion

contrasts the short-lived rule of the four beasts. This contrast is especially emphasised by the fact that the one like a son of man's dominion (וְשֶׁלֶטֶן) is described as one which will not be removed (לֹא יִעָדֶה) (Dan 7:14) just two verses after the first three beasts have their dominion removed (הָעֵדִיו שֶׁלֶטְנָהוֹן) (Dan 7:12). But even as his dominion contrasts with that of these four human kingdoms, it bears remarkable similarity to God's dominion—the exact recurrence of phrases from earlier doxologies essentially describes the one like a son of man's rule to be equivalent with God's rule. As such, God is not establishing the son of man as just one other ruler in a line of human kingdoms, rather the direct quotations suggest that the Ancient of Days hands over his own eternal kingdom to the one like a son of man. Whom this figure represents is of course widely debated, but in any case the degree of authority granted to him in Dan 7 is striking.⁹²

2.4 - Attempting to Change Times and Law (Dan 2:21; 6:9, 16 // Dan 7:25)

An enigmatic, but central, character in Dan 7 is the little horn on the fourth beast. Most commonly, this horn is taken to represent Antiochus IV. As such, when Daniel is told that this figure will speak against the Most High, harass his holy ones, and attempt to change times and law (Dan 7:24–25), this is often read in reference to Antiochus IV persecuting the Jews, outlawing Jewish religious practice, and the events preceding the Maccabean revolt. While this is certainly a viable interpretation with a long history of proponents, there are two problems that need to be addressed. First of all, it must be admitted that Dan 7, read in its own right, is rather ambiguous and the dream referents are difficult to identify historically with real certainty. It is only after one integrates details from Dan 8–12 that interpreting the little horn as Antiochus IV becomes tenable.⁹³ The second shortcoming of interpreting Dan 7:25 exclusively with reference to Antiochus IV is that historical referents overshadow textual referents.⁹⁴ But, of course, several insights become apparent once one begins to examine even book-internal correspondences, especially with regard to the small horn's attempt to "change times and law" (Dan 7:25).

92. §4.3 explores the identity of the one like a son of man in further detail.

93. Segal also makes this argument, though focusing on interpretations regarding the one like a son of man; "[Dan 2–7 and 8–12] were not composed by the same author or at the same time, and therefore they cannot be assumed *a priori* to have the same meaning. Daniel 7 needs to be evaluated independently of the other apocalypses, and only then can it be compared to the subsequent chapters of the book." Segal, *Dreams*, 150. Moreover, as will be argued in §3.2 below, how Dan 8 actually maps on to Dan 7 is not so clear cut as is often taken for granted.

94. This is not by any means to say that historical referents are unimportant, merely that textual referents should not be neglected. For a nuanced discussion of the historical referents of the visions in the book of Daniel, see especially Cargounis, "History and Supra-History."

2.4.1 - Shared Features

2.4.1.1 - Key Texts

<p style="text-align: right;">Dan 2:21</p> <p>וְהוּא מְהַשְׁבֵּא עֲדָנָיָא וְזַמְנָיָא מְהַעֲדָה מְלָכִין וּמְהַקְיִים מְלָכִין זָהָב חֲכֻמָּתָא לְחַפְיָמִין וּמְנַדְעָא לְיַדְעֵי בִינָה:</p> <p style="text-align: right;">Dan 6:9</p> <p>כְּעֵן מְלָכָא תְקִים אֶסְרָא וְתַרְשָׁם פְּתָבָא דִּי לָא לְהַשְׁבִּינָה פְּדָת מְדִי וּפְרַס דִּי לָא תַעֲדָא:</p> <p style="text-align: right;">Dan 6:16</p> <p>בְּאֲדִין גְּבַרְיָא אֶלְדָּה הֲרַגְשׁוּ עַל מְלָכָא וְאַמְרִין לְמְלָכָא דֵּע מְלָכָא דִּי דָּת לְמְדִי וּפְרַס דִּי כָּל אֶסְרָא וּקְיָם דִּי מְלָכָא יְהַקְיִים לָא לְהַשְׁבִּינָה:</p>	<p style="text-align: right;">Dan 7:25</p> <p>וּמְלִין לְצַד עֲלִיָּא יְמַלֵּל וּלְמִדְיָשִׁי עֲלִיּוֹנִין יְבַלָּא וְיִסְבֵּר לְהַשְׁבִּינָה זַמְנִין וְדָת וְיִתְיַהֲבוֹן בִּיּוֹדָה עַד עַד וְעַדְנִין וּפְלַג עַדְוֹ:</p>
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2.4.1.2 - Shared Words

שָׁבֵא (Dan 2:21; 6:9, 16 // Dan 7:25)

21 occurrences in L

- *Corresponding verb*
 - *Corresponding stem*
 - Dan 2:21; 6:9, 16; 7:25 – *Haphel*
 - Note: only 4 examples of *Haphel* שָׁבֵא in Daniel, all other 15 occurrences are other stems
 - *Non-corresponding conjugation*
 - Dan 2:21 – participle
 - Dan 6:9, 16; 7:25 – infinitive construct
 - *Corresponding person*
 - Dan 2:21; 6:9, 16; 7:25 – n/a
 - *Semi-corresponding gender*
 - Dan 2:21 – masculine
 - Dan 6:9, 16; 7:25 – n/a
 - *Semi-corresponding number*
 - Dan 2:21 – singular
 - Dan 6:9, 16; 7:25 – n/a
 - *Corresponding suffixing*
 - Dan 2:21; 6:9, 16; 7:25 – no suffix
 - *Non-corresponding clausal position*
 - Dan 2:21 – independent verb⁹⁵
 - Dan 6:9 – subordinate clause marked by דִּי; infinitive verb prefixed with לְ preposition
 - Dan 6:16 – predicate of verbless clause; infinitive verb prefixed with לְ preposition
 - Dan 7:25 – auxiliary verb; infinitive verb prefixed with לְ preposition

זַמֵּין (Dan 2:21 // Dan 7:25)

11 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 2:21; 7:25 – masculine
 - *Corresponding number*
 - Dan 2:21; 25 – plural

95. I read the chain of participles in this verse to function as active verbs. Cf. Rosenthal, *Grammar*, §177. It is also possible though for the participles to be understood as substantive participles and predicates in "verbless" clauses.

- *Non-corresponding determination*
 - Dan 2:21 – determined
 - Dan 7:25 – absolute
- *Corresponding suffixing*
 - Dan 2:21; 7:25 – no suffix
- *Corresponding clausal position*
 - Dan 2:21; 7:25 – direct object

תָּד (Dan 6:9, 16 // Dan 7:25)

14 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Dan 6:9, 16; 7:25 – feminine
 - *Corresponding number*
 - Dan 6:9, 16; 7:25 – singular
- *Non-corresponding determination*
 - Dan 6:9, 16 – construct
 - Dan 7:25 – absolute
- *Corresponding suffixing*
 - Dan 6:9, 16; 7:25 – no suffix
- *Non-corresponding clausal position*
 - Dan 6:9, 16 – object of prefixed preposition ׀; first noun in construct chain
 - Dan 7:25 – direct object

2.4.1.3 - Shared Word Combinations

זָמַן + אָנַשׁ (Dan 2:21 // Dan 7:25)

2 occurrences of phrase in L (Dan 2:21; 7:25)

- *Corresponding phrase*
 - *Semi-corresponding binyan of phrase constituents*
 - See *binyan* information above in §2.4.1.2
 - *Corresponding clausal relation of constituents within phrase*
 - Dan 2:21; 7:25 – זָמַן is direct object of אָנַשׁ; זָמַן is paired with second direct object with ׀
 - *Semi-corresponding order of phrase constituents*
 - Dan 2:21 – זָמַן _____ אָנַשׁ
 - Dan 7:25 – _____ זָמַן אָנַשׁ
- *Non-corresponding clausal relation of phrase to surrounding context*
 - Dan 2:21 – phrase is independent verbal clause⁹⁶
 - Dan 7:25 – phrase is auxiliary verbal clause

תָּד + אָנַשׁ (Dan 6:9, 16 // Dan 7:25)

4 occurrences of word combination in same verse in L (Dan 2:9; 6:9, 16; 7:25)

- *Corresponding word combination*
 - *Semi-corresponding binyan of word combination constituents*
 - See *binyan* information above in §2.4.1.2
 - *Non-corresponding clausal position of word combination constituents*
 - See clausal information above in §2.4.1.2
 - *Semi-corresponding order of word combination constituents*
 - Dan 6:16 – אָנַשׁ, תָּד
 - Dan 6:9; 7:25 – תָּד, אָנַשׁ
- Other notes
 - *Corresponding exact form of אָנַשׁ*
 - Dan 6:9, 16; 7:25 – לְהִשָּׁנֶה
 - Although word combination constituents appear in separate clauses in Dan 6:9 and 16 (and as such are not classified as a corresponding phrase with Dan 7:25), the two words are nonetheless

96. See note above regarding the participle chain in Dan 2:21

used to describe the same thing (i.e. Median-Persian law)

2.4.1.4 - Other Shared Features

- *Corresponding themes*
 - Dan 2:21; 7:25–26 – humiliation of human powers
 - Dan 6:16–18; 7:26 – persecution of the people of God
- *Corresponding voice*
 - Dan 2:21; 6:9, 16; 7:25 – reported speech

2.4.2 - Discussion

Above, in the discussion on the fourth beast, it was argued that textual correspondences are made between Dan 7:8 and Dan 4, highlighting the little horn's pride and inevitable downfall.⁹⁷ In the second interpretation Daniel receives for the vision (Dan 7:23–27), the little horn is clarified to represent a particularly nefarious king in the fourth kingdom, one of his specific actions being an attempt "to change times and law" (Dan 7:25). A common interpretation of this enigmatic line is with reference to Antiochus IV outlawing Jewish religious practice and desecrating the temple (1 Macc 1:41–63; 2 Macc 6:1–11).⁹⁸ However, shared language also signals references to other passages within the book of Daniel. Aside from this verse, there are three other occurrences of the *Haphel* of שָׁנָא "to change" in Daniel, and each of them occurs in conjunction with either זְמַן "times" or דָּת "law." In Dan 7:25 then, two distinct texts are signalled and alluded to in the phrase וְיִסְבֵּר לְהַשְׁנִיָּה זְמַנֵּי וְדָת: Dan 2 and Dan 6.

In Dan 2, Nebuchadnezzar is deeply troubled by a dream and, summoning his wise men, he demands they reveal to him not only the interpretation, but also the dream itself (Dan 2:1–9). The wise men are dumbfounded by the request and, despite their pleas, Nebuchadnezzar angrily orders that all the wise men in Babylon be put to death (Dan 2:11–12). Daniel and his friends receive the word and Daniel appeals for time, then turns to God for help (Dan 2:13–18). God responds and reveals the mystery to Daniel in a night vision (Dan 2:19). It is here in his response of praise to God that Daniel declares God as the one who "changes spans and times (מְהַשְׁנֵא עֲדָנֵיא וְזְמַנֵּיא) (Dan 2:21). Although the meaning of this phrase is somewhat vague in the immediate context, Daniel's dialogue with Nebuchadnezzar provides further clarity—the content of Nebuchadnezzar's dream concerns "what will happen in the latter days" (מָה דֵּי לְהוֹא בְּאַחֲרֵית יוֹמֵיא) and "what will happen after this" (מָה דֵּי לְהוֹא אַחֲרֵי דְנָה) (Dan 2:28–29). It seems that when Daniel praises God for "changing spans and times," he is recognising both God's knowledge of and active involvement in future events. As he goes on to say in the rest of verse 21, God "deposes kings and installs kings, gives wisdom to the wise and knowledge to those who know" (Dan 2:21).

97. See discussion in §2.2.2.3.

98. See, for example, Montgomery, *Book of Daniel*, 311–12; Collins, *Daniel*, 322; Goldingay, *Daniel*, 180–81; André Lacocque, *The Book of Daniel*, trans. David Pellauer (London: S.P.C.K., 1979), 153–54.

In Dan 6, Daniel has gained considerable renown even amidst changing empires. In fact, Daniel rises to such prominence that his peers in Darius' court plot to oust him (Dan 6:1-7). The scheming officials approach the king with the obsequious suggestion that he issue a month-long ban on swearing an oath or petitioning to any god or man aside from himself (Dan 6:7-9). No surprise, king Darius puts the edict into writing (Dan 6:10). Knowing that Daniel is above reproach and in such good standing with the king, the officials' plan hinges on two key factors: 1) the full knowledge that Daniel will not violate the law of his God and 2) the absolute immutability of Median-Persian law.⁹⁹ Daniel hears of the edict but remains loyal to God, and so the conspirators catch Daniel in the act of praying to God (Dan 6:11-12). Both when the idea is originally presented to Darius (Dan 6:9) and when Daniel is brought in for judgment (Dan 6:16), the king is reminded that the law (תָּ) of the Medes and Persians does not allow him to change (אָנָּשׁ) a royal edict. Even though Darius desires to save Daniel and makes every effort to do so, he is unable to reverse the edict or grant Daniel immunity (Dan 6:15). The rest of the story is well-known: Daniel is thrown into the lions' den, but God protects him, and the scheming officials and their households ironically receive the very fate they planned for Daniel (Dan 6:17-25). For the present discussion, the main feature of note is the emphasis put on the immutability of royal law and the combination of אָנָּשׁ and תָּ to express this idea (Dan 6:9, 16).

In Dan 7, the little horn's "attempt to change times and law" bears new meaning with these correspondences in mind. In Dan 2:21, the word combination זְמַן + אָנָּשׁ is used to express God's unique involvement in human events. In Dan 6:9 and 6:16 the word combination תָּ + אָנָּשׁ is used to express the inability of anyone, even a king, to violate law. In Dan 7:25 then, the phrase לְהַשְׁנִיחַ זְמַנֵּי תָּ combines the expressions from both texts and so the little horn attempts to do both what only God can do (change times) and what another human king cannot do (change law).¹⁰⁰ Through this combination of two overt signals, the purpose is fairly clear—the king attempting to change times and law characterises him with audacious hubris. On the one hand, identifying this textual correspondence is not particularly dynamic in the overall context of the passage; other phrases

99. Such a policy is of course rather dubious, but the detail is nonetheless integral to the story. As Collins observes, "The manner in which the king is entrapped in Daniel 6 in any case requires a degree of gullibility on the part of the king that is historically implausible but not inappropriate to the genre." Collins, *Daniel*, 268.

100. Barr also observes the former of these connections, saying that Antiochus makes "an attempt to do what, as is expressly stated in 2:21, only God can do, namely to alter the allotment of time for the imperial dominion." Regarding law though, he posits that תָּ is either in reference to Antiochus' attack against the Jewish religion (i.e. Torah) or upending royal sentences that condemned his actions, James Barr, "Daniel," in *Peake's Commentary on the Bible*, ed. M. Black, and H. H. Rowley (London: Thomas Nelson and Sons LTD, 1962), 598. Cf. also Segal, who similarly only recognises the connection with זְמַנֵּי, but tentatively posits that Dan 2:15-23 is a later insertion, concurrent with Dan 7, that was included to contrast and condemn the small horn/Antiochus in 7:24-25. Segal, *Dreams*, 53-54. While both explanations are plausible, they do not account for the correspondence with Dan 6:9, 16 and the use of the *Haphel* הַשְׁנִיחַ in combination with תָּ.

clearly depict the small horn's hubris (Dan 7:8, 11, 20, 25a). On the other hand though, the correspondences are dynamic in understanding the particular phrase לְהִשְׁנִיחַ זְמַנֵּי וְדָת. Without identifying the corresponding texts, this phrase itself is vague and enigmatic, but its meaning is clear enough in light of the correspondences with Dan 2 and 6. As a composite book-internal correspondence, this short phrase is a remarkable example of both the intricate forms and functions of reuse at work in Dan 7.

2.5 - Concluding Observations

2.5.1 - Understanding Textual Correspondences

In even the small set of examples addressed above, Dan 7's reuse of preceding passages is clearly complex, taking many forms and serving diverse functions. The case studies examined in this chapter have included: 1) the opening time setting during the reign of Belshazzar, 2) the four beasts, especially in their correspondences with Nebuchadnezzar's dream in Dan 2 and transformation in Dan 4, 3) the attributions granted to the one like a son of man, and 4) the small horn's attempt to change times and law. Observations made above regarding how one might describe each example in terms of their signalling and purposes are summarised in the table below.

Table 3: Dimensions of Book-Internal Correspondences in Dan 7

	Signalling	Purpose	
§2.1 - Belshazzar	Semi-Overt	Semi-clear	Semi-Dynamic
§2.2 - The Four Beasts			
§2.2.2.1 - Beast 1	Overt	Clear	Dynamic
§2.2.2.2 - Beasts 2/3	Covert	Opaque	Static
§2.2.2.3 - Beast 4	Overt	Semi-Opaque	Semi-Static
§2.3 - The Human-Like One	Semi-Overt	Semi-Clear	Semi-Dynamic
§2.4 - Times and Law	Semi-Overt	Clear	Semi-Dynamic

Comparing and contrasting these case studies offers several insights into the phenomenon of reading rewriting. The first example constitutes a textual correspondence whose primary function is arguably to set the stage for other textual correspondences. The purpose of the opening time setting during the reign of Belshazzar is rather opaque and static in terms of direct correspondences between Dan 7 and Dan 5. However, the fact that the very first verse in the chapter disrupts the book's chronology and references a previous character arguably achieves a semi-clear and semi-dynamic end in priming the reader to identify correspondences between chapter seven and the court narratives as a whole. It can thus be said that the very opacity of the purpose with regard to the directly referenced text (Dan 5) functions as a signal to a broader corresponding text (Dan 1–6), which may well be the actual primary correspondence. When an overt signal does not clearly signify anything, it is a natural step to broaden the scope of looking backwards and, in this case, that action is confirmed and richly rewarded in the rest of the chapter.

In the remaining three examples explored above, correspondences to the preceding

narratives are so pervasive that each instance even reflects composite correspondence with multiple passages. But even the concatenation of corresponding texts finds differing expressions to differing ends. In terms of the four beasts as a whole, the multiplicity of shared features and language serves to reinforce the general connection between Dan 2 and Dan 7. Many structural and thematic shared features connect the two passages broadly, but so also do specific shared words and word combinations between the constituent dream figures. This multi-faceted congruent correspondence allows for any one of the shared features or words to function as the initial signal, which then opens the door to other signals to become apparent and bolster the connection. For the first beast in particular, the composite correspondence with both Dan 4 and Dan 2 serves a different function, reinforcing the actual identification of the dream figure by means of a sort of triangulation. With such overt signals to a key part of Nebuchadnezzar's story in the book of Daniel (Dan 4) and another dream figure explicitly identified as Nebuchadnezzar (Dan 2:37–38), these book-internal correspondences serve to identify the first beast as Nebuchadnezzar. With only one reference, it might remain unclear whether the first beast is identified with Nebuchadnezzar or simply compared with him, but the combination reinforces identification. In the final two examples explored, composite referencing serves similar but slightly different angles. For the attributions given to the human-like one in Dan 7:14, the shared words and word combinations from Dan 3:33; 4:31; 6:26–27 all serve to communicate and reinforce a singular idea: that this figure, and the people of God whom he represents (Dan 7:27), inherit God's very kingdom. On the other hand, the small horn's attempt to change times and law in Dan 7:25 combines two corresponding texts to make two separate but related claims, characterising him in a prideful attempt to do 1) what only God can do and 2) what the final king in the narrative of Daniel cannot do. In each of these examples, subtle differences thus exist in the way that book-internal correspondences are signalled and how they function in context.

2.5.2 - Understanding Daniel 7

In even just these four examples, Daniel 7 utilises the themes, situations, vocabulary, and phrases from what has been said in the court narratives to describe this visionary account. As such, one of the most basic points made by these case studies is the importance of identifying and understanding book-internal connections when reading Dan 7. The integration of such a wide range of elements from the preceding narratives allows for major themes from those passages to find continued expression. Throughout the court narratives, God's ultimate control over human kings and kingdoms is repeatedly asserted.¹⁰¹ Similarly, in Dan 7 dominion is never taken, but only granted (Dan 7:6, 12, 14, 25, 27) and God is highlighted as the ultimate king with a throne of fire and an innumerable court (Dan 7:9-10). Repeated references backward reinforce such thematic continuity.

101. E.g Dan 2:20-23, 47; 3:28-29; 4:31-32; 5:18-21; 6:27-28.

Conversely, the many similarities can also serve to emphasise the few differences and thus allow for specific new focal points to be addressed. Despite the numerous shared features between Dan 2 and Dan 7, the fourth beast's ten kings (Dan 7:7, 20, 24), persecution of the holy ones (Dan 7:21, 25) and solitary judgment (Dan 7:11-12, 26) have no parallel in Dan 2. As such, the reader's attention is drawn to ponder the purpose of these details more thoroughly in light of all the other similarities.

References to the preceding narratives also function as a tool for characterisation in Dan 7. Through a mixture of corresponding vocabulary and even exact phrases, the human-like one is demonstrated not only to receive a kingdom of equal magnitude to the empires of Dan 3 and 6, but also a dominion with the same characteristics attributed to God's kingdom. The book-internal correspondences thus emphasise his unique and permanent kingdom. By contrast, textual correspondences demonstrate the extent of the small horn's hubris, both in his attempt to alter times and law (Dan 7:25) and by means of parallel action and shared vocabulary with Nebuchadnezzar's boasting (Dan 4:27-28) and the small horn's mouth speaking great things (Dan 7:8). Through the latter of these two connections, the judgement awaiting the small horn for his pride comes as no surprise.

Another purpose to which reuse is utilised is to identify and clarify otherwise cryptic elements of the dream. As noted above, though Dan 7 itself does not explicitly say the first beast is Nebuchadnezzar, the parallel beast to man transformation and densely reused vocabulary from Dan 4 triangulated with the overarching connections to Dan 2, which does explicitly identify its first figure as Nebuchadnezzar, overtly suggests this identification. The odd phrase "alter times and law" in Dan 7:25 is also made clear once its book-internal correspondences are identified. However, many elements of the dream, especially regarding the second and third beast, remain cryptic and ambiguous. Even when covert signalling strategies are identified, their purpose remains opaque. Still, since some cryptic elements of the dream are identified, it encourages further investigation regarding the elements that remain unidentified by book-internal correspondences in at least two directions: 1) further clues developed in the rest of the book and 2) intertextual correspondences with texts outside the book of Daniel. In all of these examples, diverse forms of correspondence with the court narratives serve equally diverse purposes. Moreover, these connections are not auxiliary features, but integral strategies in the presentation of Daniel's dream and its figures.

3 - BOOK-INTERNAL CORRESPONDENCES IN DANIEL 8

In chapter eight, much like chapter seven, Daniel recounts a cryptic vision. In it a ram and goat factor as two central figures, each representing specific kingdoms, as explained within the vision by Gabriel. Four case-studies will be explored below: 1) the time-setting in verse one, placing the vision in the third year of Belshazzar's rule, 2) the continuation of imagery and themes from Dan 7, namely through the presentation of the ram and goat, 3) the small horn as an anti-Daniel, and 4) Daniel's role-reversal as he becomes the troubled dreamer. As was argued to be the case for Dan 7 above, Dan 8's book-internal connections are integral to its message and intricate, complex, and manifold in their expression.

3.1 - In the Third Year of Belshazzar's Reign (Dan 5; 7:1–2 // Dan 8:1)

Dan 8:1 opens by setting Daniel's vision within King Belshazzar's reign, specifically in the third year. Even though Dan 8 marks the linguistic shift back to Hebrew from Aramaic, Dan 8:1 signals correspondence with Dan 5 in a very similar way that Dan 7:1 does. Moreover, Dan 8:1 also mentions that this vision occurs after a vision that had appeared to Daniel previously, presumably that of Dan 7. However, despite the coordination with Dan 7 and the similarity in signalling strategy between Dan 7:1 and 8:1, the purpose of each connection with Dan 5 is very different.

3.1.1 - Shared Features

3.1.1.1 - Key Texts

Dan 5:1 _A	Dan 8:1 _H
בְּלִשְׁצָר מְלָכָא עֶבְד לְהִם רַב... Dan 5:30 _A בַּהּ בְּלִילֵיאָ קְטִיל בְּלִשְׁצָר מְלָכָא כְּשִׁדְיָא: Dan 7:1-2a _A בְּשַׁנַּת תְּדָה לְבִלְשַׁצָּר מֶלֶךְ בְּכֹל דְּנִינְאֵל חֵלֶם תְּזַה וְתַזְוִי רֵאשָׁה עַל מִשְׁכַּבָּהּ בְּאֲדִין חֵלְמָא כְּתַב רֵאשׁ מְלִין אֲמַר: עֲנָה דְנִינְאֵל וְאֲמַר תְּזַה תְּזַה תְּזַה בְּתַזְוִי עִם לִילֵיאָ...	בְּשַׁנַּת שְׁלוֹשׁ לְמַלְכוּת בְּלִשְׁצָר הַמֶּלֶךְ תְּזַזוֹן נִרְאָה אֵלַי אֲנִי דְנִינְאֵל אֲתַרִּי הַנִּרְאָה אֵלַי בְּתַחֲלָה:

3.1.1.2 - Shared Words

בְּלִשְׁצָר_A // בְּלִשְׁצָר_H (Dan 5:1, 2, 9, 22, 29, 30; Dan 7:1 // Dan 8:1)

7 occurrences of בְּלִשְׁצָר_A in L (Dan 5:1, 2, 9, 22, 29, 30; 7:1); 1 occurrence of בְּלִשְׁצָר_H in L (Dan 8:1)

- *Corresponding proper name*
- *Semi-corresponding spelling*
 - *Corresponding Qere*
 - Dan 5:1, 2, 9, 22, 29, 30; 7:1; 8:1 – בְּלִשְׁצָר
 - *Semi-Corresponding Ketiv*
 - Dan 5:1, 2, 9, 22, 29 – בִּלְשַׁצָּר
 - Dan 5:30; 7:1; 8:1 – בִּלְשַׁצָּר
- *Non-corresponding position in construct chain*

- Dan 5:1, 2, 9, 22, 29, 30; 7:1 – n/a
- Dan 8:1 – final of two
- *Semi-corresponding clausal position*
 - Dan 5:1, 2, 9, 29, 30 – subject of verbal clause
 - Dan 5:22 – apposition to subject of verbal clause
 - Dan 7:1 – object of prefixed preposition ךְ
 - Dan 8:1 – object of preposition

מַלְאָה // מַלְאָה (Dan 7:1 // Dan 8:1)

180 occurrences of מַלְאָה in L; 2,523 occurrences of מַלְאָה in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Dan 7:1; 8:1 – masculine
 - *Corresponding number*
 - Dan 7:1; 8:1 – singular
 - *Non-corresponding equivalent determination*
 - Dan 7:1 – construct
 - Dan 8:1 – determined
 - *Corresponding equivalent suffixing*
 - Dan 7:1; 8:1 – no suffix
 - *Non-corresponding position in construct chain*
 - Dan 7:1 – first of two
 - Dan 8:1 – n/a
 - *Corresponding equivalent clausal position*
 - Dan 7:1; 8:2 – epexegetical
- *Note also other occurrences in near context*
 - Dan 5_{23x}; 7:17, 24_{2x}, – מַלְאָה
 - Dan 8:20, 21_{2x}, 23, 27 – מַלְאָה
- *Note also related noun*
 - Dan 8:1, 22, 23 – מַלְכוּת

שְׂנֵה // שְׂנֵה (Dan 7:1 // Dan 8:1)

8 occurrences of שְׂנֵה in L (Dan 6:1, 19; 7:1; Ezra 4:24; 5:11, 13; 6:3, 15); 876 occurrences of שְׂנֵה in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Dan 7:1; 8:1 – feminine
 - *Corresponding number*
 - Dan 7:1; 8:1 – singular
 - *Corresponding equivalent determination*
 - Dan 7:1; 8:1 – construct
 - *Corresponding equivalent suffixing*
 - Dan 7:1; 8:1 – no suffix
 - *Corresponding position in construct chain*
 - Dan 7:1; 8:2 – first of two
 - *Corresponding equivalent clausal position*
 - Dan 7:1; 8:2 – object of prefixed preposition ךְ

דְּנִיאל // דְּנִיאל (Dan 7:1, 2 // Dan 8:1)

52 occurrences of דְּנִיאל in L; 28 occurrences of דְּנִיאל or דְּנִיאל in L

- *Corresponding proper name*
 - *Corresponding spelling*
 - Dan 7:1, 2; 8:1 – דְּנִיאל
 - *Corresponding position in construct chain*
 - Dan 7:1, 2; 8:1 – n/a
 - *Non-corresponding clausal position*
 - Dan 7:1, 2 – subject of verbal clause

- Dan 8:1 – epexegetical
- *Note also other occurrences in near context*
 - Dan 5:12_{2x}, 13_{3x}, 17, 29; 7:1, 2, 15, 28 – לִּיָּאֵל־A
 - Dan 8:15, 27 – לִּיָּאֵל־H

הָזַח־A // הָרָצָה־H (Dan 7:1 // Dan 8:1_{2x})

31 occurrences of הָזַח־A in L; 1,299 occurrences of הָרָצָה־H in L

- *Corresponding anti-cognate equivalent verb*¹⁰²
 - *Non-corresponding equivalent stem*
 - Dan 7:1, 2 – G
 - Dan 8:1_{2x} – N
 - *Semi-corresponding equivalent conjugation*
 - Dan 7:1; Dan 8:1_{2x} – perfect
 - Dan 7:2 – participle
 - *Semi-corresponding person*
 - Dan 7:1; Dan 8:1_{2x} – third
 - Dan 7:2 – n/a
 - *Corresponding gender*
 - Dan 7:1, 2; Dan 8:1_{2x} – masculine
 - *Corresponding number*
 - Dan 7:1, 2; Dan 8:1_{2x} – singular
 - *Corresponding equivalent suffixing*
 - Dan 7:1, 2; Dan 8:1_{2x} – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Dan 7:1; Dan 8:1₁ – independent verb
 - Dan 7:2 – compound participle with הָרָצָה־
 - Dan 8:2₂ – dependent verb marked by prefixed הָ
- *Note also other occurrences in near context*
 - Dan 7:4, 6, 7, 9, 11_{2x}, 13, 21 – הָזַח־A
 - Dan 8:2_{3x}, 3, 4, 6, 7, 15, 20 – הָרָצָה־H

הָזַח־A // הָזַח־H (Dan 7:1 // Dan 8:1)

12 occurrences of הָזַח־A in L; 35 occurrences of הָזַח־H in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Dan 7:1; 8:1 – masculine
 - *Non-corresponding number*
 - Dan 7:1 – plural
 - Dan 8:1 – singular
 - *Non-corresponding equivalent determination*
 - Dan 7:1 – construct
 - Dan 8:1 – absolute
 - *Corresponding equivalent suffixing*
 - Dan 7:1; 8:1 – no suffix
 - *Non-corresponding position in construct chain*
 - Dan 7:1 – first of two
 - Dan 8:1 – n/a
 - *Non-corresponding equivalent clausal position*
 - Dan 7:1 – direct object
 - Dan 8:1 – subject of verbal clause
- *Note also other occurrences in near context*
 - Dan 7:2, 7, 13, 15, 20 – הָזַח־A

102. Hebrew cognate verb הָזַח־ is well attested in L (54 occurrences). הָזַח־A for הָרָצָה־H is attested in Tg. Neb. across Josh, Judg, Sam, Kgs, Isa, Jer, Ezek, XII, with G הָזַח־A for N הָרָצָה־H attested in Isa. Cf. *BCTP*, XXI: 220.

- Dan 8:2_{2x}, 13, 15, 17, 26 – חֲזוֹן_H

3.1.1.3 - Shared Word Combinations

מֶלֶךְ_A + בְּלִשְׁצָר_A + שָׁנָה_A // מֶלֶךְ_H + בְּלִשְׁצָר_H + שָׁנָה_H (Dan 7:1 // Dan 8:1)

1 occurrence of מֶלֶךְ_A + בְּלִשְׁצָר_A + שָׁנָה_A in same phrase in L (Dan 7:1); 1 occurrence of מֶלֶךְ_H + בְּלִשְׁצָר_H + שָׁנָה_H in same phrase in L (Dan 8:1)

- *Corresponding equivalent phrase*
 - *Semi-corresponding equivalent binyan of phrase constituents*
 - See *binyan* information above in §3.1.1.2
 - *Corresponding equivalent clausal relation of constituents within phrase*
 - Dan 7:1 – שָׁנָה_A in construct with numeral; בְּלִשְׁצָר_A modifies שָׁנָה_A; מֶלֶךְ_A in apposition to בְּלִשְׁצָר_A
 - Dan 8:1 – שָׁנָה_H in construct with numeral; בְּלִשְׁצָר_H modifies שָׁנָה_H; מֶלֶךְ_H in apposition to בְּלִשְׁצָר_H
 - *Corresponding order of equivalent phrase constituents*
 - Dan 7:1 – מֶלֶךְ_A, בְּלִשְׁצָר_A, שָׁנָה_A
 - Dan 8:1 – מֶלֶךְ_H, בְּלִשְׁצָר_H, שָׁנָה_H
 - *Corresponding equivalent clausal relation of phrase to surrounding context*
 - Dan 7:1; 8:1 – prepositional phrase modifying a verb of seeing (חָזַן_A // חָזוֹן_H)
 - Note also corresponding position of phrases at the outset of their respective chapters
 - *Note also near combination of corresponding equivalent words*
 - Dan 7:1, 2; 8:1 – דְּנִיאל_A // דְּנִיאל_H
 - Dan 7:1, 2; 8:1 – חֲזוֹן_A // חֲזוֹן_H
 - Dan 7:1, 2; 8:1 – חֲזוֹן_A // חֲזוֹן_H

3.1.1.4 - Other Shared Features

- *Corresponding theme*
 - Dan 5:1–4, 23; 8:9–14; 23–25 – king desecrating God's temple (instruments)
- *Corresponding structural feature*
 - Dan 7:1; 8:1 – introductory time-setting
 - Dan 8:1 – direct reference to a previous vision (אֲחֵרֵי הַנְּרָאָה אֵלַי בְּתַחֲלָה)
- *Corresponding setting*
 - Dan 7:1; 8:1 – in Babylon
 - Dan 7:1; 8:1 – during Belshazzar's reign

3.1.2 - Discussion

The opening phrase of Dan 8:1 follows the same pattern as Dan 7:1—"In the x year of King Belshazzar." Aside from the differing year, the only other difference in this time-setting is the additional element לְמַלְכוּת in Dan 8:1, clarifying that the vision took place in the third year of Belshazzar's reign rather than the third year of his life. While context indicates that the former sense is present in both openings, Dan 7:1 is technically ambiguous in this regard, so Dan 8:1 offers further specificity. Nonetheless, the time-setting at the opening of the two chapters is otherwise very similar.

Not only are the opening phrases of Dan 7:1 and 8:1 congruent, the second half of Dan 8:1 provides further support for a connection with Dan 7:1 and indeed the rest of chapter seven. In it, Daniel states "...a vision appeared to me, Daniel, after that which appeared to me earlier" (Dan 8:1). As shown in the table of Key Texts above, the use of the term חֲזוֹן "vision" in Dan 8:1 does correspond to language used in Dan 7:1-2a, namely the two instances of the cognate Aramaic noun

חזו "vision" in addition to two of the related verb חזו.

The temporal expression בְּתִּהְיוֹתָהּ used in Dan 8:1 is somewhat broad—it can mean the beginning or first instance of something, but it can also refer to any previous time period.¹⁰³ Given this ambiguity and the uses of חזו within the narratives of Dan 2, 4, 5, and 7, there is thus some open-endedness about the vision to which Dan 8:1 refers. However, several factors indicate that it most likely points to the vision recounted in Dan 7 in particular. To begin, Dan 7 immediately precedes Dan 8 in all manuscript editions of the book. As such, Dan 7 is the nearest possible referent to Dan 8:1. Parallel to this literary proximity and order, the opening time setting places the accounts in the same chronological proximity and order—Dan 7 takes place in the first year of King Belshazzar, Dan 8 in the third (Dan 7:1; 8:1). The close positioning and timing makes Dan 7 a likely referent. Furthermore, the repeated first person pronouns and verbs emphasise Daniel's experience of the vision, which fits more closely with Dan 7 than Dan 2. Although Dan 2:19 mentions that the mystery of Nebuchadnezzar's dream was indeed revealed to Daniel in a "night vision" (בְּחִזְיוֹן לַיְלָיָה), Daniel later refers to the dream as Nebuchadnezzar's, not his own: "your dream and the visions of your head" (חִזְיוֹן רֵאשִׁי) (Dan 2:28). Lastly, and most compellingly, the content of the vision in Dan 8 closely corresponds to and even builds upon that of Dan 7. This will be explored more fully in the following case study. To summarise then, Dan 8:1 directly mentions a previous vision and sets the whole of Dan 8 after this. Although this could refer to Dan 2, the more likely referent is Dan 7. As such, the opening verse prepares the readers to recognise the numerous other correspondences with Dan 7 throughout the rest of chapter eight.

Not only does the opening time-setting signal correspondence with Dan 7, Dan 8:1 also signals correspondence to Dan 5 and the narrative of Belshazzar.¹⁰⁴ While in Dan 7:1 the correspondence with chapter five seems to have little purpose in and of itself, in Dan 8 the connection is more pronounced. In Dan 5, Belshazzar throws a lavish feast for his court, using utensils sacked from the Jerusalem temple to do so (Dan 5:1–3). As they carouse, Belshazzar and his guests praise the gods of gold, silver, bronze, iron, wood, and stone (Dan 5:4). When Daniel arrives, he denounces Belshazzar for raising himself up against God by frivolously using his temple instruments and for honouring these impotent gods as opposed to the God who holds Belshazzar's very life in his hands (Dan 5:23). In Dan 8, one of the key events is the desecration of the temple by the small horn, a particular king of the Greek empire (Dan 8:9–14; 23–25). As such, by setting the vision within the rule of Belshazzar, Dan 8:1 highlights this theme further and so also the inevitable

103. With a genitive modifier, the meaning is typically "at the beginning of x" (cf. 2 Sam 21:9; 2 Kings 27:25; Amos 7:1; Ruth 1:22; Dan 9:23; Ezra 4:6). On its own, בְּתִּהְיוֹתָהּ can still refer to the beginning (cf. 2 Sam 17:9; Judges 1:1; 20:18), but also more generally to the past (cf. Gen 13:3; 43:18, 20; Dan 9:21).

104. Goldingay also observes that Dan 8:1 facilitates a "double link" with both Dan 7 and Dan 5, however he does not discuss the purpose of the latter. Goldingay, *Daniel*, 206.

downfall of this future king. Just as Belshazzar defaced the temple and received judgment, so too will the future king represented by the small horn. Compared to Dan 7:1 then, Dan 8:1 uses a very similar signal to the same text, but with entirely different purpose. Whereas the correspondence in Dan 7:1 is fairly static and, if anything, brings the reader to look backward more broadly, Dan 8:1 actually activates corresponding themes between chapters five and eight, especially judgment for defiance against God.

3.1.2.1 - Addendum: An Alternative Order in 967

One of the most striking features of the OG manuscript p967 is its disagreement with all other extant textual witnesses with regard to the ordering of the chapters in the book of Daniel. The chapters, numbered according to MT, appear in p967 as follows: 1, 2, 3, 4, 7, 8, 5, 6, 9, 10, 11, 12. Whether this order is unique to p967 or was characteristic of OG more broadly is impossible to determine given the paucity of surviving OG manuscripts. This is especially the case since the only two other witnesses to OG are hexaplaric and thus would be expected to follow the MT order, as they do.¹⁰⁵ What seems to be at work in this order is a different prioritisation with respect to the book of Daniel's competing internal divisions. In addition to the divisions of language and genre discussed in §1.4, another division of the book of Daniel is its chronology, as discussed in §2.1. In MT, the divisions of content and language take higher priority than that of chronology, but in p967 chronology takes priority over form.¹⁰⁶ Each of the visions are placed alongside the chronologically corresponding court narratives and so the book reads in a linear chronology from start to finish.

Although the textual plurality of the book of Daniel presents unique challenges, Segal rightly observes that this textual plurality also presents unique opportunities in exploring its literary development.¹⁰⁷ Additionally, the alternative order further illustrates the importance of differentiating signal and purpose in terms of the present case study. At the beginning of Dan 7 and 8, p967 includes the same time-settings as L in, respectively, the first and third years of Belshazzar's reign. However, since Dan 7 and 8 occur before Dan 5 in p967, the poles of the correspondences are switched—Dan 5 alludes to Dan 7 and 8 instead of the other way around. In terms of purpose, this obviously lowers the interpretive bearing of the time-settings for Dan 7 and 8. Belshazzar is mentioned, but as a character he has not yet appeared in the storyline. Daniel 7:1 and 8:1 thus foreshadow the rule of Belshazzar in p967 but with little detail, given the brevity of his introduction in both chapters. Furthermore, the theme of temple desecration still is present in the connection between Dan 5 and Dan 8:1, but Belshazzar is compared to the little horn rather than the little horn to Belshazzar. In the overall storyline, this contributes to a slightly different characterisation of Daniel as well when we come to Dan 5. In both p967 and L, Daniel is confident and calm regarding

105. Lange, "Daniel," *Textual History of the Bible*, §18.3.4.

106. Obviously, no linguistic divide remains since the entire work is in Greek.

107. Segal, *Dreams*, 6.

the writing on the wall and Belshazzar's imminent downfall. At this point in the story in p967 though, Daniel has not only experienced God's deliverance throughout Nebuchadnezzar's reign (Dan 1–3), but also in two dreams in which he has foreseen the rise and fall of kingdoms well beyond his own time (Dan 7–8). More could certainly be said, but all of this is only further to illustrate how a very similar textual correspondence and signalling strategy can operate to differing purposes based on its context and framing.

3.2 - The Ram and Goat (Dan 7 // Dan 8)

Not only does Dan 8 immediately follow Dan 7, much of the imagery and key themes carry over between the two chapters. This has been widely observed, but a detailed discussion of the numerous correspondences between Dan 8 and 7 is often lacking. As such, one commonly made assumption must be challenged, namely that the small horn in Dan 7 and Dan 8 must represent the same figure: Antiochus IV "Epiphanies". In his discussion of reading Daniel as canonical Scripture, Stephen Cook has helpfully challenged this assumption, pointing to a number of key differences between the two visions. In contrast to Dan 8, "[Dan 7] contains a similar series of beasts, but includes two additional animals. It speaks of earthly empires, but not nearly as specifically as chapter 8. It leaves open for interpretation all decisions about which empires go with which beasts."¹⁰⁸ Closely examining what is and is not shared across the two visions confirms Cook's observations. Through an extensive network of shared features, the textual correspondences between Dan 7 and 8 actually reinforce ambiguity in how the respective figures relate to one another.

3.2.1 - Shared Features

3.2.1.1 - Key Texts

See Table 9 in "Appendix B - Shared Language for Dan 2:29–49 // Dan 7 // Dan 8"

3.2.1.2 - Shared Words¹⁰⁹

קָרָן_A // קָרָן_H (Dan 7:8₂ // Dan 8:9)

14 occurrences of קָרָן_A in L; 75 occurrences of קָרָן_H in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Dan 7:8₂; 8:9 – feminine
 - *Corresponding number*
 - Dan 7:8₂; 8:9 – singular
 - *Corresponding equivalent determination*
 - Dan 7:8₂; 8:9 – absolute
 - *Corresponding equivalent suffixing*
 - Dan 7:8₂; 8:9 – no suffix

108. Cook, *The Apocalyptic Literature*, 143.

109. For a more extensive list of shared language between Dan 2:29–49 and Dan 7, see "Appendix B." The shared words listed here are those which feature in the Discussion.

- *Corresponding equivalent clausal position*
 - Dan 7:8₂; 8:9 – subject of verbal clause
- *Note also other occurrences in near context*
 - Dan 7:7, 8_{4x}, 11, 20_{2x}, 21, 24; 8:3_{2x}, 5, 6, 7, 9, 20, 21)

זַעִיר_A // זַעִיר_H (Dan 7:8 // Dan 8:9)

1 occurrence of זַעִיר_A in L (Dan 7:8); 23 occurrences of זַעִיר_H in L

- *Corresponding cognate equivalent adjective*
 - *Corresponding gender*
 - Dan 7:8; 8:9 – feminine
 - *Corresponding number*
 - Dan 7:8; 8:9 – singular
 - *Corresponding equivalent determination*
 - Dan 7:8; 8:9 – absolute
 - *Corresponding equivalent clausal position*
 - Dan 7:8 – attributive adjective
 - Dan 8:9 – substantival adjective; object of prefixed preposition מִן

קָטַלְתָּ_A // קָטַלְתָּ_H (Dan 7:3, 8, 20 // Dan 8:9)

8 occurrences of קָטַלְתָּ_A in L (Dan 2:29; 3:22; 6:24_{2x}; 7:3, 8, 20; Ezra 4:12); 1,068 occurrences of קָטַלְתָּ_H in L

- *Corresponding equivalent verb¹¹⁰*
 - *Corresponding equivalent stem*
 - Dan 7:3, 8, 20; 8:9 – G
 - *Semi-corresponding equivalent conjugation*
 - Dan 7:3 – participle
 - Dan 7:8, 20; 8:9 – perfect
 - *Semi-corresponding person*
 - Dan 7:3 – n/a
 - Dan 7:8, 20; 8:9 – third
 - *Non-corresponding gender*
 - Dan 7:3, 8, 20 – feminine
 - Dan 8:9 – masculine
 - *Semi-corresponding number*
 - Dan 7:3 – plural
 - Dan 7:8, 20; 8:9 – singular
 - *Corresponding equivalent suffixing*
 - Dan 7:3, 8, 20; 8:9 – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Dan 7:3; 8:9 – independent verb
 - Dan 7:8, 20 – dependent verb

הִיָּה_A // הִיָּה_H (Dan 7:7₂ // Dan 8:4)

20 occurrences of הִיָּה_A in L; 100 occurrences of הִיָּה_H in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Dan 7:7₂; 8:4 – feminine
 - *Corresponding number*
 - Dan 7:7₂; 8:4 – plural
 - *Non-corresponding equivalent determination*
 - Dan 7:7₂ – determined
 - Dan 8:4 – absolute
 - *Corresponding equivalent suffixing*
 - Dan 7:7₂; 8:4 – no suffix

110. G קָטַלְתָּ_A for G קָטַלְתָּ_H attested in XII; C קָטַלְתָּ_A for C קָטַלְתָּ_H attested in Judg, Sam, Ezek. Cf. *BCTP*, XXI: 326-327.

- *Corresponding equivalent clausal position*
 - Dan 7:7₂ – object of preposition
 - Dan 8:4 – subject of verbal clause

• *Note also other occurrences in near context*

- Dan 7:3, 5, 6, 7₁, 11, 12, 17, 19, 23 – הָיָה_A

עָרַב_A // עָרַב_H (Dan 7:2, 3, 6_{2x}, 17_{2x} // Dan 8:8_{2x}, 22_{2x})

8 occurrences of עָרַב_A in L (Dan 3:25; 7:2, 3, 6_{2x}, 17_{2x}; Ezra 6:17); 454 occurrences of עָרַב_H in L

- *Corresponding cognate equivalent noun*
 - *Semi-corresponding gender*
 - Dan 7:2, 3, 6₁, 17₁; 8:8_{2x}, 22_{2x} – masculine
 - Dan 7:6₂, 17₂ – feminine
 - *Corresponding number*
 - Dan 7:2, 3, 6_{2x}, 17_{2x}; 8:8_{2x}, 22_{2x} – singular
 - *Corresponding equivalent determination*
 - Dan 7:2, 3, 6_{2x}, 17_{2x}; 8:8_{2x}, 22_{2x} – absolute
 - *Corresponding equivalent suffixing*
 - Dan 7:2, 3, 6_{2x}, 17_{2x}; 8:8_{2x}, 22_{2x} – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Dan 7:2, 3, 6_{2x}, 17₂; 8:8_{2x}, 22₂ – modifying numeral
 - Dan 7:17₁; 8:22₁ – independent numeral
 - Dan 7:17₁ – predicate of verbless clause
 - Dan 8:22₁ – subject of verbal clause

תָּלַהּ_A // שָׁלַח_H (Dan 7:5, 8, 20, 24 // Dan 8:1, 14)

14 occurrences of תָּלַהּ_A in L; 602 occurrences of שָׁלַח_H in L

- *Corresponding cognate equivalent noun*
 - *Semi-corresponding gender*
 - Dan 7:5, 8, 20; 8:1, 14 – masculine
 - Dan 7:24 – feminine
 - *Corresponding number*
 - Dan 7:5, 8, 20, 24; 8:1, 14 – singular
 - *Corresponding equivalent determination*
 - Dan 7:5, 8, 20, 24; 8:1, 14 – absolute
 - *Semi-corresponding equivalent clausal position*
 - Dan 7:5, 24; 8:1, 14 – modifying numeral
 - Dan 7:8, 20 – independent numeral; subject of verbal clause

פָּסַח_A // פָּסַח_H (Dan 7:7, 19 // Dan 8:7, 10)

2 occurrences of פָּסַח_A in L (Dan 7:7, 19); 19 occurrences of פָּסַח_H in L

- *Corresponding equivalent verb*
 - *Corresponding equivalent stem*
 - Dan 7:7, 19; 8:7; 10 – G
 - *Non-corresponding equivalent conjugation*
 - Dan 7:7, 19 – participle
 - Dan 8:7; 10 – *waw*-consecutive imperfect
 - *Non-corresponding person*
 - Dan 7:7, 19 – n/a
 - Dan 8:7; 10 – third
 - *Semi-corresponding gender*
 - Dan 8:7 – masculine
 - Dan 7:7, 19; 8:10 – feminine
 - *Corresponding number*
 - Dan 7:7, 19; 8:7; 10 – singular
 - *Non-corresponding equivalent suffixing*
 - Dan 7:7, 19 – no suffix
 - Dan 8:7 – 3ms suffix

- Dan 8:10 – 3mp suffix
- *Corresponding equivalent clausal position*
- Dan 7:7, 19; 8:7; 10 – independent verb

וּדַוֵּשׁ // רָמַסְתָּ (Dan 7:23 // Dan 8:7, 10)

1 occurrence of וּדַוֵּשׁ in L (Dan 7:23); 19 occurrences of רָמַסְתָּ in L

- *Corresponding equivalent verb*¹¹¹
- *Corresponding equivalent stem*
- Dan 7:23; 8:7; 10 – G
- *Non-corresponding equivalent conjugation*
- Dan 7:23 – imperfect
- Dan 8:7; 10 – *waw*-consecutive imperfect
- *Corresponding person*
- Dan 7:23; 8:7; 10 – third
- *Semi-corresponding gender*
- Dan 8:7 – masculine
- Dan 7:23; 8:10 – feminine
- *Corresponding number*
- Dan 7:23; 8:7; 10 – singular
- *Non-corresponding equivalent suffixing*
- Dan 7:23 – 3fs suffix
- Dan 8:7 – 3ms suffix
- Dan 8:10 – 3mp suffix
- *Corresponding equivalent clausal position*
- Dan 7:23; 8:7; 10 – independent verb

קָדַקְתָּ // שָׁבַרְתָּ (Dan 7:7, 19, 23 // Dan 8:7)

10 occurrences of קָדַקְתָּ in L; 43 occurrences of שָׁבַרְתָּ in L

- *Corresponding anti-cognate equivalent verb*¹¹²
- *Non-corresponding equivalent stem*
- Dan 7:7, 19, 23 – C
- Dan 8:7 – D
- *Semi-corresponding equivalent conjugation*
- Dan 7:7, 19 – participle
- Dan 7:23 – imperfect
- Dan 8:7 – *waw*-consecutive imperfect
- *Semi-corresponding person*
- Dan 7:7, 19 – n/a
- Dan 7:23; 8:7 – third
- *Non-corresponding gender*
- Dan 7:7, 19, 23 – feminine
- Dan 8:7 – masculine
- *Corresponding number*
- Dan 7:7, 19, 23; 8:7 – singular
- *Semi-corresponding equivalent suffixing*
- Dan 7:7, 19; 8:7 – no suffix
- Dan 7:23 – 3fs suffix
- *Corresponding equivalent clausal position*
- Dan 7:7, 19, 23; 8:7 – independent verb
- Note other occurrences in near context
- Dan 8:8, 22, 25 – שָׁבַרְתָּ

111. וּדַוֵּשׁ for רָמַסְתָּ is attested in Tg. Neb. across Kgs, Isa, Ezek. Cf. *BCTP*, XXI: 194.

112. קָדַקְתָּ for שָׁבַרְתָּ is attested in Tg. Neb. in Isa. Cf. *BCTP*, XXI: 200. Note also cognate equivalent קָדַקְתָּ occurs 13 times in L.

3.2.1.3 - Shared Word Combinations

סֶלֶק_A + זַעִיר_A + קָרֶן_A // יִצָא_H + זַעִיר_H + קָרֶן_H (Dan 7:8 // Dan 8:9)

1 occurrence of phrase סֶלֶק_A + זַעִיר_A + קָרֶן_A in L (Dan 7:8); 1 occurrence of phrase יִצָא_H + זַעִיר_H + קָרֶן_H in L (Dan 8:9)

- *Corresponding equivalent phrase*
 - *Semi-corresponding equivalent binyan of phrase constituents*
 - See *binyan* information above in §3.1.2.2
 - *Semi-corresponding equivalent clausal relation of constituents within phrase*
 - Dan 7:8 – קָרֶן_A is subject of סֶלֶק_A and זַעִיר_A is attributive adjective modifying קָרֶן_A
 - Dan 8:9 – קָרֶן_H is subject of יִצָא_H and זַעִיר_H is in prepositional phrase modifying יִצָא_H
 - *Non-corresponding order of equivalent phrase constituents*
 - Dan 7:8 – קָרֶן אֶחָדִי זַעִירָה סֶלֶקַת
 - Dan 8:9 – יִצָא קָרֶן אֶחָת מִזַּעִירָה
- *Corresponding equivalent clausal relation of phrase to surrounding context*
 - Dan 7:8; 8:9 – phrase forms verbal clause

הַיְוִה_A + כָּל_A // הַיְוִה_H + כָּל_H (Dan 7:7 // Dan 8:4)

1 occurrence of phrase הַיְוִה_A + כָּל_A in L (Dan 7:7); 60 occurrences of phrase הַיְוִה_H + כָּל_H in L

- *Corresponding equivalent phrase*
 - *Semi-corresponding equivalent binyan of phrase constituents*
 - See *binyan* information above in §3.1.2.2
 - *Corresponding equivalent clausal relation of constituents within phrase*
 - Dan 7:7; 8:4 – כָּל_A // כָּל_H modifies הַיְוִה_A // הַיְוִה_H
 - *Corresponding order of equivalent phrase constituents*
 - Dan 7:7 – כָּל הַיְוִהָא
 - Dan 8:4 – וְכָל חַיּוֹת
- *Non-corresponding equivalent clausal relation of phrase to surrounding context*
 - Dan 7:7 – phrase is object of preposition
 - Dan 8:4 – phrase is subject of verbal clause

3.2.1.4 - Other Shared Features¹¹³

- *Corresponding theme*
 - Dan 7:25; 8:9–12 – human kings/kingdoms in opposition to God and his people
- *Corresponding structural feature¹¹⁴*
 - Dan 7; 8 – vision with animals and horns representing kings and kingdoms
- *Corresponding characterisation*
 - Dan 7:5; 8:3 – second beast and ram are described asymmetrically
 - Dan 7:5; 8:3 – second beast and ram feature three as a distinctive number
 - Dan 7:6; 8:4 – third beast and ram exercise dominance
 - Dan 7:6; 8:8 – third beast and goat feature four as a distinctive number
 - Dan 7:6; 8:5 – third beast and goat fly
 - Dan 7:7, 19; 8:6–7 – fourth beast and goat trample and crush their enemies
 - Dan 7:8; 8:9 – fourth beast and goat feature horns and an antagonistic small horn
 - Dan 7:8; 8:9 – small horns feature 3+1 pattern
 - Dan 7:25; 8:9–12 – small horns demonstrate arrogance
- *Corresponding setting*
 - Dan 7:1; 8:1 – during the reign of Belshazzar
 - Dan 7:2; 8:2–3 – vision opens near water

113. For other lists of broad parallels between Dan 8 and 7, see especially Henze, “Use of Scripture,” 288; Kratz, “Visions of Daniel,” 99-105.

114. See Table 9 in Appendix B for a detailed comparison of the structures of Dan 2:29–49; 7; 8.

- *Corresponding voice*
- Dan 7; 8 – first person vision account by Daniel

3.2.2 - Discussion

3.2.2.1 - *Exploring the Relationship between Dan 8 and Dan 7*

Much like chapter seven, Dan 8 describes a vision in which animals and horns represent kings and kingdoms. Within this broad scheme, numerous more detailed correspondences are also present. But before describing these correspondences in detail, once again it is important to highlight the difference between signal and purpose. While it is clear that Dan 8 exhibits similar language, images, and themes to Dan 7, these are only potential signals. It remains to be argued to what end these signals might operate. To put it as a question, does Dan 8 refer to the same kings and kingdoms as Dan 7 or does Dan 8 refer to different kings and kingdoms but utilise comparison with Dan 7 to describe them?

If the two visions do indeed align in their referents, it is not entirely straightforward how they map onto one another, at least not to the degree as is the case between Dan 2 and 7.¹¹⁵ While Dan 7 describes five kingdoms, Dan 8 only describes two. The identifications present (and lacking) within each of the accounts does help to narrow down the possibilities. First of all, Dan 8 explicitly identifies the two kingdoms in its visions—the ram represents Media-Persia, and the goat represents Greece (Dan 8:20–21). While Dan 7 does not explicitly identify any of its figures, composite allusions to Dan 2 and 4 identify the first beast as Nebuchadnezzar/Babylon (Dan 7:4).¹¹⁶ Thus, by coordinating the interpretations present within the chapters themselves, the first beast in Dan 7 has no corresponding figure in Dan 8. At the end of both visions, a key difference between the two chapters is that Dan 8 makes no mention of a final, eternal kingdom as Dan 7 does (Dan 7:13–14, 27). In Dan 8, both the dream and the interpretation given to Daniel end, somewhat abruptly even, with descriptions a Greek king represented by the small horn (Dan 8:12, 25). So then, the absence of Dan 7's final kingdom from Dan 8 further narrows the options for aligning the two visions.

Even after one eliminates the first and final constituent pieces of Dan 7 though, there are still three remaining kingdoms in Dan 7 to coordinate with the two kingdoms in Dan 8. One

115. It should be noted that while correspondences also exist between Dan 8 and Dan 2, the majority of the language shared between these chapters is also shared with Dan 7. Not only in terms of language, but also in terms of imagery, Dan 8 corresponds more closely with Dan 7 than with Dan 2. This is especially apparent below in "Appendix B – Shared Language for Dan 2:29–49 // Dan 7 // Dan 8." With this observation in mind, my central focus in this case study is on the relationship between Dan 8 and Dan 7 in particular, as I believe this is the primary textual correspondence at work. Still, many of the observations in terms of the purpose of this connection, especially with regard to how one interprets the four-kingdom scheme, might be extended to Dan 2 as well as Dan 7 given the many points of overlap and connection between the two texts (as argued above in §2.2).

116. See discussion above in §2.2.2.1.

common line of argumentation is that Dan 7 and 8 represent different outlooks regarding the Median-Persian empire. While Dan 7 treats Media-Persia as two separate kingdoms (beast two representing Media, beast three representing Persia), Dan 8 reflects a more historically accurate understanding in which Media-Persia are treated as a single empire.¹¹⁷ This is indeed a plausible and viable explanation, however, this interpretive option is perhaps not so clear-cut as commonly assumed. First of all, it must be noted that in Dan 6, Media-Persia is presented as a single kingdom. Although king Darius is called "the Mede" in Dan 6:1, throughout the rest of the narrative Media and Persia are paired, specifically when reference is made to "the law of the Medes and Persians" (Dan 6:9, 13, 16). As such, the case can be made that Dan 2 and 7 would not necessarily treat Media and Persia as separate kingdoms—the second kingdom could be identified as Media-Persia. Moreover, when one closely examines the correspondences between the ram and goat in Dan 8 and kingdoms two, three, and four in Dan 7, it is notable that the correspondences do not operate in a single systematic relationship. The ram bears correspondences with the second, third, and fourth beasts in Dan 7 and the goat corresponds with both the third and fourth beasts. These observations do not wholly negate the reading that Dan 8 corrects a separate treatment of Media-Persia in Dan 7, but they do complicate it and allow room for other interpretive options.

3.2.2.2 - *The Ram*

Daniel's vision in chapter eight opens with a two-horned ram standing beside the Ulai river (Dan 8:2–3). The ram charges to the west, north, and south, undeterred by any other beast, doing as it pleases and growing great (Dan 8:3–4). On a structural level, the ram is placed in a parallel position to the second beast. At the end of Dan 5 and beginning of Dan 6, Belshazzar is killed and Babylon is displaced by Media-Persia (Dan 5:30–6:1). Since the first beast is arguably identified with Babylon, Media-Persia becomes a clear candidate for the identify of the second beast (and possibly third beast), which is explicitly stated to be what the ram represents in chapter eight (Dan 8:20). As such, a certain level of correspondence is established at the outset, which is only further substantiated by other more subtle parallels. To begin, one of the few characteristics provided for the second beast is that it is raised on one side (תְּרִיבֵי עַל חֶדְקָאֵת) (Dan 7:5). This detail corresponds with the two horns of the ram, especially since "the one [horn] was higher than the second, the higher one coming up at the back" (Dan 8:3). Just as the second beast is presented asymmetrically, so also the Ram's horns are uneven. Additionally, the descriptions of both the ram and the second beast illustrate their power through a set of three. The second, bear-like beast has three ribs in its mouth between its teeth (Dan 7:5), while the ram charges in three directions (Dan 8:4). So then, given their similar position related to the other figures/kingdoms and these shared elements, some correspondence is arguable between the ram and second beast.

117. Cf. Collins, *Daniel*, 330; Goldingay, *Daniel*, 208-09.

Shared features are also present between the ram and the third beast (Dan 7:6). To begin, the theme of dominion is common between the two figures. Although shared language is not present, the detail that no beast is able to withstand the ram (Dan 8:4) arguably parallels the dominion given to the third beast (Dan 7:6).¹¹⁸ Additionally, the leopard-like beast is the third to appear in the sequence of Dan 7 and so some correspondence is arguably present on a structural level with the three directions in which the ram charges (Dan 8:4).¹¹⁹ However, it is notable that this beast is not explicitly numbered "third," it is just called another (אַחֵרִי) beast (Dan 7:6)—the word "three" or "third" does not feature in its description. The number four is actually more distinctive of the third beast: it has four wings on its back and four heads (Dan 7:6). While this difference does not negate a connection between the two figures, it does add a degree of complexity to the correspondence. However, given the brevity of both figures' descriptions it is difficult to ascertain what bearing this difference might have (if any).

Perhaps most surprisingly, verbal linkages also exist between the ram and Dan 7's fourth beast. Scheetz observes two correspondences. First, despite the numeral ten to follow, the grammatical form used of the horns in Dan 7:7 is the dual קַרְנַיִן just as the ram's two horns are dual קַרְנָיִם in Dan 8:3.¹²⁰ Especially given the syntactic oddity of the dual in Dan 7:7, Scheetz is right to observe that the connection "is difficult to pass over."¹²¹ Scheetz also observes a similarity in that the fourth beast is different from all beasts (כָּל הַיְּבֵרֹתָא) (Dan 7:7) while the ram exercises dominance over all beasts (כָּל הַיְּוֹת) (Dan 8:4).¹²² As will be seen below, the correspondences between the fourth beast and the goat are more numerous than with the ram. However, it is nonetheless the case that the description of the fourth beast exhibits shared language with the ram as well.

If the second and third beasts are taken to represent Media-Persia separately in Dan 7 whereas the ram represents them together in Dan 8, one might expect the correspondences between Dan 8:3–4 and Dan 7:5–6 to reflect this combination. To some extent this is the case, but even though the ram exhibits parallels with both the second and third beasts, the correspondences between the ram and the third beast nonetheless hold a complicating factor in that the third beast features four as a distinctive number while the ram features three. More importantly though, the ram does not exclusively correspond with second and third beasts, it also features shared language with

118. Thanks are due to James Davila for drawing my attention to this parallel.

119. As stated in the introduction, the main text examined in this thesis is L, however it is notable that in both OG and 4QDan^a the ram charges in all four cardinal directions, including the east. As such, the ram and the third beast correspond more closely in these texts than in L. Many thanks to James Davila for making me aware of this variant.

120. Scheetz, *Canonical Intertextuality*, 97.

121. *Ibid.*

122. *Ibid.*, 98.

the fourth beast. Given these observations, a level of ambiguity is present in terms of how the ram relates to the four beasts of Dan 7, which is also true of the description of the goat.

3.2.2.3 - The Goat

Much like the correspondences between the ram and the second and third beasts, the brevity of the third beast's description in Dan 7:6 limits the elements which might be shared between it and the goat in Dan 8. Still, several shared features are worth noting. First, the number four factors importantly in the description of both creatures. As noted above, the third, leopard-like, beast has four heads and four wings (Dan 7:6). Similarly, the goat sprouts four conspicuous horns toward the four winds of heaven after its initial horn is broken (Dan 8:8). Not only is the number four highlighted in both texts, it is also used twice in the span of a single verse in both instances. In addition to this, an odd feature in the goat's description corresponds well with the third beast. When Daniel first sees the goat arrive, it charges across the whole earth without touching the ground (וַאֲיוֹן נוֹגַעַת בְּאֶרֶץ (Dan 8:5). In short, the goat flies across the earth to meet the ram. Part of this is perhaps explained by the punning of צִפִּיר "goat" with צִפּוֹר "bird." The goat is first described with the paired synonyms צִפִּיר הַעֲזִים, but then just as הַצִּפִּיר in the final clause of the verse (Dan 8:5).¹²³ The second instance is notable in that צִפִּיר, the word which evokes the pun, immediately follows וַאֲיוֹן נוֹגַעַת בְּאֶרֶץ and is redundant its own clause. The phrase וְהַצִּפִּיר קָרַן הַזֹּהַת בֵּין עֵינָיו (Dan 8:5c) is perfectly clear without צִפִּיר—its only function is to identify the antecedent to the pronominal suffix on עֵינָיו, which is already clear from context. Syntactically, it is neither subject nor object, it stands apart from the clause and is even fronted. Given its redundancy and position immediately after the detail that the goat does not touch the ground, it thus seems that the inclusion of צִפִּיר in the final clause serves to emphasise the צִפִּיר/צִפּוֹר pun. This detail and pun further connects the goat with the third beast, which has four wings of a bird upon its back (Dan 7:6).¹²⁴ Unlike Dan 7, which features composite creatures which are "like" but not actually natural beasts, Dan 8 is structured based on relatively normal animals.¹²⁵ As such, it would not fit with the rest of the vision for the goat actually to have wings, like the third beast. By means of punning with צִפּוֹר though, צִפִּיר is thus set up to correspond nonetheless. But as much as the goat corresponds with the third beast, so too does it share many similarities with the fourth beast.

As mentioned above, the goat is commonly correlated and even identified with the fourth beast, and with good reason. To begin, both figures occupy the final relevant slot in their respective visions. This is complicated by the fact that the number of kingdoms do not cleanly align, as

123. For further discussion of the terminology used to describe the ram and goat, see §5.1 below.

124. Granted, the term used for "bird" in Dan 7:6 is עוֹף rather than צִפּוֹר, but this does not negate the possibility of a צִפִּיר/צִפּוֹר pun in Dan 8:5 and shared bird-like characterisation between the goat and the third beast.

125. See discussion below in §5.1.

discussed above. Still, their respective position as the final human kingdoms in both dreams is notable. Beyond this, two particular actions of the goat correspond with that of the fourth beast, namely their "trampling" (שׁוּטְא; רַפְסַּ // מַרְמַס) (Dan 7:7, 19, 23; 8:7, 10) and "breaking" (קַדְא // שׁוּבְר) (Dan 7:7, 19, 23; 8:7). Perhaps the most obvious correspondence is the central motif of horns (קַרְנַּ // קַרְנַּ) and the presence of a small horn (קַרְנַּ מְצַעֲרָה // קַרְנַּ זְעִירָה) who arises (קַלְקַּ // אֲצַא) in both accounts (Dan 7:8; 8:9). Moreover, a 3+1 pattern factors into the descriptions of both small horns: in Dan 7:8 three horns are uprooted at the arrival of one little horn and in Dan 8:9 one small horn extends itself in three directions. Additionally, both are presented as the chief antagonists in their respective dreams. In Dan 7, Daniel is particularly interested in the small horn (Dan 7:20–21) and is informed that it represents a future king who will speak against the Most High, harass the Most High's holy ones, and think to change times and law (Dan 7:25). In Dan 8, the small horn similarly tramples upon some of the stars and magnifies itself against the leader of the host, takes away the regular offering, and hurls truth to the ground (Dan 8:9–12). As such, the major themes of defiance against God and opposition to his holy ones are present in both accounts.

But even though many similarities exist between the goat and the fourth beast, several key differences complicate their correspondence. This is especially the case when it comes to the progression of the horns and what they represent. In chapter seven, the fourth beast first has ten horns, three of which are displaced at the arrival of the little horn (Dan 7:7–8, 20, 24). Within the interpretation, all of the horns are revealed to represent particular kings within the kingdom represented by the fourth beast (Dan 7:23–24). In chapter eight, on the other hand, the goat first has one horn, which is then broken and replaced by four horns (Dan 8:5, 7). Moreover, the little horn sprouts out from one of these four horns, not the beast itself (קַרְנַּ מְצַעֲרָה // קַרְנַּ זְעִירָה) (Dan 8:9). At first this is perhaps a peculiar detail, but the interpretation given to Daniel clarifies why this is the case. While the first horn represents a particular king, as does the little horn, the four horns which arise after the initial horn do not represent kings, but kingdoms of the the nation Greece (Dan 8:22). The small horn thus sprouts out from one of the four horns because it represents a king who will arise from one of Greece's four sub-kingdoms (Dan 8:23). So then, although many correspondences exist between the ram and the fourth beast, including the motif of horns, the number, progression, and meaning of the horns differs significantly between the two accounts.

3.2.2.4 - Conclusion

Daniel 8 is clearly connected to Dan 7, but how they relate together is more complex than is commonly assumed. Several factors complicate a straightforward one-to-one equivalence and interpreting Dan 7 (and by extension Dan 2) in light of Dan 8. Segal argues this from a compositional perspective. If Dan 8–12 reflect an expansion upon the earlier Aramaic collection of Dan 2–7, as he argues is the case, "one must be methodologically careful before interpreting an

earlier apocalypse through the lens of a subsequent author."¹²⁶ Even if one does not adhere to this compositional stance though, the relationship between Dan 7 and 8 can be interpreted in different ways when reading the book as a whole as it stands in the Hebrew Bible. While many correspondences exist between the visions of Dan 7 and 8, one must examine all of the elements of both visions and how they do and do not correlate before making the assumption that they map on to one another. Once again the difference between signals and purpose is crucial. Dan 7 and 8 clearly correspond, but the nature of their correspondence cannot be assumed. The many similarities could serve the purpose of identifying the dream constituents by means of reference to the other visions in the book, but they also could serve simply to compare and contrast the various figures.

Even if one does conclude that Dan 7 and 8 share historical referents, it must be determined which figures map on to which. As argued above, this is challenging because 1) the total number of kingdoms is inconsistent between the two visions, 2) Dan 8 does not include the same starting point or terminus as Dan 7, 3) the ram displays correspondences with the second, third, and fourth beasts, 4) the goat corresponds with both the third and fourth beasts, and 5) the number, progression, and function of the horns differs between the goat and fourth beast. Although Dan 8 draws upon the themes, imagery, and language of Dan 7, the nature of their correspondence is nonetheless at least partly ambiguous. It is arguably even the case that the shared language, imagery, and structures are so extensive between the two texts that they ironically obfuscate the relationship between the two texts. In other words, the correspondence between Dan 8 and Dan 7 includes so many signals that it is difficult to ascertain which ones are most central in facilitating meaning and how. The signalling is overt, but the purpose is opaque.

This is not to say that the relationship between Dan 8 and 7 is not meaningful or effective, but only that ambiguity and openness in interpretation remains, especially regarding the interpretation of Dan 7. Certainly the viewpoint interpreting Dan 7's four kingdoms as Babylon, Media, Persia, and Greece is viable and consistent with Dan 8. But so also is the interpretation of the four kingdoms as Babylon, Media-Persia, Greece, and Rome, given the observations above. It is also possible that Dan 8 does not map on to Dan 7, but uses its imagery as a point of comparison in its descriptions of Media-Persia and Greece. If one takes this view, then interpretive options regarding Dan 7 are essentially open-ended, so long as they begin with Babylon and end in the eschaton. As Cook writes, "The expansive qualities of Dan 7 that extend beyond the narrower specificities of Dan 8 already reveal how the book of Daniel earned recognition as forward-pointing prophecy, transcending its original historical milieu."¹²⁷ As cryptic visions regarding the future, the

126. Segal, *Dreams, Riddles, Visions*, 212.

127. Cook, *The Apocalyptic Literature*, 143.

difficulty of Dan 7 and 8 only serves to encourage readers to read closely as they seek to be amongst the wise who understand what is hidden (Dan 12:9–10).¹²⁸

3.3 - Small Horn as Anti-Daniel (Dan 1–6 // Dan 8:9–12, 23–25)

As the vision of Dan 8 progresses, its focus hones in on the figure of the little horn. Before this character, the empires and other kings are presented as powerful, but not necessarily evil. The small horn, however, is clearly depicted in a negative light, openly setting himself against the heavenly host, God's people, God himself, temple worship, and even truth (Dan 8:10–12, 23–25). One aspect of the small horn's characterisation is a network of correspondences with how Daniel is characterised throughout the court narratives.¹²⁹ Many of the small horn's attributes and actions are a mirror-image of Daniel—detailed similarities are reflected between the two characters and so also are key opposites. In a sense, the small horn is thus presented as an anti-Daniel.

3.3.1 - Shared Features

3.3.1.1 - Key Texts

Dan 1:17 _H	Dan 8:23–27 _H
<p>וְהַיְלָדִים הָאֵלֶּה אֲרַבְעָתָם נָתַן לָהֶם הָאֱלֹהִים מַדְעַ וְהַשְׂכָּל בְּכָל סֵפֶר וְחֻמְכָּה וְדַנְיָאֵל הַבְּיָן בְּכָל חֲזוֹן וְחַלְמוֹת:</p> <p style="text-align: right;">Dan 5:12_A</p> <p>כָּל קָבֵל דֵּי רוּחַ יִתִּירָה וּמִנְדַע וְשִׁכְלָתָנּוּ מִפֶּשֶׁר חֵלְמִין וְאַחֲוִית אַחֲדָן וּמִשְׂרָא קִטְרִין הִשְׁתַּכַּחַת בֵּיהּ בְּדַנְיָאֵל דֵּי מִלְכָּא שָׁם שָׁמָּה בְּלִטְשָׂאצֶּר פְּעוֹן דַּנְיָאֵל יִתְקַרֵי וּפְשָׂרָה יִהְיֶה:</p> <p style="text-align: right;">Dan 6:29_A</p> <p>וְדַנְיָאֵל דָּנָה הַצֶּלַח בְּמַלְכוּת דְרַגְוֶשׁ וּבְמַלְכוּת כּוֹרֶשׁ פֶּרְסָא:</p>	<p>וּבְאַחֲרֵית מַלְכוּתָם כְּהָתָם הַפְּשָׁעִים יַעֲמֵד מְלֹךְ עַז פָּנִים וּמִבֵּין חֲדוֹת: ²⁴ וְעֵצָם כָּחוּ וְלֹא כָּחוּ וְנִפְלְאוֹת יִשְׁחִית וְהַצִּלִּיחַ וְעֵשָׂה וְהִשְׁחִית עֲצוּמִים וְעַם קְדוֹשִׁים: ²⁵ וְעַל שְׂכָלוֹ וְהַצִּלִּיחַ מְרָמָה בִּידוֹ וּבִלְבָבוֹ יַגְדִּיל וּבִשְׁלֹוֹה יִשְׁחִית רַבִּים וְעַל שָׂר שָׂרִים יַעֲמֵד וּבְאַפְס יָד יִשְׁבֵּר:</p>

3.3.1.2 - Shared Words

שָׂכַל (Dan 1:4, 17 // Dan 8:25)

61 occurrences of שָׂכַל in L; 16 occurrences of שְׂכָל in L

- *Corresponding root*
 - *Non-corresponding part of speech*
 - Dan 1:17 – verb (שָׂכַל)
 - Dan 8:25 – noun (שְׂכָל)
 - *Semi-corresponding gender*
 - Dan 1:4; 8:25 – masculine
 - Dan 1:17 – n/a (infinitive construct)
 - *Non-corresponding number*
 - Dan 1:4 – plural

128. Scheetz also recognises this tension between the "interpretive expectancy" given the numerous connections on the one hand and the fact that "the interpretation is still open" at the end of Dan 8 on the other. Scheetz, *Canonical Intertextuality*, 105. In light of Dan 9–12 though, he identifies the ram with the third kingdom of Dan 2/7 and the goat with the fourth. Ibid., 127.

129. Excepting Dan 3, of course, in which Daniel does not feature as a character.

- Dan 1:17 – n/a (infinitive construct)
- Dan 8:25 – singular
- *Non-corresponding suffixing*
 - Dan 1:4, 17 – no suffix
 - Dan 8:25 – 3ms suffix
- *Non-corresponding clausal position*
 - Dan 1:4 – attributive participle
 - Dan 1:17 – direct object
 - Dan 8:25 – object of preposition

שָׁכַלְתָּנוּ_A // שָׁכַלְ_H (Dan 5:11, 12, 14 // Dan 8:25)

3 occurrences of שָׁכַלְתָּנוּ_A in L (Dan 5:11, 12, 14); 16 occurrences of שָׁכַלְ_H in L

- *Corresponding cognate equivalent noun*
 - *Non-corresponding gender*
 - Dan 5:11, 12, 14 – feminine
 - Dan 8:25 – masculine
 - *Corresponding number*
 - Dan 5:11, 12, 14; Dan 8:25 – singular
 - *Non-corresponding equivalent determination*
 - Dan 5:11, 12, 14 – absolute
 - Dan 8:25 – construct
 - *Non-corresponding equivalent suffixing*
 - Dan 5:11, 12, 14 – no suffix
 - Dan 8:25 – 3ms suffix
 - *Corresponding position in construct chain*
 - Dan 5:11, 12, 14; 8:25 – n/a
 - *Non-corresponding equivalent clausal position*
 - Dan 5:11, 14 – subject of verbal clause
 - Dan 5:12 – item in reason clause marked by כִּלְקַבֵּל
 - Dan 8:25 – object of preposition

בִּיַּן (Dan 1:4, 17 // Dan 8:5, 16, 17, 23, 27)

170 occurrences in L

- *Corresponding verb*
 - *Corresponding stem*
 - Dan 1:4, 17; Dan 8:5, 16, 17, 23, 27 – *Hiphil*
 - *Semi-corresponding conjugation*
 - Dan 1:4; 8:5, 23, 27 – participle
 - Dan 1:17 – perfect
 - Dan 8:16, 17 – imperative
 - *Semi-corresponding person*
 - Dan 1:4; 8:5, 23, 27 – n/a
 - Dan 1:17 – third
 - Dan 8:16, 17 – second
 - *Corresponding gender*
 - Dan 1:4, 17; 8:5, 16, 17, 23, 27 – masculine
 - *Semi-corresponding number*
 - Dan 1:4 – plural
 - Dan 1:17; 8:5, 16, 17, 23, 27 – singular
 - *Corresponding suffixing*
 - Dan 1:4, 17; 8:5, 16, 17, 23, 27 – no suffix
 - *Semi-corresponding clausal position*
 - Dan 1:4; 8:23 – attributive participle
 - Dan 1:17; 8:16, 17 – independent verb
 - Dan 8:5 – compound verb (participle + perfect הָיָה)
 - Dan 8:27 – predicate in verbless clause; substantival participle

חַיִּדָּהּ // חַיִּדָּהּ (Dan 5:12 // Dan 8:23)

1 occurrence of חַיִּדָּהּ_A in L (Dan 5:12); 17 occurrences of חַיִּדָּהּ_H in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Dan 5:12; 8:23 – feminine
 - *Corresponding number*
 - Dan 5:12; 8:23 – plural
 - *Corresponding equivalent determination*
 - Dan 5:12; 8:23 – absolute
 - *Corresponding equivalent suffixing*
 - Dan 5:12; 8:23 – no suffix
 - *Corresponding position in construct chain*
 - Dan 5:12; 8:23 – n/a
 - *Corresponding equivalent clausal position*
 - Dan 5:12; 8:23 – direct object

חָלַץ_A // חָלַץ_H (Dan 6:29 // Dan 8:12, 24, 25)

2 occurrences of חָלַץ_A in L (Dan 3:30; 6:29); 65 occurrences of חָלַץ_H in L

- *Corresponding cognate equivalent verb*
 - *Corresponding equivalent stem*
 - Dan 6:29; 8:12, 24, 25 – C
 - *Corresponding equivalent conjugation*
 - Dan 6:29; 8:12, 24, 25 – perfect
 - *Corresponding person*
 - Dan 6:29; 8:12, 24, 25 – third
 - *Semi-corresponding gender*
 - Dan 6:29; 8:24, 25 – masculine
 - Dan 8:12 – feminine
 - *Corresponding number*
 - Dan 6:29; 8:12, 24, 25 – singular
 - *Corresponding equivalent suffixing*
 - Dan 6:29; 8:12, 24, 25 – no suffix
 - *Corresponding equivalent clausal position*
 - Dan 6:29; 8:12, 24, 25 – independent verb

3.3.1.3 - Other Shared Features

- *Corresponding characterisation*
 - Dan 1:3–6, 17–20; 4:6; 5:11–16; 6:2–4; 8:23–25 – Daniel/small horn are exceedingly wise
 - Dan 2:48–49; 4:6; 5:29; 6:3–4, 29; 8:12, 24 – Daniel/small horn are successful
 - Dan 1:17; 2:18, 20–23, 28–30; 4:5–6; 5:11, 14; 6:28; 8:24 – Daniel's/small horn's source of insight and power is outside of self
 - Dan 1–6; 8:9–12, 22–25 – Opposite treatment of God's people by Daniel/small horn
 - Dan 2:13–18, 49 – Daniel seeks the protection and welfare of his companions
 - Dan 2:24; 4:16, 24 – Daniel seeks to protect the lives of other Babylonian sages and Nebuchadnezzar
 - Dan 8:24–25 – small horn destroys God's people
 - Dan 1–6; 8:9–12, 22–25 – Opposite (non-)expression of piety by Daniel/small horn
 - Dan 1:8–16; 4:24; 6:5–6, 11, 14 – Daniel maintains piety outside the land
 - Dan 8:10–11 – small horn upends sacrificial system within the land
 - Dan 1–6; 8:9–12, 22–25 – Opposite interaction with God by Daniel/small horn
 - Dan 2:20–23, 28–30; 5:17–23; 6:11, 14, 23 – Daniel expresses reverence to God
 - Dan 8:11, 25 – small horn directly opposes God
 - Dan 1–6; 8:9–12, 22–25 – Opposite end of life for Daniel/small horn
 - Dan 2:12, 48–49; 6:17–25 – Daniel survives attempts on his life
 - Dan 8:25 – small horn is broken "without a hand" (וּבְאֵפֶס יָד יִשָּׁבֵר)

3.3.2 - Discussion

Several similarities exist between the small horn and Daniel. To begin, both are characterised by their acuity. Just as Daniel and his friends are given knowledge and insight (וְהַשְׁכִּיל) (Dan 1:17), the small horn is presented as possessing his own insight (שְׁכִילוֹ) (Dan 8:25). In Dan 5, Daniel is also praised for his insight with the Aramaic cognate equivalent שְׁכִלְתְּנוּ (Dan 5:11, 12, 14). Furthermore, the small horn understands riddles (וַיִּבְיֵן הַיְדוּת) (Dan 8:23).¹³⁰ Daniel is likewise described as one who explains riddles (וַאֲחַיֵּית אֲחַיֵּידָן) in Dan 5:12, a phrase which features אֲחַיֵּידָא, the cognate equivalent of אֲחַיֵּידָה (Dan 8:23). Similarly, Daniel is the conduit through which God reveals mysteries (טְרָא) (Dan 2:18, 19, 27, 28, 29, 30, 47; 4:6). Although Daniel clearly gives credit to God for this insight (Dan 2:27–30), Nebuchadnezzar praises him for revealing mysteries that no other wise man can (Dan 2:47; 4:6). Daniel is thus presented as a character who is wise, but completely reliant upon God for that wisdom. This tension is similar to another feature of the small horn, namely that "his strength will be mighty, but not with his own strength" (וְעִצָּם כֹּחוֹ וְלֹא בְכֹחוֹ) (Dan 8:23). This phrase itself is somewhat cryptic, but nonetheless parallel with Daniel, who could also be said to be wise but not through his own wisdom. Another shared feature between the small horn and Daniel is their success. Throughout the court narratives, Daniel is rewarded and elevated to positions of prominent influence (Dan 1:19–21; 2:46–49; 5:29). The final verse of the entire court narrative even provides this summative statement of Daniel's success: "And so Daniel prospered (וַיִּצְלַח) during the reign of Darius and during the reign of Cyrus the Persian" (Dan 6:29). In three instances, וַיִּצְלַח "to prosper" is used to describe the small horn: he prospers in what he does (Dan 8:12, 24) and causes deceit to prosper (Dan 8:25). In addition to the thematic parallels of success, it is notable that the Hebrew term וַיִּצְלַח parallels the cognate equivalent Aramaic וַיִּצְלַח used in Dan 6:29 to describe Daniel. To summarise then, the small horn and Daniel are both presented as wise and successful, but not through their own means.

But amidst these similarities key differences, even opposites, are also present. To begin, the small horn destroys the mighty and the people of the holy ones (וְעַם קְדוֹשִׁים) (Dan 8:24). Daniel, on the other hand, actively seeks to protect himself and his friends (Dan 2:17–18, 49). Although perhaps this seems self-serving, he and his three companions are the only Jews mentioned in the narrative and Daniel does show concern for the rest of the wise men in Babylon as well (Dan 2:18). In chapter four, Daniel also appeals to Nebuchadnezzar to repent from his pride and give to the poor in order to avoid judgment (Dan 4:24). In both of these instances, Daniel exhibits a desire to protect life, unlike the small horn. The relationship of these characters to God is also in sharp opposition. In both the dream and the interpretation, the small horn is said to set itself up against the chief of the host (שַׂר הַצְּבָאָה) (Dan 8:11), the chief of chiefs (שַׂר שָׂרִים) (8:25). Daniel, on the other hand, is

130. The *Hiphil* of בִּין can express both "to understand" and "to cause to understand." Here, the former meaning is taken. Cf. *HALOT*, 122; *BDB*, 107.

unwaveringly faithful to God. Daniel gives praise to God for providing him with the needed wisdom and influence to interpret Nebuchadnezzar's dream (Dan 2:20–23). Moreover, Daniel remains devoted to God, praying toward Jerusalem three times a day even when he knows it puts his life at risk (Dan 6:11). The small horn, by contrast, exercises power within the glorious land (הַצִּבּוֹר), but takes away the regular offering and overthrows the sanctuary (Dan 8:9–12).¹³¹ As such, their actions are diametrically opposed—while Daniel is faithful in exile, the small horn opposes the faithful in the land. In chapter eight itself, Daniel and the small horn are also presented as opposites in terms of their understanding. As discussed above, Daniel is lauded for his wisdom and understanding throughout the court narratives, but not so in Dan 8.¹³² In contrast to the small horn who possesses understanding (בִּינָה) (Dan 8:23), Daniel lacks understanding and needs someone to explain (בִּינָה) the vision to him (Dan 8:16, 17, 27).

As a mirror image of Daniel, displaying opposites amidst similarities, the small horn is thus a sort of anti-Daniel. The chief antagonist of chapter eight is presented as a direct counterpart to the protagonist. Characterising the small horn in this way allows for a relatively brief description to provide greater detail by means of comparing and contrasting with Daniel, a character receiving far more attention throughout the book. This future king is certainly a formidable adversary to the people of God, just as Daniel is a formidable advocate. However, for all his power and craftiness, the small horn, like Daniel, is ultimately not in control. So, unsurprisingly, he will meet his demise (Dan 8:25).

3.4 - Daniel the Troubled Dreamer (Dan 2:1–3; 4:2, 16; 5:6–9; 7:15, 28 // Dan 8:27)

Daniel is a somewhat unique character in the HB in that he is presented with no readily apparent flaws. Even some of the Bible's most central figures—such as Moses, Abraham, and David—exhibit significant shortcomings and failures, but not Daniel. Throughout the court narratives, Daniel is a paragon of unfaltering piety, wisdom, and faith. This is so much the case that Daniel is rather flat as a character. His actions and responses, though certainly laudable, become immediately predictable as the story progresses. In the first six chapters, Daniel always maintains godly integrity, always understands the mystery, and always gives credit to God for his understanding. However, as the book transitions from the court narratives into the visions in chapter seven, Daniel's character finds further complexity as he becomes the dreamer in need of interpretation.

131. אֶרֶץ הַצִּבּוֹר in Dan 8:9 is understood as a shortened form of the fuller expression אֶרֶץ הַצִּבּוֹרִים presumably with reference to Palestine in Dan 11:16, 41. Given the two preceding cardinal directions in Dan 8:9, אֶל הַנְּגִבִים וְאֶל הַמִּזְרָח, it is reasonable that a shortened form was used to fit the pattern, וְאֶל הַצִּבּוֹרִים.

132. See also discussion below in §3.4.

3.4.1 - Shared Features

3.4.1.1 - Key Texts

<p style="text-align: right;">Dan 2:1, 3_H</p> <p>¹ וּבִשְׁנַת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלֻמוֹת וַתִּתְפָּעֵם רוּחוֹ וַיִּשְׁנֶתוּ נְהִיָּה עָלָיו:</p> <p>³ וַיֹּאמֶר לָהֶם הַמֶּלֶךְ הַלּוֹם חֲלֻמֹּתַי וַתִּפְעֵם רוּחִי לְדַעַת אֵת הַחֲלוֹם:</p> <p style="text-align: right;">Dan 4:2, 16_A</p> <p>² חֲלַם חֲזִית וַיִּדְחַלְנִי וְהִרְהִירִין עַל מִשְׁכָּבִי וְחֲזוּי רֹאשֵׁי יְבֻהֲלָנִי:</p> <p>¹⁶ אֲדִינוּ דְנִיָּאל דִּי שָׁמַה בְּלִטְשָׂאצַּר אֲשַׁתּוּמִּים כְּשַׁעֲהָ חֲדָה וְרַעֲיָנָהּ יְבֻהֲלָנָה עֲנָה מַלְכָּא וְאָמַר בְּלִטְשָׂאצַּר חֲלָמָא וּפְשָׂרָא אַל יְבֻהֲלָה עֲנָה בְּלִטְשָׂאצַּר וְאָמַר מְרַאי חֲלָמָא לְשֻׁנְאֵיהּ וּפְשָׂרָה לְעֲרִיָּהּ:</p> <p style="text-align: right;">Dan 5:6, 9_A</p> <p>⁶ אֲדִינוּ מַלְכָּא זִיזְהִי שְׁנוּהִי וְרַעֲיָנָהּ יְבֻהֲלָנָה וְקִטְרֵי חֲרָצָה מִשְׁמֵרִינוּ וְאַרְכְּבַתְהָ דָּא לְדָא נְקֻשׁוּ:</p> <p>⁹ אֲדִינוּ מַלְכָּא בְּלִשְׂאֲצַר שְׂגִיָּא מִתְּבַהֲלָה וְזִיזְהִי שְׁנִינוּ עֲלוּהִי וְרַבְרְבָנוּהִי מִשְׁמֵבְשִׁין:</p> <p style="text-align: right;">Dan 7:15, 28_A</p> <p>¹⁵ אֲתַכְרִית רוּחִי אֲנָה דְנִיָּאל בְּגוּא נְדָנָה וְחֲזוּי רֹאשֵׁי יְבֻהֲלָנִי:</p> <p>²⁸ עַד כֹּה סוּפָא דִּי מַלְתָּא אֲנָה דְנִיָּאל שְׂגִיָּא רַעֲיָנִי יְבֻהֲלָנִי וְזִיזְהִי יִשְׁתַּנּוּן עָלַי וּמַלְתָּא בְּלָבִי נְטִירַת:</p>	<p style="text-align: right;">Dan 8:27_H</p> <p>וְאֲנִי דְנִיָּאל נְהִיָּיתִי וְנִחַלִּיתִי יָמִים וָאָקוּם וְאֶעֱשֶׂה אֵת מְלָאכַת הַמֶּלֶךְ וְאֲשַׁתּוּמִּים עַל הַמְּרָאָה וְאִין מִבֵּין</p>
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3.4.1.2 - Shared Words

הִיָּה (Dan 2:1 // Dan 8:27)

3,561 occurrences in L

- *Corresponding verb*
 - *Corresponding stem*
 - Dan 2:1; 8:27 – *Niphal*
 - Note relative infrequency of stem: 21 occurrences of *Niphal* הִיָּה in L
 - *Corresponding conjugation*
 - Dan 2:1; 8:27 – perfect
 - *Non-corresponding person*
 - Dan 2:1 – third
 - Dan 8:27 – first
 - *Non-corresponding gender*
 - Dan 2:1 – feminine
 - Dan 8:27 – common
 - *Corresponding number*
 - Dan 2:1; 8:27 – singular
 - *Corresponding suffixing*
 - Dan 2:1; 8:27 – no suffix
 - *Corresponding clausal position*
 - Dan 2:1; 8:27 – independent verb

שָׁמַם_A // שָׁמַם_H (Dan 4:16 // Dan 8:27)

1 occurrence of שָׁמַם_A in L; 90 occurrences of שָׁמַם_H in L

- *Corresponding cognate equivalent verb*
 - *Corresponding equivalent stem*
 - Dan 4:16; 8:27 – Dt
 - *Non-corresponding equivalent conjugation*
 - Dan 4:16 – perfect
 - Dan 8:27 – *waw*-consecutive imperfect
- *Non-corresponding person*
 - Dan 4:16 – third
 - Dan 8:27 – first
- *Non-corresponding gender*
 - Dan 4:16 – masculine
 - Dan 8:27 – common
- *Corresponding number*
 - Dan 4:16; 8:27 – singular
- *Corresponding equivalent suffixing*
 - Dan 4:16; 8:27 – no suffix
- *Corresponding equivalent clausal position*
 - Dan 4:16; 8:27 – independent verb
- *Note also corresponding consonantal spelling (despite non-corresponding binyan elements)*
 - Dan 4:16 – אֶשְׂתוּמֶם
 - Dan 8:27 – וְאֶשְׂתוּמֶם

3.4.1.3 - Shared Word Combinations

דְּנִיָּאֵל_A + אֶשְׂתָּהּ_A // דְּנִיָּאֵל_H + אֶשְׂתִּי_H (Dan 7:15, 28 // Dan 8:27)

2 occurrences of phrase דְּנִיָּאֵל אֶשְׂתָּהּ_A in L (Dan 7:15, 28); 7 occurrences of phrase אֶשְׂתִּי דְּנִיָּאֵל_H in L (Dan 8:1, 15, 27; 9:2; 10:2, 7; 12:5)

- *Corresponding cognate equivalent phrase*
 - *Corresponding equivalent binyan of phrase constituents*
 - אֶשְׂתָּהּ_A // אֶשְׂתִּי_H (Dan 7:15, 28 // Dan 8:27)
 - 16 occurrences of אֶשְׂתָּהּ_A in L; 874 occurrences of אֶשְׂתִּי_H in L
 - *Corresponding cognate equivalent pronoun*
 - *Corresponding person*
 - Dan 7:15, 28; 8:27 – first
 - *Corresponding gender*
 - Dan 7:15, 28; 8:27 – common
 - *Corresponding number*
 - Dan 7:15, 28; 8:27 – singular
 - דְּנִיָּאֵל_A // דְּנִיָּאֵל_H (Dan 7:15, 28 // Dan 8:27)
 - 52 occurrences of דְּנִיָּאֵל_A in L; 28 occurrences of דְּנִיָּאֵל_H or אֶשְׂתִּי דְּנִיָּאֵל_H in L
 - *Corresponding proper name*
 - *Corresponding spelling*
 - Dan 7:15, 28; 8:27 – דְּנִיָּאֵל
 - *Corresponding equivalent clausal relation of constituents within phrase*
 - Dan 7:15, 28; 8:27 – phrase constituents in apposition to one another
 - *Corresponding order of equivalent phrase constituents*
 - Dan 7:15, 28; 8:27 – אֶשְׂתָּהּ דְּנִיָּאֵל_A // אֶשְׂתִּי דְּנִיָּאֵל_H
 - *Semi-corresponding equivalent clausal relation of phrase to surrounding context*
 - Dan 7:15 – phrase is in apposition to possessive pronoun
 - Dan 7:28; 8:27 – phrase is subject of verbal clause

3.4.1.4 - Other Shared Features

- *Corresponding theme*
 - Dan 2:17–23, 28, 47; 4:15; 5:11, 14; 7:16; 8:16–19 – divine source of dream/vision interpretation
- *Corresponding characterisation*

- Dan 2:1–3; 4:2; 5:6–9; 7:15, 28; Dan 8:27 – dreamer unable to interpret dream
- Dan 2:1–3; 4:2, 16; 5:6–9; 7:15, 28; Dan 8:27 – dreamer distressed by dream
 - Dan 2:1–3; 4:2; 5:6–9; Dan 8:27 – distress due to lack of understanding
 - Dan 4:16 – distress due to understanding
- Dan 2; 4; 5; 7; 8 – opposite role of Daniel
 - Dan 2:25–49; 4:5, 16–24; 5:11–28 – Daniel mediates interpretation
 - Dan 7:15–27; 8:16–26 – Daniel requires mediator of interpretation

3.4.2 - Discussion

A running motif throughout the court narratives is the distress which follows a dream or vision, for one of two distinct reasons. First, a character can be troubled because they experience a dream or vision and do not understand it. This is the case for both Nebuchadnezzar (Dan 2:1–3; 4:1–3) and Belshazzar (Dan 5:5–10). Nebuchadnezzar even expresses this explicitly when he tells his royal retinue, "I have dreamed a dream and my spirit is troubled to know the dream" (Dan 2:3).¹³³ Lack of understanding is also revealed to be the reason for the king's anxiety in that he is no longer troubled after Daniel provides the interpretation (Dan 2:46–49). Surprisingly, this is even the case for Belshazzar, who rewards Daniel and is seemingly unbothered by an interpretation that is a death sentence (Dan 5:15–30). He will die and Babylon will fall, but at least he understands the writing on the wall. But a lack of understanding is not the only reason for distress in the court narratives. By contrast, in chapter four Daniel becomes anxious precisely because he does understand Nebuchadnezzar's dream (Dan 4:16). Daniel's alarm could be due to a mixture of concern for his own well being (as the bearer of bad news), as well as genuine concern for the king. This latter sentiment is expressed in the second half of verse 16 as well as in verse 24, in which he advises the king to make amends so as to avoid judgment. To summarise, both lack of understanding and understanding of visions lead characters to distress in the court narratives.

At the close of chapter eight, this motif is picked up again as Daniel expresses his anguish as a result of the vision. Thematically, there are correspondences with all four of the examples in the court narratives discussed above, simply in the fact that he experiences distress immediately after receiving a vision (Dan 2:1–4; 4:1–3, 16; 5:5–7). The closest correspondence though is with Dan 2:1, especially in the use of *הָיָה*. In Dan 8:27, *הָיָה* is used somewhat enigmatically in the *niphal*. Typically, the *niphal* *הָיָה* is used to express "to occur" or "to be done," however neither of those meanings seem to make sense with the verb being in the first-person, with Daniel as the subject.

133. The use of *לָדַעַת* "to know" here highlights an ambiguity in chapter two, namely whether Nebuchadnezzar desires to know the meaning of the dream, or if he has in fact forgotten the dream altogether and desires to know both the content and meaning of the dream. Josephus seems to express the latter view when explaining why Nebuchadnezzar makes the unprecedented request for his wise men to tell him both the dream and its interpretation in Dan 2:5–11 (Josephus, *Ant.* 10.3 §195-196). Had *בִּין* "to understand" been used rather than *דָּעַת* "to know," it would more clearly indicate that Nebuchadnezzar only desires the interpretation. But as it stands, the text is ambiguous, resulting in a complex characterisation of the king: he is either crafty to cover up for his own lapse in memory or in a desire to authenticate the legitimacy of proposed interpretations.

Given the immediate context, נִהְיִיתִי is typically translated along the lines of "I was overcome" or "stricken" or "exhausted."¹³⁴ Perhaps though, use of the *niphal* נִהְיִיתִי in Dan 8:27 is meant to signal the allusion to Dan 2:1, which also uses the *niphal* נִהְיִיתִי in a similar sense, "and [Nebuchadnezzar's] sleep left him" (וַיִּשְׁנֶתוּ נִהְיִיתָה עָלָיו) (Dan 2:1). The very oddity of the expression in Dan 8:27 serves all the better to draw attention to the word, and thus more overtly signal a correspondence with its earlier occurrence in Dan 2:1.

Connected to this, Dan 8:27 draws upon Dan 7 which itself similarly draws upon the court narratives.¹³⁵ Immediately after seeing his night vision in chapter seven, Daniel states, "As for me, Daniel, my spirit was distressed within my body and the vision of my head alarmed me" (Dan 7:15). He then receives two separate interpretations from one of the heavenly figures in the dream (Dan 7:16–27), but even after receiving the interpretations he is still distraught: "As for me, Daniel, my thoughts alarmed me exceedingly and my countenance changed, but I kept the matter in my heart" (Dan 7:28). Daniel's alarm in verse 28 is especially notable for two reasons: 1) it comes after the interpretation is given, which is not the case for any of the corresponding examples in the court narratives and 2) it does not provide a reason for Daniel's unease.¹³⁶ It is thus unclear whether Daniel is distressed in chapter seven because he does not understand the vision or because he does. Shared language further substantiates this ambiguity, as correspondences are made with previous instances demonstrating both reasons. On the one hand, the phrases "my thoughts alarmed me" and "my countenance changed," with the respective Aramaic word-pairs רַעְיוֹן + בְּהֵל and זַיּוּ + שִׁנָּא, also appear in Dan 5:6, 9, 10 with reference to Belshazzar's terror as a result of not understanding the writing on the wall.¹³⁷ On the other hand though, the word-pair בְּהֵל + רַעְיוֹן also is used to describe Daniel's distress as a result of understanding Nebuchadnezzar's dream (Dan 4:16). So then, Dan 7:28 is not only ambiguous in its immediate context, but also in that the shared language centres on a phrase that is used for both sides of dream-related distress in the court narratives (i.e. understanding and non-understanding). Returning to chapter eight, although Dan 8:27 does not share language with Dan 7:28 to the same extent as with Dan 2:1–3, Daniel's response in chapters

134. Respectively, NRSV and ESV, JPS, NASB.

135. Due to limitations of space, this example was not explored in the previous chapter, though it certainly is relevant. The discussion here is thus truncated in order to highlight the nature of textual correspondences in Dan 8. For discussion focusing on Dan 7, see Kratz, "Visions of Daniel," 97; Scheetz, *Canonical Intertextuality*, 90-95.

136. Scheetz observes that since the dreamers' distress has anticipated interpretation throughout Dan 1–6, Daniel's alarm at the end of chapter seven anticipates further interpretation, which is then provided in Dan 8. Scheetz, *Canonical Intertextuality*, 95. This is indeed possible, however it does not negate the uniqueness of Daniel's distress *after* receiving an interpretation in Dan 7:28 and 8:27. Moreover, I am not fully convinced that Dan 8 constitutes an interpretation of Dan 7, per se (see §3.2 above).

137. רַעְיוֹן + בְּהֵל is present in Dan 5:6, 10 and זַיּוּ + שִׁנָּא is present in Dan 5:6, 9, 10. In combination with Dan 7:28, these constitute all occurrences of these Aramaic phrases in L.

seven and eight are thematically similar in contrast to the examples in the court narratives in that they express Daniel's distress *after* hearing their dream's interpretation.¹³⁸ Unlike in Dan 7:28 though, there is no ambiguity as to why Daniel is distressed in Dan 8:27; it is because there is no one to explain the vision (וְאֵין מְבַיֵּן).

Daniel's distress as a result of lacking understanding in chapters seven and eight is a development in terms of Daniel's characterisation throughout the book. Up to this point, Daniel has been the one who is able to give an interpretation, even when no one else can (Dan 2:10–11, 27–30; 4:4–6; 5:8–12). In chapter two, Daniel clearly credits this to God (Dan 2:29–30), but he is nonetheless presented as a dream-interpreter without peer in Babylon. In chapter eight though, Daniel's role is reversed and he is now the dreamer with no one to interpret. As mentioned above, Daniel is so pious and wise throughout the court narratives that he is presented as a rather flat character. Here however, by comparing him with Nebuchadnezzar and Belshazzar, Daniel is presented with greater complexity. He is at a loss for the meaning of his dream, even after being given an interpretation by Gabriel (Dan 8:16–27). Daniel is still just as reliant on God for wisdom as he is in chapter two, but in chapter eight Daniel is not privy to the same level of insight as God has granted him before. By means of a network of thematic correspondences with chapters two, four, five, and seven, and shared language with Dan 2:2 and 7:27, Dan 8:27 rounds out Daniel's characterisation as he experiences the same frustration and confusion he himself has previously alleviated. Furthermore, the theme of God's ultimate sovereignty is highlighted, not only in directing the course of human events but also in whether or not he chooses to disclose his plans.

3.5 - Concluding Observations

3.5.1 - Understanding Textual Correspondences

In this chapter, four examples of how Dan 8 references and draws upon Dan 1–7 have been examined: 1) the opening time setting in the third year of Belshazzar's reign, 2) the ram and goat in comparison and contrast to the four beasts of Dan 7, 3) the small horn as an anti-Daniel, and 4) Daniel the troubled dreamer. Some of the dynamics of signalling and purpose for each of these case studies is summarised in the table below.

138. In examining the shared language above in §3.4.1, it is notable that this correspondence between Dan 8:27 and the preceding narratives relies much more on shared characterisation or themes than on shared equivalent language. The predominant verb used to describe the dreamers' dismay in the other examples is לְהִתְבַּחֵשׁ "to be alarmed, dismayed" (Dan 4:2, 16_{2x}; 5:6, 9, 10; 7:15, 28). לְהִתְבַּחֵשׁ is unlisted in *BCTP*, making verification difficult, but neither of the verbs used in Dan 8:28 (לְהִתְחַלְחֵל "to be weak, sick" or מְשֻׁמָּה "to be desolated, appalled") are necessarily clear translation equivalents for לְהִתְבַּחֵשׁ. However, one possible explanation for this could be the prioritisation of a different textual correspondence, namely between Dan 8 and Ezek 34–35 which features both חֲלָה and מְשֻׁמָּה in its network of shared language. See discussion below in §5.3.

Table 4: Dimensions of Book-Internal Correspondences in Dan 8

	Signalling	Purpose	
§3.1 - Belshazzar	Overt	Semi-clear	Semi-dynamic
§3.2 - The Ram and Goat and the Four Beasts of Dan 7	Overt	Opaque	Dynamic
§3.3 - Small Horn as Anti-Daniel	Semi-covert	Clear	Semi-static
§3.4 - Daniel the Troubled Dreamer	Overt	Clear	Semi-dynamic

In each of the case studies above, textual correspondences take different shapes to different ends. In the case of the time-setting, the difference between signal and purpose is especially apparent. Although Dan 7:1 and 8:1 signal correspondence to the same text (Dan 5) in nearly identical verbiage, the purpose of their correspondences is vastly different. Moreover, placing this signal in a different context, as is the case in p967, also affects the purpose of the connection. So then, even links which have overt signals, such as these time-settings, are not necessarily clear or particularly dynamic in terms of their purpose. This is also demonstrated through the numerous connections to Dan 7 in Dan 8, as explored in the second case study. Despite how shared language, motifs, and themes signal correspondence with Dan 7, the purpose of the connection is somewhat ambiguous. This is somewhat surprising given the sheer volume of shared language present (as shown in §3.2.1 and Appendix B), which consists of numerous cognate equivalents, non-cognate equivalents, and arguably an anti-cognate equivalent (קַדְרָא // רִשְׁפָּה). However, the signals connecting the two passages are so numerous that, ironically, it becomes difficult to ascertain their purpose. One cannot assume that the ram and goat must be identified with the beasts of Dan 7, it is equally possible that they are simply compared with one another. Moreover, even if they are meant to be mapped on to one another, it is unclear which figures link together. Even extensive networks of signals can be opaque in how they facilitate meaning.

In the latter two case studies, characterisation was a key function of textual correspondences. By means of a network of signals, the small horn is both compared and contrasted with Daniel in order to provide further insight into that future king. This comparison is facilitated by means of mirror-imaging, with key opposites present in the midst of over-arching similarities. Within this network of signals, the opposites are correspondences just as much as parallels are. Furthermore, the similarities do not only lead to comparison, nor do the opposites only lead to contrast—the similarities and opposites mutually support comparison and contrast of the two characters. Once again, the signalling strategy of a given instance of textual correspondence is not determinative of its function. In the fourth case study, different means of signalling achieve a similar end of characterisation as Daniel becomes the troubled dreamer. By use of a syntactically odd expression (*niph'al* רָחַץ without an object) and a similar situation, Dan 8:27 rounds out Daniel as character by putting him in the situation of the kings he helped throughout the court narrative.

3.5.2 - Understanding Dan 8

In terms of how these connections influence our understanding of Dan 8, one of the most significant findings is the difficulty of mapping the visions of Dan 7 and 8 on to one another. As discussed above, the progression of the dreams from chapter two to seven to eight, and then also to nine through twelve, is often taken to be linear and straightforward—the visions refer to the same figures but in increasing detail.¹³⁹ However, close examination of the nature of correspondence reveals that their connection is not so clear-cut. This observation both supports and is supported by the plurality of interpretations of Dan 7. Despite the common modern view that Dan 7, based on Dan 8, culminates in the Greek empire, many early Christian readers understood the fourth beast to represent Rome.¹⁴⁰ On its own, Dan 7 is fairly open-ended—the first beast is arguably Babylon, but the other three kingdoms are not explicitly identified.¹⁴¹ Even with Dan 8's manifold connections to Dan 7, the interpretation of the four beasts is no more certain. The purpose and nature of the correspondences between the two chapters is ultimately ambiguous, and so interpretations (rightly) abound.

The characterisation of both Daniel and the little horn achieved by textual correspondences is also notable. Even though the genre has shifted away from the court narratives of Dan 1–6, how the central character is developed remains important. In other words, as the book shifts to the visions of chapters 7–12, understanding the visions is not the only objective—understanding the characters still remains of vital importance. Daniel's anxiety over his need for further interpretation highlights his dependence on God. Daniel does not have all the answers on his own, he is and always was totally reliant on divine intervention for his insight. So, when God decides not to disclose the full details of the future, Daniel is left in the dark. The overarching theme of the book regarding God's sovereignty is thus highlighted through Daniel's character, even in the visions. This theme is also emphasised through the characterisation of the chief antagonist, the small horn. By comparing and contrasting him with Daniel, this deplorable figure is also presented as ultimately dependent on God. Despite the small horn's power, insight, and rebellion, God remains in control and will assuredly provide judgement against him for desecrating the temple and destroying God's people. The opening time-setting also highlights this; just as Belshazzar was judged for profaning the temple objects, so too the small horn's end is assured even though it is not thoroughly addressed in Dan 8 itself.

139. See, for example, Henze, “Use of Scripture,” 286-91; Goldingay, *Daniel*, 207.

140. In his defense for identifying the fourth kingdom with Greece, Rowley provides an extensive overview of the history of interpretation regarding the four empires. H. H. Rowley, *Darius the Mede and the Four World Empires in the Book of Daniel: A Historical Study of Contemporary Theories* (Cardiff: University of Wales Press, 1964), 70-173. Especially helpful is his table comparing the various views. *Ibid.*, 184-85.

141. Regarding the first beast, see discussion above in §2.2.2.1.

4 - BOOK-EXTERNAL CORRESPONDENCES IN DANIEL 7

Not only do book-internal correspondences play a key role in constructing the narrative of Dan 7, but so also do book-external correspondences to other parts of the Hebrew Bible. As outlined in the introduction, discussions regarding Dan 7's historical correspondences abound, but often to the neglect of textual correspondences. While several of the connections explored below have already been observed, they deserve more thorough attention and discussion. In this chapter, four particular examples will be examined: 1) the four-beast scheme and Yhwh's description in Hosea 13, 2) the numerous correspondences with the creation narrative of Genesis 1–2, 3) the Ancient of Days and Deut 32:8–9 and Psa 82, and 4) the Ancient of Days' throne and Ezekiel's theophany in Ezek 1. In addition to providing insight into interpreting Dan 7, the intertextual correspondences in these case studies hold further insights into cross-linguistic correspondences as Dan 7, an Aramaic text, draws connections with passages in the Hebrew Bible.

4.1 - Lions, Leopards, Bears, and Beasts (Hos 13:7–8 // Dan 7)

One of the more commonly observed intertextual correspondences in Dan 7 is the similarity between the four beasts of Daniel's vision and the four beasts used to describe Yhwh in Hos 13. In Hos 13, Yhwh comes in judgement and is compared to a lion, leopard, bear, and beast (Hos 13:7–8). Similarly to the time-setting explored above in §2.1 though, in this example a fairly overt correspondence is opaque in its purpose. As such, it is another example of the value of distinguishing between signal and purpose.

4.1.1 - Shared Features

4.1.1.1 - Key Texts

<p style="text-align: right;">Hos 13:7–8_H</p> <p>7 וְאֵהִי לָהֶם כְּמוֹ שִׁחַל כְּנִמְרַת עַל דְּרֹךְ אֲשׁוּר׃ אֲפַגְשֶׁם כְּדָב שְׂכֹל וְאֶקְרַע סְגוֹר לָבָם וְאֶכְלָם שֵׁם כְּלָבִיא חַיִּית הַשָּׂדֶה תִּבְקָעֵם׃</p>	<p style="text-align: right;">Dan 7:3–4a_A</p> <p>3 וְאַרְבַּע חַיִּוִּים רַבְּרָבוֹן סִלְקוֹן מִן יִמָּא שְׁנַיִן דָּא מִן דָּא׃ 4 קַדְמֵי תְּמָא כְּאַרְיֵה וְגַפְיִן דִּי נִשְׂר לֵה חֲזָה הָוִית עַד דִּי מְרִיטוּ גַפִּיָּה וְנִטְיִילַת מִן אַרְעָא וְעַל רִגְלֵיוֹן כְּאַנְשׁ הַקִּימַת וְלִבָּב אַנְשׁ יְהִיב לֵה׃</p> <p style="text-align: right;">Dan 7:5a_A</p> <p>וְאַרוֹ חַיִּוּה אֶתְרִי תַנְיִנָּה דְמִיָּה לְדָב...׃</p> <p style="text-align: right;">Dan 7:6a_A</p> <p>כְּאַתֵּר דְּנָה חֲזָה הָוִית וְאַרוֹ אֶתְרִי כְּנִמְרַת...׃</p> <p style="text-align: right;">Dan 7:7_A</p> <p>כְּאַתֵּר דְּנָה חֲזָה הָוִית בְּחֻזֵּי לֵילִיא וְאַרוֹ חַיִּוּה רְבִיעֵיָּה דְּחִילָה וְאַיְמִתְנִי וְתַקִּיפָא יִתִּירָא וְשֻׁנִּין דִּי פְרוּזֵל לֵה רַבְּרָבוֹן אַכְלָהּ וּמִדְּקָה וּשְׂאָרָא בְּרִגְלֵיָּה רְפֹסָה וְהִיא מְשֻׁנָּה מִן כָּל חַיִּוּתָא דִּי קַדְמֵיהָ וְקִרְנֵיוֹן עֲשֵׂר לֵה׃</p>
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4.1.1.2 - Shared Words

שָׁחַל_H // לָבִיא_H // אָרְיָה_A (Hos 13:7–8 // Dan 7:4)

7 occurrences of שָׁחַל_H in L (Hos 5:14; 13:7; Ps 91:13; Job 10:16; 28:8; Prov 26:13); 11 occurrences of לָבִיא_H in L; 10 occurrences of אָרְיָה_A in L (Dan 6:8, 13, 17, 20, 21, 23, 25, 28; 7:4)

- *Corresponding equivalent noun*
 - *Corresponding gender*
 - Hos 13:7, 8; Dan 7:4 – masculine
 - *Corresponding number*
 - Hos 13:7, 8; Dan 7:4 – singular
 - *Corresponding equivalent determination*
 - Hos 13:7, 8; Dan 7:4 – absolute
 - *Corresponding equivalent suffixing*
 - Hos 13:7, 8; Dan 7:4 – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Hos 13:7 – object of preposition כִּי; predicate of verbal הִיָּה clause
 - Hos 13:8 – object of prefixed preposition בְּ
 - Dan 7:4 – object of prefixed preposition בְּ; predicate of verbless clause

דָּב_H // דָּב_A (Hos 13:8 // Dan 7:5)

12 occurrences of דָּב_H in L; 1 occurrence of דָּב_A in L (Dan 7:5)

- *Corresponding cognate equivalent noun*
 - *Semi-corresponding gender*
 - Hos 13:8 – masculine¹⁴²
 - Dan 7:5 – feminine¹⁴³
 - *Corresponding number*
 - Hos 13:8; Dan 7:5 – singular
 - *Corresponding equivalent determination*
 - Hos 13:8; Dan 7:5 – absolute
 - *Corresponding equivalent suffixing*
 - Hos 13:8; Dan 7:5 – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Hos 13:8; Dan 7:5 – object of prefixed preposition בְּ
 - Hos 13:8 – בְּ
 - Dan 7:5 – לְ

נָמַר_H // נָמַר_A (Hos 13:7 // Dan 7:6)

6 occurrences of נָמַר_H in L (Isa 11:6; Jer 5:6; 13:23; Hos 13:7; Hab 1:8; Song 4:8); 1 occurrence of נָמַר_A in L (Dan 7:6)

- *Corresponding cognate equivalent noun*
 - *Non-corresponding gender*
 - Hos 13:7 – masculine
 - Dan 7:6 – feminine¹⁴⁴
 - *Corresponding number*
 - Hos 13:7; Dan 7:6 – singular
 - *Corresponding equivalent determination*
 - Hos 13:7; Dan 7:6 – absolute
 - *Corresponding equivalent suffixing*
 - Hos 13:7; Dan 7:6 – no suffix

142. Though grammatically masculine, the phrase דָּבּ שָׁחַל "a bear bereft of offspring" suggests a feminine bear (cf. 2 Sam 17:8; Prov 17:12).

143. Though grammatically masculine/undetermined, all verbs and pronouns in Dan 7:3 indicate דָּבּ_A as feminine.

144. Though grammatically masculine/undetermined, all pronouns in Dan 7:6 indicate נָמַר_A as feminine.

- *Corresponding equivalent clausal position*
 - Hos 13:7; Dan 7:6 – object of prefixed preposition ךְ
- **חָיָה_H // חָיָה_A (Hos 13:8 // Dan 7:3, 5, 6, 7, 11, 12, 17, 19, 23)**
100 occurrences of חָיָה_H in L; 20 occurrences of חָיָה_A in L
- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Hos 13:8; Dan 7:3, 5, 6, 7, 11, 12, 17, 19, 23 – feminine
 - *Semi-corresponding number*
 - Hos 13:8; Dan 7:5, 6, 7₁, 11, 19, 23 – singular
 - Dan 7:3, 7₂, 12, 17 – plural
 - *Non-corresponding equivalent determination*
 - Hos 13:8; – construct
 - Dan 7:3, 5, 7₁, – absolute
 - Dan 7:6, 7₂, 11, 12, 17, 19, 23 – determined
 - *Corresponding equivalent suffixing*
 - Hos 13:8; Dan 7:3, 5, 6, 7, 11, 12, 17, 19, 23 – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Hos 13:8; Dan 7:3, 11 – subject of verbal clause
 - Dan 7:5, 7₁, – direct object
 - Dan 7:6 – object of prefixed preposition ךְ
 - Dan 7:7₂, 19 – object of preposition
 - Dan 7:12 – epexegetical
 - Dan 7:17, 23 – subject of verbless clause
- **לָבַב_H // לָבַב_A (Hos 13:8 // Dan 7:4)**
600 occurrences of לָבַב_H in L; 7 occurrences of לָבַב_A in L (Dan 2:30; 4:13; 5:20, 21, 22; Dan 7:4)
- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Hos 13:8; Dan 7:4 – masculine
 - *Corresponding number*
 - Hos 13:8; Dan 7:4 – singular
 - *Corresponding equivalent determination*
 - Hos 13:8; Dan 7:4 – construct
 - *Non-corresponding equivalent suffixing*
 - Hos 13:8 – 3mp suffix
 - Dan 7:4 – no suffix
 - *Non-corresponding position in construct chain*
 - Hos 13:8 – final of two
 - Dan 7:4 – first of two
 - *Non-corresponding equivalent clausal position*
 - Hos 13:8 – direct object
 - Dan 7:4 – subject of verbal clause
- **אָכַל_H // אָכַל_A (Hos 13:8 // Dan 7:5, 7, 19, 23)**
810 occurrences of אָכַל_H in L; 7 occurrences of אָכַל_A in L; (Dan 3:8; 4:30; 6:25; 7:5, 7, 19, 23)
- *Corresponding cognate equivalent verb*
 - *Corresponding equivalent stem*
 - Hos 13:8; Dan 7:5, 7, 19, 23 – G
 - *Semi-corresponding equivalent conjugation*
 - Hos 13:8; Dan 7:23 – imperfect
 - Dan 7:5 – imperative
 - Dan 7:8, 19 – participle
 - *Non-corresponding person*
 - Hos 13:8 – first
 - Dan 7:5 – second
 - Dan 7:8, 19 – n/a (participle)

- Dan 7:23 – third
- *Non-corresponding gender*
 - Hos 13:8 – common
 - Dan 7:5, 8, 19, 23 – feminine
- *Corresponding number*
 - Hos 13:8; Dan 7:5, 8, 19, 23 – singular
- *Non-corresponding equivalent suffixing*
 - Hos 13:8 – 3mp suffix
 - Dan 7:5, 8, 19, 23 – no suffix
- *Semi-corresponding equivalent clausal position*
 - Hos 13:8; Dan 7:5, 8, 23 – independent verb in verbal clause
 - Dan 7:19 – dependent verb in subordinate verbal clause marked by ךַּי

4.1.1.3 - Shared Word Combinations

חִיָּה_H + לְבִיא_H + דָּב_H + נִמְר_H + שִׁחַל_H // חִיָּה_A + נִמְר_A + דָּב_A + אֲרִיָּה_A (Hos 13:7–8 // Dan 7:3–7)

1 occurrence of word combination within same chapter in L_H (Hos 13:7–8); 1 occurrence of word combination within same chapter in L_A (Dan 7:3–7)

- *Corresponding equivalent word combination*
 - *Semi-corresponding equivalent binyan of word combination constituents*
 - See *binyan* information above in §4.1.1.2
 - *Semi-corresponding equivalent clausal position of word combination constituents*
 - See clausal information above in §4.1.1.2
 - *Semi-corresponding order of word combination constituents*
 - Hos 13:7–8 – חִיָּה, לְבִיא, דָּב, נִמְר, אֲרִיָּה
 - Dan 7:3–7 – חִיָּה, נִמְר, דָּב, לְבִיא
 - Notes: corresponding first and final animals in lists; plus item in Hos 13 list is synonym for first item (i.e. "lion" שִׁחַל // לְבִיא); middle animals in lists are inverted

4.1.1.4 - Other Shared Features

- *Corresponding theme*
 - Hos 13; Dan 7 – God as judge
 - Non-corresponding recipients of God's judgment
 - Hos 13:7–11 – Israel is judged
 - Dan 7:9–12 – the beasts (i.e. nations) are judged
- *Corresponding imagery*
 - Hos 13:7–8; Dan 7 – animal imagery in sequence
 - Non-corresponding referents of animal imagery
 - Hos 13:7–8 – animals describe God's actions and characteristics
 - Dan 7 – animal-like beasts represent foreign kings and nations

4.1.2 - Discussion

As the book of Hosea draws to a close, Hos 12–13 describes Israel's apostasy and judgment, comparing the current situation with Israel's long history of disobedience and idolatry. By switching back and forth between the present and past, often quite subtly due to their similarity, the message is clear—although Assyria might be a new threat, Israel's sin and judgment are nothing new. This begins in chapter twelve, in which Ephraim's ill-gotten gains are compared to Jacob's deception (Hos 12:3–15).¹⁴⁵ Hos 13 opens with three successive statements, interweaving Israel's past (v. 1),

145. On this connection, see J. Andrew Dearman, *The Book of Hosea* (Cambridge: William B.

present (v. 2), and future (v. 3), culminating with the message that, as Mays puts it, "Israel has no future. Dead in their sins now, they will be gone on the morrow, vanished like mist, like dew, like chaff, like smoke."¹⁴⁶ In this context of recounting Israel's past and present sin, so also Yhwh describes his past and future judgment using animal imagery:

And I became like a lion to them, like a leopard beside the road I will lurk. I will meet them like a bear robbed of her cubs, I will rip apart their heart's enclosure. And I will devour them there like a lion, as a beast of the field would mangle them (Hos 13:7–8)¹⁴⁷

This is not the first use of leonine imagery in the book of Hosea. Yhwh also describes his punishment against Ephraim using *לִשְׂחָל* and *כַּפִּיר* in Hos 5:14. Conversely though, the metaphor of Yhwh as lion is also used to convey hope—Yhwh roars like a lion (*אָרְיָה*) and the people return from exile back into the land (Hos 11:10–11). As such, lion imagery is used to describe God's incomparable power both for judgement and restoration in the book of Hosea. In chapter thirteen, it is used for the former purpose once again, combining imagery of other mighty beasts in a picture of Yhwh's unstoppable judgment.

Turning to the book of Daniel, it is notable that every beast mentioned in Dan 7 is also found in Hos 13:7–8. In Daniel's vision, the four great beasts are likened, respectively, to a lion, bear, leopard, and beast (Dan 7:4–7)—each of which is also found in Hos 13:7–8. Also corresponding between the two texts is the use of the *כ* prefix (or synonymous expressions) with reference to each of the animals. In Hos 13:7–8, Yhwh is *like* a lion (*כְּמוֹ שְׂחָל*), *like* a leopard (*כְּנִמְרָה*), *like* a bear (*כְּדָב*), and *like* a lion (*כְּלִבְיָא*). Similarly in Dan 7:4–6, the first beast is *like* a lion (*כְּאָרְיָה*), the second *resembles* a bear (*דְּמִיָּה לְדָב*), and the third is *like* a leopard (*כְּנִמְרָה*). Furthermore, the lack of an expression of likeness for the final beast is a point of correspondence—the cognate equivalent Aramaic and Hebrew terms *חַיָּה* and *חַיָּה* are unmodified in both texts (Dan 7:7; Hos 13:8). Contextually, the final clause of Hos 13:8 is still comparative, since *חַיָּה* is the subject of the verb (whereas all the previous verbs have Yhwh as the subject) and the clause immediately follows the comparison of Yhwh with a lion.¹⁴⁸ However, the absence of a preposition explicitly denoting comparison in the clauses involving *חַיָּה* and *חַיָּה* is nonetheless notable.

Despite these comparisons, several differences must be noted. First of all, the sequence of the creatures is not exactly the same. Though using different terms (*לִשְׂחָל* and *לִבְיָא*), "lion" is listed

Eerdmans, 2010), 302-15.

146. James Luther Mays, *Hosea: A Commentary* (London: S.C.M. Press, 1969), 173.

147. Contrary to most English translations using the future tense throughout Hos 13:7–8, the first verb (*וַיִּצְוֶה*) is a *waw*-consecutive and thus past tense in contrast to the ensuing imperfect verbs: *אֶשְׂרֹר*, *אֶפְגְּשֶׁם*, *וַאֲקַרְעֵם*, *וַאֲכַלֶּם*, *תִּבְקַעְעֶם*. Cf. A. A. Macintosh, "A Critical and Exegetical Commentary on Hosea," (1997), 532.

148. For this reason, it is translated above "as a beast of the field would mangle them." It is also possible to translate the phrase as a simple future though, "a beast of the field will mangle them."

twice in Hos 13:7–8, whereas it is only used with reference to the first beast in Dan 7:4. Furthermore, although "lion" appears first and "beast" appears last in both lists, the order of "bear" and "leopard" is inverted. In short, the order of Hos 13:7–8 is lion, leopard, bear, lion, beast, whereas the order of Dan 7:3–7 is lion, bear, leopard, beast. Another key difference is that even though both lists use expressions of likeness, the function of ִּֿ and its equivalents differs in the two texts. In Hos 13:7–8, ִּֿ functions to mark a simile—the animals function as figures of speech used to describe the immutable power with which Yhwh will enact his judgment. In Dan 7, on the other hand, ִּֿ and its equivalents are used to describe the physical features of composite beasts—the beasts look akin to each of the animals listed, but they are not indeed those animals.¹⁴⁹ This is a slightly different function from a simile, which typically compares two very unlike things but hinges upon one key similarity.¹⁵⁰ The beasts presumably share a number of features with the animals to which they are likened, but there is no discernible "tenor" of simile or metaphor. Nonetheless, the correspondence between the two lists is striking.

As mentioned above, despite these numerous shared features and arguably overt signalling, the purpose is not so readily apparent. One possible implication of the correspondence might be an imported theme regarding God's judgment through foreign nations. This is indeed a central element in Hos 13:7–8. Although the coming judgement is the Assyrian invasion, in Hos 13 Yhwh's own direct involvement is highlighted—he himself is enacting the judgment. It is possible then that the correspondence between the lists of beasts functions to import this theme into Dan 7. The coming nations, represented by four beasts, are further instantiations of God enacting judgment upon Israel by means of foreign nations. Still, this option is difficult to substantiate because little in the immediate context of Dan 7 seems to suggest this. Although the Ancient of Days does hold court, it is to the condemnation of the fourth beast not Israel (Dan 7:9–12). Furthermore, the holy ones are presented as victims of the small horn's actions (Dan 7:21, 25), and are nowhere accused of any wrongdoing. Although it is unclear whether the holy ones refer to the people of God or to angels, the peoples' sin is nowhere mentioned, so it does not seem to follow that the fourth beast, or any of the others, are presented as agents of God's judgment. While importing this theme from Hosea is an interpretive option to explain the corresponding lists, it has its problems. A simpler, and perhaps more plausible, interpretation in the same vein is offered by Kratz, who argues that this allusion emphasises that "these empires do not operate through their own strength but rather through God's dispensation: this is why they assume the form of the divine likenesses in Hos 13:7-8 (lion, panther,

149. The purpose of the four beasts being likened to but not identified as typical beasts is explored further in §4.2.

150. Granted, the line between similes and descriptive statements can be rather fine. See J. V. Brogan, and H. Smith Richmond, "Simile," *Princeton Encyclopedia of Poetry and Poetics*, 4th ed., Roland Green, Stephen Cushman, and Clare Cavanagh, eds., <https://search-credoreference-com.ezproxy.st-andrews.ac.uk/content/entry/prpoetry/simile/0?institutionId=2454>.

bear).¹⁵¹ Another possibility, though, is that the purpose of the correspondence amounts to a borrowed structure and little else.¹⁵² If one takes this view, it is nonetheless an insightful example with regard to textual correspondences more broadly in that, once again, it illustrates the importance of distinguishing between signals and purpose. In any case, despite what is arguably a network of overt signals from Dan 7 to Hos 13—a shared list of animals—the purpose is not explicit. As argued above, overt signals do not always indicate clear and dynamic purpose.

4.2 - Beasts (Not) According to Their Kind (Gen 1–2 // Dan 7)

Another intertextual correspondence found in Dan 7 is with the creation narrative of Gen 1–2. As Daniel recounts his dream, numerous creation motifs are integrated throughout the account, especially regarding the four beasts. Through a network of both parallels and opposites, the four beasts and the kingdoms they represent are characterised to be in opposition to God and humanity, violating what was deemed good in Gen 1–2 and, arguably, embodying its opposite.

4.2.1 - Shared Features

4.2.1.1 - Key Texts

<p>Gen 1:1–2_H</p> <p>¹בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ²וְהָאָרֶץ הָיְתָה תֵהוֹ וְבָהוּ וַחֲשֵׁהָ עַל פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם:</p>	<p>Dan 7:2–3_A</p> <p>²עָנָה דְנִיָּאל וַאֲמַר חֲזָה חֲזָה הָיִית בְּחֻזֵּי עִם לִילְיָא וְאָרו אַרְבַּע רִיחֵי שְׁמַיָא מְגִיחִין לִימָא רַבָּא: ³וְאַרְבַּע חַיִּוֵּן רַבְּרָבוּ סִלְקוּ מִן יַמָּא שְׁנִינֵן דָּא מִן דָּא:</p>
<p>Gen 1:24–26_H</p> <p>²⁴וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ אֶרֶץ לְמִינָהּ וַיְהִי כֵן: ²⁵וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: ²⁶וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְבְהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ:</p>	<p>Dan 7:4–6_A</p> <p>⁴קְדַמְיָתָא כְּאַרְיֵה וּגְפִין דִּי נָשֵׁר לֵה חֲזָה הָיִית עַד דִּי מְרִיטוּ גַפְיָה וּנְטִילַת מִן אַרְעָא וְעַל רִגְלֵיו כְּאַנְשׁ הַקִּימַת וּלְבַב אַנְשׁ יְהִיב לֵה: ⁵וְאָרו חַיִּוֵּה אַחְרֵי תַנְיָנָה דְמִנָּה לְדַב וּלְשִׁטְר חַד הַקַּמַת וְתַלְתַּת עַלְעִין בְּפַמָּה בִּין שְׁנֵיהּ וְכֹן אֲמַרִין לֵה קוּמִי אַכְלִי בָשָׂר שְׂגִיָא: ⁶כְּאַתֵּר דְּנָה חֲזָה הָיִית וְאָרו אַחְרֵי כְּנִמְר וְלֵה גַפִּין אַרְבַּע דִּי עוֹף עַל גְּבִיָּה וְאַרְבַּעָה רֵאשִׁין לְחַיּוֹתָא וּשְׁלֹטוֹן יְהִיב לֵה:</p>
<p>Gen 2:21–24_H</p> <p>²¹וַיִּפֶל יְהוָה אֱלֹהִים תְּרַדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצְלַעַתָּיו וַיִּסְגַּר בָּשָׂר תַּחְתָּנָה: ²²וַיִּכְּן יְהוָה אֱלֹהִים אֶת הַצַּלַּע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבָאָהָ אֵל הָאָדָם: ²³וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עֵצָם מַעֲצָמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת: ²⁴עַל פִּי יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:</p>	<p>Dan 7:12–14_A</p> <p>¹²וּשְׂאָר חַיּוֹתָא הַעֲדִיו שְׁלֹטְנָהוּן וְאַרְכָּה בְּחַיִּין יְהִיבַת לְהוֹן עַד זְמַן וְעַד: ¹³חֲזָה חֲזָה הָיִית בְּחֻזֵּי לִילְיָא וְאָרו עִם עָנְנֵי שְׁמַיָא כְּבַר אַנְשׁ אֲתָה הָוּה וְעַד עֲתִיק יוּמִיָא מְטָה וּקְדַמוּהִי הַקְּרַבוּהִי: ¹⁴וְלֵה יְהִיב שְׁלֹטוֹן וַיִּקְרַ וּמְלָכוּ וְכָל עַמְמִיָא אֲמִיָּא וְלִשְׁנֵיָא לֵה יִפְלַחוּן שְׁלֹטְנָה שְׁלֹטוֹן עֲלֵם דִּי לֹא יַעֲדָה וּמְלָכוּתָהּ דִּי לֹא תִתְחַבֵּל:</p>

4.2.1.2 - Shared Words

שְׁמַיִם_H // שְׁמַיִן_A (Gen 1_{10x}; 2:1, 4_{2x}, 19, 20 // Dan 7:2, 13, 17)

421 occurrences of שְׁמַיִם_H in L; 38 occurrences of שְׁמַיִן_A in L

- *Corresponding cognate equivalent noun*

151. Kratz, “Visions of Daniel,” 96.

152. Collins, *Daniel*, 295; Goldingay, *Daniel*, 148.

- *Corresponding gender*
 - Gen 1_{10x}; 2:1, 4_{2x}, 19, 20; Dan 7:2, 13, 17 – masculine
- *Corresponding number*
 - Gen 1_{10x}; 2:1, 4_{2x}, 19, 20; Dan 7:2, 13, 17 – plural
- *Semi-corresponding equivalent determination*
 - Gen 1:1, 9, 14, 15, 17, 20, 26, 28, 30; 2:1, 4₁, 19, 20; Dan 7:2, 13, 17 – determined
 - Gen 1:2; 2:4₂ – absolute
- *Corresponding equivalent suffixing*
 - Gen 1_{10x}; 2:1, 4_{2x}, 19, 20; Dan 7:2, 13, 17 – no suffix
- *Semi-corresponding position in construct chain*
 - Gen 1:1, 8, 9; 2:1, 4₂; Dan 7:27 – n/a
 - Gen 1:14, 15, 16, 20, 26, 28, 30; 2:19, 20; Dan 7:2, 13 – final of two
- *Semi-corresponding equivalent clausal position*
 - Gen 1:1, 8; 2:4₂, 19 – direct object
 - Gen 1:9, 14, 15, 16, 20, 26, 28, 30; 2:20; Dan 7:13, 27 – object of preposition
 - Gen 2:1; Dan 7:2 – subject of verbal clause
 - Gen 2:4₁ – subject of verbless clause

אָרָרָה // **אָרָרָה** (Gen 1_{20x}; 2:1, 4_{2x}, 5_{2x}, 6, 11, 12, 13 // Dan 7:4, 17, 23_{2x})
 2,504 occurrences of אָרָרָה in L; 21 occurrences of אָרָרָה in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Gen 1_{20x}; 2:1, 4_{2x}, 5_{2x}, 6, 11, 12, 13; Dan 7:4, 17, 23_{2x} – feminine
 - *Corresponding number*
 - Gen 1_{20x}; 2:1, 4_{2x}, 5_{2x}, 6, 11, 12, 13; Dan 7:4, 17, 23_{2x} – singular
 - *Semi-corresponding equivalent determination*
 - Gen 1:1, 2, 11_{2x}, 12, 15, 17, 20, 22, 24₁, 26_{2x}, 28_{2x}, 30_{2x}; 2:1, 4₁, 5_{2x}, 6, 12; Dan 7:4, 17, 23_{2x}, 25 – determined
 - Gen 1:10, 24₂; 2:4₂, 11, 13 – absolute
 - *Corresponding equivalent suffixing*
 - Gen 1_{20x}; 2:1, 4_{2x}, 5_{2x}, 6, 11, 12, 13; Dan 7:4, 17, 23_{2x} – no suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:1, 2, 10, 11_{2x}, 12, 15, 17, 20, 22, 24₁, 26_{2x}, 28_{2x}, 30₁; Gen 2:1, 4₂, 5_{2x}; Dan 7:4, 17, 23_{2x} – n/a
 - Gen 1:24₂, 25, 30₂; 2:4₁, 12 – final of two
 - Gen 2:11, 13 – first of two
 - *Semi-corresponding equivalent clausal position*
 - Gen 1:1, 10, 24₂, 25, 28₁; 2:4₂, 11, 13; Dan 7:23₂ – direct object
 - Gen 1:2, 11₁, 12, 24₁; Gen 2:1 – subject of verbal clause
 - Gen 1:11₂, 15, 17, 20, 26_{2x}, 28₂, 30_{2x}; 2:5₂, 6; Dan 7:4, 17 – object of preposition
 - Gen 1:22; 2:5₁; Dan 7:23₁ – object of prefixed preposition אָ
 - Gen 2:4₁, 12 – subject of verbless clause

אָרָרָה // **אָרָרָה** (Gen 1:2, 4, 5, 18 // Dan 7:2, 7, 13)

80 occurrences of אָרָרָה in L; 5 occurrences of אָרָרָה in L (Dan 2:19; 5:30; 7:2, 7, 13)

- *Corresponding anti-cognate equivalent noun*¹⁵³
 - *Corresponding gender*
 - Gen 1:2, 4, 5, 18; Dan 7:2, 7, 13 – masculine
 - *Corresponding number*
 - Gen 1:2, 4, 5, 18; Dan 7:2, 7, 13 – singular
 - *Semi-corresponding equivalent determination*
 - Gen 1:3 – absolute
 - Gen 1:4, 5, 18; Dan 7:2, 7, 13 – determined
 - *Corresponding equivalent suffixing*

153. Cognate אָרָרָה attested in Dan 2:22.

- Gen 1:2, 4, 5, 18; Dan 7:2, 7, 13 – no suffix
- *Semi-corresponding position in construct chain*
 - Gen 1:2, 4, 5, 18; Dan 7:2 – n/a
 - Dan 7:7, 13 – final of two
- *Semi-corresponding equivalent clausal position*
 - Gen 1:2 – subject of verbless clause
 - Gen 1:4, 18; Dan 7:2, 7, 13 – object of preposition
 - Gen 1:5 – object of prefixed proposition לְ
- לְיָלֵךְ_H // אֶלְיָלֵךְ_A (Gen 1:5, 14, 16, 18 // Dan 7:2, 7, 13)
227 occurrences of לְיָלֵךְ_H in L; 5 occurrences of אֶלְיָלֵךְ_A in L (Dan 2:19; 5:30; 7:2, 7, 13)
- *Corresponding cognate equivalent noun*
 - *Non-corresponding gender*
 - Gen 1:5, 14, 16, 18 – feminine
 - Dan 7:2, 7, 13 – masculine
 - *Corresponding number*
 - Gen 1:5, 14, 16, 18; Dan 7:2, 7, 13 – singular, plural, dual
 - *Semi-corresponding equivalent determination*
 - Gen 1:5 – absolute
 - Gen 1:14, 16, 18; Dan 7:2, 7, 13 – determined
 - *Corresponding equivalent suffixing*
 - Gen 1:5, 14, 16, 18; Dan 7:2, 7, 13 – no suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:5, 14, 16, 18; Dan 7:2 – n/a
 - Dan 7:7, 13 – final of two
 - *Semi-corresponding equivalent clausal position*
 - Gen 1:5, 16 – direct object
 - Gen 1:14; Dan 7:2, 7, 13 – object of preposition
 - Gen 1:18 – object of prefixed preposition אֶל
- אֶלְיָלֵךְ_H // אֶלְיָ_A (Gen 1_{11x} // Dan 7:2, 3)
580 occurrences of אֶלְיָלֵךְ_H in L; 2 occurrences of אֶלְיָ_A in L (Dan 7:2, 3)
- *Corresponding equivalent noun*¹⁵⁴
 - *Corresponding gender*
 - Gen 1_{11x}; Dan 7:2, 3 – masculine
 - *Non-corresponding number*
 - Gen 1_{11x} – plural
 - Dan 7:2, 3 – singular
 - *Semi-corresponding equivalent determination*
 - Gen 1:2, 6_{1,3}, 7_{2x}, 9, 10, 20, 21, 22; Dan 7:2, 3 – determined
 - Gen 1:6₂ – absolute
 - *Corresponding equivalent suffixing*
 - Gen 1_{11x}; Dan 7:2, 3 – no suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:2, 10 – final of two
 - Gen 1:6_{3x}, 7_{2x}, 9, 20, 21, 22; Dan 7:2, 3 – n/a
 - *Semi-corresponding equivalent clausal position*
 - Gen 1:2, 6_{1,2}, 7_{2x}, 10; Dan 7:3 – object of preposition
 - Gen 1:6₃; Dan 7:2 – object of prefixed preposition לְ
 - Gen 1:9, 20, 21 – subject of verbal clause
 - Gen 1:22 – direct object
- *Note also related nouns*

154. אֶלְיָ_A for אֶלְיָלֵךְ_H is attested in Tg. Neb. across Josh, Isa, Jer, Ezek. Cf. *BCTP*, XXI: 248.

- Gen 1:2 – תְּהוֹם
- Gen 1:10, 22, 26, 28 – יָם

רִיחַ_H // רִיחַ_A (Gen 1:2 // Dan 7:2, 15)

378 occurrences of רִיחַ_H in L; 11 occurrences of רִיחַ_A in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Gen 1:2; Dan 7:2, 15 – feminine
 - *Semi-corresponding number*
 - Gen 1:2; Dan 7:15 – singular
 - Dan 7:2 – plural
 - *Corresponding equivalent determination*
 - Gen 1:2; Dan 7:2, 15 – construct
 - *Semi-corresponding equivalent suffixing*
 - Gen 1:2; Dan 7:2 – no suffix
 - Dan 7:15 – 1cs suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:2; Dan 7:2 – first of two
 - Dan 7:15 – n/a
 - *Semi-corresponding equivalent clausal position*
 - Gen 1:2 – subject of participle
 - Dan 7:2 – direct object; subject of participle
 - Dan 7:15 – subject of verbal clause

חַיָּה_H // חַיָּה_A (Gen 1:24, 25, 28, 30; 2:19, 20 // Dan 7_{10x})

100 occurrences of חַיָּה_H in L; 20 occurrences of חַיָּה_A in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Gen 1:24, 25, 28, 30; 2:19, 20; Dan 7_{10x} – feminine
 - *Semi-corresponding number*
 - Gen 1:24, 25, 28, 30; 2:19, 20; Dan 7:5, 6, 7₁, 11, 19, 23 – singular
 - Dan 7:3, 7₂, 12, 17 – plural
 - *Semi-corresponding equivalent determination*
 - Gen 1:24, 25, 30; 2:19, 20 – construct¹⁵⁵
 - Gen 1:28; Dan 7:3, 5, 7₁, – absolute
 - Dan 7: 6, 7₂, 12, 17, 19, 23 – determined
 - *Corresponding equivalent suffixing*
 - Gen 1:24, 25, 28, 30; 2:19, 20; Dan 7:3, 5, 6, 7_{2x}, 11, 12, 17, 19, 23 – no suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:24, 25, 30; 2:19, 20 – first of two
 - Gen 1:28; Dan 7:3, 5, 6, 7_{2x}, 17, 19, 23 – n/a
 - Dan 7:12 – final of two
 - *Corresponding equivalent clausal position*
 - Gen 1:24, 25; 2:19; Dan 7:5, 7₁, – direct object
 - Gen 1:28, 30; 2:20; Dan 7:7₂, 19 – object of preposition
 - Dan 7:3, 11 – subject of verbal clause
 - Dan 7:6 – object of prefixed proposition ׀
 - Dan 7:12 – epexegetical
 - Dan 7:17, 23 – subject of verbless clause
- *Note also related adjective*
 - חַי – Gen 1:24

אָדָם_H // אָנָשׁ_A (Gen 1:26, 27; 2_{16x} // Dan 7:4_{2x}, 8, 13)

533 occurrences of אָדָם_H in L; 25 occurrences of אָנָשׁ_A in L

155. On the ם construct ending in Gen 1:24, see *GKC*, §90.k-o.

- *Corresponding equivalent noun*¹⁵⁶
 - *Corresponding gender*
 - Gen 1:26, 27; 2_{16x}; Dan 7:4_{2x}, 8, 13 – masculine
 - *Corresponding number*
 - Gen 1:26, 27; 2_{16x}; Dan 7:4_{2x}, 8, 13 – singular
 - *Semi-corresponding equivalent determination*
 - Gen 1:26; 2:5; Dan 7:4_{2x}, 13 – absolute
 - Gen 1:27; 2:7_{2x}, 8, 15, 16, 18, 19_{2x}, 20_{2x}, 21, 23_{2x}, 25; Dan 7:8 – determined
 - *Corresponding equivalent suffixing*
 - Gen 1:26, 27; 2_{16x}; Dan 7:4_{2x}, 8, 13 – no suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:26, 27; 2_{16x}; Dan 7:4₁ – n/a
 - Dan 7:4₂, 8, 13 – final of two
 - *Semi-corresponding equivalent clausal position*
 - Gen 1:26, 27; 2:7₁, 8, 15 – direct object
 - Gen 2:5, 25 – epexegetical
 - Gen 2:7₂, 19₂, 20₁; Dan 7:4₂ – subject of verbal clause
 - Gen 2:16, 19₁, 21, 23_{2x}; Dan 7:8, 13 – object of preposition
 - Gen 2:18 – subject of infinitive
 - Gen 2:20₂; Dan 7:4₁ – object of prefixed preposition
 - Gen 2:20₂ – לְ
 - Dan 7:4₁ – כִּי

מַדְמוּתָּהּ // מַדְמָהָ (Gen 1:26 // Dan 7:5)

25 occurrences of מַדְמוּתָּהּ in L; 2 occurrences of מַדְמָהָ in L (Dan 3:25; 7:5)

- *Corresponding cognate equivalent root*
 - *Non-corresponding equivalent part of speech*
 - Gen 1:26 – noun
 - Dan 7:5 – verb
 - *Corresponding gender*
 - Gen 1:26; Dan 7:5 – feminine
 - *Corresponding number*
 - Gen 1:26; Dan 7:5 – singular
 - *Non-corresponding equivalent suffixing*
 - Gen 1:26 – 1cp suffix
 - Dan 7:5 – no suffix
 - *Non-corresponding equivalent clausal position*
 - Gen 1:26 – object of prefixed preposition כִּי
 - Dan 7:5 – independent verb

רָדָהּ // שְׁלִטָּהּ (Gen 1:26, 28 // Dan 7:6, 12, 14_{3x}, 26, 27_{2x})

23 occurrences of רָדָהּ in L; 14 occurrences of שְׁלִטָּהּ in L

- *Corresponding equivalent root*
 - *Non-corresponding equivalent part of speech*
 - Gen 1:26, 28 – verb
 - Dan 7:6, 12, 14_{3x}, 26, 27_{2x} – noun
 - *Corresponding gender*
 - Gen 1:26, 28; Dan 7:6, 12, 14_{3x}, 26, 27_{2x} – masculine
 - *Semi-corresponding number*
 - Gen 1:26, 27; Dan 7:27₂ – plural
 - Dan 7:6, 12, 14_{3x}, 26, 27₁ – singular
 - *Semi-corresponding equivalent suffixing*

156. שְׁלִטָּהּ for מַדְמוּתָּהּ is attested in Tg. Neb. across Josh, Judg, Sam, Kgs, Isa, Jer, Ezek, XII. Cf. BCTP, XXI: 146.

- Gen 1:26, 27; Dan 7:6, 14_{1,3}, 27_{2x} – no suffix
- Dan 7:12 – 3fp suffix
- Dan 7:14₂, 26 – 3ms suffix
- *Non-corresponding equivalent clausal position*
 - Gen 1:26, 27 – independent verb
 - Dan 7:6, 12, 14₁, 26, 27_{2x} – subject of verbal clause
 - Dan 7:14₂, – subject of verbless clause
 - Dan 7:14₃, – predicate of verbless clause

עוֹרָה // עוֹרָא (Gen 1:20, 21, 22, 26, 28, 30; 2:19, 20 // Dan 7:6)

71 occurrences of עוֹרָה in L; 2 occurrences of עוֹרָא in L (Dan 2:38; 7:6)

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Gen 1:20, 21, 22, 26, 28, 30; 2:19, 20; Dan 7:6 – masculine
 - *Corresponding number*
 - Gen 1:20, 21, 22, 26, 28, 30; 2:19, 20; Dan 7:6 – collective singular
 - *Semi-corresponding equivalent determination*
 - Gen 1:20; Dan 7:6 – absolute
 - Gen 1:21, 26, 28, 30; 2:19, 20 – construct
 - Gen 1:22 – determined
 - *Corresponding equivalent suffixing*
 - Gen 1:20, 21, 22, 26, 28, 30; 2:19, 20; Dan 7:6 – no suffix
 - *Semi-corresponding position in construct chain*
 - Gen 1:20, 22; Dan 7:6 – n/a
 - Gen 1:21, 26, 28, 30; 2:19, 20 – first of two
 - *Non-corresponding equivalent clausal position*
 - Gen 1:20, 21; 2:19 – direct object
 - Gen 1:22 – subject of verbal clause
 - Gen 1:26, 28; 2:20 – object of prefixed preposition
 - Gen 1:26, 28 – ׀
 - Gen 2:20 – ׀
 - Gen 1:30 – object of preposition
 - Dan 7:6 – predicate of verbless clause

תָּוָה // תָּוָא (Gen 1:5, 9; 2:11, 21, 24 // Dan 7:1, 5, 16)

970 occurrences of תָּוָה in L; 14 occurrences of תָּוָא in L

- *Corresponding cognate equivalent adjective*
 - *Semi-corresponding gender*
 - Gen 1:5, 9; 2:11, 24; Dan 7:5, 16 – masculine
 - Gen 2:21; Dan 7:1 – feminine
 - *Corresponding number*
 - Gen 1:5, 9; 2:11, 21, 24; Dan 7:1, 5, 16 – singular
 - *Semi-corresponding equivalent determination*
 - Gen 1:5, 9; 2:21, 24; Dan 7:1, 5, 16 – absolute
 - Gen 2:11 – determined
 - *Semi-corresponding equivalent clausal position*
 - Gen 1:5, 9; 2:24; Dan 7:1, 5 – attributive adjective
 - Gen 2:11 – substantival adjective; subject of verbless clause
 - Gen 2:21 – substantival adjective; direct object
 - Dan 7:16 – substantival adjective; object of preposition

צִלְעָה // צִלְעָא (Gen 2:21, 22 // Dan 7:5)

40 occurrences of צִלְעָה in L; 1 occurrence of צִלְעָא in L (Dan 7:5)

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Gen 2:21, 22; Dan 7:5 –feminine
 - *Semi-corresponding number*

- Gen 2:21; Dan 7:5 – plural
- Gen 2:22 – singular
- *Non-corresponding equivalent determination*
 - Gen 2:21 – construct
 - Gen 2:22 – determined
 - Dan 7:5 – absolute
- *Semi-corresponding equivalent suffixing*
 - Gen 2:21 – 3ms suffix
 - Gen 2:22; Dan 7:5 – no suffix
- *Corresponding position in construct chain*
 - Gen 2:21, 22; Dan 7:5 – n/a
- *Non-corresponding equivalent clausal position*
 - Gen 2:21 – object of prefixed preposition מן
 - Gen 2:22 – direct object
 - Dan 7:5 – subject of verbless clause

בְּשֵׂרַח // בְּשֵׂרֶא (Gen 2:21, 23_{2x}, 24 // Dan 7:5)

119 occurrences of בְּשֵׂרַח in L; 3 occurrences of בְּשֵׂרֶא in L (Dan 2:11; 4:9; 7:5)

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Gen 2:21, 23_{2x}, 24; Dan 7:5 – masculine
 - *Corresponding number*
 - Gen 2:21, 23_{2x}, 24; Dan 7:5 – singular
 - *Semi-corresponding equivalent determination*
 - Gen 2:21, 23₁, 24; Dan 7:5 – absolute
 - Gen 2:23₂ – construct
 - *Semi-corresponding equivalent suffixing*
 - Gen 2:21, 23₁, 24; Dan 7:5 – no suffix
 - Gen 2:23₂ – 1cs suffix
 - *Corresponding position in construct chain*
 - Gen 2:21, 23_{2x}, 24; Dan 7:5 – n/a
 - *Semi-corresponding equivalent clausal position*
 - Gen 2:21; Dan 7:5 – direct object
 - Gen 2:23₁ – predicate of verbless clause
 - Gen 2:23₂, 24 – object of prefixed preposition
 - Gen 2:23₂ – מן
 - Gen 2:24 – לְ

4.2.1.3 - Shared Word Combinations

מַיִם_H + רוּחַ_H + תְּשֻׁבָה_H + שְׁמַיִם_H // יָם_A + רוּחַ_A + לִילָא_A + שְׁמַיִן_A (Gen 1:1–2 // Dan 7:2–3)

12 occurrences of מַיִם_H + רוּחַ_H + תְּשֻׁבָה_H + שְׁמַיִם_H within same chapter in L (Gen 1:1–30; Josh 2:5–11; 2 Sam 22:8–18; Psa 18:10–17; 104:2–20; 107:10–35; Job 12:7–25; 15:2–30; 26:5–13; 28:3–25; 37:3–21; Eccl 2:3–26); 1 occurrence of יָם_A + רוּחַ_A + לִילָא_A + שְׁמַיִן_A within same chapter in L (Dan 7:2–27)

- *Corresponding equivalent word combination*
 - *Semi-corresponding equivalent binyan of word combination constituents*
 - See binyan information above in §4.2.1.2
 - *Semi-corresponding equivalent clausal position of word combination constituents*
 - See clausal information above in §4.2.1.2
 - *Non-corresponding order of equivalent word combination constituents*
 - Gen 1:1–2 – מַיִם, רוּחַ, תְּהוֹם, תְּשֻׁבָה, שְׁמַיִם
 - Dan 7:2–3 – יָם, שְׁמַיִן, רוּחַ, לִילָא

מַיִם_H + אֲרָץ_H + נֶצֶחַ_H // חַיִּיהָ_A + יָם_A + סִלְקָא_A (Gen 1:24 // Dan 7:3)

4 occurrences of phrase (חַיִּיהָ_H OR מַיִם_H) + אֲרָץ_H + נֶצֶחַ_H in L (Gen 1:24; 8:17, 19; 9:10); 1 occurrence of phrase חַיִּיהָ_A + יָם_A + סִלְקָא_A in L (Dan 7:3)

- *Corresponding equivalent phrase*

- *Semi-corresponding equivalent binyan of phrase constituents*

- אָצַח_H // קָלַח_A

1,068 occurrences of אָצַח_H in L; 8 occurrences of קָלַח_A in L (Dan 2:29; 3:22; 6:24_{2x}; 7:3, 8, 20; Ezra 4:12)

- *Corresponding equivalent verb*¹⁵⁷

- *Non-corresponding stem equivalent*

- Gen 1:24 – C

- Dan 7:3 – G

- *Non-corresponding conjugation equivalent*

- Gen 1:24 – imperfect

- Dan 7:3 – participle

- *Non-corresponding person*

- Gen 1:24 – third

- Dan 7:3 – n/a

- *Corresponding gender*

- Gen 1:24; Dan 7:3 – feminine

- *Non-corresponding number*

- Gen 1:24 – singular

- Dan 7:3 – plural

- *Corresponding suffixing equivalent*

- Gen 1:24; Dan 7:3 – no suffix

- אָרֶץ_H // אֶם_A

- Opposite source of beasts

- See *binyan* information above in §4.2.1.2

- חַי_H // חַיָּה_A

- See *binyan* information above in §4.2.1.2

- *Non-corresponding equivalent clausal relation of constituents within phrase*

- Gen 1:24 – אָרֶץ_H subject of אָצַח_H; חַי_H direct object of אָצַח_H

- Dan 7:4 – חַיָּה_A subject of קָלַח_A; אֶם_A in prepositional phrase modifying קָלַח_A

- *Non-corresponding order of equivalent phrase constituents*

- Gen 1:24 – חַי_H, אָרֶץ_H, אָצַח_H

- Dan 7:3 – אֶם_A, קָלַח_A, חַיָּה_A

- *Corresponding equivalent clausal relation of phrase to surrounding context*

- Gen 1:24; Dan 7:3 – phrase is independent verbal clause

- *Not also similar phrase*

- Gen 2:19 – Yhwh God forms every beast from the ground (וַיִּצְרֶה יְהוָה אֱלֹהִים מִן הָאֲדָמָה כָּל חַיָּה)

אֱשֶׁר + אֶלֶע + אֶחָד_H // אֱשֶׁר + אֶלֶע + חָד_A (Gen 2:21, 22–24 // Dan 7:5)

2 occurrences of אֱשֶׁר + אֶלֶע + אֶחָד_H within same chapter in L (Gen 2:11–24; Exod 30:4–32); 1

occurrence of אֱשֶׁר + אֶלֶע + חָד_A within same chapter in L (Dan 7:5)

- *Corresponding equivalent word combination*

- *Semi-corresponding equivalent binyan of word combination constituents*

- See *binyan* information above in §4.2.1.2

- *Semi-corresponding equivalent clausal position of word combination constituents*

- See clausal information above in §4.2.1.2

- *Semi-corresponding order of equivalent word combination constituents*

- Gen 2:21–24 – אֶחָד_H, אֱשֶׁר, אֱשֶׁר, אֱשֶׁר, אֶלֶע, אֱשֶׁר, אֶלֶע, אֶחָד_H

- Dan 7:5 – אֱשֶׁר, אֶלֶע, חָד_A

- Note corresponding order of first three items (Gen 2:21 // Dan 7:5)

- *Note also cluster of potential puns in close proximity to word combination*

- Gen 2:21; Dan 7:5 – חַיָּהּ // חַיָּהּ

- Gen 2:21; Dan 7:5 – חַיָּהּ // חַיָּהּ

157. G קָלַח_A for G אָצַח_H attested in XII; C קָלַח_A for C אָצַח_H attested in Judg, Sam, Ezek. Cf. *BCTP*, XXI: 326-327.

- Gen 2:21; Dan 7:5 – הַיָּסְגָר // אֲשַׁגִּיא (both within one word of הַבְּשָׁר // אֲבֵשָׁר)
- Gen 2:22; Dan 7:5 – הַיָּבֵן // אֲבֵין
- Gen 2:23; Dan 7:5 – הַפְּעֵם // אֲבַפְּמָה
- Gen 2:24; Dan 7:5 – הַדְּבַק // אֲלֵדֵב

4.2.1.4 - Other Shared Features

- *Corresponding theme*
 - Gen 1–2; Dan 7 – beginnings
 - Gen 1:1 – God's creates בְּרֵאשִׁית
 - Dan 7:9, 13, 22 – God described as עֲתִיק יוֹמִיָּא
- *Corresponding characterisation*
 - Gen 1–2; Dan 7 – opposite characterisation of beasts as they relate to other beasts
 - Gen 1:24–25 – beasts created according to their species (לְמִינָהּ)
 - Dan 7:3–8 – beasts are hybrids; beasts are different from one another (אֲשַׁנְגֵן דָּא מִן דָּא); fourth beast different from all the beasts preceding it (וְהָיָא מְשַׁנְיָה מִן כָּל הַחַיָּוְתָא דִּי קְדָמֶיהָ)
 - Gen 1–2; Dan 7 – opposite characterisation of beasts as they relate to humans
 - Gen 1:26 – humans have dominion over animals
 - Dan 7:6, 12, 23–26 – animals have dominion over humans
- *Corresponding setting*
 - Gen 1:2; Dan 7:2 – wind(s) blowing over the sea

4.2.2 - Discussion

The context of Gen 1–2 hardly needs an introduction. At the outset of the HB, God transforms a chaotic, empty wasteland (תְּהוֹ וְבוֹהוּ) into a world teeming with life. It is often taken for granted that Gen 1 and 2 are not a unified work but reflect the conflation of separate creation accounts.¹⁵⁸ Whatever the compositional history of Gen 1–2 may be though, Dan 7 seems to draw from both chapters as a single unit and so they will be treated as such in the current discussion. The beginnings of Dan 7 and Gen 1–2 bear a number of thematic and lexical correspondences. Genesis 1:2 opens with darkness (חֹשֶׁךְ) covering the deep (תְּהוֹם) and God's wind (or spirit) (רוּחַ) sweeping over the waters (מַיִם). Similarly, in his night (לַיְלִי) vision, Daniel first sees four winds (רוּחַ) of heaven stirring up the great sea (יָם) (Dan 7:2). Both accounts thus begin with the motifs of darkness, water, and wind. Beasts also factor as key figures in both texts, using the respective Aramaic and Hebrew cognate equivalent terms חַיָּוְתָא and חַיָּוָה (Gen 1:20–21, 24–25, 28, 30; 2:7, 19–20 // Dan 7:3, 5–7, 11, 17, 19, 23). Dominion (שְׁלִטָּון) is also a repeated motif of Dan 7 (Dan 7:6, 12, 14, 26, 27), and in Gen 1:26–28 humanity is given dominion (רָדָה) over all of the created animals. Another potential correspondence between the two texts is in the appellation used for God in Dan 7, the Ancient of Days (עֲתִיק יוֹמִיָּא) (Dan 7:9, 13, 22). Dan 7 is the only place where this title is used for God in the Hebrew Bible, and its usage here is commonly thought to emphasise God's permanence,

158. A discussion of the compositional history of Genesis is outside the scope of the current discussion. On this topic see, for example, Brevard S. Childs, *Introduction to the Old Testament as Scripture* (London: SCM Press, 1979), 109-50; Serge Frolov, “Is Form Criticism Compatible With Diachronic Exegesis? Rethinking Genesis 1-2 After Knierim and Sweeney,” in *Partners With God: Theological and Critical Readings of the Bible in Honor of Marvin A. Sweeney*, ed. Serge Frolov, and Shelley L. Birdsong (Claremont Press, 2017).

in contrast to the human kingdoms represented by the beasts. Additionally, it is possible that God being called *עֲתִיק יוֹמֵיָא* is part of the nexus between Dan 7 and Gen 1–2, highlighting God's activity *בְּרֵאשִׁית*.

In addition to these broader parallels, a cluster of corresponding terminology is also found in the description of the second beast (Dan 7:5). First, as opposed to the first and third beasts, which are respectively *like* (כּ) a lion and leopard (Dan 7:4, 6), the second beast is described to *resemble* a bear (דְּמִיָּה לְדֹב) (Dan 7:5). In Gen 1:26, God creates humanity in his likeness (דְּמוּת), using the noun form of the cognate Hebrew equivalent to the Aramaic verb דְּמָה. Not only this, but in Dan 7:5 several correspondences are also present with the account of the creation of woman (Gen 2:21–24). The most obvious correspondence is the use of the cognate equivalents *עֲלָלַע*_A and *עֲלָלַע*_H, "rib", in the two texts (respectively Dan 7:5 // Gen 2:21–22). Other overlapping cognate equivalents include "flesh," *בָּשָׂר*_A and *בָּשָׂר*_H (Dan 7:5 // Gen 2:21, 23_{2x}, 24), and the number "one," *אֶחָד*_A and *אֶחָד*_H (Dan 7:5 // Gen 2:21, 24). Although "flesh" and "one" are relatively common words, several observations suggest that they are indeed part of a network of connections between Dan 7:5 and Gen 2:21–24: 1) their close proximity with each other and "rib," 2) the fact that they appear multiple times in Gen 2:21–24, and 3) their function as key words in the Genesis account, since the capstone statement of the pericope is that the man and the woman become "one flesh" (וְהָיוּ לְבָשָׂר אֶחָד) (Gen 2:24). Further correspondences are even discernible on the level of punning. Examples include: דְּמִיָּה "appearing" and תְּרַדְמָה "deep sleep," שִׁנָּיה "its teeth" and וַיִּישָׁן "and he slept," שְׂגִיָּא "much" and וַיִּסְגָּר "and he closed up" (both of which are within one word of בָּשָׂר), בֵּין "between" and וַיִּבְרָא "and he made," בְּפִמּוֹ "in its mouth" and הַפְּעַם "time," לְדֹב "as a bear" and וַדְּבַק "and cling."¹⁵⁹ Obviously, it is immensely difficult, if not impossible, to validate punning. But given the close proximity of other shared lexemes and the sheer number of potential puns, it is at least plausible to consider them part of the nexus of correspondences between Dan 7:5 and Gen 2:21–24.

Before I discuss the purpose of the broader parallels between Dan 7 and Gen 1–2, it will be helpful first to address the specific function of the connections just discussed between the second beast and the creation of woman. Despite what seems to be an intricate web of shared language, and even sounds, the purpose is less clear. Because of the scant description of the bear-like beast, if some meaning is to be imported from the creation of woman on to the second kingdom, it is unclear how that might be the case. Aside from the shared language, the themes and key ideas of the two passages seem to have little in common and so any such conclusions are rather tenuous. Instead, it seems more plausible that this cluster of shared features serves to signal and reinforce the broader connections between the whole of Dan 7 and the whole of Gen 1–2. According to this line of argument, the reason for a connection to Gen 2:21–24 in particular would not so much be due to its

159. In this list, the word from Dan 7:5 is listed first and the punned word from Gen 2:21–24 second. The pairs are listed in order of appearance in Gen 2.

content as its *position* at the end the overarching narrative of Gen 1–2. As observed above, the reference to darkness, sea, and wind in Dan 7:2 forms a cluster of words corresponding with the opening scene of the creation account (Gen 1:2). So also, the references to ribs, one, flesh, and the numerous puns in Dan 7:5 form a cluster of words corresponding with the closing scene of the creation account (Gen 2:21–24). Dan 7:2 and 5 thus utilise shared language in close proximity, respectively, to the beginning and end of the targeted passage to form a sort of allusive inclusio delimiting the triggered text. In other words, the point of the two shared word clusters is not necessarily the specific correspondences of Dan 7:3 // Gen 2:2 or Dan 7:5 // Gen 2:21–24, but instead that the whole of Dan 7 corresponds with the whole of Gen 1–2. This also explains the shared use of *דמה* observed above, which would otherwise seem to be a red herring in Dan 7:5. Since the goal of the correspondences in Dan 7:5 goes beyond Gen 2:21–24, the inclusion of shared language with Gen 1:26 is not out of place and even serves the same end.

With this overarching connection in mind, several important contrasts inform how Dan 7 utilises Gen 1–2. These key differences all revolve around the beasts and, as such, highlight particular characteristics about these characters in Daniel's vision. First of all, as observed above, one difference between the two texts is that Dan 7 presents hybrid beasts which have features "like" normal beasts. This is very different from Gen 1–2 which describes the creation and naming of normal animals, emphasised by the refrain that each creature is made according to its own species (*מין*) (Gen 1:24–25). While hybrid beasts are common enough in the ANE, Greece, Egypt, and the HB, the correspondence with the Genesis creation account presents their hybridity as an abnormality. On this topic, it is notable that in Daniel's vision the beasts arise from the sea (*סלִקֹן מִן הַיָּם*) (Dan 7:3), in stark contrast to God's command, "Let the earth bring forth living creatures" (*תוֹצֵא הָאֲרֶץ נֶפֶשׁ חַיָּה*) (Gen 1:24). Throughout HB, the sea is a symbol of chaos, destruction, and danger. So then, by altering the origin of these hybrid beasts from the ground to the sea, they are also arguably presented as agents of chaos, destruction, and danger.¹⁶⁰ The symbolic importance of their origin from the sea is also highlighted in the initial interpretation given to Daniel, "These great beasts, the four of them—four kings will arise from the earth (*וְיָקִימוּן מִן אֶרֶץ*)" (Dan 7:17). By diverting not only from Gen 1:24, but also from the more straightforward expression in the interpretation (Dan 7:17), Dan 7:3 presents the beasts' origin in such a way that emphasises their abnormality and destructive

160. Two observations by von Rad regarding the beasts' relationship to the earth in Gen 1 and 2 further emphasise the significance of the beasts arising from the sea rather than the earth in Dan 7. First, regarding the lack of a blessing to multiply given to the beasts, von Rad remarks, "Only indirectly do the animals receive the power of procreation from God; they receive it directly from the earth, the creative potency of which is acknowledged throughout." Gerhard von Rad, *Genesis: A Commentary*, trans. John H. Marks (London: SCM, 1972), 55. Second, "one should note the creaturely proximity of man and beast to each other. The animal too is taken from the earth and is incorporated by man into his circle of life as the environment nearest him." *Ibid.*, 81. On this second point, the opposite power structure in Dan 7 and Gen 1–2 is especially notable.

power. In addition to this, another key difference is that for the first part of the vision, the beasts are the ones who are given dominion and authority. Whereas in Gen 1:26–28 God creates humanity and blesses them with dominion over all the living creatures, in Dan 7 the beasts are not ruled over but rule (Dan 7:6, 12).

However, when the human-like one arrives, this rule is taken away from the beasts and given to him forever (Dan 7:12–14, 26–27). This figure's human-like description and representation of the *people* of the holy ones of the Most High (לְעַם קְדֹשֵׁי עֶלְיוֹנָיִן) (Dan 7:27) thus mark a return to the dominion of humanity over beasts as when God created the world. Through this reversed and restored power structure, the vision of Dan 7 highlights the subservience and powerlessness of the people of God as an abnormality that will nonetheless be set aright.

Taking a step back and examining the presentation and function of this detailed correspondence also reveals further insights into textual correspondences more broadly. First of all, it is important to note that the most overt signals do not directly coincide with the clearest purpose. The clusters of shared vocabulary and features in Dan 7:2 and 7:5 do not serve to emphasise specific connections to Gen 1:2 and 2:21–24, the texts with which they respectively mostly closely correspond. Instead their function is to serve as signals, to form an *inclusio* demarcating the alluded text and pointing readers more directly to it. Conversely, the more thematic similarities and opposites throughout serve the most central role from an interpretive point of view. Beasts are not the main characters in the Genesis account, but they are some of the central figures in Dan 7. Once the connection to Gen 1–2 is established, the details concerning the beasts in both passages are able to be compared and contrasted in greater detail, and this process reinforces the characterisation of the beats already present in Dan 7.

4.3 - National Distributions: *Urzeit* and *Endzeit* (Deut 32:8-9; Ps 82 // Dan 7)

In his book *Dreams, Riddles, and Visions: Textual, Contextual, and Intertextual Approaches to the Book of Daniel*, one of Segal's central case studies explores how Dan 7 utilises the cosmological framework of Deut 32 and Psalm 82 to depict Yhwh receiving dominion over the whole world. Segal's argumentation is nuanced, cautious, insightful, and indeed relevant to the present discussion. In addition to summarising his main observations, this section builds on Segal's argument, providing further discussion of potential signals and additional interpretive options not fully addressed by Segal.

4.3.1 - Shared Features

4.3.1.1 - Key Texts

<p style="text-align: right;">Deut 32:8–9_H</p> <p>⁸ בְּהַנְחֵל עֲלֵינוּ גוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יֵצֵב גְּבֻלַת עַמִּים לְמַסְפַּר בְּנֵי יִשְׂרָאֵל: ⁹ כִּי חִלַּק יְהוָה עַמּוֹ יַעֲקֹב חֶבְלֵי נַחֲלָתוֹ:</p> <p style="text-align: right;">Psa 82:1, 6–8_H</p> <p>¹ מִזְמוֹר לְאַסָּף אֱלֹהִים נֹצֵב בְּעֵדַת אֵל בְּקִרְבֵּי אֱלֹהִים יִשְׁפֹּט:</p> <p>⁶ אֲנִי אֲמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלֵינוּ בְלָכֶם: ⁷ אֲכֹן כָּאָדָם תִּמְוֹתוֹן וּכְאֶחָד הַשְּׁרִים תַּפְלוּ: ⁸ קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם:</p>	<p style="text-align: right;">Dan 7:9a, 10c_A</p> <p>⁹ חִזָּה הָיִית עַד דֵּי כְרִסְוֹן רְמִיו וְעֵתִיק יוֹמִין יִתְב... ¹⁰...דִּינָא יִתְב וְסַפְרִין פְּתִיחוּ:</p> <p style="text-align: right;">Dan 7:13–14_A</p> <p>¹³ חִזָּה הָיִית בְּחֻזֵּי לִילְיָא וְאָרוּ עִם עֲנְנֵי שְׁמַיָּא כְּבַר אַנְשֵׁי אַתָּה הָיִית וְעַד עֵתִיק יוֹמִיָּא מְטָה וּקְדָמוּהִי הַקְּרִבוּהִי: ¹⁴ וְלָהּ יְהִיב שְׁלֵטוֹן וְיִקָּר וּמְלָכוֹ וְכָל עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא לָהּ יִפְלָחוּן שְׁלֵטְנָה שְׁלֵטוֹן עַלְמֵי דֵּי לָא יַעֲדָה וּמְלָכוּתָהּ דֵּי לָא תִתְחַבֵּל:</p> <p style="text-align: right;">Dan 7:18, 22, 27_A</p> <p>¹⁸ וְיִקְבְּלוּן מְלָכוּתָא קַדִּישֵׁי עֲלֵינוּ וְיִחְסְנוּ מְלָכוּתָא עַד עַלְמָא וְעַד עַלְמֵיָּא:</p> <p>²² עַד דֵּי אַתָּה עֵתִיק יוֹמִיָּא וְדִינָא יְהִיב לְקַדִּישֵׁי עֲלֵינוּ וְזַמְנָא מְטָה וּמְלָכוּתָא הַחְסְנוּ קַדִּישֵׁי:</p> <p>²⁷ וּמְלָכוּתָהּ וְשְׁלֵטְנָא וּרְבוּתָא דֵּי מְלָכוֹת תַּחוּת כָּל שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֲלֵינוּ מְלָכוּתָהּ מְלָכוֹת עַלְמֵי וְכָל שְׁלֵטְנָיָּא לָהּ יִפְלָחוּן וְיִשְׁתַּמְעוּן:</p>
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4.3.1.2 - Shared Words

נחל_H // **חסן**_A (Deut 32:8; Psa 82:8 // Dan 7:18, 22)

59 occurrences of נחל_H in L; 2 occurrences of חסן_A in L (Dan 7:18, 22)

- *Corresponding equivalent verb*¹⁶¹
 - *Semi-corresponding equivalent stem*
 - Deut 32:8; Dan 7:18, 22 – C
 - Psa 82:8 – G
 - *Semi-corresponding equivalent conjugation*
 - Deut 32:8 – infinitive absolute
 - Psa 82:8; Dan 7:18 – imperfect
 - Dan 7:22 – perfect
 - *Non-corresponding person*
 - Deut 32:8 – n/a
 - Psa 82:8 – second
 - Dan 7:18, 22 – third
 - *Corresponding gender*

161. חסן_A for נחל_H is attested in Tg. Neb. across Josh, Judg, Sam, Isa, Ezek, and XII. Cf. *BCTP*, XXI, 228–29. Segal also includes the following translation data from Tg. Onq. and Tg. Neof.: "...verbs from the root חסן appear thirty-eight times in Targum Onqelos, thirty-four of which can be identified as directly reflecting a word in the Hebrew *Vorlage* (and not an addition to or paraphrase of the biblical text). Of these, twenty-four translate Hebrew נחל (70%), followed by ירש (five; 15%), and אהז (three; 9%)—all essentially identical semantically. The same analysis in Targum Neofiti of the Aramaic verb חסן yields even more definitive results—thirty-six instances, twenty-nine with direct Hebrew equivalents: נחל (twenty-four; 83%), אהז (three; 10%)." Segal, *Dreams*, 144 n. 39.

- Deut 32:8 – n/a
- Psa 82:8; Dan 7:18, 22 – masculine
- *Non-corresponding number*
 - Deut 32:8 – n/a
 - Psa 82:8 – singular
 - Dan 7:18, 22 – plural
- *Corresponding equivalent suffixing*
 - Deut 32:8; Psa 82:8; Dan 7:18, 22 – no suffix
- *Non-corresponding equivalent clausal position*
 - Deut 32:8 – infinitive verb in temporal clause marked by ך
 - Psa 82:8 – dependent verb in כִּי clause
 - Dan 7:18, 22 – independent verb
- *Note also related nouns*
 - Deut 32:9 – בְּהִלָּה
 - Deut 32:9 – הִלָּק

עָלִיוֹן_H // עָלִיוֹן_A (Deut 32:8; Psa 82:6 // Dan 7:18, 22, 25, 27)

52 occurrences of עָלִיוֹן_H in L; 4 occurrences of עָלִיוֹן_A in L

- *Corresponding cognate equivalent root*
 - *Non-corresponding equivalent part of speech*
 - Deut 32:8; Psa 82:6 – noun
 - Dan 7:18, 22, 25, 27 – adjective
 - *Corresponding gender*
 - Deut 32:8; Psa 82:6; Dan 7:18, 22, 25, 2 – masculine
 - *Non-corresponding number*
 - Deut 32:8; Psa 82:6 – singular
 - Dan 7:18, 22, 25, 2 – plural
 - *Corresponding equivalent suffixing*
 - Deut 32:8; Psa 82:6; Dan 7:18, 22, 25, 2 – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Dan 32:8 – subject of infinitive verb in temporal clause
 - Psa 82:6 – final noun in construct chain; predicate in verbless clause
 - Dan 7:18 – final noun in construct chain; subject of verbal clause
 - Dan 7:22, 25, 27 – final noun in construct chain; object of prefixed preposition לְ
- *Note also related substantival adjective*
 - Dan 7:25 – עָלִי

עַם_H // עַם_A (Deut 32:8, 9 // Dan 7:14, 27)

1,866 occurrences of עַם_H in L; 15 occurrences of עַם_A in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Deut 32:8, 9; Dan 7:14, 27 – masculine
 - *Semi-corresponding number*
 - Deut 32:8; Dan 7:14 – plural
 - Deut 32:9; Dan 7:27 – singular
 - *Semi-corresponding equivalent determination*
 - Deut 32:8 – determined
 - Deut 32:9; Dan 7:27 – construct
 - Dan 7:14 – determined
 - *Semi-corresponding equivalent suffixing*
 - Deut 32:8; Dan 7:14, 27 – no suffix
 - Deut 32:9 – 3ms suffix
 - *Non-corresponding equivalent clausal position*
 - Deut 32:8 – final noun in construct chain; direct object of verbal clause
 - Deut 32:9 – direct object of verbal clause
 - Dan 7:14 – subject of verbal clause

- Dan 7:27 – indirect object of verbal clause marked by prefixed לְ

שָׁפַט_H // **דָּיַן**_A (Psa 82:1, 2, 3, 8 // Dan 7:10, 22, 26)

202 occurrences of שָׁפַט_H in L; 5 occurrences of דָּיַן_A in L (Dan 4:34; 7:10, 22, 26; Ezra 7:26)

- *Corresponding equivalent root*¹⁶²
 - *Non-corresponding equivalent part of speech*
 - Psa 82:1, 2, 3, 8 – verb
 - Dan 7:10, 22, 26 – noun
 - *Non-corresponding equivalent clausal position*
 - Psa 82:1, 2, 3, 8 – independent verb
 - Dan 7:10, 22, 26 – subject of verbal clause

4.3.1.3 - Shared Word Combinations

אָדָם_H + **בֵּן**_H // **אָנָשׁ**_A + **בֵּר**_A (Deut 32:8 // Dan 7:13)

46 occurrences of phrase אָדָם בְּנֵי in L; 1 occurrence of phrase אָנָשׁ בֵּר in L (Dan 7:13)¹⁶³

- *Corresponding equivalent phrase*
 - *Semi-corresponding equivalent binyan of phrase constituents*
 - בְּנֵי_H // בֵּר_A
- 4,933 occurrences of בְּנֵי_H in L; 19 occurrences of בֵּר_A in L
 - *Corresponding equivalent noun*
 - *Corresponding gender*
 - Deut 32:8; Dan 7:13 – masculine
 - *Non-corresponding number*
 - Deut 32:8 – plural
 - Dan 7:13 – singular
 - *Corresponding equivalent determination*
 - Deut 32:8; Dan 7:13 – construct,
 - *Corresponding equivalent suffixing*
 - Deut 32:8; Dan 7:13 – no suffix
 - אָדָם_H // אָנָשׁ_A
 - 533 occurrences of אָדָם_H in L; 25 occurrences of אָנָשׁ_A in L
 - *Corresponding equivalent noun*¹⁶⁴
 - *Corresponding gender*
 - Deut 32:8; Dan 7:13 – masculine
 - *Corresponding number*
 - Deut 32:8; Dan 7:13 – singular
 - *Corresponding equivalent determination*
 - Deut 32:8; Dan 7:13 – absolute
 - *Corresponding equivalent suffixing*
 - Deut 32:8; Dan 7:13 – no suffix
 - *Corresponding equivalent clausal relation of constituents within phrase*
 - Deut 32:8; Dan 7:13 – phrase constituents in construct with one another
 - *Corresponding order of equivalent phrase constituents*
 - Deut 32:8; Dan 7:13 – אָדָם בְּנֵי_H // אָנָשׁ בֵּר_A
 - *Non-corresponding equivalent clausal relation of phrase to surrounding context*
 - Deut 32:8 – phrase is direct object of verbal clause
 - Dan 7:13 – phrase is subject of verbal clause; phrase is object of prefixed preposition בְּ

162. דָּיַן_A for שָׁפַט_H is attested in Tg. Neb. across Judg, Sam, Isa, Jer, Ezek, XII; דָּיַן_A for שָׁפַט_H is attested in Tg. Neb. across Josh, Judg, Sam, Kgs, Isa, Jer, Ezek, XII. Cf. *BCTP*, XXI: 197.

163. Note also 2 occurrences of אָנָשׁ בְּנֵי_A in L (Dan 2:38; 5:21)

164. אָנָשׁ_A for אָדָם_H is attested in Tg. Neb. across Josh, Judg, Sam, Kgs, Isa, Jer, Ezek, XII. Cf. *BCTP*, XXI: 146.

4.3.1.4 - Other Shared Features

- *Corresponding setting*
 - Deut 32:8–9; Psa 82:1–8; Dan 7:9–14, 26 – divine courtroom
- *Corresponding theme*
 - Deut 32:8–9; Psa 82:8; Dan 7:14, 27 – distribution of the nations
 - Psa 82:6–8; Dan 7:11, 25–26 – divine judgement reverses power and pride

4.3.2 - Discussion

The core of Segal's argument concerning Deut 32 and Psa 82 is that Dan 7 draws on these texts in order to provide further expression and development of the appropriation of the nations amongst the gods, including Yhwh. While Deut 32 depicts this divine/national allocation at the beginning of time, Dan 7 depicts a reallocation at the end of time, at which point all nations will be included in Yhwh's portion.¹⁶⁵ As Segal summarises, several different interpretations of both Deut 32 and Psa 82 are indeed possible, especially regarding Yhwh's position in the divine court with relation to other deities. It is possible that in Deut 32:8–9, עֲלֵיוֹן represents a head deity who grants Yhwh Israel as his portion, or that עֲלֵיוֹן is actually Yhwh and Yhwh takes Israel as his own portion.¹⁶⁶ Likewise in Psalm 82, it is possible that Yhwh (here referred to as אֱלֹהִים) makes an appeal to El the head deity, or that Yhwh himself presides over the divine court.¹⁶⁷ Segal himself does not take a definitive stance regarding these interpretations, neither for whatever the original expression of these texts might have been nor for their representation within the Hebrew Bible. Still, Segal makes the argument that Dan 7 interprets both Deut 32 and Psalm 82 to depict another deity presiding over Yhwh.¹⁶⁸ Segal is careful to express that this does not necessarily indicate that Dan 7 itself actually expresses a polytheistic outlook though:

Due to the uniqueness of the worldview described here (at least unique to the period to which the composition of Daniel 7 is attributed), it is perhaps however preferable to explain this hierarchy of deities not as the result of an exceptional theological perspective, but rather due to the literary and exegetical dependence of the author of Daniel 7 upon the ancient myths of the division of the world as expressed in Deuteronomy 32 and Psalm 82... The theological hierarchy is therefore not the primary point of this passage, but rather an echo of its mythical sources.¹⁶⁹

To summarise Segal's argument then, Dan 7 makes reference to both Deut 32 and Psa 82, continuing the theme of how the nations and authority are distributed amongst the gods. Whereas in the beginning, Yhwh received only one portion (Israel) (Deut 32:8–9), the other divine beings have been deemed unjust and unfit (Psa 82; Dan 7:9–12, 26), and so at the end of time Yhwh will receive all nations as his portion (Dan 7:13–14, 18, 27).

165. Ibid., 147.

166. Ibid., 145.

167. Ibid., 148–49.

168. Ibid., 149–50.

169. Ibid., 153–54.

In terms of signaling strategies, Segal's two main arguments for reading these texts in conjunction are 1) the use of the Aramaic term חסן (Dan 7:18, 22) and 2) the shared "distinctive theological-cosmological view of the origins of the division of the world into nations and peoples."¹⁷⁰ As shown above in description of key texts and shared features, Segal demonstrates that Aramaic חסן is a well-attested equivalent to the Hebrew verb נָחַל, which is used Deut 32:8–9 and Psa 82:8. As such, Segal states that the use of חסן within the context of Daniel 7 "is part of an intentional effort to evoke the language" of Deut 32:8–9 and Psa 82.¹⁷¹ While נחל as a term is not particularly rare, its use in conjunction with Segal's second observation—the theme of a divine court divvying out the nations—is more distinctive, lending greater support to his argument. In addition to the two correspondences discussed by Segal, several other shared features are also identifiable. First, עֲלִיּוֹן is utilised as a title in Dan 7:18, 22, as it is in Deut 32:8 and Psa 82:6.¹⁷² Of course the matter of to whom this title refers is debatable in line with the interpretive options discussed above. Still, it is particularly notable that עֲלִיּוֹן appears in Dan 7:18 and 22, the very same verses in which חסן appears. Another shared phrase is בַּר אֲנָשׁ (Dan 7:13) and בְּנֵי אָדָם (Deut 32:8). While I would not argue that use of the phrase בַּר אֲנָשׁ in Dan 7 is solely due to the link with Deut 32, the shared phrase is present and thus part of the network of correspondences between these texts, even if it is not a primary signal. Furthermore, its presence arguably contributes to the overarching purpose of the connection, to which we now turn.

While Segal's interpretation has much to commend it, it is also arguable that Dan 7 presents the opposite interpretation of Deut 32 and Psa 82, reading and depicting Yhwh as the head deity not a subsidiary one. The key difference between these two options centres upon who is identified as Yhwh in Dan 7: the Ancient of Days (עֲתִיק יוֹמָיָא) or the human-like one (בְּבַר אֲנָשׁ). Segal opts for the latter, citing parallels to imagery of Yhwh riding on the clouds in texts such as Psa 68:5, 104:3; Isa 19:1, in addition to the doxologies attributed to Yhwh in Dan 3:31–33, 4:31, 6:26–27. Segal argues that these book-internal and book-external correspondences establish the identity of the human-like one as Yhwh.¹⁷³ As argued above in §2.3 though, it is also possible that the purpose of the connections to the doxologies of the court narratives is not to identify the human-like one, but rather to describe the nature of the kingdom granted to him. The detail that the kingdom and dominion are given to the human-like one (Dan 7:14) is especially important here. Prior to this transfer, the human-like one presumably does not possess these attributes, the very attributes which God was praised for possessing in the court narrative doxologies as discussed in §2.3. As such, it seems more likely that the Ancient of Days corresponds to Yhwh and, in Dan 7:13–14, Yhwh gives to the

170. Ibid., 144-45.

171. Ibid., 144.

172. עֲלִיּוֹן also appears in Dan 7:25, 27.

173. Ibid., 138.

human-like one the same kind of dominion and authority which was previously attributed only to him. Two other factors also support identifying the Ancient of Days with Yhwh. First, as noted above in §4.2.2, the unique title *עֲתִיק יוֹמִין* fits well into the network of references to Gen 1–2. In light of all the other correspondences with the creation narrative, the Ancient of Days is an appropriate appellation, recalling Yhwh's involvement in the world from the very beginning. Furthermore, as will be discussed in §4.4, numerous correspondences are present between the depiction of the Ancient of Days and the theophany of Ezek 1. Identifying the Ancient of Days as Yhwh instead of the human-like one does not negate the connection between Dan 7 and Deut 32 and Psa 82, however it does result in a differing purpose than what Segal argues.

If one does not identify the human-like one as Yhwh, as Segal does, but rather the Ancient of Days, it seems more likely that Dan 7 interprets Yhwh as the head deity in Deut 32 and Psa 82 rather than a subsidiary one. Similar conclusions to what Segal argues are nonetheless present in this alternate interpretation: just as the divine beings (*אֱלֹהִים* and *בְּנֵי עֲלִיוֹן*) of Psalm 82 are destroyed for their injustice (Psalm 82:1–7), so also the beasts receive judgment and dominion over the nations is reallocated (Dan 7:10–14). However, instead of the nations being given to Yhwh, they are given to the human-like one, representing "the people of the holy ones of the Most High" (*לְעַם קְדוֹשֵׁי*) (*עֲלִיוֹנִין*) (Dan 7:27). Of course, what and who exactly the human-like one denotes is widely debated.¹⁷⁴ However, for the purpose of the present argument and the connections to Deut 32 and Psa 82, the identification provided in the interpretation that the *people* of the Most High inherit the kingdom is vital (Dan 7:27).¹⁷⁵ As Segal observes, whereas Deut 32:8–9 presents the *Urzeit* in the division of divine authority, Dan 7 presents the *Endzeit*.¹⁷⁶ However, since Dan 7's eschatological age is marked by Yhwh sharing his power with his people rather than receiving it, it could even be argued that the *Endzeit* of Dan 7 marks a return to an *Urzeit* preceding Deut 32—that of Gen 1–2. The end, in other words, will return to the beginning with human beings co-ruling the world with God (Gen 1:26–28; 2:15).¹⁷⁷ The shared phrases *בְּרֵ אֱנוֹשׁ* and *בְּנֵי אָדָם* further contributes to this reversal. Whereas the "sons of man" are apportioned in Deut 32:8, in Dan 7, represented by the one "like a son of man," they receive eternal dominion over the whole earth (Dan 7:27). Thus the connection with Deut 32 and Psa 82 observed by Segal still operates in Dan 7, but when the Ancient

174. See discussion above in §2.3.

175. Contra Boyarin, I do not think that the interpretations of the one like a son of man as a symbol for the people of God and as a divine figure are necessarily mutually exclusive. Boyarin, "Daniel 7," 139-40.

176. Segal, *Dreams*, 147.

177. Lacocque comes to the same conclusion, but through broader parallels between Dan 7 and ANE creation myths rather than any direct textual connections: "[The Son of Man's] kingship is on the model of Adam's kingship: non political, it is a universal, cosmic, humanisation process... truly, *Urzeit wird Endzeit...*" André Lacocque, "Allusions to Creation in Daniel 7," in *The Book of Daniel: Composition and Reception*, ed. John J. Collins, and Peter W. Flint (Leiden: Brill, 2001), 124.

of Days is identified as Yhwh, this textual correspondence operates in conjunction with the correspondence between Dan 7 and Gen 1–2, depicting a restoration of the human-divine partnership in Eden.¹⁷⁸ Hinging on a relatively small number of shared words and themes with two distinct passages, this intertextual correspondence is semi-covert. However, it's purpose is nonetheless fairly clear once the connection is established, further reinforcing the dominion given to the human like one (whomever one takes that to be) and the people of the most high.

4.4 - Yhwh's Fiery, Wheeled Throne (Ezek 1 // Dan 7)

When the Ancient of Days arrives in Dan 7, fire is a key factor in the description of his throne: "his throne was flames of fire, its wheels were burning fire, a stream of fire gushing and flowing forth from before him" (Dan 7:9b—10a). Perhaps even more striking than the flame imagery though is the detail of the wheels. Only one other text in the HB explicitly describes a divine throne with wheels—the book of Ezekiel. Not only this, several other shared features are present between Daniel's vision in Dan 7 and Ezekiel's vision in Ezek 1. As will be argued below, these correspondences serve a range of purposes within the context of Dan 7, from further identifying the Ancient of Days, to characterising Daniel, to foreshadowing further connections with the book of Ezekiel found in Dan 8.

4.4.1 - Shared Features

4.4.1.1 - Key Texts

Ezek 1:4–5, 26–28 _H	Dan 7:2–3 _A
<p>וְאָרָא וְהִנֵּה רוּחַ סַעְרָה בָּאָה מִן הַצָּפוֹן עֲנָן גָּדוֹל וְאֵשׁ מְתַלַּקְחַת וְנִגְהָ לּוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵינַי הַחֹשֶׁמֶל מִתּוֹךְ הָאֵשׁ: וּמִתּוֹכָהּ דְמוֹת אַרְבַּע חַיּוֹת וְזֶה מִרְאִיהֶן דְמוֹת אָדָם לְהִנֵּה: וְאָרָא הַחַיּוֹת וְהִנֵּה אֹפְנֵי אֶחָד בְּאָרְצֵי אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו: וּמִמַּעַל לָרַקִּיעַ אֲשֶׁר עַל רֵאשֵׁם כְּמִרְאֵה אֶבֶן סַפִּיר דְמוֹת כֶּסֶף וְעַל דְמוֹת הַכֶּסֶף דְמוֹת כְּמִרְאֵה אָדָם עָלָיו מִלְמַעְלָה: וְאָרָא כְּעֵינַי חֹשֶׁמֶל כְּמִרְאֵה אֵשׁ בַּיִת לָהּ סָבִיב מִמִּרְאֵה מִתְנָיו וּלְמַעְלָה וּמִמִּרְאֵה מִתְנָיו וּלְמַטָּה רְאִיתִי כְּמִרְאֵה אֵשׁ וְנִגְהָ לּוֹ סָבִיב:²⁸ כְּמִרְאֵה הַקֹּשֶׁת אֲשֶׁר יִהְיֶה כְּעֵנָן בְּיוֹם הַגְּשָׁם כֵּן מִרְאֵה הַנִּגְהָ סָבִיב הוּא מִרְאֵה דְמוֹת כְּבוֹד יְהוָה וְאָרָא וְאֶפֶל עַל פְּנֵי וְאֲשַׁמַּע קוֹל מִדְּבַר:</p>	<p>²עֲנָנָה דְנִינְאֵל וְאָמַר חֲזָה הַיּוֹת בְּחֻזֵי עִם לִילִיָּא וְאָרוּ אַרְבַּע רוּחֵי שְׁמַיָּא מְגִיחִין לִימָא רַבָּא: ³אַרְבַּע חַיּוֹן רַבְרָבוּ סְלָקוּ מִן ימָא שְׁנִינֵן דָּא מִן דָּא: Dan 7:9–11_A ⁹חֲזָה הַיּוֹת עַד דִּי כְרַסוֹן רַמְיֵו וְעַתִּיק יוֹמִין יְתַב לְבוּשָׁה כְּתִלְג חוֹר וּשְׁעַר רֵאשָׁה כְּעַמְר נְקֵא כְּרַסְיָה שְׂבִיבִין דִּי נוֹר גְּלַגְלוּהִי נוֹר דְלִק: ¹⁰נִהַר דִּי נוֹר נִגְד וְנִפְק מִן קְדָמוּהִי אֶלְף אַלְפִים יִשְׁמְשׁוּנָה וְרַבּוּ רַבּוֹן קְדָמוּהִי יְקוּמוּן דִּינָא יְתַב וְסַפְרִין פְּתִיחוּ: ¹¹חֲזָה הַיּוֹת בְּאֵדִין מִן קֵל מְלִיָּא רַבְרַבְתָּא דִּי קִרְנָא מְמַלְלָה חֲזָה הַיּוֹת עַד דִּי קִטִּילַת חַיּוֹתָא וְהוּבַד גְּשָׁמָה וְיִהְיֶבַת לִיקְדַת אֲשָׁא:</p>

4.4.1.2 - Shared Words

רָאָה_H // **חֲזָה**_A (Ezek 1:1, 4, 15, 27_{2x}, 28 // Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21)

1,299 occurrences of רָאָה_H in L; 31 occurrences of חֲזָה_A in L

178. It is also worth noting the possibility of the first person plurals in Gen 1:26 ("Let us create humans in our image, according to our likeness") reflecting a divine court. Cf. von Rad, *Genesis*, 57. If this view is taken, the common theme of a divine courtroom could be a mediating shared theme connecting Dan 7's textual correspondences with Gen 1–2 to those with Deut 32:8–9; Psa 82.

- *Corresponding equivalent verb*¹⁷⁹
 - *Corresponding equivalent stem*
 - Ezek 1:1, 4, 15, 27_{2x}, 28; Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – G
 - *Semi-corresponding equivalent conjugation*
 - Ezek 1:1, 4, 15, 27₁, 28 – *waw*-consecutive imperfect
 - Ezek 27₂ – perfect
 - Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – compound verb (participle + perfect קָוָה)
 - *Corresponding person*
 - Ezek 1:1, 4, 15, 27_{2x}, 28; Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – first
 - *Corresponding gender*
 - Ezek 1:1, 4, 15, 27_{2x}, 28; Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – common
 - *Corresponding number*
 - Ezek 1:1, 4, 15, 27_{2x}, 28; Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – singular
 - *Corresponding equivalent suffixing*
 - Ezek 1:1, 4, 15, 27_{2x}, 28; Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – no suffix
 - *Non-corresponding equivalent clausal position*
 - Ezek 1:1, 4, 15, 27_{2x}, 28 – independent verb
 - Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – compound verb

שָׁחַ_H // נִירָ_A (Ezek 1:4_{2x}, 13_{3x}, 27_{2x} // Dan 7:9_{2x}, 10)

378 occurrences of שָׁחַ_H in L; 17 occurrences of נִירָ_A in L

- *Corresponding equivalent noun*¹⁸⁰
 - *Corresponding gender*
 - Ezek 1:4_{2x}, 13_{3x}, 27_{2x}; Dan 7:9_{2x}, 10 – feminine
 - *Corresponding number*
 - Ezek 1:4_{2x}, 13_{3x}, 27_{2x}; Dan 7:9_{2x}, 10 – singular
 - *Semi-corresponding equivalent determination*
 - Ezek 1:4₁, 13₁; Dan 7:9_{2x}, 10 – absolute
 - Ezek 1:4₂, 13_{2,3}, 27_{2x} – determined
 - *Corresponding equivalent suffixing*
 - Ezek 1:4_{2x}, 13_{3x}, 27_{2x}; Dan 7:9_{2x}, 10 – no suffix
 - *Non-corresponding equivalent clausal position*
 - Ezek 1:4₁ – direct object of verbal clause
 - Ezek 1:4₂ – object of preposition בְּ
 - Ezek 1:13₁, 27_{2x} – final noun in construct chain; object of preposition בְּ
 - Ezek 1:13₂ – object of prefixed preposition לְ
 - Ezek 1:13₃ – object of preposition מִן
 - Dan 7:9₁ – final noun in construct chain (marked by וְ); predicate of verbless clause
 - Dan 7:9₂ – predicate of verbless clause
 - Dan 7:10 – final noun in construct chain (marked by וְ); subject of verbal clause

חִיָּה_H // חִיָּה_A (Ezek 1_{11x} // Dan 7_{10x})

100 occurrences of חִיָּה_H in L; 20 occurrences of חִיָּה_A in L

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Ezek 1_{11x}; Dan 7_{10x} – feminine
 - *Semi-corresponding number*
 - Ezek 1:5, 13_{2x}, 14, 15_{2x}, 19_{2x}, Dan 7:3, 7₂, 12, 17 – plural
 - Ezek 1:20, 21, 22; Dan 7:5, 6, 7₁, 11, 19, 23 – singular
 - *Semi-corresponding equivalent determination*

179. חִיָּה_A for חִיָּה_H is attested in Tg. Neb. across Josh, Judg, Sam, Kgs, Isa, Jer, Ezek, XII. Cf. *BCTP*, XXI: 220.

180. נִירָ_A for שָׁחַ_H is attested in Tg. Neb. across Josh, Judg, Sam, Kgs, Isa, Jer, Ezek, XII. Cf. *BCTP*, XXI: 306.

- Ezek 1:5; Dan 7:3, 5, 7₁, – absolute
- Ezek 1:13_{2x}, 14, 15_{2x}, 19_{2x}, 20, 21, 22; Dan 7:6, 7₂, 11, 12, 17, 19, 23 – determined
- *Corresponding equivalent suffixing*
 - Ezek 1_{11x}; Dan 7_{10x} – no suffix
- *Semi-corresponding equivalent clausal position*
 - Ezek 1:5 – predicate of verbless clause; final noun in construct chain
 - Ezek 1:13₁, 20, 21 – subject of verbless clause; final noun in construct chain
 - Ezek 1:13₂, 15₂; Dan 7:7₂, 19 – object of preposition
 - Ezek 1:14 – subject of verbless clause¹⁸¹
 - Ezek 1:15₁; Dan 7:3, 11 – subject of verbal clause
 - Ezek 1:19_{2x} – subject of infinitive verb in temporal clause
 - Ezek 1:22 – object of preposition; final noun in construct chain
 - Dan 7:5, 7₁ – direct object
 - Dan 7:6 – object of prefixed preposition ׀
 - Dan 7:12 – epexegetical
 - Dan 7:17, 23 – subject of verbless clause

עֲרֵבֵי_H // **עֲרֵבֵי**_A (Ezek 1_{12x} // Dan 7:2, 3, 6_{2x}, 17_{2x})

454 occurrences of עֲרֵבֵי_H in L; 8 occurrences of עֲרֵבֵי_A in L (Dan 3:25; 7:2, 3, 6_{2x}, 17_{2x}; Ezra 6:17)

- *Corresponding cognate equivalent noun*
 - *Semi-corresponding gender*
 - Ezek 1:5, 6₂; Dan 7:2, 3, 6₁, 17₁ – masculine
 - Ezek 1:6₁, 8_{2x}, 10_{3x}, 15, 16, 17, 18; Dan 7:6₂, 17₂ – feminine
 - *Corresponding number*
 - Ezek 1:5, 6_{2x}, 8_{2x}, 10_{3x}, 15, 16, 17, 18; Dan 7:2, 3, 6_{2x}, 17_{2x} – singular
 - *Semi-corresponding equivalent determination*
 - Ezek 1:5, 6_{2x}; Dan 7:2, 3, 6_{2x}, 17_{2x} – absolute
 - Ezek 1:8_{2x}, 10_{3x}, 15, 16, 17, 18 – construct
 - *Semi-corresponding equivalent suffixing*
 - Ezek 1:5, 6_{2x}, 8₁, 15, 17; Dan 7:2, 3, 6_{2x}, 17_{2x} – no suffix
 - Ezek 1:8₂, 10₁ – 3mp suffix
 - Ezek 1:10_{2,3}, 16, 18 – 3fp suffix
 - *Semi-corresponding equivalent clausal position*
 - Ezek 1:5, 6_{2x}; Dan 7:2, 3, 6_{2x}, 17₂ – modifying numeral
 - Ezek 1:8₁, 17 – independent numeral; object of preposition
 - Ezek 1:8₂, 10_{3x}, 16, 18 – independent numeral; object of prefixed preposition
 - Ezek 1:15 – modifying numeral; object of prefixed preposition
 - Dan 7:17₁ – independent numeral; predicate of verbless clause

אֶפְרָיִם_H // **אֶפְרָיִם**_A (Ezek 1_{11x} // Dan 7:9)

35 occurrences of אֶפְרָיִם_H in L; 1 occurrence of אֶפְרָיִם_A in L (Dan 7:9)

- *Corresponding equivalent noun*¹⁸²
 - *Corresponding gender*
 - Ezek 1_{11x}; Dan 7:9 – masculine
 - *Semi-corresponding number*
 - Ezek 1:15, 16_{2,3}, – singular
 - Ezek 1:16₁, 16_{3x}, 19_{2x}, 20_{2x}, 21_{2x}; Dan 7:9 – plural
 - *Non-corresponding equivalent determination*
 - Ezek 1:15 – absolute
 - Ezek 1:16_{3x}, 19_{2x}, 20_{2x}, 21_{2x} – determined
 - Dan 7:9 – construct

181. On infinitive absolutes of Ezek 1:14, cf. Bruce K. Waltke, and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Eisenbrauns, 1990), §35.5.3.a.

182. אֶפְרָיִם_A for אֶפְרָיִם_H is attested in Tg. Neb. across Kgs, Isa, Ezek, XII. Cf. *BCTP*, XXI: 186.

- *Non-corresponding equivalent suffixing*
 - Ezek 1_{11x} – no suffix
 - Dan 7:9 – 3ms suffix
- *Semi-corresponding equivalent clausal position*
 - Ezek 1:15; Dan 7:9 – subject of verbless clause
 - Ezek 1:16₁ – subject of verbless clause; final noun in construct chain
 - Ezek 1:16₂, 19_{2x}, 20₁, 21₁ – subject of verbal clause
 - Ezek 1:16₃, 20₂, 21₂ – object of preposition

סָפָה_H // סָפָה_A (Ezek 1:26_{2x} // Dan 7:9_{2x})

136 occurrences of סָפָה_H in L; 3 occurrences of סָפָה_A in L (Dan 5:20; 7:9_{2x})

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Ezek 1:26_{2x}; Dan 7:9_{2x} – masculine
 - *Semi-corresponding number*
 - Ezek 1:26_{2x}; Dan 7:9₁ – singular
 - Dan 7:9₂ – plural
 - *Semi-corresponding equivalent determination*
 - Ezek 1:26₁; Dan 7:9₁ – absolute
 - Ezek 1:26₂ – determined
 - Dan 7:9₂ – construct
 - *Semi-corresponding equivalent suffixing*
 - Ezek 1:26_{2x}; Dan 7:9_{2x} – no suffix
 - Dan 7:9₂ – 3ms suffix
 - *Semi-corresponding equivalent clausal position*
 - Ezek 1:26₁ – subject of verbless clause; final noun in construct chain
 - Ezek 1:26₂ – object of preposition; final noun in construct chain
 - Dan 7:9₁ – subject of verbal clause
 - Dan 7:9₂ – subject of verbless clause

עָנָן_H // עָנָן_A (Ezek 1:4, 28 // Dan 7:13)

86 occurrences of עָנָן_H in L; 1 occurrences of עָנָן_A in L (Dan 7:13)

- *Corresponding cognate equivalent noun*
 - *Corresponding gender*
 - Ezek 1:4, 28; Dan 7:13 – masculine
 - *Non-corresponding number*
 - Ezek 1:4, 28 – singular
 - Dan 7:13 – plural
 - *Non-corresponding equivalent determination*
 - Ezek 1:4 – absolute
 - Ezek 1:28 – determined
 - Dan 7:13 – construct
 - *Corresponding equivalent suffixing*
 - Ezek 1:4, 28; Dan 7:13 – no suffix
 - *Semi-corresponding equivalent clausal position*
 - Ezek 1:4 – direct object of verbal clause
 - Ezek 1:28 – object of prefixed preposition
 - Dan 7:13 – object of preposition

מַרְאֵה_H // מַרְאֵה_A (Ezek 1:1 // Dan 7:1, 2, 7, 13, 15, 20)

12 occurrences of מַרְאֵה_H in L; 12 occurrences of מַרְאֵה_A in L

- *Corresponding equivalent noun*¹⁸³
 - *Non-corresponding gender*
 - Ezek 1:1 – feminine
 - Dan 7:1, 2, 7, 13, 15, 20 – masculine

183. מַרְאֵה_A for מַרְאֵה_H is attested in Tg. Neb. across Josh, Sam, Kgs, Ezek. Cf. *BCTP*, XXI: 221.

- *Semi-corresponding number*
 - Ezek 1:1; Dan 7:1, 2, 7, 13, 15 – plural
 - Dan 7:20 – singular
- *Corresponding equivalent determination*
 - Ezek 1:1; Dan 7:1, 2, 7, 13, 15 – construct
- *Corresponding equivalent suffixing*
 - Ezek 1:1; Dan 7:1, 2, 7, 13, 15 – no suffix
 - Dan 7:20 – 3fs suffix
- *Corresponding equivalent clausal position*
 - Ezek 1:1; Dan 7:1 – direct object of verbal clause; first noun in construct chain
 - Dan 7:2, 7, 13 – object of prefixed preposition
 - Dan 7:15 – subject of verbal clause
 - Dan 7:20 – subject of verbless clause

• *Note also related noun*

- Ezek 1_{15x} – מְרִצָּה

מְרִצָּה // מְרִצָּה (Ezek 1:6, 8_{2x}, 9, 11, 23, 24_{2x}, 25 // Dan 7:4_{2x}, 6)

109 occurrences of מְרִצָּה in L; 3 occurrences of מְרִצָּה in L (Dan 7:4_{2x}, 6)

• *Corresponding cognate equivalent noun*

- *Corresponding gender*
 - Ezek 1:6, 8_{2x}, 9, 11, 23, 24_{2x}, 25; Dan 7:4_{2x}, 6 – feminine

- *Corresponding number*

- Ezek 1:6, 8_{2x}, 9, 11, 23, 24_{2x}, 25 – dual
- Dan 7:4_{2x}, 6 – plural¹⁸⁴

- *Semi-corresponding equivalent determination*

- Ezek 1:6; Dan 7:4₁, 6 – absolute
- Ezek 1:8_{2x}, 9, 11, 23, 24_{2x}, 25; Dan 7:4₂ – construct

- *Semi-corresponding equivalent suffixing*

- Ezek 1:6; Dan 7:4₁, 6 – no suffix
- Ezek 1:8_{2x}, 9, 11, 23, 24₁ – 3mp suffix
- Ezek 1:24₂, 25 – 3fp suffix
- Dan 7:4₂ – 3fs suffix

- *Non-corresponding equivalent clausal position*

- Ezek 1:6, 8₂, 11, 23 – subject of verbless clause
- Ezek 1:8₁ – object of preposition
- Ezek 1:9 – apposition to subject of verbal clause
- Ezek 1:24₁ – direct object of verbal clause; final noun in construct chain
- Ezek 1:24₁ 25 – direct object of verbal clause
- Dan 7:4₁, 6 – predicate of verbless clause
- Dan 7:4₂ – subject of verbal clause

מְרִצָּה // מְרִצָּה (Ezek 1:10 // Dan 7:4)

45 occurrences of מְרִצָּה in L; 10 occurrences of מְרִצָּה in L (Dan 6:8, 13, 17, 20, 21, 23, 25_{2x}, 28; 7:4)

• *Corresponding cognate equivalent noun*

- *Corresponding gender*
 - Ezek 1:10; Dan 7:4 – masculine
- *Corresponding number*
 - Ezek 1:10; Dan 7:4 – singular
- *Corresponding equivalent determination*
 - Ezek 1:10 – absolute
 - Dan 7:4 – construct
- *Corresponding equivalent suffixing*

184. Note that the *Qere* of the second occurrence of מְרִצָּה Dan 7:4 is singular, while the *Ketiv* is plural.

- Ezek 1:10; Dan 7:4 – no suffix
- *Semi-corresponding equivalent clausal position*
 - Ezek 1:10 – predicate of verbless clause; final noun in construct chain
 - Dan 7:4 – predicate of verbless clause; object of prefixed preposition

Other Shared Words

- חַרְוֹתָּ // חַרְוֹתָּ (Ezek 1:4, 12, 20, 21 // Dan 7:2, 15)
- חַרְוֹתָּ // חַרְוֹתָּ (Ezek 1:7 // Dan 7:4, 7, 19)
- חַרְוֹתָּ // חַרְוֹתָּ (Ezek 1:24, 25, 28 // Dan 7:11)
- חַרְבָּ // חַרְבָּ (Ezek 1:24 // Dan 7:2, 3, 7, 8, 11, 17, 20)

4.4.1.3 - Shared Word Combinations

חַרְוֹתָּ + חַרְבָּ // חַרְוֹתָּ + חַרְבָּ (Ezek 1:5 // Dan 7:3)

1 occurrence of phrase חַרְוֹתָּ + חַרְבָּ in L (Ezek 1:5); 1 occurrence of phrase חַרְוֹתָּ + חַרְבָּ in L (Dan 7:3)

- *Corresponding cognate equivalent phrase*
 - *Semi-corresponding equivalent binyan of phrase constituents*
 - See binyan information above in §4.4.1.2
 - *Corresponding equivalent clausal relation of constituents within phrase*
 - Ezek 1:5; Dan 7:3 – phrase is number modifying noun
 - *Corresponding order of equivalent phrase constituents*
 - Ezek 1:5; Dan 7:3 – חַרְבָּ חַרְוֹתָּ // חַרְבָּ חַרְוֹתָּ
- *Non-corresponding equivalent clausal relation of phrase to surrounding context*
 - Ezek 1:5 – phrase is predicate of verbless clause; phrase ends construct chain
 - Dan 7:3 – phrase is subject of verbal clause

4.4.1.4 - Other Shared Features

- *Corresponding theme*
 - Ezek 1:26–28; Dan 7:9–10 – vision of God on his throne
- *Corresponding structural feature*
 - Ezek 1:1, 4, 15, 27_{2x}, 28; Dan 7:1, 2, 4, 6, 7, 9, 11_{2x}, 13, 21 – prophet seeing/looking formula
 - See data above for חַרְוֹתָּ // חַרְוֹתָּ in §4.4.1.2
- *Corresponding characterisation*
 - Ezek 1:26–28; Dan 7:9–10 – God seated on fiery, wheeled throne
- *Corresponding setting*
 - Ezek 1:1–3; Dan 7:1 – Babylon
 - Ezek 1:1–3; Dan 7:2–3 – near water
- *Corresponding voice*
 - Ezek 1; Dan 7:2–28 – first person

4.4.2 - Discussion

In addition to the connection to Deut 32 and Psa 82, Segal also observes a connection between Dan 7 and Ezek 1, specifically with regard to the human-like one. In his discussion regarding the identify of the human-like one in Dan 7:13–14, Segal states, "While one cannot assume a direct equivalence of meaning between the symbols in each of these visions, it is telling that in Ezekiel 1, Yhwh is also depicted in human form."¹⁸⁵ Though cautious in drawing any certain conclusions, Segal nonetheless includes the connection between Ezek 1 and Dan 7 as part of his larger argument for identifying the human-like one as Yhwh. However, when examining these two

185. Segal, *Dreams*, 138-39.

texts more closely, it seems that more correspondences exist between Ezek 1 and the Ancient of Days than the "one like a son of man."

While indeed the figure in Ezek 1 is described to resemble a human form (דְמוּת כְּמֶרְאָה אָדָם) (Ezek 1:26), it first must be noted that the human-like one is not the only figure who fits this general description in Dan 7. The Ancient of Days is also described to sit upon a throne, wear clothing, and have a head and hair (Dan 7:9). All of these features suggest a human-like form for the Ancient of Days just as much (if not more than) is suggested by the phrase "one like a son of man" (כְּבֶר אֶנְשׁ) (Dan 7:13). Moreover, other shared features between Ezek 1 and Dan 7 seem to point to correspondence with the Ancient of Days over and above the human-like one. First of all, both Yhwh and the Ancient of Days sit upon a wheeled throne (Ezek 1:15–21, 26 // Dan 7:9). As mentioned above, this is especially notable in that Dan 7 and the book of Ezekiel are the only texts describing a divine throne with wheels.¹⁸⁶ Additionally, fire imagery is central to the thrones in both texts. In Dan 7, the throne and its wheels consist of fire and a stream of fire pours fourth from before it (Dan 7:9–10). In Ezek 1, the theophany opens with flashing fire (Ezek 1:4), and fire encircles the throne upon the platform carried by the four creatures (Ezek 1:27). There are indeed differences between the two texts, while Dan 7 describes the white hair and clothing of the Ancient of Days (Dan 7:9), the appearance of the glory of Yhwh in Ezek 1 is itself fiery and splendid (Ezek 1:26–28). However, these differences do not negate the other connections between the figures, especially since other shared features connect the two texts more broadly. Both texts are first-person vision accounts which take place in Babylon (Ezek 1:1–3 // Dan 7:1–2). Furthermore, both passages utilise a similar motif of "looking" with the corresponding repeated phrases הִזָּה הָיִיתָ (Dan 7:2, 4, 6, 7, 9, 11_{2x}, 13, 21) and וַאֲרָאָה (Ezek 1:1, 4, 15, 27, 28).¹⁸⁷ Finally, "four beasts" factor as central characters in both visions. The nature and purpose of these figures differs greatly in the two accounts, but the cognate equivalent phrases אַרְבַּע חַיִּוִּים (Dan 7:3) and אַרְבַּע חַיִּוִּת (Ezek 1:4) at the opening of both texts nonetheless factors as part of the network of signals connecting the two passages. In summary, Dan 7 and Ezek 1 share a number of correspondences as first-person visions in Babylon featuring four beasts, and fire-imagery related to a wheeled divine throne.

Several potential functions of these textual correspondences are possible, though not at all to the exclusion of one another. One aspect of purpose centres on the presence of Yhwh in the midst of exile as an important theme in both texts. Much like in the book of Ezekiel as a whole, in Dan 7 God's presence continues with his people outside the land into Babylon and beyond. The imagery of the wheeled fiery throne especially draws out this motif, in that it is the same throne which Ezekiel

186. Beyond Ezek 1:15–21, 26 and Dan 7:9, Yhwh's wheeled throne is mentioned in Ezek 3:13; 10:6, 9, 10, 12, 13, 16, 19; 11:22.

187. Note that Ezek 1:1, 28 both reflect the fuller spelling, וַאֲרָאָה, but are still vocalised as *waw*-consecutives like וַאֲרָאָה.

sees departing Jerusalem to the east (Ezek 11:22–23).¹⁸⁸ The intertextual correspondences between the two texts thus might be said to reinforce this theme of God's continued presence, albeit subtly.¹⁸⁹ Second, in addition to developing the characterisation of the Ancient of Days, Daniel's own characterisation is developed when he is compared with Ezekiel. Throughout the court narratives of Dan 1–6, the dreams and Daniel's interpretations of them are all primarily directed to foreign kings. Of course the narratives themselves target a broader audience, but this is nonetheless a key difference from Ezekiel whose messages are primarily directed to Israel and her leaders even within the narrative itself.¹⁹⁰ In Dan 7–12 though, a shift occurs and Daniel's visions become more directly focused on the people of God and God's continued commitment to them even beyond Babylonian and Median-Persian rule. Recognising Daniel and Ezekiel in similar locations with similar theophanies arguably draws attention to their similarity as prophets to the people of God in exile, something Daniel only begins to do here in Dan 7. Another potential purpose of this connection is to reinforce identifying the Ancient of Days as Yhwh. Contrary to Segal's (albeit cautious) argument, more numerous similarities are present between Yhwh in Ezek 1 and the Ancient of Days than the human-like one. The degree of correspondence between their own appearance and their thrones provides further support for the identification of the Ancient of Days as Yhwh alongside the arguments advanced above in §4.2 and §4.3. Finally, the correspondence between Dan 7 and Ezek 1 could also serve the purpose of anticipating further textual correspondences in the book of Daniel, namely between Dan 8 and the book of Ezekiel more broadly, as will be explored in §5.3.¹⁹¹

To summarise then, several intertextual correspondences tie Dan 7 and Ezek 1 together, signalled fairly overtly through shared language describing Yhwh's fiery, wheeled throne and "four beast" in addition to shared themes of God's continued presence in the midst of exile. Segal also observes this correspondence, but, contrary to Segal, it is argued above that Dan 7's Ancient of Days is more suitable than the human-like one to be identified with Ezek 1's appearance of the glory of Yhwh. The arguments present on both sides indicate that the purpose is at least semi-clear—even if

188. As Block observes, Yhwh's appearance to Ezekiel "among the exiles" (Ezek 1:1) especially highlights the significance of God's presence outside the land. Daniel I. Block, *The Book of Ezekiel: Chapters 1–24* (Grand Rapids, MI: William B. Eerdmans, 1997), 83-84.

189. Daewoong Kim also makes this argument in his extended treatment of the literary allusions between Dan 7 and Ezek 1. Kim argues that the fiery imagery in Dan 7 is amplified in comparison to Ezek 1, further emphasising God's absolute rule. Daewoong Kim, "Biblical Interpretation in the Book of Daniel: Literary Allusions in Daniel to Genesis and Ezekiel," PhD diss., Rice University, 2013), 211. Kim also makes the argument that the allusion contrasts the "four beasts" of the two texts, "The bond between both groups of the four beasts may well be heightened as it is observed that the *chaotic disunity* among the four beasts in Daniel brings about another sharp contrast with the *self-controlled unity* among the four beasts in Ezekiel." *Ibid.*, 201. Italics original.

190. Cf. Ezek 2:3; 3:4–5, 17; 4:3; 6:2; 7:2; 11:5; 12:10; 13:2; 17:2; 19:1; 20:3; 21:7; 24:21; 33:7, 10; 34:2; 36:1; 43:10; 44:6.

191. Indeed, correspondences with the book of Ezekiel continue beyond Dan 8 into the final chapters of the book. See especially Henze, "Use of Scripture," 292-94.

it is arguable which figure should be identified with Ezek 1, there are two discrete options and so the purpose is not opaque. Other aspects of purpose though are more opaque, but also less dynamic, such as reinforcing the theme of God's presence in exile, Daniel's characterisation as a prophet to the people of God in exile, and the anticipation of further correspondences with the book of Ezekiel in Dan 8.

4.5 - Concluding Observations

4.5.1 - Understanding Textual Correspondences

Just as book-internal correspondences with the court narratives play a key function in the message of Dan 7, so too do book-external correspondences with other passages in the Hebrew Bible. In this chapter, four examples of book-external correspondences have been discussed: 1) the similar list of beasts in Dan 7 and Hos 13:7–8, 2) the contrast between the "beast-like" creatures of Dan 7 and the beasts "according to their kind" in the creation narrative of Gen 1–2, 3) the distribution of the nations at the beginning of time in Deut 32 and Ps 82 in comparison to the distribution of the nations at the end of time in Dan 7, and 4) the similar theophanies of Dan 7 and Ezek 1. The table below summarises the discussions above regarding each example's signalling and purpose along the three dimensions of textual correspondence.

Table 5: Dimensions of Book-External Correspondences in Dan 7

	Signalling	Purpose	
§4.1 - Hos 13:7–8 // Dan 7	Overt	Opaque	Static (?)
§4.2 - Gen 1–2 // Dan 7	Semi-overt	Semi-clear	Semi-static
§4.3 - Deut 32:8–9; Psa 82 // Dan 7	Semi-covert	Semi-clear	Semi-static
§4.4 - Ezek 1 // Dan 7	Overt	Semi-clear	Semi-static

Several observations regarding textual correspondences are worth noting in relation to the case studies examined in this chapter. Once again, the importance of distinguishing signalling, purpose, and effect is illustrated. Perhaps the most overtly signalled and commonly observed intertextual correspondence, the similar list of beasts in Dan 7 and Hos 13:7–9, is also one of the most opaque and static in terms of its purpose. Beyond a borrowed structure, it is difficult to determine how the correspondence with Hos 13:7–9 functions in the context of Dan 7. Conversely, the language shared between Dan 7, Deut 32, and Ps 82 is not particularly overt in terms of signalling, however the purpose of developing the theme of appropriating the nations is more clear (albeit somewhat static) once one recognises the connection. The network of correspondences with Gen 1–2 (§4.2) exhibits another aspect of this unpredictable relationship between signal and purpose. Of the shared language between Dan 7 and Gen 1–2, the most overt shared word combinations exist between Dan 7:3 // Gen 2:2 and Dan 7:5 // Gen 2:21–24. However, once one recognises the correspondence it becomes apparent that those two specific clusters of shared

vocabulary do not actually factor as much into the purpose as everything that is in-between. In other words, the most overt signals in this example serve only to reinforce the other more covert signals that do factor more centrally in the purpose, namely contrasting themes. The correspondences between Dan 7:3 // Gen 2:2 and Dan 7:5 // Gen 2:21–24 are at the boundaries of the referenced text, thus forming a sort of *inclusio* demarcating the boundaries of the signalled text. In a network of signals, the most overt shared features are thus not necessarily the most central features in the purpose of a given correspondence.

Also notable from the examples explored in this chapter is the observation that the lines between instances of intertextual correspondences are not always clear cut. As conceded in the introduction, the case study approach taken in this project is somewhat artificial in that textual correspondences are not always discrete. This has been illustrated clearly here in the relationship between §4.2 and §4.3. Although, for the sake of a clear discussion, the intertextual correspondences with Gen 1–2 have been separated from that with Deut 32 and Ps 82, the latter connection arguably builds on the former. As argued at the conclusion of §4.3, the *Endzeit* envisioned in Dan 7 is a (re)appropriation of universal dominion to the people of God (Dan 7:18, 22, 27), an *Urzeit* preceding that of Deut 32 and Ps 82 and more similar to Gen 1:26–30. As such, the correspondence between Dan 7 and Deut 32; Ps 82 also builds upon the correspondence with Gen 1–2 already established earlier in the chapter. Instances of intertextual correspondence thus need not operate in isolation, but can work together in complex webs of signals and purposes.

Examining Dan 7, an Aramaic text, drawing upon texts from other passages in the Hebrew Bible also yields insights into cross-linguistic reuse. Similarly to what has been argued above in §3.5, what can constitute "shared language" across languages is actually fairly broad. In some instances cognate equivalents are utilised, as are non-cognate equivalents. Even punning, both via cognate non-equivalents and semantically unrelated soundalikes, has been shown to be an arguably viable strategy for signalling and reinforcing intertextual correspondences. In the example above, the numerous puns between Dan 7:5 and Gen 2:21–25 do not necessarily factor as the most overt or compelling shared features between Dan 7 and Gen 1–2 more broadly. Still, this demonstrates the use of puns as a signal, and so it is plausible that puns can indeed be used to draw texts together as an aspect of shared language beyond shared meaning and, most surprisingly, even across languages. As such, the strategies employed for signalling and facilitating cross-linguistic intertextual correspondences are diverse and unpredictable. One must not necessarily expect that a correspondence will feature a prominent and well-attested semantic equivalent, cognate or not. A whole range of more covert signals are potentially at play.

4.5.2 - Understanding Dan 7

Especially in light of the common focus on historical referents in readings of Dan 7, the examples above demonstrate the equal importance of textual referents when coming to this text.

Although none of the case studies discussed in this chapter had particularly dynamic effects (i.e. completely altering one's understanding of the passage), they nonetheless develop the themes already present in Dan 7 in subtle but important ways. Although composite beasts are common enough in the HB and ANE to make their appearance unsurprising in Dan 7, the book-internal correspondence with Gen 1–2 puts Dan 7's *beast-like* creatures arising from the sea in contrast with Gen 1's beasts created according to their kind and arising from the earth. As such, once this link is established, the imagery of composite beast-like creatures functions to illustrate a sense of rebellion against God exhibited by the kings and kingdoms the creatures represent. Furthermore, the intertextual correspondence with Deut 32 and Ps 82 adds further depth and continuity to the eschatological vision found in Dan 7. As argued above in §2.3, in Dan 7:14 the human-like one is given the dominion and rule that is attributed solely to Yhwh in the court narratives. Then in the interpretation of Dan 7:27, this is explained to mean the people of God will receive this dominion. Identifying Gen 1, Deut 32, and Ps 82 as corresponding texts though provides a full-circle story of national allocation and dominion. Human beings are created to have dominion over the earth (Gen 1:26–30), then in Deut 32:8–9 the nations are divvied out amongst the gods with Yhwh receiving Israel as his portion, however the other gods are deemed unfit and have their portions taken away and given to Yhwh (Ps 82), who then after judging the nations (Dan 7:9–12, 26) gives dominion back to his people (Dan 7:13–14, 18, 27). Although the "whole story" is not explicitly stated in Dan 7, the intertextual correspondences nonetheless bring the pieces together once they are recognised. Until that time is realised though, intertextual correspondences with Ezek 1 reinforce God's presence with his people even in the midst of exile. Just as Ezekiel encounters Yhwh on his wheeled, fiery throne by the Chebar canal in exile (Ezek 1) and Yhwh departs Jerusalem eastward on this same throne (Ezek 11:22–24), so too the Ancient of Days appears on a very similar throne (Dan 7:9–10) in a vision of deliverance and restoration for the people of God to Daniel during Babylonian rule (Dan 7:1). In each of these examples, identifying and exploring intertextual correspondences adds further depth to the characters and themes found in Dan 7. Although two interpretations are given to Daniel within the passage itself, many of the details of the vision are not fully addressed in the local context. Although the examples explored above are just a small sample of the intertextual correspondences at play in Dan 7, they nonetheless contribute greater clarity to several important aspects of the cryptic vision.

5 - BOOK-EXTERNAL CORRESPONDENCES IN DANIEL 8

In Dan 8, several correspondences at the book-external level offer points of comparison and contrast to the case studies explored thus far. Three final examples are explored below: 1) the ram and goat of Dan 8 as opposed to their role in the sacrificial texts, 2) the staunch-faced king in connection with Deut 28, and 3) further correspondences with the book of Ezekiel, especially Ezek 34–36. In addition to providing further insights into the phenomenon of textual correspondences, these three case studies play significant roles in setting up the final chapters of the book of Daniel as it transitions back into Hebrew from Aramaic.

5.1 - Sacrificial Animals and the Regular Offering (Lev 16; Num 7; 28–29 // Dan 8)

The two central figures in the vision of Dan 8 are a ram and a goat. As argued above in §3.2, the fact that these are "normal" animals contrasts with the hybrid beasts of Dan 7, but similarities in how they act and are described nonetheless tie them together. Looking beyond the boundaries of the book of Daniel, while the ram and goat of Dan 8 correspond to altogether different texts than the beasts of Dan 7, the effects of their respective textual correspondences are nonetheless quite similar, presenting their actions in violation and defiance of God and natural order.

5.1.1 - Shared Features

5.1.1.1 - Key Texts

Lev 16:5, 16, 33	Dan 8:3a, 5a, 11–12, 13–14, 21
<p>⁵וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׁעִירֵי עִזִּים לְחַטָּאת וְאֵיל אֶחָד לְעֹלָה:</p> <p>¹⁶וְכִפֹּר עַל הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲלֵי מוֹעֵד הַשְּׂכָן אֹתָם בְּתוֹךְ טְמֵאָתָם:</p> <p>³³וְכִפֹּר אֶת מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת אֹהֶל מוֹעֵד וְאֶת הַמִּזְבֵּחַ וְכִפֹּר וְעַל הַכְּהֹנִים וְעַל כָּל עַם הַקֹּהֵל וְכִפֹּר:</p>	<p>³וְאִשָּׂא עֵינָי וְאָרְאָה וְהִנֵּה אֵיל אֶחָד עֹמֵד לִפְנֵי הָאֵבֶל... ⁵וְנֹאנֵי הָיִיתִי מִבֵּין וְהִנֵּה צֹפִיר הָעִזִּים בָּא מִן הַמַּעְרָב עַל פְּנֵי כָל הָאָרֶץ... ¹¹וְעַד שֶׁר הַצִּבָּא הִגְדִּיל וּמִמֶּנּוּ הָרִים הַתְּמִיד וְהַשְּׁלֶף מִכּוֹן מִקְדָּשׁוֹ: ¹²וְצָבָא תִּנְתֵּן עַל הַתְּמִיד בְּפִשְׁעֵי וְחַשְׁלֵף אֶמֶת אֶרְצָה וְעִשְׂתָּה וְהִצְלִיחָה: ¹³וְאִשְׁמַעְיָה אֶחָד קָדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קָדוֹשׁ לִפְלִמּוֹנֵי הַמְּדַבֵּר עַד מְתֵי הַחֲזוֹן הַתְּמִיד וְהַפִּשְׁעֵי שְׁמֵם תַּת וְקָדֹשׁ וְצָבָא מִרְמָס: ¹⁴וַיֹּאמֶר אֵלַי עַד עָרַב בִּקְרֵי אֶלְפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדַק קָדֹשׁ: ²¹וְהִצְפִיר הַשְּׁעִיר מְלֹךְ יָוֵן וְהִקְרָו הַגְּדוּלָה אֲשֶׁר בֵּין עֵינָיו הוּא הַמְּלֹךְ הָרֵאשׁוֹן:</p>
Num 7:15–16	
<p>¹⁵פָּר אֶחָד בֶּן בָּקָר אֵיל אֶחָד כִּבְשֵׂי אֶחָד בֶּן שָׁנָתוֹ לְעֹלָה: ¹⁶שְׁעִיר עִזִּים אֶחָד לְחַטָּאת: ¹⁹²</p>	
Num 29:11	
<p>¹¹שְׁעִיר עִזִּים אֶחָד חַטָּאת מְלֵבֵד חַטָּאת הַכֹּפְרִים וְעַלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם:</p>	

5.1.1.2 - Shared Words

שְׁעִיר (Lev 16_{14x}; Num 7_{13x}; 28–29_{13x} // Dan 8:21)

53 occurrences in L

- *Corresponding noun*

192. This list is repeated verbatim 12 times in Num 7 as part of the list of offerings presented by the leaders of the twelve tribes (minus Levi, but including both half-tribes).

- *Corresponding gender*
 - Lev 16_{14x}; Num 7_{13x}; 28–29_{13x}; Dan 8:21 – masculine
- *Semi-corresponding number*
 - Lev 16:5, 7, 8; Num 7:87 – plural
 - Lev 16:9, 10, 15, 18, 20, 21_{2x}, 22_{2x}, 26, 27; Num 7_{12x}; 28–29_{13x}; Dan 8:21 – singular
- *Semi-corresponding determination*
 - Lev 16:5, 15, 27; Num 7_{13x}; 28–29_{13x} – construct
 - Lev 16:7, 8, 9, 10, 18, 20, 21_{2x}, 22_{2x}, 26; Dan 8:21 – determined
- *Corresponding suffixing*
 - Lev 16_{14x}; Num 7_{13x}; 28–29_{13x}; Dan 8:21 – no suffix
- *Semi-corresponding clausal position*
 - Lev 16:5 – middle noun in construct chain; direct object of verbal clause
 - Lev 16:7 – final noun in construct chain; direct object of verbal clause
 - Lev 16:8, 21_{2x} – final noun in construct chain; object of preposition לַי
 - Lev 16:9, 22₂, 26 – direct object of verbal clause
 - Lev 16:10, 22₁ – subject of verbal clause
 - Lev 16:15, 20, 27 – first noun in construct chain; direct object of verbal clause
 - Lev 16:18 – final noun in construct chain; object of preposition מִן
 - Num 7_{13x}; – first noun in construct chain; predicate of verbless clause
 - Num 28–29_{13x} – first noun in construct chain; subject of verbless clause
 - Dan 8:21 – apposition to subject of verbless clause

עֵז (Lev 16:5; Num 7_{13x}; 28:15, 38; 29:5, 11, 16, 19, 25 // Dan 8:5, 8)

74 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Lev 16:5; Num 7_{13x}; 28:15, 38; 29:5, 11, 16, 19, 25; Dan 8:5, 8 – feminine
 - *Corresponding number*
 - Lev 16:5; Num 7_{13x}; 28:15, 38; 29:5, 11, 16, 19, 25; Dan 8:5, 8 – plural
 - *Non-corresponding determination*
 - Lev 16:5; Num 7_{13x}; 28:15, 38; 29:5, 11, 16, 19, 25 – absolute
 - Dan 8:5, 8 – definite
 - *Corresponding suffixing*
 - Lev 16:5; Num 7_{13x}; 28:15, 38; 29:5, 11, 16, 19, 25; Dan 8:5, 8 – no suffix
 - *Non-corresponding clausal position*
 - Lev 16:5 – final noun in construct chain; direct object of verbal clause
 - Num 7_{13x}; – final noun in construct chain; predicate of verbless clause
 - Num 28:15, 38; 29:5, 11, 16, 19, 25 – final noun in construct chain; subject of verbless clause
 - Dan 8:5, 8 – final noun in construct chain; subject of verbal clause

מִקְדָּשׁ (Lev 16:33 // Dan 8:11)

75 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Lev 16:33; Dan 8:11 – masculine
 - *Corresponding number*
 - Lev 16:33; Dan 8:1 – singular
 - *Corresponding determination*
 - Lev 16:33; Dan 8:1 – construct
 - *Non-corresponding suffixing*
 - Lev 16:33 – no suffix
 - Dan 8:1 – 3ms suffix
 - *Semi-corresponding clausal position*
 - Lev 16:33 – first noun in construct chain; direct object
 - Dan 8:11 – final noun in construct chain; direct object

קָדָשׁ (Lev 16:2, 3, 4_{2x}, 16, 17, 20, 23, 27, 32, 33 // Dan 8:13, 14)

469 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Lev 16:2, 3, 4_{2x}, 16, 17, 20, 23, 27, 32, 33; Dan 8:13, 14 – masculine
 - *Corresponding number*
 - Lev 16:2, 3, 4_{2x}, 16, 17, 20, 23, 27, 32, 33; Dan 8:13, 14 – singular
 - *Semi-corresponding determination*
 - Lev 16:2, 3, 16, 17, 20, 23, 27, 32, 33 – determined
 - Lev 16:4_{2x}; Dan 8:13, 14 – absolute
 - *Corresponding suffixing*
 - Lev 16:2, 3, 4_{2x}, 16, 17, 20, 23, 27, 32, 33; Dan 8:13, 14 – no suffix
 - *Non-corresponding clausal position*
 - Lev 16:2, 3, 23 – object of preposition לָ
 - Lev 16:4₁, 33 – final noun in construct chain; direct object
 - Lev 16:4₂ – final noun in construct chain; predicate in verbless clause
 - Lev 16:16 – object of preposition עַל
 - Lev 16:17, 27 – object of prefixed preposition בְּ
 - Lev 16:20 – direct object
 - Lev 16:32 – final noun in construct chain; apposition to direct object
 - Dan 8:13 – subject of verbless clause
 - Dan 8:14 – subject of verbal clause

פִּשְׁעַ (Lev 16:16, 21 // Dan 8:12, 13)

93 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Lev 16:16, 21; Dan 8:12, 13 – masculine
 - *Non-corresponding number*
 - Lev 16:16, 21 – plural
 - Dan 8:12, 13 – singular
 - *Non-corresponding determination*
 - Lev 16:16, 21 – construct
 - Dan 8:12 – absolute
 - Dan 8:13 – determined
 - *Non-corresponding suffixing*
 - Lev 16:16, 21 – 3mp suffix
 - Dan 8:12, 13 – no suffix
 - *Non-corresponding clausal position*
 - Lev 16:16 – object of prefixed preposition בְּ
 - Lev 16:21 – direct object
 - Dan 8:12 – object of prefixed preposition בְּ
 - Dan 8:13 – subject of verbal clause

תְּמִידָ (Num 28–29_{17x} // Dan 8:11, 12, 13)

104 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Num 28–29_{17x}; Dan 8:11, 12, 13 – masculine
 - *Corresponding number*
 - Num 28–29_{17x}; Dan 8:11, 12, 13 – singular
 - *Corresponding determination*
 - Num 28:3, 6 – absolute
 - Num 28–29_{15x}; Dan 8:11, 12, 13 – determined
 - *Corresponding suffixing*
 - Num 28–29_{17x}; Dan 8:11, 12, 13 – no suffix
 - *Semi-corresponding clausal position*

- Num 28–29_{17x}; Dan 8:13 – final noun of construct chain
- Dan 8:11 – subject of verbal clause
- Dan 8:12 – object of preposition על

5.1.1.3 - Shared Word Combinations

אֵיל + אָקָד (Lev 16:5; Num_{16x} // Dan 8:3)

18 occurrences of phrase אֵיל אָקָד in L

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Lev 16:5; Num_{16x}; Dan 8:3 – corresponding exact phrase (אֵיל אָקָד)
 - *Corresponding clausal relation of constituents within phrase*
 - Lev 16:5; Num_{16x}; Dan 8:3 – corresponding exact phrase (אֵיל אָקָד)
 - *Corresponding order of phrase constituents*
 - Lev 16:5; Num_{16x}; Dan 8:3 – corresponding exact phrase (אֵיל אָקָד)
- *Semi-corresponding clausal relation of phrase to surrounding context*
 - Lev 16:5; Dan 8:3 – phrase is direct object of verbal clause
 - Num 7_{12x} – phrase is subject of verbless clause
 - Num 28:27; 29:2, 8, 36 – phrase is in apposition to direct object of verbal clause

5.1.1.4 - Other Shared Features

Corresponding theme

- Lev 16; Num 7; 28–29; Dan 8 – ram and/or goat as sacrificial animal

Corresponding characterisation

- Opposite characterisation of ram and goat
 - Lev 16; Num 7; 28–29 – ram and goat are peaceful; function as sacrifices
 - Dan 8 – ram and goat are combative; goat upends sacrificial system
- Dan 7; 8 – animals representing kings act arrogantly and contrary to norms elsewhere in HB

5.1.2 - Discussion

In the vast majority of biblical texts, rams and goats are presented as a peaceful, domesticated animals used for sacrifice and food. The particular terms used in Dan 8 are אֵיל "ram" (Dan 8:3, 4, 6, 7, 20) and צֶפִיר "goat" (Dan 8:5, 8, 21). צֶפִיר is used once on its own (Dan 8:5b) and modified by עֲזִים "goat; flock" twice (Dan 8:5a, 8) and by שְׂעִיר "hairy goat" once (Dan 8:21). In the rest of the HB, the predominate usage for all four of these terms (אֵיל, צֶפִיר, עֲזִים, שְׂעִיר) is in the context of sacrificial system.¹⁹³ Indeed, this is basically the only context in which צֶפִיר and שְׂעִיר appear.¹⁹⁴ Aside from being offered as sacrifices, in several texts rams and goats are eaten as food.¹⁹⁵ Additionally, their leather or wool is used for fabrics and textiles.¹⁹⁶ Metaphorically, rams and goats

193. See, for example, the key texts highlighted above.

194. 51 of the 52 occurrences of שְׂעִיר are in the context of sacrifices and offerings; the one exception is Gen 37:31. Cf. HALOT, 1341. צֶפִיר only occurs a handful of times in late texts (Dan 8:5, 8, 21; Ezra 8:35; 2 Chr 29:21), and the two examples outside of Daniel are both in sacrificial contexts. Furthermore, in 2 Chr 29:21, צֶפִיר is modified by עֲזִים as it is in Dan 8:5, 8, and is also used synonymously with שְׂעִיר two verses later (2 Chr 29:23). As such, although its limited attestation makes it difficult to establish any patterns for צֶפִיר as a term, even the limited evidence highlights the sacrificial use consistent with the other terms for both ram and goat used in Dan 8.

195. For אֵיל, see Gen 31:38; Deut 32:14; Deut. For עֲזִים, see Lev 7:23; Deut 14:4; Prov 27:27.

196. For אֵיל, see Exod 25:5; 26:14; 35:7, 23; 36:19; 2 Kings 3:4. For עֲזִים, see Exod 25:4; 26:7; 35:6, 23, 26; 36:14; Num 31:20; 1 Sam 19:13, 16.

(along with sheep) are also used in a few texts as images denoting helplessness, be it against God's judgment or in battle.¹⁹⁷ So then, be it in the context of the sacrificial system, food, property and textiles, or even as metaphors, rams and goats are presented as peaceful and tame animals throughout the HB.¹⁹⁸ In Dan 8, however, both the ram and the goat act in a manner directly contrary to this broader characterisation.

Far from being docile and domesticated, the ram and goat are violent and combative, charging, trampling, crushing, and dominating everything in their path (Dan 8:4, 6–7). Moreover, instead of being a sacrifice, the goat even upends the temple and sacrificial system (Dan 8:11–12). In this regard, Dan 8 arguably functions as an example of what Riffaterre calls "negating the intertext", where a text "owes its descriptive power to an intertext that it negates while compelling the reader to remain fully aware of that intertext."¹⁹⁹ As evidence for this reading, it is notable that even in the midst of such a stark contrast, a number of correspondences are indeed present between Dan 8 and several key texts which establish the norm within HB. The first major example of this is the opening reference to the ram as אֵיל אֶזְרָא (Dan 8:3). On a syntactical level, אֶזְרָא seems to function as a marker of indefiniteness (i.e. "a ram") in Dan 8:3 rather than as a number.²⁰⁰ This function of אֶזְרָא is not unattested in HB, but neither is it a particularly common way to express indefiniteness.²⁰¹ Perhaps though this peculiarity is aptly explained as part of an underlying textual correspondence with the milieu of sacrificial lists, where the phrase אֵיל אֶזְרָא "one ram" is found in abundance.²⁰² Although the function of אֶזְרָא differs between Dan 8 (i.e. as an indefinite marker) and the various sacrificial lists (i.e. as a cardinal number), the actual phrase is exactly the same. The syntactic oddity of אֵיל אֶזְרָא in Dan 8:3 makes this phrase stand out and thus actually makes its function as a signal all the more explicit; אֵיל אֶזְרָא (Dan 8:3) breaks local syntactic cohesion and grammatical norms in order to prioritise the phrasing found in the corresponding texts.²⁰³ So then, even as the

197. For אֵיל, see Jer 51:40; Ezek 39:18. For עֵז, see 1 Kings 20:27.

198. One exception (aside from Dan 8), is Ezek 34, where particular goats (here עֵזִים), rams, and sheep spoil the flock's water and food (Ezek 34:17–19). Moreover, some of them even go so far as to attack and scatter weaker animals (Ezek 34:21). This text will be discussed further in §5.3, but for the purpose of the present discussion, even this exception seems to prove the rule. The violent and combative nature of these particular figures is presented as exceptional and worthy of judgment (Ezek 34:20–22), thus reinforcing the normally peaceful nature of these animals.

199. Michael Riffaterre, "Intertextual Representation: On Mimesis as Interpretive Discourse," *Critical Inquiry* 11, no. 1 (1984), 149.

200. I am unaware of any modern English translation which does not translate אֵיל אֶזְרָא as "a ram" in Dan 8:3. Still, it should be noted that all extant Greek witnesses, both OG and TH, include εἷς.

201. See *GKC*, §125.b; *HALOT*, 30; Paul Joüon, and Takamitsu Muraoka, *A Grammar of Biblical Hebrew* (Rome: Pontificio Istituto Biblico, 2006), §137u. All three list Dan 8:3 as an example of אֶזְרָא marking indefiniteness.

202. See references above in §5.1.1.3.

203. In his discussion of evidence authenticating allusions, Schnittjer lists "syntactical misalignment" as a potential strategy, citing the awkward shift from plural to singular second-person pronouns in Jer 34:14 and Deut 15:12 as evidence of an intentional allusion. Schnittjer, *Old*

purpose of this connection negates the intertext (returning to Riffaterre's terminology), the syntax of אֵיל אֶהָד as a signal activates it.²⁰⁴ Moreover, the wide attestation of אֵיל אֶהָד in numerous sacrificial lists means that its use in Dan 8:3 can signal and facilitate correspondence not just with a single text, but even with a broader sociolect within HB.

Beyond אֵיל אֶהָד, another example of intertextual correspondence between Dan 8 and the sacrificial system more generally centres on the use of תְּמִיד. A key element of the goat's horn's subversive action is the removal of הַתְּמִיד (Dan 8:11, 12). Indeed, this is the first event listed by the two holy ones when they refer to and summarise the whole vision (... מְתֵי הַהֲזוֹן הַתְּמִיד...) (Dan 8:13b). Across HB, תְּמִיד is used both adverbially meaning "continually" or "regularly" in general (e.g. Deut 11:12; 1 Kg 10:8; Isa 21:8; Hos 12:7; Psa 16:8) and adjectivally (Num 4:7; 2 King 25:30; Ezek 39:14). As a particular example of latter, it is used to describe the regular burnt offering (עֹלֹת הַתְּמִיד) offered each morning and evening (Ex 29:42; Num 28:6; Ezek 46:15; Ezra 3:3–5).²⁰⁵ This seems to be the meaning used in Dan 8:11–13 and a number of factors indicate this is the case. First, all three uses of תְּמִיד in Dan 8:11–13 are nominal and articular: הַתְּמִיד. As such, תְּמִיד is not used as an adverb or even a modifying adjective, but as a noun with reference to a particular thing. What הַתְּמִיד specifically refers to is further clarified by its usage in the context of the sanctuary (Dan 8:11–12) and, more specifically, in combination with the word pair עֶרֶב + בֹּקֶר (Dan 8:14; 26). Three of the four texts listed above that refer to the daily burnt offering specify they are offered in the morning (בֹּקֶר) and evening (עֶרֶב) (Ex 29:39, 41; Num 28:4, 8; Ezra 3:3). Indeed the one exception—Ezek 46:13–15, where the regular offerings only take place in the morning—arguably proves the rule. In omitting the evening sacrifice, Ezek 46 seems to negate the intertext of the other examples, especially given that the phrase used is בַּבֹּקֶר בַּבֹּקֶר. The redundancy of בֹּקֶר doubled in Ezek 46:13–15 makes the absence of עֶרֶב all the more conspicuous. Taken together then, these correspondences identify the referent of הַתְּמִיד in Dan 8:11–12 as the daily burnt offering. Moreover, within this set of texts featuring the daily burnt offerings, Num 28–29 is a key example. In Num 28–29 not only the daily, but also weekly, monthly, and festival offerings are enumerated in detail. The passage begins by detailing the instructions for daily burnt offering (עֹלֹת תְּמִיד), consisting of two young rams (כִּזְבֵּי), one offered in the morning (בַּבֹּקֶר) and the other at twilight (בֵּין הָעֶרְבָּיִם) (Num 28:3–8). Throughout all the remaining lists of festival offerings, the regular burnt offering (עֹלֹת הַתְּמִיד) is not assumed or taken for granted, but repeatedly included, even as the ultimate or penultimate element in every festival's list of offerings (Num 28:10, 15, 23–24, 31; 29:6, 11). Moreover, for the festival of booths,

Testament, xxvi.

204. "The reader's assumption—though he need not make it by a fully conscious process—is that the difficulty he experiences in deciphering the ungrammaticality of a given sign must be pointing to a grammaticality elsewhere, among the semiotic systems of the sociolect and/or among other literary texts." Riffaterre, "Intertextual Representation," 148.

205. Cf. *HALOT*, 1747-48; *BDB*, 556.

it is the final item listed for every day (Num 29:16, 19, 22, 25, 28, 31, 34, 38)!²⁰⁶ In Num 28–29, עלת התמיד is thus emphasised as an integral and constant element throughout the entire sacrificial calendar, making its violation in Dan 8:11–13 all the more poignant. To summarise, התמיד operates similarly to איל אֶהָדָד in Dan 8, signalling and facilitating intertextual correspondences with a number of wide-ranging sacrificial texts and, in so doing, reinforcing the negation of the intertext of the normally expected behaviour of rams and goats.

Intertwined with these signals to numerous sacrificial texts though are also signals pointing to a specifically delimited text—Lev 16 and the Day of Atonement. While rams and goats are common sacrificial animals, there are only a handful of texts in which both a ram (אֵיל) and a goat (עֵז) are offered as sacrifices on the same occasion.²⁰⁷ In Lev 16, not only is this the case, but a few other particular correspondences are also present with Dan 8.²⁰⁸ First, the sanctuary factors as a key location in both texts. One of the central purposes of the Day of Atonement is not only to make annual atonement for the people's sin, but also to facilitate entrance into the sanctuary and cleanse it from the people's uncleanness (Lev 16:2–3, 16–18, 33–34). In Dan 8, the sanctuary also functions as a key location, but in that the goat's small horn overturns and violates the sanctuary (Dan 8:11, 13). The language used to describe the sanctuary is slightly different in the two passages, but a certain degree of shared language is present. In Lev 16, the predominant expression used for the sanctuary is הַקֹּדֶשׁ (Lev 16:2, 3, 16, 20, 23, 27), but in the capstone statement at the end of the chapter the term used is מִקְדָּשׁ הַקֹּדֶשׁ (Lev 16:33). In Dan 8:13 the anarthrous קֹדֶשׁ is used, but in Dan 8:11 the expression is מִכּוֹן מִקְדָּשׁוֹ. Despite the differing expressions then, קֹדֶשׁ and מִקְדָּשׁ are used in both passages. On top of this, it is notable that in the Lev 16 it is one of the two goats (שְׁעִיר) which functions to cleanse the sanctuary (Lev 16:15–16, 27), so in both texts it is the goat which factors most prevalently in the context of the sanctuary for good or ill. As for the second goat in Lev 16, the one sent away לְעֵזְאֵזֶל, it is notable that a key part of its function is to bear away the people's transgressions. One of the key words used to describe this is פָּשַׁע, which appears twice in the description goat's small horn (Dan 8:12–13). So then, both goats in Lev 16 function in connection with other shared features in Dan 8. As terms, מִקְדָּשׁ, קֹדֶשׁ, שְׁעִיר, עֵז, אֵיל and פָּשַׁע are not at all rare terms, but their use in connection with one another and as central terms in their respective passages nonetheless means that they together function to signal conversant correspondence between Dan 8

206. Moreover, in each of the lists described in Num 28–29 further correspondences are present with Dan 8 in that "one ram" (אֵיל אֶהָדָד) (Num 28:11, 12, 19, 28; 29:2, 8, 9, 36) and a goat (שְׁעִיר or שְׁעִיר עֵזִים) (Num 28:15, 22, 30; 29:5, 11, 16, 19, 22, 25, 28, 31, 34, 38) are included in the offerings.

207. Other examples beyond Lev 16 include the festival of weeks (Lev 23:15–22, esp 18–19); the offerings for tribal leaders (Num 7); the various offerings detailed in Num 28–29; the offering at the purification of the altar in Ezekiel's temple (Ezek 43:18–27, esp 25); the Passover offering in Ezekiel's temple (Ezek 45:21–25, esp 23); the sacrifice at the return to Jerusalem (Ezra 8:35); and at Hezekiah reinstatement of temple worship (2 Chron 29:20–24).

208. It is also notable that Lev 16:5 even has אֵיל אֶהָדָד "one ram".

and Lev 16 fairly overtly.

With regard to the purpose of this example on the interpretation of Dan 8, these textual correspondences seem to characterise the ram and goat as violating their typical roles and temperament.²⁰⁹ Once the network of overt and semi-overt signals are observed, at one level the purpose is fairly obvious. The goat and ram are not acting as goats and rams normally do in the biblical world, and thus their tyrannical power is emphasised in the context of Dan 8's vision. Moreover, for the goat especially, it is not just that this figure acts contrary to general nature, but indeed in its specific relationship to the sanctuary (שְׁדֵרֶת) and the daily offering (הַזְבֵּחַ הַיּוֹמִי) through correspondences with Lev 16 and Num 28–29, respectively. Dan 8 thus simultaneously negates both wide-spanning and particular intertexts, presenting the ram and goat in violation of their normative natures and functions. Despite the clarity of the purpose of this correspondence though, it is not particularly dynamic. Even if the connection is not identified, the abuse of power displayed by the ram and goat and their acting contrary to nature are readily apparent. A goat whose horn rises to the heavens and tramples upon stars is, if anything, a goat that has risen above its station (Dan 8:10). As such, the effect of the connection is mostly static, introducing an element of irony in the characterisation of these figures.

Since this instance of textual correspondence is set within a vision though, there is another aspect of purpose at play, namely that of the vision's interpretation. Although the purpose is readily apparent in the content and context of the vision, the purpose of this correspondence is much more difficult to discern when one seeks to interpret what the vision represents. It is clear enough what it looks like a ram and goat to act contrary to nature, but what does it mean for nations and empires (here Media-Persia and Greece) to act contrary to nature? It is possible that this could denote an undue arrogance on the part of these figures, consistent with Dan 8:11. Another possibility is explained though in the context of Philip Alexander's observations of apocalyptic ideas. One of the key "deep axioms" held by texts propounding Messianic/apocalyptic ideology is that:

The end ('the age to come'/'days of the Messiah' in Judaism) will be characterised by perfection and will put to right what is wrong with the present world. It will mark the final triumph of good over evil, the restoration of all things to where they were supposed to be in the purposes of the Creator.²¹⁰

By framing the ram and goat as acting contrary to their normal behaviour and the natural order of creation, Dan 8 could thus also be framing the figures and nations in the same light as part of what needs to be, and indeed will be, set aright in the present world.

209. This goes against Goldingay's argument that Dan 8, in using clean animals, presents Media-Persia and Greece as neutral powers. Goldingay, *Daniel*, 208-209, 219.

210. Philip Alexander, "The 'World to Come' as a Postmortem Disembodied State v. The 'World to Come' as a Post-Resurrection Embodied State at the End of History: A Conundrum of Apocalyptic Thinking," presented at the University of St Andrews Hebrew Bible Research Seminar, 15 April, 2021, 5.

Beyond affecting the interpretation of the ram/Media-Persia and goat/Greece, a third, even more subtle book-internal effect is also achieved in this example of intertextual correspondence. Just as the hybrid beasts of Dan 7 and the kings/kingdoms they represent are presented in violation of the normal created order by means of intertextual correspondences with Gen 1–2, as discussed in §4.2, so also the ram and goat of Dan 8 and the kings/kingdoms they represent are presented in violation of the normal created order by means of intertextual correspondences with Lev 16, Num 28–29, and sacrificial lists more generally. This book-external correspondence also serves to fortify the already wide-spanning network of book-internal correspondences between Dan 8 and Dan 7, as discussed in §3.1; 3.2. Clearly, textual correspondences do not function in isolation, but form complex webs of signals and purposes. This example exhibits a combination of connections with specific texts and inversions of wide-ranging norms established across the HB. And in so doing, it achieves a very similar characterisation effect as in Dan 7 by means of a wholly different signalling strategy.

5.2 - The Staunch-Faced Nation and King (Deut 28 // Dan 8)

One of the key figures in Dan 8 is the Greek king represented by the goat's small horn who uses his great power to contend against God, God's people, and the sacrificial system (Dan 8:9–14, 23–25).²¹¹ As Gabriel explains the vision to Daniel, the opening epithet used to describe this figure is מַלְכָּה עֹז פְּנִים "a staunch faced king" (Dan 8:23). Although this idiom is somewhat unclear, it seems to be explained within the immediate context by other descriptions of the king, specifically his power (Dan 8:9–10, 12, 24), arrogance (Dan 8:12, 25b), and duplicity (Dan 8:12c, 23b, 25a). However, there is one additional text in HB which uses the expression עֹז פְּנִים: Deut 28:50. This textual correspondence not only is congruent (i.e. merely two instances of the same figure of speech), but arguably conversant, with the context of Deut 28 not only informing the characterisation of this particular Greek king as harsh and merciless, but also even characterising Israel as suffering as a result of their own disobedience.

211. I agree with the common view that the historical referent for this figure is Antiochus IV "Epiphanes." However, as the focus of this thesis is on textual correspondences over and above historical ones, I refer to this character by his descriptions in the text rather than by name. Furthermore, my treatment of the historical events surrounding Antiochus IV is scant 1) because this has been thoroughly addressed by other scholars and 2) in order to prioritise discussions of textual correspondence.

5.2.1.1 - Key Texts

Deut 28:49–50, 62, 67	Dan 8:10, 22–23, 26
<p>⁴⁹יִשָּׂא יְהוָה עֲלֶיךָ גּוֹי מִרְחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְאָה הַנָּשָׂר גּוֹי אֲשֶׁר לֹא תִשְׁמַע לְשׁוֹנוֹ: ⁵⁰עַז פָּנִים אֲשֶׁר לֹא יִשָּׂא פָּנִים לְזָקֵן וְנֹעַר לֹא יִחֵן:</p> <p>⁶²וְנִשְׁאַרְתֶּם בְּמַתִּי מֵעַט תַּחַת אֲשֶׁר הֵייתֶם כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב כִּי לֹא תִשְׁמַעְתֶּם בְּקוֹל יְהוָה אֱלֹהֵיךָ:</p> <p>⁶⁷בַּבֶּקֶר תֹּאמַר מִי יִתֵּן עָרֹב וּבָעֶרֶב תֹּאמַר מִי יִתֵּן בֶּקֶר מִפְּחָד לְבָבְךָ אֲשֶׁר תִּפְחָד וּמִמְרָאָה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:</p>	<p>¹⁰וַתִּגְדֹּל עַד צָבָא הַשָּׁמַיִם וַתִּפֹּל אֶרְצָה מִן הַצָּבָא וּמִן הַכּוֹכָבִים וַתִּרְמָסֶם:</p> <p>²²וַהֲנִשְׁבַּרְתָּ וַתַּעֲמִדְנָה אַרְבַּע תַּחֲתֶיהָ אַרְבַּע מַלְכִיּוֹת מִגּוֹי יַעֲמִדְנָה וְלֹא בְכַחוֹ: ²³וּבִאֲחֻרִית מִלְכוּתָם כְּהֵתָם הַפְּשָׁעִים יַעֲמִד מֶלֶךְ עַז פָּנִים וּמִבֵּין חֵידוֹת:</p> <p>²⁶וּמִרְאָה הָעֶרֶב וְהַבֶּקֶר אֲשֶׁר נֹאמַר אָמֵת הוּא וְאֵתָה סָתָם הַחֲזוֹן כִּי לְיָמִים רַבִּים:</p>

5.2.1.2 - Shared Words

גּוֹי (Deut 28:1, 12, 36, 49_{2x}, 50, 65 // Dan 8:22)

555 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Deut 28:1, 12, 36, 49_{2x}, 50, 65; Dan 8:2 – masculine
 - *Semi-corresponding number*
 - Deut 28:1, 12, 65 – plural
 - Deut 28:36, 49_{2x}, 50; Dan 8:22 – singular
 - *Semi-corresponding determination*
 - Deut 28:1, 50 – construct
 - Deut 28:12, 36, 49_{2x}, 65; Dan 8:22 – absolute
 - *Corresponding suffixing*
 - Deut 28:1, 12, 36, 49_{2x}, 50, 65; Dan 8:2 – no suffix
 - *Semi-corresponding clausal position*
 - Dan 28:1 – object of preposition על
 - Dan 28:12, 49_{2x}, 50 – direct object of verbal clause
 - Dan 28:36 – object of preposition אל
 - Dan 28:65 – object of prefixed preposition כּ
 - Dan 8:22 – object of prefixed preposition מן

כּוֹכָב (Deut 28:62 // Dan 8:10)

37 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Deut 28:62; Dan 8:10 – masculine
 - *Corresponding number*
 - Deut 28:62; Dan 8:10 – plural
 - *Non-corresponding determination*
 - Deut 28:62 – construct
 - Dan 8:10 – determined
 - *Corresponding suffixing*
 - Deut 28:62; Dan 8:10 – no suffix
 - *Semi-corresponding clausal position*
 - Deut 28:62 – first noun in construct chain; object of prefixed preposition כּ
 - Dan 8:10 – object of preposition מן

שָׁמַיִם (Deut 28:12, 23, 24, 26, 62 // Dan 8:8, 10)

421 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Deut 28:12, 23, 24, 26, 62; Dan 8:8, 10 – masculine

- *Corresponding number*
 - Deut 28:12, 24, 26, 62; Dan 8:8, 10 – dual
 - Deut 28:23 – plural
- *Semi-corresponding determination*
 - Deut 28:12, 24, 26, 62; Dan 8:8, 10 – determined
 - Deut 28:23 – construct
- *Semi-corresponding suffixing*
 - Deut 28:12, 24, 26, 62; Dan 8:8, 10 – no suffix
 - Deut 28:23 – 2ms suffix
- *Semi-corresponding clausal position*
 - Deut 28:12 – direct object of verbal clause
 - Deut 28:23 – subject of verbal clause
 - Deut 28:24 – object of preposition ׀
 - Deut 28:26; Dan 8:8 – final noun in construct chain; object of preposition ׀
 - Deut 28:62 – final noun in construct chain; object of preposition ׀
 - Dan 8:10 – final noun in construct chain; object of preposition על

מְרֹאָה (Deut 28:34, 67 // Dan 8:15, 16, 26, 27)

103 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Deut 28:34, 67; Dan 8:15, 16, 26, 27 – masculine
 - *Corresponding number*
 - Deut 28:34, 67; Dan 8:15, 16, 26, 27 – singular
 - *Semi-corresponding determination*
 - Deut 28:34, 67; Dan 8:15, 26 – construct
 - Dan 8:16, 27 – determined
 - *Corresponding suffixing*
 - Deut 28:34, 67; Dan 8:15, 16, 26, 27 – no suffix
 - *Semi-corresponding clausal position*
 - Deut 28:34; 67 – first noun in construct chain; object of prefixed preposition ׀
 - Dan 8:15 – first noun in construct chain; object of prefixed preposition ׀
 - Dan 8:16 – direct object of verbal clause
 - Dan 8:26 – first noun in construct chain; subject of verbless clause
 - Dan 8:27 – object of preposition על

עֵרֶב (Deut 28:67_{2x}; Dan 8:14, 26)

134 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Deut 28:67_{2x}; Dan 8:14, 26 – masculine
 - *Corresponding number*
 - Deut 28:67_{2x}; Dan 8:14, 26 – singular
 - *Semi-corresponding determination*
 - Deut 28:67₁; Dan 8:14 – absolute
 - Deut 28:67₂; Dan 8:26 – determined
 - *Corresponding suffixing*
 - Deut 28:67_{2x}; Dan 8:14, 26 – no suffix
 - *Semi-corresponding clausal position*
 - Deut 28:67₁ – direct object of verbal clause
 - Deut 28:67₂ – object of prefixed preposition ׀
 - Dan 8:14 – object of preposition על
 - Dan 8:26 – final noun in construct chain; subject of verbless clause

בְּקָר (Deut 28:67_{2x}; Dan 8:14, 26)

214 occurrences in L

- *Corresponding noun*

- *Corresponding gender*
 - Deut 28:67_{2x}; Dan 8:14, 26 – masculine
- *Corresponding number*
 - Deut 28:67_{2x}; Dan 8:14, 26 – singular
- *Semi-corresponding determination*
 - Deut 28:67₁; Dan 8:26 – determined
 - Deut 28:67₂; Dan 8:14 – absolute
- *Corresponding suffixing*
 - Deut 28:67_{2x}; Dan 8:14, 26 – no suffix
- *Semi-corresponding clausal position*
 - Deut 28:67₁ – object of prefixed preposition כִּי
 - Deut 28:67₂ – direct object of verbal clause
 - Dan 8:14 – object of preposition עַד
 - Dan 8:26 – final noun in construct chain; subject of verbless clause

Other Shared Words

- צָלַח (Deut 28:29 // Dan 8:12, 24, 25)
- גְּבוּהָהּ (Deut 28:52 // Dan 8:33_x)
- יָתַר (Deut 28:54 // Dan 8:9)
- פָּלֵא (Deut 28:59 // Dan 8:24)
- קוֹל (Deut 28:1, 2, 15, 45, 62 // Dan 8:16)
- קוֹם (Deut 28:7, 9, 36 // Dan 8:27)
- אָזְקָד (Deut 28:7, 25, 55 // Dan 8:3_{2x}, 9_{2x}, 13_{2x})
- קָרָא (Deut 28:10 // Dan 8:16)
- נָכַה (Deut 28:22, 27, 28, 35 // Dan 8:7)
- עַת (Deut 28:12 // Dan 8:17)
- רַב (Deut 28:12, 38 // Dan 8:25, 26)
- לָקַב (Deut 28:28, 47, 67 // Dan 8:25)
- עָלָה (Deut 28:43, 61 // Dan 8:3, 8)
- נִשָּׂא (Deut 28:49, 50 // Dan 8:3)
- גָּדוֹל (Deut 28:59 // Dan 8:8, 21)

5.2.1.3 - Shared Word Combinations

עָזוּ + פְּנִימִים (Deut 28:50 // Dan 8:23)

2 occurrences of phrase in L (Deut 28:50; Dan 8:23)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Deut 28:50 – corresponding exact phrase (עָזוּ פְּנִימִים)
 - *Corresponding clausal relation of constituents within phrase*
 - Deut 28:50 – corresponding exact phrase (עָזוּ פְּנִימִים)
 - *Corresponding order of phrase constituents*
 - Deut 28:50 – corresponding exact phrase (עָזוּ פְּנִימִים)
- *Semi-corresponding clausal relation of phrase to surrounding context*
 - Deut 28:50 – phrase ends construct chain; apposition to direct object of verbal clause
 - Dan 8:23 – phrase ends construct chain; phrase is subject of verbal clause

בִּקְרָהּ + עָרַב + מִרְאָהּ (Deut 28:67 // Dan 8:26)

3 occurrences of word combination in same verse in L (Num 9:15; Deut 28:67; Dan 8:26)

- *Corresponding word combination*
 - *Semi-corresponding binyan of word combination constituents*
 - See binyan information above in §5.2.1.2
 - *Semi-corresponding clausal position of word combination constituents*
 - See clausal information above in §5.2.1.2
 - *Non-corresponding order of word combination constituents*
 - Deut 28:67 – מִרְאָהּ, בִּקְרָהּ, עָרַב, עָרַב, בִּקְרָהּ
 - Dan 8:26 – בִּקְרָהּ, עָרַב, מִרְאָהּ

שְׁמַיִם + כּוֹכַב (Deut 28:62 // Dan 8:10)

20 occurrences of word combination in same verse in L

- *Corresponding word combination*
 - *Semi-corresponding binyan of word combination constituents*
 - See *binyan* information above in §5.2.1.2
 - *Semi-corresponding clausal position of word combination constituents*
 - See clausal information above in §5.2.1.2
 - *Non-corresponding order of word combination constituents*
 - Deut 28:62 – שְׁמַיִם, כּוֹכַב
 - Dan 8:10 – כּוֹכַב, שְׁמַיִם

שְׁמַיִם + עַם (Deut 28:9 // Dan 8:24)

6 occurrences of phrase in L (Deut 7:6; 14:2, 21; 26:19; 28:9; Dan 8:24)

- *Corresponding phrase*
 - *Semi-corresponding binyan of phrase constituents*
 - עַם
- 1,866 occurrences in L
 - *Corresponding noun*
 - *Corresponding gender*
 - Deut 28:9; Dan 8:24 – masculine
 - *Corresponding number*
 - Deut 28:9; Dan 8:24 – singular
 - *Non-corresponding determination*
 - Deut 28:9 – absolute
 - Dan 8:24 – construct
 - *Corresponding suffixing*
 - Deut 28:9; Dan 8:24 – no suffix
 - שְׁמַיִם
- 116 occurrences in L
 - *Corresponding adjective*
 - *Corresponding gender*
 - Deut 28:9; Dan 8:24 – masculine
 - *Non-corresponding number*
 - Deut 28:9 – singular
 - Dan 8:24 – plural
 - *Corresponding determination*
 - Deut 28:9; Dan 8:24 – absolute
 - *Non-corresponding clausal relation of constituents within phrase*
 - Deut 28:9 – שְׁמַיִם is attributive adjective modifying עַם
 - Dan 8:24 – שְׁמַיִם is substantival adjective; constituents form construct chain
 - *Corresponding order of phrase constituents*
 - Deut 28:9; Dan 8:24 – שְׁמַיִם, עַם
 - *Non-corresponding clausal relation of phrase to surrounding context*
 - Deut 28:9 – phrase is object of prefixed preposition לְ
 - Dan 8:24 – phrase is direct object of verbal clause

5.2.1.4 - Other Shared Features

- *Corresponding theme*
 - Deut 28; Dan 8 – people of God suffering under foreign oppressors
- *Corresponding characterisation*
 - Deut 28:50; Dan 8 – foreign oppressor characterised as animal

5.2.2 - Discussion

As illustrated in part above in the table of key texts, the correspondence between Dan 8 and Deut 28 is signalled by a constellation of shared words and phrases. Perhaps the most obvious signal is the shared phrase עַם קְדוֹשִׁים (Deut 28:50; Dan 8:23). Although עַם and קְדוֹשִׁים are themselves relatively common words, Dan 8:23 and Deut 28:50 are the only two texts in HB where they are paired.²¹² Additionally, both instances of this phrase appear in the context of a foreign nation oppressing the people of Israel, be that a nation (גּוֹי) (Deut 28:50) or a particular king (מֶלֶךְ) (Dan 8:23). With this, the shared phrase functions as an overt signal between the two texts.

Another shared phrase also features in the network of congruent correspondences between these two passages, namely the use of עַם קְדוֹשִׁים + עם with reference to Israel. In Deut 28:9, Israel is told, "Yhwh will establish you as his holy people" (וַיְקַיְמֶךָ יְהוָה לְךָ לְעַם קְדוֹשׁ), being abundantly more prosperous and powerful than the surrounding nations as part of the blessings promised to ensue obedience to God (Deut 28:1–14). At a number of points earlier in the book of Deuteronomy, reference to Israel as עַם קְדוֹשִׁים is used as part of a longer repeated phrase providing reason as to why Israel should be obedient: "...because you are Yhwh your God's holy people" (כִּי עַם קְדוֹשׁ אֲתָה לַיהוָה) (Deut 7:6, 14:2, 21). As the book draws to a close, however, this same phrase also expresses the result of obedience in addition to the reason. Not only is this the case in Deut 28:9, as mentioned above, but also in Deut 26:19 as part of Moses' summative statements to the people about their agreement to God and his to them (Deut 26:16–19). When the people follow the laws set out by Moses, God will make them prosper as עַם קְדוֹשִׁים. In Dan 8:24, Gabriel declares to Daniel that the staunch faced Greek king will "destroy mighty ones and people (of) holy ones" (וְהִשְׁחִית עֲצוּמִים וְעַם) (קְדוֹשִׁים). Here the same word pair is used, however with a different grammatical number and function in the local context than in any of the examples in Deuteronomy. Rather than עַם קְדוֹשִׁים "holy people," Dan 8:24 has עַם קְדוֹשִׁים "people (of) holy ones." This phrase almost certainly still refers to the people of Israel, however there are two options as to the function of קְדוֹשִׁים, especially as a plural. First, קְדוֹשִׁים could be read to function in apposition to עַם so as to define which kind of people, thus signifying a similar but slightly different meaning than עַם קְדוֹשִׁים. This option could thus be translated "and he shall destroy mighty ones and people (namely the saints)." A second option would read קְדוֹשִׁים with reference to angelic beings, resulting in a translation "and he shall destroy mighty ones and the holy ones' people." This interpretation would be consistent with the use of קְדוֹשִׁים and its Aramaic cognate קְדוּשָׁא elsewhere in the book of Daniel (cf. especially Dan 4:5, 6, 10, 14, 15, 20; 5:11; 8:13).²¹³ The referent of the phrase (i.e. Israel), is the same for both options, but the latter

212. Porter observes this shared phrase as one example of Dan 8 integrating "the OT tradition of the eschatological enemy from the north." Paul A. Porter, *Metaphors and Monsters: A Literary-Critical Study of Daniel 7 and 8* (Lund: Gleerup, 1983), 76-77. Further connections with Deut 28, however, are left unexplored.

213. Less clear is the use of the plural קְדוּשָׁא in Dan 7:18, 21, 22_{2x}, 25, 27. For a thorough

interpretation emphasises a connection between the people and the angelic beings, a theme reinforced throughout the rest of the book (cf. especially Dan 10:18–21). In either case then, עַם + קְדוּשָׁה is utilised in both Dan 8:24 and Deut 28:9 with reference to the people of God and thus arguably functions as a signal of correspondence between these texts, despite the use of the plural קְדוּשָׁה in Dan 8 and singular in Deut 28. This is especially plausible considering that, outside of Dan 8:24 (and the cognate expression in Dan 7:27), the only instances of the word pair עַם + קְדוּשָׁה in HB are in Deuteronomy. As such, it forms another part of the signal network between the two texts.

Beyond the shared word pairs עַם + קְדוּשָׁה and עַם + פְּנִים, numerous other correspondences are also present between Dan 8 and Deut 28 more broadly, as seen in the outline of shared words and phrases above. Many of these terms are not particularly rare (e.g. נֶכֶד, קוֹם, גּוֹי, קוֹל, etc.), but their dense accumulation reinforces the network of correspondence. Among this list, the combination of three particular words and their respective positions in the two passages is especially notable: מְרֹאָה + עֶרֶב + בֹּקֶר. As the curses recounted in Deut 28 draw to a close, the penultimate verse vividly describes the ongoing sense of desperation and dread: "In the morning you will say 'If only it was evening!' and in the evening you will say 'If only it was morning!' because of the great fear your heart will feel and because of the sight your eyes will see." (בְּבֹקֶר תֹּאמַר מִי יִתֵּן עֶרֶב וּבְעֶרֶב תֹּאמַר מִי יִתֵּן) (Deut 28:67). The penultimate verse of Dan 8 also features the shared words vision/sight (מְרֹאָה), evening (עֶרֶב), and morning (בֹּקֶר). As he concludes the interpretation, Gabriel tells Daniel, "The vision of the evening and the morning which has been told, it is true. And you—seal up the vision because it concerns many days from now." (וּמְרֹאָה הָעֶרֶב וּמְרֹאָה הַבֹּקֶר) (Dan 8:26). In the immediate context, the phrase מְרֹאָה הָעֶרֶב וּמְרֹאָה הַבֹּקֶר seems to refer Dan 8:14, thus functioning as a summative title for the whole vision by means of reference to the duration of the most troubling revelation, the desecration of the Temple. However, similarly to the word pair עַם + קְדוּשָׁה, despite divergent syntax and function in the local context, the shared use of these three words in such close proximity makes a case for this phrase also functioning as another signal in the network of textual correspondences between Dan 8 and Deut 28. Another factor to note is the identical positioning at summative points in both texts as the penultimate verse, which further defends the plausibility of these shared words not only being congruent correspondences, but signals for conversant correspondence. The combination מְרֹאָה + עֶרֶב + בֹּקֶר thus forms part of a wide-ranging network of shared words and phrases between Dan 8 and Deut 28, as argued above. Especially considering עַם + קְדוּשָׁה and עַם + פְּנִים, the signal network as a whole is on the overt side of the signalling continuum.

This wide ranging and rather overt signalling method, however, has a potentially inverse relationship to the purpose. While the corresponding text is clear, the question of which signals

discussion of alternative views, see Segal, *Dreams*, 139-43.

factor as focal points for the purpose, and how, is not readily apparent. When comparing the two texts as a whole, the interaction seems to centre on the most overt of the shared features, namely the phrase עַוְוֹן פְּנִיָּם. Still, at least two distinct options for the interpretation are discernible. First of all, the phrase עַוְוֹן פְּנִיָּם could be used in Dan 8 in order to compare the future Greek king and the suffering Israel will face on account of him to the suffering Israel faced at the siege and destruction of Jerusalem and exile. Throughout Deut 28, a wide range of curses are recounted against the people should they stray from God's commandments, and perhaps the most disturbing is the "staunch faced nation," coming from afar, besieging Israel and destroying it until the people resort to cannibalism for survival (Deut 28:47–57). Moreover, exile is also foretold as a consequence of the peoples' disobedience in verses 36–37 and 63–65. With this in mind, it is possible then that Dan 8 utilises textual correspondences with Deut 28 to describe a similarly dark and horrific situation for the people of God. A second possibility, however, is that Dan 8 actually identifies this future Greek king with the situation prophesied in Deut 28—the "staunch-faced" nation and king are one and the same. While this is indeed possible, it seems less likely than the first namely due to the lack of any corresponding description of exile in Dan 8 as is the case in Deut 28. While the signalling is overt, the purpose is more opaque.

Beyond the comparison or identification of the "staunch faced" nation/king though, another aspect of purpose is notable in this textual correspondence, namely the reason for Israel's suffering. A major gap in the vision of Dan 8 is that no reason is given as to why this particular Greek king will succeed in defiling the Temple sanctuary and causing such destruction of God's people. This is perhaps especially surprising given the context of the vision within the book of Daniel, being set during Babylonian rule (Dan 8:1). At this point in the narrative, before Daniel receives prophetic revelation of the Temple being rebuilt or even the peoples' return from exile, he is told that the temple will be destroyed and without any explanation why. It is no wonder that the vision leaves him disturbed and bewildered (Dan 8:28). However, it is possible that the textual correspondence between Dan 8 and Deut 28 serves to covertly address this gap. Whether the correspondence is taken to identify the "staunch faced" nation and king as one and the same or compare them as similar, the nature of Israel's enemy and suffering are analogous in the two texts. So then, where Dan 8 has a gap (i.e. the reason for Israel's suffering), the other correspondences with Deut 28 allow an avenue by which to fill the gap. By means of conversant intertextual correspondence, Dan 8 would thus be arguing that even after a return from exile, the people are still suffering as a result of their disobedience.²¹⁴ This has a rather dynamic effect on the interpretation of the passage; if one

214. Goldingay makes a similar argument, but by means of a proposed connection with Zech 2:1–8, "These links with Zechariah hint that like [Dan] 9, but more implicitly, Dan 8 belongs with that post-exilic tradition that sees the Jews' position long after the sixth century B.C. as still an experience of exile." Goldingay, *Daniel*, 202.

does not recognise the correspondence, the reason for Israel's suffering is left unaddressed in the local context of Dan 8. But even though the purpose is subtle, it becomes more clear as one moves on to the following chapters, especially Dan 9.

In Dan 9, Daniel reads Jeremiah's prophecy about Jerusalem's destruction lasting seventy years and responds by both petitioning God and confessing the people's sin (Dan 9:2–4). In and of itself, this is a fascinating example of intertextual correspondence that has received much more attention than other examples in Dan 7–12.²¹⁵ In addition to the correspondence with the book of Jeremiah, Dan 9 has implications for the present example of the correspondence between Dan 8 and Deut 28. First of all, is Dan 9:11, "And all Israel has transgressed your Torah and turned away, not obeying your voice. So the curse and oath written in the Torah of Moses, God's servant, poured out upon us, because we sinned against him." Both here, and again in Dan 9:13, Daniel makes explicit mention of the curses laid out in the Torah, especially with the phrase כְּתוּב בְּתוֹרַת מֹשֶׁה. As such, this overt signal to Torah and almost certainly the book of Deuteronomy reinforces the network of signals to Deut 28 throughout Dan 8. Furthermore, Gabriel's explanation of Jeremiah provides a similar reinforcement of the gap-filling in Dan 8 discussed above. Gabriel explains to Daniel, that Jeremiah's seventy years are in fact seventy *weeks* of years, that is to say 490 years (Dan 9:24). Most notable for the current discussion though, is that these seventy weeks of years extend long after the return from exile, culminating with the disruption of the sacrificial system and abomination that desolates (Dan 9:25–27). At the heading of all of this, Gabriel declares that these seventy weeks are decreed "to finish the transgression, to complete the sin, to atone for guilt, to bring righteousness forever, to seal vision and prophet, and to anoint a holy of holies" (Dan 9:24). Much could be said about this of course, but with the earlier references to the Law of Moses, the transgression referred to here is thus the same transgression which resulted in exile. As such, Dan 9 reinforces the idea that the predicted suffering even after the return from exile and rebuilding of the temple is still the outworking of Israel's prior violation of the covenant.

To summarise, Dan 8 includes a number of shared words and phrases with Deut 28, the most notable being the word combinations עַם + קְדוּשׁ, עֵז פְּנִים, and מִרְאָה + עָרַב + בִּקְרָה. The dense accumulation of so many distinctive and relatively rare word combinations overtly signals correspondence between the two texts. Despite this overt signalling strategy, the purpose is less clear. However, the comparison of the two texts facilitated by the correspondences simultaneously highlights and addresses a gap in Dan 8, namely the reason why Israel is prophesied to suffer so severely at the hand of a future Greek king. This conversant correspondence functions to recall Israel's transgressions and violation of the covenant established in Deuteronomy and presents even the disruption of the sacrificial system and corruption of the rebuilt temple as punishment. By filling

215. See especially Fishbane, *Biblical Interpretation*, 480-491, 515-516; Kratz, "Visions of Daniel," 109-11; Scheetz, *Canonical Intertextuality*, 106-115, 132-140.

this gap in Dan 8, the purpose is rather dynamic in the context of the chapter, even though it is subtle. However, this reading becomes less subtle as one continues further in the book of Daniel, as it is confirmed in the very next chapter when Gabriel provides a similar explanation for Israel's future suffering Dan 9:20–27.

5.3 - Judgement, Justice, and a Coming Shepherd (Ezek 34–35 // Dan 8)

As in Dan 7, Dan 8 contains a number of intertextual correspondences with the book of Ezekiel, especially in the characterisation of Daniel and Ezekiel. However, further shared language exists specifically between Dan 8 and Ezek 34–35, which also feature judgement against combative rams and goats. As will be shown below, this correspondence with Ezek 34–35 reinforces an assurance both of God's judgment against oppressive nations and the hope of restoration.

5.3.1 - Shared Features

5.3.1.1 - Key Texts

<p style="text-align: center;">Ezek 34:17–21</p> <p>¹⁷וְאַתְנָה צֹאנִי כֹה אָמַר אֲדֹנָי יְהוִה הַנְּגִי שֹׁפֵט בֵּין שֵׂה לְשֵׂה לְאֵילִים וְלַעֲתוּדִים: ¹⁸הַמְעַט מִכֶּם הַמְרַעֶה הַטּוֹב תִּרְעוּ וַיִּתֵּר מִרְעֵיכֶם תִּרְמָסוּ בְּרַגְלֵיכֶם וּמִשְׁקַע מִיָּם תִּשְׁתּוּ וְאֵת הַנּוֹתְרִים בְּרַגְלֵיכֶם תִּרְפְּשׁוּן: ¹⁹וְצֹאנִי מִרְמָס רַגְלֵיכֶם תִּרְעִינָה וּמִרְפֵּשׁ רַגְלֵיכֶם תִּשְׁתִּינָה: ²⁰לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֱלֹהֵיכֶם הַנְּגִי אֲנִי וְשֹׁפֵטִי בֵּין שֵׂה בְרִיָּה וּבֵין שֵׂה רְזָה: ²¹יַעַן בָּצַד וּבְכַתְּמָה תִּהְדָּפוּ וּבְקִרְנֵיכֶם תִּנְגַּחוּ כָּל הַנִּחְלָוֹת עַד אֲשֶׁר תִּפְּצוּתֶם אוֹתְנָה אֶל הַחוּצָה:</p> <p style="text-align: center;">Ezek 35:2–5, 15</p> <p>²בְּנֵי אָדָם שִׁים פְּגִיף עַל הַר שְׁעִיר וְהִנְבֵּא עֲלֵיו: ³וְאַמְרַתְּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּגִי אֱלֹהֵי הַר שְׁעִיר וְנָטִיתִי יָדִי עָלֶיךָ וְנִתְתִּיךָ שְׂמֵמָה וּמִשְׂמָה: ⁴עֲרִיף חֲרָבָה אֲשִׁים וְאֶתְּהָ שְׂמֵמָה תִּהְיֶה וְיִדְעַתְּ כִּי אֲנִי יְהוָה: ⁵יַעַן הָיִיתָ לָּהּ אֵיבַת עוֹלָם וַתַּגֵּר אֶת בְּנֵי יִשְׂרָאֵל עַל יְדֵי חֲרָב בְּעֵת אִידָם בְּעֵת עֶזְרָתְךָ:</p> <p>¹⁵כְּשִׁמְחָתְךָ לְנִחְלַת בֵּית יִשְׂרָאֵל עַל אֲשֶׁר שְׂמֵמָה בְּנֵי אֲעֻשָׂה לָּךְ שְׂמֵמָה תִּהְיֶה הַר שְׁעִיר וְכָל אֲדוֹם כְּלָה וְיִדְעוּ כִּי אֲנִי יְהוָה:</p>	<p style="text-align: center;">Dan 8:4, 13, 17, 20–21, 27</p> <p>⁴רְאִיתִי אֵת הָאֵיל מְנַגַּח יָמָה וְצָפוֹנָה וְנִגְבָּה וְכָל חַיּוֹת לֹא יַעֲמְדוּ לְפָנָיו וְאִין מְצִיל מִיָּדוֹ וְעֲשָׂה כְּרָצֹנוֹ וְהִגְדִּיל: ¹³וְאֲשַׁמְעָה אֶחָד קְדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קְדוֹשׁ לְפָלְמוֹנִי הַמְדַבֵּר עַד מָתִי הִחֲזוֹן הַתְּמִיד וְהַפְּשַׁע שְׁמָם תַּת וּקְדָשׁ וְצָבָא מִרְמָס: ¹⁷וַיָּבֵא אֶצֶל עַמְדֵי וּבִבְאוּ נִבְעֵתִי וְאֶפְלָה עַל פָּנָיו וַיֹּאמֶר אֱלִי הִבּוּ בְּנֵי אָדָם כִּי לַעֲת קִץ הִחֲזוֹן: ²⁰הָאֵיל אֲשֶׁר רְאִיתָ בַּעַל הַקְּרָנִים מַלְכֵי מְדֵי וּפָרַס: ²¹וְהַצִּפִּיר הַשְּׁעִיר מְלֶכֶךְ יוֹן וְהַקְּרָן הַגְּדוֹלָה אֲשֶׁר בֵּין עֵינָיו הוּא הַמְּלָךְ הַרְאִישׁוֹן: ²⁷וְאֲנִי דְנִיָּאל נְהִיִּיתִי וְנִחְלִיתִי יָמִים וְאֶקוּם וְאֶעֱשֶׂה אֵת מְלֶאכֶת הַמְּלָךְ וְאֲשַׁתּוּמָם עַל הַמְּרָאָה וְאִין מִבֵּין:</p>
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5.3.1.2 - Shared Words

אֵיל (Ezek 34:17 // Dan 8:3, 4, 6, 7_{4x}, 20)

163 occurrences in L

- *Corresponding noun*
- *Corresponding gender*
 - Ezek 34:17; Dan 8:3, 4, 6, 7_{4x}, 20 – masculine
- *Non-corresponding number*
 - Ezek 34:17 – plural
 - Dan 8:3, 4, 6, 7_{4x}, 20 – singular
- *Semi-corresponding determination*
 - Ezek 34:17; Dan 8:4, 6, 7_{4x}, 20 – definite
 - Dan 8:3 – indefinite
- *Corresponding suffixing*

- Ezek 34:17; Dan 8:3, 4, 6, 7_{4x}, 20 – no suffix
- *Non-corresponding clausal position*
 - Ezek 34:17; Dan 8:7₄ – object of prefixed preposition ך
 - Dan 8:3 – subject of verbal clause
 - Dan 8:4, 7_{1,2} – object of verbal clause
 - Dan 8:6 – object of preposition ך
 - Dan 8:7₃ – object of prefixed preposition ך
 - Dan 8:20 – subject of verbless clause

רמס (Ezek 34:18 // Dan 8:7, 10)

19 occurrences in L

- *Corresponding verb*
 - *Corresponding stem*
 - Ezek 34:18; Dan 8:7, 10 – *Qal*
 - *Non-corresponding conjugation*
 - Ezek 34:18 – imperfect
 - Dan 8:7, 10 – *waw*-consecutive imperfect
 - *Non-corresponding person*
 - Ezek 34:18 – second
 - Dan 8:7, 10 – third
 - *Semi-corresponding gender*
 - Ezek 34:18; Dan 8:7 – masculine
 - Dan 8:10 – feminine
 - *Non-corresponding number*
 - Ezek 34:18 – plural
 - Dan 8:7, 10 – singular
 - *Non-corresponding suffixing*
 - Ezek 34:18 – no suffix
 - Dan 8:7 – 3ms suffix
 - Dan 8:10 – 3mp suffix
 - *Corresponding clausal position*
 - Ezek 34:18; Dan 8:7, 10 – independent verb

מרמס (Ezek 34:19 // Dan 8:13)

7 occurrences in L (Isa 5:5; 7:25; 10:6; 28:18; Ezek 34:19; Mic 7:10; Dan 8:13)

- *Corresponding noun*
 - *Corresponding gender*
 - Ezek 34:19; Dan 8:13 – masculine
 - *Corresponding number*
 - Ezek 34:19; Dan 8:13 – singular
 - *Non-corresponding determination*
 - Ezek 34:19 – construct
 - Dan 8:13 – absolute
 - *Corresponding suffixing*
 - Ezek 34:19; Dan 8:13 – no suffix
 - *Non-corresponding clausal position*
 - Ezek 34:19 – object of verbal clause; first noun in construct chain
 - Dan 8:13 – predicate of verbless clause

רר (Ezek 34:21 // Dan 8:3_{2x}, 5, 6, 7, 8, 9, 20, 21)

75 occurrences in L

- *Corresponding noun*
 - *Corresponding gender*
 - Ezek 34:21; Dan 8:3_{2x}, 5, 6, 7, 8, 9, 20, 21 – feminine
 - *Non-corresponding number*
 - Ezek 34:21 – plural
 - Dan 8:3_{2x}, 6, 7, 20 – dual

- Dan 8:5, 8, 9, 21 – singular
- *Non-corresponding determination*
 - Ezek 34:21; Dan 8:7 – construct
 - Dan 8:3₁, 5, 9 – absolute
 - Dan 8:3₂, 6, 8, 20, 21 – determined
- *Non-corresponding suffixing*
 - Ezek 34:21 – 2mp suffix
 - Dan 8:3_{2x}, 5, 6, 8, 20, 21 – no suffix
 - Dan 8:7, 8, 9 – 3ms suffix
- *Non-corresponding clausal position*
 - Ezek 34:21 – object of preposition ׀
 - Dan 8:3_{2x}, 21 – subject of verbless clause
 - Dan 8:5 – object of verbless clause
 - Dan 8:6 – apposition to object of verbal clause
 - Dan 8:7 – object of verbal clause
 - Dan 8:8, 9 – subject of verbal clause
 - Dan 8:20 – final noun of construct chain; apposition to subject of verbless clause

חָזַן (Ezek 34:21 // Dan 8:4)

11 occurrences in L

- *Corresponding verb*
 - *Corresponding stem*
 - Ezek 34:21; Dan 8:4 – *Piel*
 - *Non-corresponding conjugation*
 - Ezek 34:21 – imperfect
 - Dan 8:4 – participle
- *Non-corresponding person*
 - Ezek 34:21 – second
 - Dan 8:4 – n/a
- *Corresponding gender*
 - Ezek 34:21; Dan 8:4 – masculine
- *Non-corresponding number*
 - Ezek 34:21 – plural
 - Dan 8:4 – singular
- *Corresponding suffixing*
 - Ezek 34:21; Dan 8:4 – no suffix
- *Non-corresponding clausal position*
 - Dan 8:4 – dependent verb in subordinate verbal clause
 - Ezek 34:21 – independent verb in verbal clause

חָלָה (Ezek 34:4_{2x}, 16, 21 // Dan 8:27)

74 occurrences in L

- *Corresponding verb*
 - *Semi-corresponding stem*
 - Ezek 34:4₁, 21; Dan 8:27 – *Niphal*
 - Ezek 34:4₂, 16 – *Qal*
 - *Non-corresponding conjugation*
 - Ezek 34:4, 16, 21 – participle
 - Dan 8:27 – perfect
- *Non-corresponding person*
 - Ezek 34:4, 16, 21 – n/a
 - Dan 8:27 – first
- *Non-corresponding gender*
 - Ezek 34:4, 16, 21 – feminine
 - Dan 8:27 – common
- *Semi-corresponding number*

- Ezek 34:4₁, 21 – plural
- Ezek 34:4₂, 16; Dan 8:27 – singular
- *Corresponding suffixing*
 - Ezek 34:4, 16, 21; Dan 8:27 – no suffix
- *Non-corresponding clausal position*
 - Ezek 34:4, 16, 21 – substantival participle; direct object
 - Dan 8:27 – independent verb in verbal clause

שָׁמַם (Ezek 35:12, 15 // Dan 8:13, 27)

90 occurrences in L

- *Corresponding verb*
 - *Semi-corresponding stem*
 - Ezek 35:12, 15; Dan 8:13 – *Qal*
 - Dan 8:27 – *Hitpael*
 - *Non-corresponding conjugation*
 - Ezek 35:12, 15 – perfect
 - Dan 8:13 – participle
 - Dan 8:27 – *waw*-consecutive imperfect
 - *Non-corresponding person*
 - Ezek 35:12, 15 – third
 - Dan 8:13 – n/a
 - Dan 8:27 – first
 - *Non-corresponding gender*
 - Ezek 35:12_κ, 15 – feminine
 - Ezek 35:12_Q; Dan 8:27 – common
 - Dan 8:13 – masculine
 - *Semi-corresponding number*
 - Ezek 35:12_κ, 15; Dan 8:13, 27 – singular
 - Ezek 35:12_Q – plural
 - *Corresponding suffixing*
 - Ezek 35:12, 15; Dan 8:13, 27 – no suffix
 - *Semi-corresponding clausal position*
 - Ezek 35:12; Dan 8:27 – independent verb
 - Ezek 35:15 – dependent verb in subordinate clause marked by אֲשֶׁר
 - Dan 8:13 – attributive participle²¹⁶
 - Other notes
 - שָׁמַם is repeated root in Ezek 35
 - Ezek 35:3 – מְשַׁמֵּם
 - Ezek 35:3, 4, 7, 9, 14, 15 – שְׁמַמָּה

שָׁעִיר // **שְׁעִיר** (Ezek 35:2, 3, 7, 15 // Dan 8:21)

39 occurrences of שָׁעִיר in L; 52 occurrences of שְׁעִיר in L

- Corresponding punned noun
 - *Semi-corresponding consonantal spelling*
 - Ezek 35:2, 3, 7, 15 – שָׁעִיר
 - Dan 8:21 – הַשְּׁעִיר
 - *Semi-corresponding vocalisation*
 - Ezek 35:2, 3, 7, 15 – *sere, hireq yod*
 - Dan 8:21 – *patach, qamets, hireq yod*
 - *Corresponding number*
 - Ezek 35:2, 3, 7, 15; Dan 8:21 – singular
 - *Non-corresponding determination*

216. Although שָׁמַם does not match הַפְּשַׁע in definiteness, it is nonetheless taken to be attributive. Gesenius interprets it in this way, noting that the article is omitted "[w]ithout any apparent reason". *GKC*, §126.z

- Ezek 35:2, 3, 7, 15 – construct
- Dan 8:21 – determined
- *Corresponding suffixing*
 - Ezek 35:2, 3, 7, 15; Dan 8:21 – no suffix
- *Non-corresponding clausal position*
 - Ezek 35:2 – final noun in construct chain; object of prepositional phrase
 - Ezek 35:3, 15 – final noun in construct chain; vocative addressee
 - Ezek 35:7 – final noun in construct chain; direct object
 - Dan 8:21 – apposition to subject of verbless clause²¹⁷

5.3.1.3 - Shared Word Combinations

מְדַבֵּר + בֵּן (Ezekiel_{92x} // Dan 8:17)

98 occurrences of phrase מְדַבֵּר בֵּן in L, 92 of which in Ezekiel

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - Ezekiel_{92x}; Dan 8:17 – corresponding exact phrase (מְדַבֵּר בֵּן)
 - *Corresponding clausal relation of constituents within phrase*
 - Ezekiel_{92x}; Dan 8:17 – corresponding exact phrase (מְדַבֵּר בֵּן)
 - *Corresponding order of phrase constituents*
 - Ezekiel_{92x}; Dan 8:17 – corresponding exact phrase (מְדַבֵּר בֵּן)
- *Corresponding clausal relation of phrase to surrounding context*
 - Ezekiel_{92x}; Dan 8:17 – phrase is vocative address from divine being to prophet/seer

קָרָא + עַתָּה (Ezek 35:5 // Dan 8:17)

10 occurrences of קָרָא + עַתָּה in same phrase in L (Ezek 21:30, 34; 35:5; Dan 8:17; 11:13, 35, 40; 12:4, 9; 2 Chron 21:19)

- *Corresponding phrase*
 - *Corresponding binyan of phrase constituents*
 - עַתָּה (Ezek 35:5 // Dan 8:17)
- 296 occurrences in L
 - *Corresponding noun*
 - *Corresponding gender*
 - Ezek 35:5; Dan 8:17 – masculine
 - *Corresponding number*
 - Ezek 35:5; Dan 8:17 – singular
 - *Corresponding determination*
 - Ezek 35:5; Dan 8:17 – construct
 - *Corresponding suffixing*
 - Ezek 35:5; Dan 8:17 – no suffix
 - *Semi-corresponding clausal position*
 - Ezek 35:5 – object of preposition בְּ; first noun in construct chain of three words
 - Dan 8:17 – object of preposition לְ; first noun in construct chain of two words
 - קָרָא (Ezek 35:5 // Dan 8:17)
- 67 occurrences in L
 - *Corresponding noun*
 - *Corresponding gender*
 - Ezek 35:5; Dan 8:17 – masculine
 - *Corresponding number*
 - Ezek 35:5; Dan 8:17 – singular
 - *Corresponding determination*
 - Ezek 35:5; Dan 8:17 – absolute
 - *Corresponding suffixing*

217. Alternatively, הַשְּׂעִיר could be read as the related word "hairy," in which case it would be an attributive adjective. Cf. HALOT, 1341.

- Ezek 35:5; Dan 8:17 – no suffix
- *Semi-corresponding clausal position*
 - Ezek 35:5 – final noun in construct chain of three words
 - Dan 8:17 – final noun in construct chain of two words
- *Corresponding clausal relation of constituents within phrase*
 - Ezek 35:5; Dan 8:17 – phrase constituents in construct chain
- *Corresponding order of phrase constituents*
 - Ezek 35:5; Dan 8:17 – עת, קִץ
- *Semi-corresponding clausal relation of phrase to surrounding context*
 - Ezek 35:5 – phrase is object of preposition בָּ; phrase is construct chain of three words
 - Dan 8:17 – phrase is object of preposition לְ; phrase is construct chain of two words

נָפַל + עַל + פָּנָה (Ezek 1:28–2:1; 3:23; 9:8; 11:13; 43:3, 4 // Dan 8:17)

18 occurrences of phrase פָּנָה + עַל + נָפַל OR פָּנָה + אֶל + נָפַל in L, 7 of which with first person נָפַל (Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17)

- *Corresponding phrase*
 - *Semi-corresponding binyan of phrase constituents*
 - נָפַל
- 434 occurrences in L
 - *Corresponding verb*
 - *Corresponding stem*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – *Qal*
 - *Semi-corresponding conjugation*
 - Ezek 1:28; 3:23; 11:13; 43:3, 4 – *waw*-consecutive imperfect (וְנָפַל)
 - Ezek 9:8; Dan 8:17 – *waw*-consecutive imperfect (וְנָפַלְתָּ)
 - *Corresponding person*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – first
 - *Corresponding gender*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – common
 - *Corresponding number*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – singular
 - *Corresponding suffixing*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – no suffix
 - *Corresponding clausal position*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – independent verb
- פָּנָה
 - 2127 occurrences in L
 - *Corresponding noun*
 - *Corresponding gender*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – masculine
 - *Corresponding number*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – singular
 - *Corresponding determination*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – construct
 - *Corresponding suffixing*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – 1cs suffix
 - *Corresponding clausal position*
 - Ezek 1:28; 3:23; 9:8; 11:13; Dan 8:17 – object of preposition עַל
 - Ezek 43:3, 4 – object of preposition אֶל
 - *Corresponding clausal relation of constituents within phrase*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – phrase constituents form independent verbal clause
 - *Corresponding order of phrase constituents*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – פָּנָה, עַל, נָפַל
 - Ezek 43:3, 4 – פָּנָה, אֶל, נָפַל

- *Corresponding clausal relation of phrase to surrounding context*
 - Ezek 1:28; 3:23; 9:8; 11:13; 43:3, 4; Dan 8:17 – phrase is independent verbal clause
- Other notes
 - *Corresponding plot pattern*
 - Ezek 1:28–2:1; 3:23–24; 11:13, 24; 43:3–5; Dan 8:17–18 – prophet is lifted up after falling

5.3.1.4 - Other Shared Features

- *Corresponding theme*
 - Ezek 34:17–22; Dan 8:3–12 – sacrificial animals act combatively

5.3.2 - Discussion

In Dan 8:17–18, two phrases bear correspondence with repeated phrases in the book of Ezekiel in general. First, as Daniel ponders the meaning of his vision, Gabriel addresses Daniel as **בן אדם** "son of man" (Dan 8:17). This phrase is used numerous times throughout the HB and is often translated to mean "human" or "mortal". However, it is a distinctive phrase in the book of Ezekiel. The appellation **בן אדם** is used as a direct address to the prophet Ezekiel over 90 times, accounting for the vast majority of the instances of this phrase in the HB.²¹⁸ Not only is this an instance of shared language in Dan 8:17, this distinctive phrase also shares a function as a direct address from angelic being to prophet, making it a rather overt signal. Moreover, in close proximity to **בן אדם** is another shared feature with the book of Ezekiel. As Gabriel approaches him, Daniel "falls upon his face" (**וַיִּפֹּל עַל פָּנָיו**) until Gabriel touches him and sets him back upon his feet (**וַיַּעֲמֵדְנִי עַל רַגְלָי**) (Dan 8:17–18). Daniel's experience here closely resembles that of Ezekiel when he encounters **כְּבוֹד יְהוָה** in the opening vision of the book. Having seen the appearance of the glory of the Lord, Ezekiel recounts how he "falls upon his face" (**וַיִּפֹּל עַל פָּנָיו**), until a spirit rushes into him and sets him upon his feet (**וַתַּעֲמֵדְנִי עַל רַגְלָי**) (Ezek 1:28–2:2). Although the phrases are not exactly the same, there is still a remarkable amount of shared language and even syntax in the two texts. Moreover, a shared progression of events takes place in both interactions: prophet encounters divine figure, prophet falls down, divine figure addresses prophet as **בן אדם**, divine figure stands prophet up and proceeds with message. A similar turn of events, minus the direct address, also takes place in Ezek 3:23–24; 43:3–5 and Ezekiel falls upon his face without being raised up in Ezek 9:8; 11:13; 44:4. In combination with the appellation **בן אדם**, the prophet falling motif and shared language therein thus signals a correspondence between Dan 8 and the book of Ezekiel. However, given the wide attestation of **בן אדם** and prophet falling motif throughout Ezekiel, it is unclear which particular portion of Ezekiel forms the focal point of this correspondence until other signals are identified.²¹⁹

After one recognises these overt signals to the book of Ezekiel in general, more subtle signals in Dan 8 become discernible, especially with Ezek 34–35. As noted above, Dan 8

218. HALOT, 14

219. Goldingay also observes several structural correspondences between Dan 8 and Ezek 1 and 8, including the use of **בן אדם** and "the setting upright of one who falls to the ground". However, he does not provide any discussion of the purpose of these correspondences. Goldingay, *Daniel*, 202.

characterises the ram and goat in a manner contrary to the rest of the HB and Ezek 34:17–30 negates the very same intertext.²²⁰ In a critique of the rampant injustice of Israel's leaders, God compares the people to a flock of sheep, promising to step in himself as their shepherd to restore justice (Ezek 34:1–16). In the middle of the chapter though, the metaphor used to describe the corrupt leaders switches from that of uncaring shepherds (Ezek 34:2) to violent sheep, rams, and goats within the flock (Ezek 34:17–19, 21, 25). In this way, Ezek 34 and Dan 8 correspond in their description of domesticated animals acting contrary to their nature as described in the rest of the HB.²²¹ Ezek 34 even goes so far as to make this negated intertext explicit, describing the combative animals as "bad beasts" (תִּזְוֵה רָעָה) (Ezek 34:25). Beyond this shared theme, several instances of shared language are also notable between the two passages. Rams (אֵיל) and goats appear in both passages (Ezek 34:17; Dan 8:3–8, 20–21), though the specific word used for goat in Ezek 34:17 is עֲתוּד rather than עֵז, צִפִּיר, or שְׁעִיר (Dan 8:5, 8, 21). More than this though, a number of shared words describe the animals' actions, most notably "trample" (רָמַס) (Ezek 34:18; Dan 8:7, 10), "trampling" (מְרָמָס) (Ezek 34:19; Dan 8:13), and "gore" (נָגַה) (Ezek 34:21; Dan 8:4). Alongside the thematic and lexical correspondences between Dan 8 and Ezek 34, several key correspondences are also discernible with Ezek 35.

In the following chapter of Ezekiel, the prophet prophesies against Mount Seir/Edom. One of the shared words between Dan 8 and Ezek 35 is the root שָׁמַם "to be desolate." In addition to the verb שָׁמַם (Ezek 35:12, 15), two related nouns are used throughout the chapter, מְשָׁמָה (Ezek 35:3) and שְׁמָמָה (Ezek 35:3, 4, 7, 9, 14, 15). With these nine uses of the root שָׁמַם in a 15-verse chapter, the theme of destruction clearly serves a central function in Ezek 35.²²² The use of שָׁמַם in Dan 8:13, 27 thus functions as part of the network of signals to Ezek 34–35, alongside two other notable shared features. The first is the shared phrase עַתָּה + קָדַם (Ezek 35:5; Dan 8:17). In Ezek 35, the word combination refers to the cruel timing of Edom's oppression of Israel when they were already

220. Porter also identifies Ezek 34 in connection with Dan 8, however as one of many texts related to the shepherd metaphors informing Dan 8. Porter, *Metaphors and Monsters: A Literary-Critical Study of Daniel 7 and 8*, 71-72, 102-103. Shared language or parallels regarding the animals in the two texts, however, are not addressed.

221. Regarding the close of Ezek 34, Cook observes a "free and fearless wild nature" at the heart of its picture of restoration. He writes, "Ezekiel 34.25-31 surely describes a return to Eden, where Adam and Eve live securely, without fear, in an untamed, unshackled environment." Stephen L. Cook, "Burgeoning Holiness: Fecundity Let Loose in Ezekiel 34–36," 355-56. The peaceful wildness of Ezek 34:25–31 is another point of stark contrast with the combative domestic animals of verses 17–22.

222. The poetic justice enacted against Seir is emphasised not only through the use of the root שָׁמַם, but even through a pun with שָׂמַח "to rejoice". Yhwh pronounces judgment against Seir saying "As the whole earth rejoices (בְּשִׂמְחָהּ), I will make you a desolation (שְׁמָמָה)" (Ezek 35:14). Furthermore, the final verse of the chapter summarises the whole passage, saying "On account of your rejoicing (בְּשִׂמְחָתְךָ) over the inheritance of the house of Israel which was desolate (שְׁמָמָה), so I will do to you. You will be desolate (שְׁמָמָה), Mount Seir..." (Ezek 35:15). The roots שָׁמַם and שָׂמַח thus both factor into the description of Edom's cruel oppression and apt judgment.

desolate—"at the time of their disaster, at a time of final punishment (בְּעֵת עוֹן קָץ)" (Ezek 35:5). In Dan 8, Gabriel tells Daniel that the vision he has seen concerns an end time (לְעֵת־קָץ) (Dan 8:17). More is discussed below regarding the cryptic nature of קָץ עֵת in Dan 8, but as a shared phrase it is another factor signalling connection between Dan 8 and Ezek 35. Finally, another shared feature between the two passages is the pun between שְׂעִיר "goat" (Dan 8:21) and שְׂעִיר "Seir" (Ezek 35:2, 3, 7, 15). As discussed above, punning already factors into the message of Ezek 35 with שָׂמַח/שָׂמָה in Ezek 35:14–15 and so it is indeed possible that the שְׂעִיר/שְׂעִיר pun is at work in Ezek 35 itself, providing a link facilitating the transition from the animal imagery of Ezek 34 to the mountain imagery of Ezek 35:1–36:15.²²³ Regardless, given the numerous signals of correspondence between Dan 8 and Ezek 34–35, it is likely that the שְׂעִיר/שְׂעִיר pun is yet another signal, especially given the fact that in the local context of Dan 8:21 שְׂעִיר seems to function as a gloss of צָפִיר and is somewhat superfluous. To summarise, Dan 8 most overtly signals correspondence with the book of Ezekiel in general with the phrase בְּן אָדָם and the prophet falling motif, but then further convergent correspondences centre upon Ezek 34–35.

In terms of the purpose of this correspondence, some elements seem to be quite clear while others remain opaque. Similarly to the correspondence explored above in §5.2 regarding Deut 28, gap-filling seems to be one of the potential functions of Ezek 34–35 in Dan 8. Just as one gap in Dan 8 is the reason for the people of God suffering at the hands of a future Greek king, two other gaps in the vision are 1) any indication of judgment or justice pronounced against the small horn and 2) any promise of restoration for God's temple and people.²²⁴ By means of intertextual correspondence with Ezek 34–35 though, both of these gaps are addressed—Ezek 34:7–10, 17–22; 35:1–15 provide a totalising assurance of judgment against Israel's internal and external enemies, while Ezek 34:11–16, 22–31 provide a picture of hope and restoration for the people of God, and even hope for a future David figure to shepherd the people once more (Ezek 34:22–24).²²⁵

But while Ezek 34–35 clearly depicts pictures of justice and restoration where Dan 8 does not, how the visions map on to one another is more opaque. While Ezek 34–35 focuses on events in the Babylonian and Median–Persian empires, Dan 8 instead focuses on events within the Median–Persian and Greek empires. The shared phrase קָץ + עֵת especially illustrates this apparent

223. Another factor defending the plausibility of this pun is Rendsburg's observation that, "[w]ord play is especially prominent in Hebrew in the presence of proper nouns." Gary A. Rendsburg, "Word Play in Biblical Hebrew: An Eclectic Collection," 140.

224. The Greek king is "broken without hand" (וּבְרָאֵפֶס יָד יִשְׁבֵּר) (Dan 8:25), but much is left unsaid regarding his demise; as Kratz observes, "The dénouement is missing." Kratz, "Visions of Daniel," 102. Appendix B more fully illustrates the relative lack of content regarding the judgement of the oppressor and restoration of the oppressed in Dan 8 in contrast to Dan 2 and 7.

225. As Sedlmeir helpfully notes, David's appearance, among other things, emphasises the "renewal and stabilization [sic] of order through the designation of a shepherd" in Ezek 24:23–24, a message especially appropriate in the context of Dan 8. Franz Sedlmeier, "The Figure of David and His Importance in Ezekiel 34-37," 98.

discrepancy. In Ezek 35:5 $\text{רָק} + \text{תַּעַ$ seems to refer to the destruction of Jerusalem, whereas in Dan 8:17 it refers to the whole vision, including oppression from a Greek king and desecration of a rebuilt temple (Dan 8:9–12, 17, 24–25). Perhaps though, given what has been observed above regarding the correspondence with Deut 28 in combination with the 70 weeks of years in Dan 9, Dan 8 reflects a reading of Ezek 34–35 with reference to events after the return from exile. However, it is also possible that the correspondence is meant to communicate comparison between the two situations and texts rather than direct identification.

In summary, a complex and manifold network of convergent correspondences work together to overtly signal conversant correspondence with Ezek 34–35. Comparing Dan 8 with Ezek 34–35 highlights gaps present in Dan 8 in contrast to the visions of Dan 2 and 7, namely the judgment of the chief oppressive figure(s) and the restoration of the people of God. But despite this clear purpose in gap-filling, it is less clear whether these gaps are filled by means of mapping the prophecies of Ezek 34–35 and Dan 8 on to one another as depictions of the same situations with different focus or simply by means of comparing the situations. In either case, it is an intriguing example of intertextual correspondence at work in Dan 8.

5.4 - Concluding Observations

5.4.1 - Understanding Textual Correspondences

In this chapter, three main examples of intertextual correspondence in Dan 8 have been discussed: 1) the combative nature of the ram and goat despite being sacrificial animals, 2) Deut 28 and the "staunch faced" nation/king, and 3) Ezek 34–35 and the picture of justice and restoration. As in previous chapters, the dynamics of how these correspondences might be described in terms of their signalling and purpose are summarised and compared in the table below.

Table 6: Dimensions of Book-External Correspondences in Dan 8

	Signalling	Purpose	
§5.1 - Lev 16; Num 7; 28–29 // Dan 8	Semi-overt	Clear	Static
§5.2 - Deut 28 // Dan 8	Semi-overt	Semi-opaque	Dynamic
§5.3 - Ezek 34–35 // Dan 8	Semi-overt	Semi-opaque	Dynamic

Despite the similarity of where these three case studies might fall along the continuums of signalling and purpose, there are a number of striking differences in the specific ways they signal and facilitate correspondence. In the first example discussed, the primary signal (the phrase אֵיל אֶתֶר) is rather overt despite the fact that it is a common phrase made up of two widely attested lexemes. The signal is thus not overt due to the fact that the shared language consists of rare words or phrases, but instead due to rare syntax in the local context of Dan 8:3 where אֵיל אֶתֶר is used to mark indefiniteness. Another observation drawn from this example in combination with §5.3 is how one instance of textual correspondence can function as a signal for another instance of textual

correspondence. The combative nature of the ram and goat in Dan 8 negates the intertext of the normally peaceable sacrificial animals. This textual correspondence between Dan 8 and sacrificial lists then itself becomes a signal to Ezek 34, another text in which sacrificial animals (here sheep, rams, and goats) are violent towards one another. As observed in a number of the examples discussed already, textual correspondences thus do not operate independently but are interwoven in complex and nuanced ways.

§5.2 and §5.3 are also fruitful to compare and contrast. Both instances of correspondence highlight and fill gaps in Dan 8 by means of wide-spreading signalling networks, but in a sense their signal networks operate in opposite directions. In the correspondence with Deut 28, the most overt signal is the phrase **עַז פְּנִים**, found only in Deut 28:50 and Dan 8:23. But after this initial signal is recognised, numerous other instances of shared language are found between Deut 28 and Dan 8 more broadly. In the correspondence with Ezek 34–35, on the other hand, the most overt signals are the phrase **נָפַל אָדָם** and the motif of the prophet falling down and being stood up, both of which are found broadly throughout the book of Ezekiel. But after these initial signals to the book of Ezekiel are recognised, other instances of shared language and themes specifically with Ezek 34–35 become apparent. In other words, the signal network of the correspondence with Deut 28:50 has a centrifugal or broadening movement while the signal network of the correspondence with Ezek 34–35 has centripetal or narrowing movement. Of course this sense of movement depends on which signal(s) first trigger a reader to recognise correspondence, but it is nonetheless an intriguing difference in how inter-connected signals can relate to one another as texts correspond.

5.4.2 - Understanding Dan 8

A number of points of comparison and contrast also are present in terms of how these examples affect our understanding of Dan 8. Although the semantic effect of the first example is rather static, recognising the negated intertext in the combative ram and goat nonetheless emphasises a few key themes in the chapter. The combative nature of the goat highlights its arrogance, especially that of the small horn/future Greek king who takes centre stage. Moreover, the fact that it is a sacrificial animal who upends the sacrificial system emphasises the audacity of that figure's actions. These themes are present whether or not one recognises the textual correspondence between Dan 8 and sacrificial texts in Leviticus and Numbers, but the interplay of these texts nonetheless reinforces some of the central ideas of the chapter in a more poignant way.

The second and third case studies explored above, on the other hand, play a more dynamic function in the interpretation of the chapter by filling gaps in Dan 8. The correspondence with Deut 28 addresses the gap of why Daniel foresees the people of God suffering, even after the return from exile and rebuilding of the temple. By means of intertextual correspondence and especially the phrase **עַז פְּנִים**, Dan 8 identifies this future suffering as a continuing consequence of the peoples' violation of the covenant as established in Deuteronomy. Though somewhat opaque in Dan 8, this

reading is confirmed by Dan 9, where Gabriel explains to Daniel that the people's judgment extends not for 70 years beginning from the destruction of Jerusalem, but 70 weeks of years beginning with the word to rebuild Jerusalem (Dan 9:2, 24–27). The gap concerning the reason for future suffering is thus addressed in a claim that the punishment extends well beyond the returns from exile. On the more hopeful end though, Dan 8's correspondence with Ezek 34–35 also addresses the gaps of punishment for this future oppressor and the restoration of the sanctuary and God's people. Although it is difficult to determine whether the prophecies of Ezek 34–35 are supposed to be identified with or compared with the vision of Dan 8, and ultimate vision of justice and restoration for the people of God is nonetheless clear in Ezek 34–35. Once again, this picture of hope also appears later in the book of Daniel (Dan 11:45–12:3), but even here in Dan 8 intertextual correspondence is used to gap-fill once the connection is recognised.

6 - CONCLUSION

6.1 - Summary of Case Studies

Before I discuss some of the key findings of this study, it is important to summarise what has been covered. Fifteen examples of conversant correspondence have been examined in Dan 7 and 8 at the book-internal and book-external levels. Although these examples are not independent from one another, they nonetheless exhibit unique points of comparison and contrast in terms of how they signal correspondence and how they affect our understanding of Dan 7 and 8.

The first case study (§2.1) focused on the opening time setting "in the first year of Belshazzar, king of Babylon" (Dan 7:1). Despite the apparently overt signal to Dan 5 (the only text in the HB which describes Belshazzar), the particular purpose of this correspondence is difficult to determine. However, despite and even through the opaque purpose of this correspondence, the reader is led to consider the court narratives more broadly as they continue on in the rest of Dan 7. The second case study (§2.2) examined the many points of convergence between the vision of the four beasts in Dan 7 and the vision of the four-part statue in Dan 2. Numerous shared words, phrases, and structural and thematic features signal this correspondence, but in the midst of the many similarities, several key differences are present. The vision of Dan 7 maps on to Dan 2, but through the differences it provides greater specificity in its description of the fourth kingdom and the final, eternal kingdom. In the third case study (§2.3), the final kingdom is the focal point, especially in the attributions used to describe the "one like a son of man" in Dan 7:14, 27. The language used to describe what is given to the human-like one (Dan 7:14) and the people he represents (Dan 7:27) consists of shared words and word combinations from earlier statements in the book of Daniel—attributes which are explicitly stated to be God's alone (Dan 3:33; 4:31; 6:26–27). As such, it was argued that this correspondence signifies that the final, eternal kingdom described in Dan 7 is a kingdom that God himself shares with his people. The fourth and final case study of the chapter (§2.4) then turned to the small horn's attempt "to change times and law" (Dan 7:25). Through a coordinated correspondence with Dan 2:21 and Dan 6:9, 16, Dan 7:25 depicts this future king attempting to do both what only God can do (change times) and another king cannot do (change law). Through this comparison, his arrogance and inevitable downfall are all the more emphasised.

The following chapter then moved on to examples of book-internal correspondences in Dan 8. The first case study (§3.1) centred on the opening time setting "in the third year of king Belshazzar's reign" (Dan 8:1). Though nearly identical to the opening time setting of Dan 7:1 (§2.1) both in its wording, signalling strategy, and even signalled text, the interpretation of this correspondence in Dan 8 is very different. In addition to the shared reference to Belshazzar, Dan 8 and Dan 5 also share the theme of the desecration of God's temple. The connection to Dan 5 thus

emphasises this shared theme and addresses a gap in Dan 8 regarding the judgment against the king who defies God and the temple by pointing to Belshazzar, who receives swift judgment for his impertinence. The second case study (§3.2) focused on the main characters of Dan 8's vision, the ram and goat. Numerous points of correspondence are present between Dan 8 and Dan 7. However, it was argued that this network of correspondences is not strictly linear. Despite the numerous signals, two key factors in the interpretation remain ambiguous: 1) whether the figures of Dan 8 are meant to be identified with the figures of Dan 7 or simply compared with them, and 2) which figures are meant to be identified with which, if indeed they are mapped on to one another. In the third case study (§3.3), the small horn of Dan 8:23–27 was explored as an anti-Daniel. Through a network of key opposites in the midst of similarities, Daniel and this future Greek king are set up as mirror images of one another. Despite the brevity of the small horn's description in Dan 8, his characterisation is filled out through comparison and contrast with Daniel. This correspondence also arguably sets him up as the main antagonist of the book just as Daniel is the book's protagonist. The fourth example (§3.4) then turns to Daniel, whose character is also developed in Dan 8 through textual correspondences with the court narratives. Shared language highlights the reversal that Daniel faces as he shifts from the one who provides interpretations of dreams to the one who is in need of interpretation. Throughout chapters 1–6, Daniel is rather flat as a character—there seems to be no limit to his piety, resourcefulness, and wisdom. However, by comparing him with the very kings he helped, Daniel's character is rounded out at the end of the vision by reaffirming that his insight is wholly dependent on God's revelation.

In the next chapter, instances of book-external correspondences from Dan 7 to the rest of the HB were examined, beginning with Hos 13 (§4.1). As is commonly observed, Hos 13:7–8 features a very similar list of beasts as those described in Dan 7. Despite the congruent correspondence and arguably overt signalling though, the semantic effect seems to be fairly static. Although of course an opaque purpose might be missed, the correspondence between Hos 13 and Dan 7 seems mostly to centre upon a shared structure in the list and progression of four beasts. The second case study (§4.2) then turned to correspondences with the creation narrative of Gen 1–2. Although hybrid beasts are relatively common in ANE texts and iconography, textual correspondences with Gen 1–2 were argued to present the hybrid beast-like creatures of Dan 7 as agents contrary to the normal created order and in opposition to God. In the third case study (§4.3), Segal's observation concerning Dan 7's correspondence with Deut 32 and Psa 82 was examined. Much of Segal's argument was affirmed, but the shared language and features signalling the correspondence were described in greater detail and another interpretive option was presented. While Segal argues that the Ancient of Days can be identified with El and the human-like one with Yhwh, it is also possible to read Dan 7 with the Ancient of Days identified with Yhwh and the human-like one as a representative of his people. With this reading, the *Endzeit* depicted in Dan 7 is brought back into

alignment with the *Urzeit* of Gen 1–2 where humanity partners with God in the rule and care of the world. The final case study (§4.4) explored correspondences between the Ancient of Days' fiery throne in Dan 7:9–11 and Ezekiel's theophany in Ezek 1. In addition to further supporting the identification of the Ancient of Days with Yhwh, this correspondence facilitates the characterisation of Daniel by comparing him with Ezekiel and anticipates further correspondences between the book of Ezekiel and Dan 8.

Lastly, three cases of book-external correspondence from Dan 8 to other passages of the HB were examined. In the first case study (§5.1), the ram and goat were argued to negate a broad intertext of sacrificial lists and the general characterisation of rams and goats in the HB. As sacrificial animals, rams and goats are not normally combative in the HB, and so their actions in Dan 8 are highlighted as abnormal. With an entirely different intertext, Dan 8's presentation of the ram and goat as contrary to the norm thus parallels that of Dan 7's presentation of the hybrid beasts through its correspondence with Gen 1–2. The second case study (§5.2) turned to Deut 28 and the "stanch-faced" nation. In addition to the shared phrase found only in these two texts, numerous other shared words are present between Dan 8 and Deut 28. This correspondence was argued to facilitate gap-filling in Dan 8 regarding the reason for the desecration of the future temple and the persecution of the people of God. Through this textual correspondence, the perspective found in Dan 9 is anticipated—the future suffering after the return from exile is still a result of Israel's disobedience before the exile. The final example (§5.3) was argued to address two other gaps in Dan 8, namely the judgment of the small horn/future Greek king and the restoration of God's people. Continuing from Dan 7, Dan 8 shares what are key phrases found throughout the book of Ezekiel as well as more specific shared features with Ezek 34–35. Although it is unclear whether the correspondence signifies that the events in Dan 8 and Ezek 34–35 are meant to be identified as one and the same or simply compared, the gaps of judgment and restoration are addressed regardless by means of correspondence with texts in which these themes are more fully developed and clearly assured.

6.2 - Key Findings for Textual Correspondences in the Hebrew Bible

As discussed in the introduction, how we read and reread the (re)writing of the Bible is fraught with challenges, but a number of observations regarding textual correspondences can be drawn from the 15 case studies examined above. As has been argued throughout this thesis, differentiating between signal and purpose in any instance of textual correspondence is crucial. In the HB, references to other texts are very rarely marked by formulae or direct quotation, but this does not negate the legitimacy or importance of less overt modes of textual correspondences. Even in the examples explored above, a wide range of signalling strategies are used effectively, ranging from subtle to overt and everything in between. While 15 case-studies from two chapters of one book is far too limited of a sample to make determinative statements about how correspondences

work across the HB, comparing and contrasting these case-studies nonetheless illuminates a surprising number of ways in which they *can* work. As outlined in §1.6, this thesis proposed and tested two new strategies for exploring textual correspondences: 1) a detailed analysis in outline form of what is and is not shared between texts, as found in the Shared Features sections, and 2) three dimensions within which an instance of textual correspondence can be described on a sliding scale, as found in the summary tables concluding each chapter.

Several observations can be made regarding the data in the Shared Features sections. First, in almost every example detailed above, it is clear signals do not operate in isolation, but in complex networks, consisting of shared words, word combinations, themes, structures, and more. Second, common criteria for legitimising observed cases of allusion, such as the rarity of shared words or density of shared features, do indeed factor as important elements in some examples, but not always. In §5.1 for example, the phrase הָיָה לְיָיִךְ consists of common terms and is itself a common phrase. However, the phrase nonetheless operates as an overt signal because of the oddity of the phrase's syntax in the context of Dan 8:3. The Shared Features sections also reveal the remarkable degree of unshared features that are tolerated in the midst of shared features. Sometimes shared words and word combinations will overlap in *binyan* and clausal position, but often this is not the case. Moreover, although it might be assumed that book-internal correspondences require less overt signalling than book-external correspondences, this too is not always the case. Some examples of book-internal correspondence have elaborate and rather overt networks of signals (e.g. §2.2; 2.3; 3.2) while others are more subtle (e.g. §2.4; 3.3). In the same way, some of the book-external correspondences are overt (e.g. §4.1; 4.4; 5.2; 5.3) while others are more subtle (e.g. §4.2; 4.3). As a whole, comparing the Shared Features sections for all of the case studies seems to suggest slightly more extensive networks of signals for the book-external examples, but the difference is not as stark as one might expect; at least in the sample explored here, the two are far more similar than they are different. These observations remain the case in instances of cross-linguistic textual correspondence as well, as shown in the case studies in chapters three and four. Moreover, while cognate equivalents are commonly utilised as signals, so too are non-cognate equivalents and, on a few occasions, even equivalent roots (§4.2.1.2 and §4.3.1.2) and anti-cognate equivalents (e.g. §3.1.1.2 and §4.2.1.2). There is immense variety in what might be shared or not shared in a given signal. Even unexpected or covert shared features can facilitate textual correspondence. As mentioned in §1.6, the grammatical analysis in the Shared Features sections has erred on the side of being overly-meticulous and I will grant that the level of detail present here would not necessarily be worth reproducing in future studies. The key findings of this process, as discussed above, all point to a rather broad array of signalling strategies which have to be analysed on a case-by-case basis. Although a detailed grammatical analysis of what is shared and unshared can lead a reader to

consider details which might otherwise be overlooked, arguments concerning textual correspondences must ultimately be contextual and do not fit a set formula.

This thesis also proposed three dimensions in which textual correspondences might be described: covert/overt signalling, opaque/clear purpose, and static/dynamic purpose. These categories have been fruitful to explore and may prove valuable for future studies, especially in differentiating how a correspondence is signalled from what purpose it might achieve. Although where one might plot a particular example on each of these continuums is somewhat subjective, where a given instance of correspondence falls on one dimension is not determinative of where it falls on the others. This challenges assumptions that overtly signalled correspondences must have a clear and dynamic purpose or that covertly signalled correspondences are less important. Moreover, distinguishing between these dimensions of textual correspondence has revealed a variety of insights regarding how signalling and purpose can be facilitated.

Numerous strategies for signalling correspondence are notable from the case studies explored above. As signals operate in networks with one another, some shared features signal correspondence while others both signal and facilitate correspondence. Put simply, some signals only tell you which text to look at, while others tell you which text to look at *and* hint at how it pertains to the present text. While in a sense signals in the former category play a less central role, in several of the case studies they actually were the more overt of the two. In §3.2, for example, a cluster of shared equivalent words and features exists between Dan 7:2 // Gen 1:2 and Dan 7:5 // Gen 2:21–24. These fairly overt signals do not themselves factor into the central purpose of the correspondence between Dan 7 and Gen 1–2, instead they act as bookends delimiting the beginning and end of the target text within which the other correspondences lie. Conversely, covert correspondences, such as shared themes or structures, frequently have a central role in the actual purpose of a given connection between texts. It is often as one compares and contrasts the ideas in corresponding texts that the purpose of their correspondence becomes apparent. Another observation about signals is that certain correspondences themselves can operate as signals for other correspondences. Although examining Dan 5 yields little fruit for Dan 7 (§2.1), recognising and exploring this static correspondence nonetheless primes readers to recognise more dynamic correspondences between Dan 7 and Dan 1–6 more broadly as the chapter goes on. Similarly in §5.1 the negated intertext of sacrificial animals acting combatively in Dan 8 operates as one signal among others to Ezek 34 (§5.3), a text which also features violent sacrificial animals. Perhaps nowhere is the inter-relation of textual correspondences more apparent than in the examples of composite correspondences, where multiple texts are referenced and brought together in single expressions (e.g. §2.2.2.1; 2.4; 4.3).

How related signals interact with one another as networks can also be remarkably complex and nuanced. In §3.3 for example, key opposites in the midst of overarching similarities not only

signals correspondence between the small horn and Daniel as characters, but even facilitates the nature of their correspondence as mirror-images or anti-types. Contrasting §5.2 and §5.3 also illustrates opposite strategies for how networks of signals can work. On the one hand, §5.2 demonstrates a broadening or centrifugal movement, with the most overt signal to Deut 28:50 and more covert signals to the rest of the chapter. On the other hand, §5.3 demonstrates a narrowing or centripetal movement, with the most overt signals to the book of Ezekiel as a whole and more covert signals to Ezek 34–35 in particular. What is important about each of these examples is that the nature of the relationship between particular signals in a given signal network factors into how convergent correspondences facilitate conversant correspondence. In other words, the accumulation of shared language and features not only provides further validation for a given instance of correspondence, but can even shape which intertext becomes the focal point and how a correspondence is interpreted. A signal network amounts to more than the sum of its parts.

Still, as argued above, one of the main reasons it is important to distinguish between signal and purpose is because one cannot predict from signals alone what the purpose of a correspondence will be. Perhaps the clearest example of this is the comparison of §2.1 and 3.1, the opening time settings in the reign of Belshazzar in Dan 7:1 and 8:1. With nearly identical signals to the same text (Dan 5), these two examples nonetheless have completely different purposes because the context in which they are framed is different. Even in this small set of samples, Sternberg's "Proteus Principle" is affirmed. Textual correspondences can function to a host of differing ends.

In some of the examples, textual correspondences draw attention to key themes or ideas. While the purpose of such correspondences might be somewhat static as those themes are present whether or not one recognises the connection, they should not be dismissed as unimportant. The many overlapping themes of Dan 2 and 7 (§2.2), for instance, bring a sense of continuity to the visions and cohesiveness to the book. The correspondence between Dan 7 and Gen 1–2 highlighting the antagonism of the four beast-like creatures provides a sort of internal-commentary on the creatures' hybrid nature, a detail which might otherwise be overlooked. When a textual correspondence draws attention to key themes and ideas, even if they are already represented elsewhere, it factors into how one encounters the text and its message. In addition to emphasising themes, the case studies explored here have seen textual correspondences facilitate narrative structuring (§4.1), foreshadowing (§2.4; 3.1; 5.2; 5.3), characterisation (§2.4; 3.3; 3.4; 4.4), and even anticipating other correspondences (§2.1; 4.4). In each of these examples, textual correspondences provide depth and shape the contours of how meaning is presented, even if in subtle ways.

More dynamic examples have been explored as well. Perhaps the clearest example of this lies in the textual correspondences which identify figures in the visions who would otherwise remain cryptic. By means of coordinated book-internal correspondences with Dan 2 and Dan 4, the

first beast in Dan 7 is identified as Nebuchadnezzar (§2.2.2.1). The Ancient of Days is also arguably identified as Yhwh given the correspondences with Ezekiel's encounter with the glory of Yhwh on a wheeled, fiery throne in Ezek 1 (§4.4). In addition to identifying cryptic figures, textual correspondences are also a means by which apparent gaps can be addressed. In Dan 8, little detail is given regarding 1) the reason for the peoples' future suffering, 2) judgment against the oppressors, or 3) restoration for the people of God. However, by means of textual correspondence with Deut 28 the first gap is addressed (§5.2), while a textual correspondence with Ezek 34–35 attends to the second and third (§5.3).

In even this small set of 15 examples, the contours of how textual correspondences are signalled and what purposes they achieve are clearly manifold and complex. The dimensions of correspondence presented in this thesis—covert/overt signalling, and opaque/clear and static/dynamic purpose—interact in unpredictable and nuanced ways in any particular example. While indeed these dimensions are related to one another, it has hopefully been shown that even dynamically significant instances of textual correspondence can take subtle form. Having firmly preconceived ideas of what constitutes legitimate or illegitimate instances of allusion inevitably eliminates many intriguing and important connections between texts. Although the approach taken above reflects an attempt to be meticulous (especially in detailing what exactly does and does not correspond between texts), my hope is that it can broaden our standards for validation rather than narrow them.

6.3 - Key Findings for the Book of Daniel

Finally, we turn to conclusions regarding the book of Daniel itself. Correspondences both with the court narratives and many other passages in the HB factor as key elements in the presentation of the visions of Dan 7 and 8. On the book internal level, these correspondences reinforce a cohesive story even in the midst of stark divides in both genre and language. The visions both depend and build upon one another, and shared language, motifs, themes, and structures facilitate their interconnectedness. While this relationship is commonly identified, an important finding in this study is that the nature of the relationship between the visions is not as clear-cut as is often assumed, especially in the transition back to Hebrew in Dan 8. Although Dan 2 and 7 map on to each other in a fairly straightforward way, the relationship of Dan 8 to the preceding visions is fraught with ambiguity. The combination of Dan 8's focus on two figures rather than four and the lack of a final, eternal kingdom leaves it open ended whether one identifies the goat and ram with particular figures in Dan 2 and 7 or if one merely compares them. The shared equivalent language between Dan 7 and 8 does not resolve this ambiguity but in fact reinforces it, since the goat especially bears several similarities with both the third and fourth beasts. A close examination of book-internal correspondences validates the myriad interpretations of the book of Daniel throughout its reception history. In the modern era, interpretations of the book of Daniel understandably centre

on Antiochus IV and the events leading up to and surrounding the Maccabean revolt. However, the ambiguity of the book-internal correspondences within Dan 8 especially should remind us that other interpretations are supportable from the text, especially for Dan 7 and 2. In other words, how we understand the textual referents at work even within the book of Daniel opens the door to a variety of interpretations for historical referents, especially regarding the small horn and the human-like one.

In terms of book-external correspondences, one finding of this study is an alternative angle of interpretation regarding the hybrid beasts of Dan 7. Given their attestation elsewhere, the hybrid nature of the four beasts is taken for granted in many readings of Dan 7. However, if one recognises a correspondence with Gen 1–2 (§4.2), their hybrid nature is important, highlighting the beasts' opposition to God. As cryptic visions, gaps factor as strategic elements of Dan 7 and 8, and another key observation regarding textual correspondences in these chapters is their role in providing more detail than is explicitly provided on the surface level. The nature of the final, eternal kingdom of Dan 7 is expanded upon richly by means of correspondences with Deut 32, Psa 82, and Gen 1–2 (§4.3), a connection with Deut 28 provides reason for the people's future suffering in Dan 8 (§5.4), justice is assured against the future Greek king in Dan 8 through correspondences with Dan 5 (§3.1) and Ezek 34–35 (§5.3), as is the restoration of God's people (§5.3). On the surface, these details are absent from the text of Dan 7 and 8, but if one recognises the correspondences with other texts they are in fact addressed in striking detail. Textual referents thus offer at least part of the interpretation of the visions within the visions themselves.

Alongside these more prominent conclusions, it must be said that even findings from the more subtle case studies remain important. While observations regarding characterisation, foreshadowing, narrative structure, and so on are perhaps not ground-breaking in the interpretation of Dan 7–8, they nonetheless factor into the poetics of how these texts are presented. How textual correspondences factor into these elements of the text are thus valuable findings of the study as well. Without these textual correspondences, one misses the nuances in how Daniel himself develops as a character (§3.3), the hubris of the small horn and his characterisation as an anti-Daniel (§2.3; 3.3), the surprising scope of the kingdom granted to the human-like one (§2.3), or the irony of a violent ram and goat (§5.1).

6.4 - Moving Forward

Examining these 15 case studies in Dan 7 and 8 has yielded a number of observations both in terms of how we understand the phenomenon of textual correspondence and the book of Daniel. Though the scope of this project is fairly tight, it nonetheless opens a few avenues for future studies in both arenas. For the topic of textual correspondence in biblical studies, the challenges identified in the Introduction remain important and ongoing issues. However, it is hoped that this study can broaden the definition of what constitutes correspondence in biblical texts and how it

might appear. Differentiating between signal and purpose is an especially helpful tool to that end. So long as these remain conflated, our preconceived notions of what is valid for one or the other will affect both, thus eliminating a host of fruitful possibilities. One of choices made in the present study was to focus primarily on the synchronic perspective, however distinguishing signal and purpose could also assist in describing diachronic aspects of textual correspondences. This was addressed in part with the addendum and notes on p967 (§3.1.2.1), but it would be interesting to see more examples where diachronic and synchronic dependence do not align and compare how signals and interpretations might be described from both perspectives. Additionally, this thesis has affirmed that shared language is an important element in establishing textual correspondences, but has also raised a number of issues with what constitutes shared language. The approach taken in the Shared Features sections of the project has started with the assumption that shared language centres on shared lexemes—the forms of words found in our lexicons. However, especially in languages built upon tri-consonantal roots like Hebrew and Aramaic, the boundaries of words are more fluid. With the remarkable amount of unshared elements of language that are tolerated in the midst of shared language, this topic needs to be addressed in further detail. At least two examples of correspondence through punning were observed above (§3.2.2.3; 5.3) and this reflects just one angle in which our definition of what constitutes shared language could expand.

Regarding the book of Daniel, the most obvious next step is to identify further examples of textual correspondence, not only in Dan 7 and 8, but especially in Dan 9–12 as well. In the present study, Dan 8 seemed to mark a transition not only in language but also in terms of the continuity of the visions. In the book's internal correspondences, a next step would be to follow on this observation and carefully examine how the visions of Dan 9–12 relate to one another, Dan 8, as well as Dan 2 and 7. Additionally, just as subtle (but important) ideas are developed by means of textual correspondences in Dan 7 and 8, I trust there are many more to be found not only in these chapters but also in the rest of the book. Even for the case studies examined here, further options for how one might interpret the correspondences doubtless remain, especially regarding the examples with more opaque purposes. With a book as rich and complex as Daniel, there is always more to see. After all, reading is rereading.

APPENDIX A - HEBREW AND ENGLISH VERSIFICATION DIFFERENCES IN DANIEL

Unless otherwise noted, all verse references throughout the thesis are according to the Hebrew versification found in BHS. Below is a chart detailing the differences in verse/chapter divisions with the majority of English translations (excepting JPS, which follows the Hebrew versification). Differences are bolded.

Table 7: Versification Differences in Daniel

BHS/JPS	English Versions
1:1–21	1:1–21
2:1–49	2:1–49
3:1–30; 3:31–33	3:1–30; 4:1–3
4:1–34	4:4–37
5:1–30	5:1–30
6:1; 6:2–29	5:31; 6:1–28
7:1–28	7:1–28
8:1–27	8:1–27
9:1–27	9:1–27
10:1–21	10:1–21
11:1–45	11:1–45
12:1–13	12:1–13

APPENDIX B - SHARED LANGUAGE FOR DAN 2:29–49 // DAN 7 // DAN 8

Given the quantity of shared and equivalent language between Dan 2:29-49, Dan 7, and Dan 8, the shared words for §2.2 and §3.2 are included below in two formats. Table 7 presents identified shared words in list form. Each column orders words according to how many times the shared or equivalent words appear in the relevant passages. Excluded from the lists are particles and common prepositions (e.g. לְ, בְ, כִּי, עַל, אֶל, אֶת). All non-cognate equivalents are attested in Tg. Neb. and the relevant page number in the *BCTP* index (vol. XXI) is included in parenthesis. Table 8 presents the text of Dan 2:29–49, Dan 7, and Dan 8 with shared language colour-coded according to the headings of Table 7. The texts are divided according to the structures discussed in §2.2 and §3.2.

Table 8: Shared (Equivalent) Words for Dan 2:29–49 // Dan 7 // Dan 8

Dan 2:29–49 // 7 // 8	Dan 2:29–49 // 7	Dan 2:29–49 // 8	Dan 7 // 8
הוּוּ _A // הִיּוּ _H	פְּרָזַל	אֲנָתָה _A // אֶתָּה _H	קָרוֹן _A // קָרוֹן _H
מִלְכוֹת _A // מְלָכוֹת _H	דְּנָה	מְדִינָה _A // מְדִינָה _H	אֲרָבַע _A // אֲרָבַע _H
מְלִיךָ _A // מְלִיךָ _H	רֹאשׁ	מַחֵא _A // מַנְכָּה _H (p. 278)	חֲזוֹן _A // מְרָאָה _H (p. 221)
חֲזָה _A // רָאָה _H (p. 220)	עֲלָם	אֲנָף _A // פְּנֵה _H	קָדוֹשׁ _A // קָדוֹשׁ _H
קוֹם _A // קוֹם _H	רָגַל	אֲתָר _A // מְכוֹן _H (156)	אֲרוֹן _A // הֵינָה _H
קוֹם _A // עָמַד _H (378)	אֲדָיִן	מְרָא _A // בַּעַל _H (295)	עֵדוֹן _A // עֵת _H (336)
דַּקְקָא _A // שֹׁבֵר _H (200)	אֲחָרֵי	סוּף _A // תַּמָּם _H (321)	תְּלַת _A // שְׁלֹשׁ _H
חֲתוּיָה _A // חֲתוּיָה _H (245)	נְחֹשׁ	עֲבִידָה _A // מְלָאכָה _H	מְזִמָּן _A // מוֹעֵד _H (212)
רַב _A // רַב _H	רְבִיעִי	(334)	עֵזוֹן _A // עֵזוֹן _H
יַהֲב _A // נָתַן _H (245)	בְּכַל	קָשַׁט _A // אֶמֶת _H (391)	רֹאשׁוֹן _A // רֹאשׁוֹן _H (377)
דְּנִיָּאל _A // דְּנִיָּאל _H	חֲלָם	אֲרַבָּה _A // אֲרַבָּה _H (393)	אֲלָף _A // אֲלָף _H
אֲנָה _A // אֲנִי _H	פֶּשֶׁר		אֲתָה _A // הוּא _H (153)
אֲרַע _A // אֲרִיזָא _H	אֲלִין		אֲנִי _A // אֲנִי _H
אֲמַר _A // אֲמַר _H	בְּאֲתָר		מִטָּא _A // נִגַע _H (279)
אֲנָשׁ _A // אֲדָם _H (146)	דָּבָן		סוּף _A // אֲחֵרִית _H (321)
הוּא _A // הוּא _H	דָּחַל		סוּף _A // קִיץ _H (322)
חָדָא _A // חָאָדָא _H	יִתִּיר		אֲמָה _A // גֹּיִם _H (145)
יָדַע _A // יָדַע _H	יָכַל		בְּלִישְׁאֲצָר _A // בְּלִישְׁאֲצָר _H
שְׁמִיָּן _A // שְׁמִיָּם _H	רְעִיוֹן		רַמְס _A // רַמְס _H
בַּעַה _A // בַּקְשׁ _H (170)	אֲחֵרוֹן		רַמְס _A // רַמְס _H (194)
יָדָא _A // יָדָא _H	זִיו		לְבָב _A // לְבָב _H
סִלְקָא _A // עֵלָה _H (326)	חָבַל		קוֹלָא _A // קוֹלָא _H
סִלְקָא _A // יָצָא _H (326-27)	יָקָר		רַמָּה _A // שְׁלֵךְ _H (405)
שְׁגִיָּא _A // גְּדוּלָא _H (319)	יָצִיב		שְׁנָה _A // שְׁנָה _H
יּוֹם _A // יּוֹם _H	מִשְׁכָּב		שְׁמַע _A // שְׁמַע _H
אֲלוֹן _A // הֵנָּה _H	עוֹף		תְּחֹת _A // תְּחֹת _H
יּוֹם _A // יּוֹם _H	עֵנָה		תְּנִין _A // שְׁנִי _H
אֲלוֹן _A // הֵנָּה _H			צְעִיר _A // צְעִיר _H
אֲחָר _A // אֲחָר _H			
עָם _A // עָם _H			
תְּקִיף _A // עָזוֹ _H (445)			
תְּקִיף _A // עָצוּם _H (445)			
רִוְתָא _A // רִוְתָא _H			
בָּרָא _A // בָּרָא _H			
לְבָב _A // לְבָב _H			
נַפְלָא _A // נַפְלָא _H			

Table 9: Dan 2:29–49; 7; 8 with Shared Language and Structures Highlighted

Key: Dan 2:29–49 // Dan 7 // Dan 8 Dan 2:29–49 // Dan 7 Dan 2:29–49 // Dan 8 Dan 7 // Dan 8							
	Daniel 2:29–49		Daniel 7			Daniel 8	
	Dream	Interpretation	Dream	Interpretation 1	Interpretation 2	Dream	Interpretation
Prelude/ Heading	<p>²⁹ אָנְתָה מַלְכָא רַעִיוֹנָךְ עַל־מִשְׁכַּבְךָ סָלְקוּ מִן דְּי לְמַנָּא אַתְרֵי דְגָהּ וּגְלָא רְזִינָא הוֹדְעָךְ מִה־דְּי לְמַנָּא: ³⁰ וְאַנְתָּה לָא בְּחֻמְכָה דִּי־אִיתִי בֵּי מִרְפְּלֵי־חַיִּינָא וְרָזָא דְגָהּ גְּלִי לִי לְמַן עַל־דְּבִרְתָּ דְּי פִשְׁרָא לְמַלְכָא יְהוֹדְעוּן וְרַעִיוֹנֵי לְבַבְךָ תִּנְדַע: ³¹ אָנְתָה מַלְכָא תִּנְה הוּיָת וְאַלֹו צְלָם חַד שְׂגִיא צְלָמָא דְכּוּ רַב וְזִינָה יִתִיר קְאָם לְקַבְלָךְ וְרִנְה דְחִיל:</p>	<p>³⁶ דְּגָהּ תַלְמָא וּפִשְׁרָה נִאמְר קְדָם־מַלְכָא:</p>	<p>¹ בְּשִׁנְתָּ חֲזָה לְבַלְא־שְׂצֹר מְלֹךְ כְּכָל דְּנִינְאֵל תְּלָם חֲזָה וְסוּנֵי רֵאשָׁה עַל־מִשְׁכַּבְּהָ בְּאִדְוֵי תַלְמָא כְּמַב רֵאשׁ מְלִין אָמַר: ² עָנָה דְּנִינְאֵל וְאָמַר תְּנֹה תִּנְיָת בְּחַזְוֵי עַם־לִילְכָא וְאִדְוֵי אַרְבַּע רִיחֵי שְׂמֵלָא מִגִּיחֹו לְנִמְא רַבָּא: ³ וְאַרְבַּע חַיִּין רַבְרָבֵי סָלְקוּ מִרְ־נִמְא שְׂגִין דָּא מִרְ־דָּא:</p>	<p>¹⁶ קֶרְבַת עַל־חַד מִרְ־קְאָמְלָא וְנִצִּיבָא אַבְעָא־מִנְהָ עַל־כְּלֵי־דְּגָהּ וְאָמַר־לִי וּפִשְׁרָ מְלִינָא יְהוֹדְעֵנִי:</p>		<p>^{23a} כּוּ אָמַר</p>	<p>^{17b} וְנִאמְר אֵלֵי הִבּוּ כּוּרְאָדִים כִּי לְעֵת־קִוַּי הַחֲזוֹן: ¹⁸ וּבְדַבְרוֹ עָמִי נְרַדְמַתִּי עַל־פְּנֵי אַרְצָה וְנִגְעֵי־בִי וְנַעֲמִיחֵינִי עַל־עַמְדִי: ¹⁹ וְנִאמְר הִנְנִי מוֹדִיעָךְ אֵת אֲשֶׁר־יִתְּנָה בְּאַחֲרֵית־הַזָּעַם כִּי לְמוֹעֵד קָוִי:</p>
Kingdom 1	<p>^{32a} הוּא צְלָמָא רֵאשֶׁה דִּי־דְחָב טָב</p>	<p>³⁷ אָנְתָה מַלְכָא מְלֹךְ מַלְכֵינָא דִּי אַלְהָ שְׂמֵלָא מַלְכוּתָא חֲסוּנָא וְתַקְפָּא וְיִקְרָא יְהֵב־לָךְ: ³⁸ וּבְכָל־דְּי דְאַרְוֵי בְּנֵי־אֲנָשָׁא חַיִּין בְּרָא וְעוֹר־שְׂמֵלָא יְהֵב בִּידָךְ וְהַשְׁלִטָךְ בְּכָל־חַזְוֵי אָנְתָה־ הוּא רֵאשֶׁה דִּי דְחָבָא:</p>	<p>⁴ קְדָמְוִתָא כְּאֶרְזָה וּגְפִין דִּי־נִשְׁרָ לָהּ תְּנֹה הוּיָת עַד־ דִּי־מְרִיטוֹ גְּפִיָה וְנִטְוִילַת מִרְ־אַרְעָא וְעַל־רַגְלֵינָו כְּאֲנָשׁ הַקִּימַת וּלְבָב אָנָשׁ יִתִּיב לָהּ:</p>				
Kingdom 2	<p>^{32b} חֲזוּהִי וְנְרַעִוִהִי דִּי כִסְפָּר מְעוּהִי וְנִרְכַּתְהָ דִּי נְחֹושׁ:</p>	<p>^{39a} וּבְתַלְוֵי תְּקוּם מַלְכוֹ אַתְרֵי אַרְעָא מִנְהָ</p>	<p>⁵ וְאַרְוֵי חַיִּין אַתְרֵי תִּנְנִינָה דְּמִנְהָ לְדָב וְלִשְׁטֵר־חַד הַקְּמִית וְתַלְוֵי עַלְעִין בְּפִמְהָ כִּין שְׂגִיָה וְכוּ אַמְרֵין לָהּ סוּמִי אַכְלֵי בִשְׁרָ שְׂגִיא:</p>			<p>³ וְאֲשָׁא עֵינֵי וְאַרְעָה וְהַנְהוּ אַיִל אֲחִיד עַמְדָּ לְפָנֵי הַאֲבָל וְלוּ קְרַגְגִים וְהַקְרַגְגִים גְּבוּהוֹת וְהַאֲחַת גְּבוּהָ מִרְ־שְׁנֵינֵי וְהַגְּבוּהָ עַלְהָ בְּאַחֲרֵינָה: ⁴ רֵאשִׁיתִי אֲתִי־הַאִיל מִנְנִינָה יִמָּה וְצִפְוִנָה וְנִגְבָּה וְכָל־חַיִּין לֹא־יַעֲמַדוּ לְפָנֵינוּ וְאִין מְצִיל מִנְדוּ וְעִשָׂה כְּרַצְוֵי וְהַגְדִּיל:</p>	
Kingdom 3	<p>^{32c} מְעוּהִי וְנִרְכַּתְהָ דִּי נְחֹושׁ:</p>	<p>^{39b} וּמַלְכוֹ תְּלִיתִיָּא אַתְרֵי דִּי נְחֹושָא דִּי תַשְׁלַט בְּכָל־אַרְעָא:</p>	<p>⁶ בְּאַתְרֵי דְנָה תְּנֹה הוּיָת וְאַרְוֵי אַתְרֵי כְּנִמְרֵי וְלָהּ גְּפִין אַרְבַּע דִּי־עוֹר עַל־גְּבִיָּה וְאַרְבַּעַה רֵאשִׁין לְחַיִּין וְשִׁלְטוֹן יְתִיב לָהּ:</p>	<p>¹⁷ אֵלֵינוּ חֲזוּתָא רַבְרָבָתָא דִּי</p>		<p>⁵ וְאַנְיָו הַיִּתִּי מְכִין וְהַנְהוּ אַפִּיר־הַעוּם כָּא מִרְ־הַמְעַרְב עַל־פְּנֵי כְּלֵי־הַאֲרָז וְאִין נִגְעָה</p>	<p>²¹ וְהַמְעַרְבֵי הַשְּׁעִיר מְלֹךְ יִגּוּ וְהַסְּרִי וְהַגְּדוּלָה אֲשֶׁר בִּיּוֹר־עֵינֵינוּ</p>

<p style="text-align: center;">Kingdom 4</p>	<p style="text-align: center;">שקוהי די פרוגל רגלוהי מנהו די פרוגל די מנהו די מסר:</p>	<p>40 ומלכו רביעה תהא מסיפה פרזלא פל קבל די פרולא מהמך וחסל פלא ופרזלא די מרעע פל אליו מדק ומרע: 41 ודי חזונה רגלא ואצבעמא מנהו מסר די פסח ומנהו פרזל מלכו פליגה מהוה וימנצבתא די פרולא להואיגה פל קבל די חזונה 42 ופרזלא מערב בחסר טיגא: ואצבעת רגלא מנהו פרוגל וימנצבתא מסר מוקצות מלכותא מהנה מסיפה ומנה מהנה תבירה:</p>	<p>7 פאתר דנה חנה מית בסוני לילא וארו חנה רביעה דחילה ואימתי ותסיפא יתירא ושניו די פרוגל לה רברבו אכלה ומדקה ושארא פרגליה רפסה ודיא משניה מו פל חזונה די קדמיה ומרגו עשר לה: + 7:19b די חנה שניה מוקפלהו דחילה יתירה שניה די פרוגל וטפריה די נחש אכלה מדקה וישארא פרגליה רפסה: 20a ועל קרנא עשר די בראשה</p>	<p>אניו ארבע ארבעה מלכיו קומון מו ארעא:</p>	<p>23b חזונה רביעמא מלכו רביעיא מהנא בארעא די תשנא מו פל מלכותא ותאכל פל ארעא ותדושנה ומדקנה: 24a ומרנא עשר מנה מלכותא עשרה מלכיו קמו</p>	<p>פארץ ומצפיר קרו חזות פיו עיניו: 6 ובא עדה אל פל הקרוים אשר ראיתי עמד לפני האבל ונרץ אליו בחמת פהו: 7 וראיתי מציעו אצל האיל ויתמרמר אליו ונה את האיל וישפר את שתי קרניו ולא תנה כח פאיל לעמד לפניו וישליכהו ארצה וירמסהו ולא תנה מעיל לאיל מניו: 8 וצפיר העזים הגדיל עד מאד וכעצמו נשברה השרו הגדולה ותענה חזות ארבע תקמיה לארבע רוחות השמים:</p>	<p>היא המלך הראשון: 22 והנשברת ותעמדה ארבע תקמיה ארבע מלכות מצוי בעמדה ולא כחוו:</p>
<p style="text-align: center;">Terrible King</p>	<p style="text-align: center;">—</p>	<p>43 ודי חזונה פרולא מערב בחסר טיגא מתערבו להו בזרע אנשא ולא להו דקיו דנה עם דנה האי כגי פרולא לא מתערב עם חספא:</p>	<p>8 משתפל מית פרוגלא ואלו קרו אחרי זעירה סלקת ביניהו ותלת מו קרנא שדממא אהעקרו מו קדמיה ואלו עניו פניו אנשא פרנא יא ופס ממלל רברבו: + 20b ומחרל די סלקת ונפלו מו קדמיה תלת ומרגא דפו ועניו לה ופס ממלל רברבו וקונה רב מו חכרתה: 21 תנה מית ומרגא דפו עבדה קרב עם שדישיו וכלה להו:</p>	<p>24b ואחרו קום אחריהו והוא ישבא מו שדממא ותלתה מלכיו שהפל: 25 ומליו לצד עליא מלל ולקדישי עליוניו ובלא ויספר לה שניה ומניו ודת ויתקבו בידה עד עו ועדניו ופלג עו:</p>	<p>9 ומן האחת מהם יצא קרו אחת מצעירה ותגדל יתר אליה נגב ואלה המנח ואלה צבי: 10 ותגדל עד צבא השמים ומפל ארצה מו הצבא ומן הכוכבים ומרמסם: 11 ועד שר הצבא הגדיל ומנהו הרים התמיד והשלף מכוון מקדשו: 12 וצבא תנתן על התמיד בקשע ותשלף אמת ארצה ועשתה והצליחה:</p>	<p>23 ובאחרית מלכותם קהתם הפושעים יעמד מלך עז פנים ומבין חידות: 24 ועצם כחו ולא כחו ונפלאות ישות והצליח ועשה והשתית עצומים ועם קדשים: 25a ועל שכלו והצליח מרמה בליו ובלכבו גדיל ובשלה ישות רבים ועל שורשים יעמד</p>	<p>23 ובאחרית מלכותם קהתם הפושעים יעמד מלך עז פנים ומבין חידות: 24 ועצם כחו ולא כחו ונפלאות ישות והצליח ועשה והשתית עצומים ועם קדשים: 25a ועל שכלו והצליח מרמה בליו ובלכבו גדיל ובשלה ישות רבים ועל שורשים יעמד</p>

<p>Judgment</p>	<p>—</p>	<p>—</p>	<p>⁹ תזנה הוית עד די כרסונו רמיו ועתיק יומיו: תב לבושהו פתלג חזר ושער ראשה כעמר נלא פרסיה שביבין די-נור גלגלוהי גור דלק: ¹⁰ נגר די-נור נגד ונפל מן-קדמוהי אלר אלפים ישמשוהו ורבו רבנו קדמוהי וקומיו דיגא ותב וספריו פתיחו:</p>				
<p>Destruction of Previous Kingdom(s)</p>	<p>³⁴ תזנה הוית עד די התגורת אבו די-לא בידו ומת לצלמא על-רגלוהי די פרולא וחספא ותדקת המון: ^{35a} באתו דמו כחדה פרולא חספא נחשא כספא ודהבא וקויו קעור מן-אר-קוט ונשא המון רוחא וכל-אתר לא-השתבח להון</p>	<p>⁴⁴ וביומיהו די מלכא אמו וקום אלה שמנא מלכו די לעלמיו לא תתחבל ומלכותה לעם אתרו לא תשתבק מדק ומסיר כל-אליו מלכותא והיא תקים לעלמא: ^{45a} כל-קבל די-תזנה די מטורא אתגורת אבו די-לא בידו ותדקת פרולא נחשא חספא כספא ודהבא</p>	<p>¹¹ תזנה הוית באדו מן-קל מלנא רב-רבמא די שרבא ממללה תזנה הוית עד די קטילת הויתא והובד גשמה ויהבת לישנת אשא: ¹² ושאר חיותא העדיו שלטנהו וארקה בחינו והיבת להון עד-זמן ועדו: + ²² עד די-אתה עתיל יומלא ודיגא והב לקדישי עליוגיו וזמנא מטה ומלכותא תקסנו קדישי:</p>	<p>¹⁸ וישקלו מלכותא קדישי עליוגיו ויחסנו ומלכותא עד-עלמא ועד עלם עלמא:</p>	<p>²⁶ ודיגא ותב ושלטנה והעדו להשמנה ולהובדה עד-סופא:</p>	<p>¹³ ואשמעה אחר-קדוש מדבר ויאמר אחד קדוש לפלמוגי המדבר עד-מתי תקונו התמיד והפשע שמים תת וקדוש וצבא מרמס: ¹⁴ ויאמר אלי עד ערב בקר אלפים ושלש מאות ונצדק קדוש:</p>	<p>^{25c} ובאפס נר ישבר:</p>
<p>Final Kingdom (Restoration)</p>	<p>^{35b} ואבגאו די-מתת לצלמא תנת לטור רב ומלת כל-ארעא:</p>	<p>^{45b} אלה רב הודע למלכא מה די להוא אתרי דגה ונציב סלמא ומהימן פשרה:</p>	<p>¹³ תזנה הוית בסוני ליליא וארל עם-ענגי שמנא קבר אגש אתה הנה ועד-עתיק יומנא מטה וקדמוהי הקרביהי: ¹⁴ ולה הדיב שלשו ויקר ומלכו וכל עממנא אמנא ולשנא לה ופלחיו שלטנה שלטו עלם די-לא יעדה ומלכותה די-לא תתחבל:</p>		<p>²⁷ ומלכותה ושלטנא ורבותא די מלכות תקות כל-שמנא והיבת לעם קדישי עליוגיו מלכותה מלכות עלם וכל שלטנא לה יפלחיו וושמעו:</p>		
<p>Response</p>	<p>—</p>	<p>⁴⁶ באדו מלכא נבוכדנצר נפל על-אנפוהי וקדנאל סגד ומנהל וניהחיו אמר לנסכה לה: ⁴⁷ ענה מלכא לדנאל ואמר מן-קשט די אלקחו הוא אלה אלתיו ומנא מלכיו וגלה רגו די כלת למגלא וזנה דגה: ⁴⁸ אדו מלכא לדנאל רפי ומתנו רברבו שגיאון והב לה והשלטה על כל-מדינת ככל ורבי-סגנו על כל-חפימי ככל: ⁴⁹ ודנאל בגא מן-מלכא ומני על עבדיתא די מדינת ככל לשדכד מישד ובגד נגו ודנאל בתרע מלכא:</p>	<p>¹⁵ אתפרית רוחי אנה דנאל בגוא נדגה וסוני ראשי ובהלגני:</p>	<p>^{19a} אדו צבית ליצבא על-חיותא רביעיתא</p>	<p>²⁸ עד-כה סופא די-מלתא אנה דנאל שניא רעיוגיו ובהלגני וחיו ישמנו עלי ומלתא בלפי נטרת:</p>	<p>¹⁵ ויהי בראתי אני דנאל את-הקונו ואבאשה בינה והנה עמד לנגדי קמראה גבר: ¹⁶ ואשמע קול-אדם פיו אולי ויקרא ויאמר גבריאל הבן להלו את-המראה: ^{17a} ובא אצל עמדי ובבאו נבעתי ואפלה על-פגי</p>	<p>²⁶ ומראה הערב והקור אשר באמר אמת הוא ואתה סתם הקונו כי לזמים רבים: ²⁷ ואני דנאל נהיית והחלית לזמים ואקים ואעשה את-מלאכת הקלד ואשתומם על-המראה ואינו מבין:</p>

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