Daniel is a difficult book to situate within the present discussion. On the one hand, it is found within the canon of the Hebrew Bible, which warrants its inclusion in the discussion of the biblical evidence. On the other hand, its time of composition (mid-second century B.C.E.) places it among later Second Temple literary traditions. For these reasons, it serves as a fitting bridge between the Hebrew Bible evidence and the Second Temple period literature. In this liminal status, Daniel informs both the biblical and post-biblical contexts. Daniel is also an important text for the larger framework of this discussion since it enjoyed widespread popularity at Qumran. The biblical book of Daniel was found at Qumran in eight manuscripts. In addition, the Dead Sea Scrolls contain a number of apocryphal works inspired by the canonical Daniel stories. That the biblical book of Daniel was well received

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1 For discussion of the dating of Daniel and the history of its composition (specifically the relationship between chapters 1–6 and 7–12), see Collins, *Daniel*, 24–38.


among the Qumran community is evinced both by the manuscript evidence and the repeated use of Daniel, through citation and allusion, in various sectarian works. In what follows, I will examine material both from the canonical book of Daniel and the apocryphal compositions found only at Qumran.

The inclusion of Daniel in a treatment of prophetic figures in Second Temple literature requires some initial explanation. Notwithstanding the canonical exclusion of Daniel from the class of prophets as evinced in the Masoretic Text, Daniel’s prophetic status was secure in Second Temple Judaism. Daniel is identified as a prophet in sectarian Qumran literature and is repeatedly classified as such by Josephus. Furthermore, the scriptural and apocryphal Daniel compositions treated below consistently identify a prophetic framework for Daniel’s activity. All of these features indicate that Daniel was considered a prophet in certain segments of Second Temple Judaism, in particular Qumran. At the same time, the revelatory experience of the scriptural and apocryphal Daniel differs dramatically from the models associated with the classical prophets. As such, Daniel is a good example of the shifting conception of a prophet and the prophetic experience.

Daniel 9

The locus classicus for all treatments of revelatory exegesis in the Second Temple period is Daniel 9. Daniel reads and recontextualizes Jeremiah’s prophecy that Israel would suffer exile for seventy years (Jer 25:9–12). Daniel’s reuse of earlier scriptural material from Jeremiah has received significant attention within biblical scholarship on the book of

(4Q242), Collins and Flint (4Q243–245), Puech (4Q246) in Qumran Cave 4.XVII, 83–184. The remainder of the texts (4Q551–553) will be published by Puech in DJD 37.


7 Jeremiah is not the only earlier prophetic scripture drawn upon in Daniel. Hab 2:3 seems to stand behind Dan 8:17; 10:14; 11:27; 35 (see Collins, “Expectation,” 82). The use of Jeremiah’s prophecy in Daniel extends beyond merely citing and borrowing earlier scripture. It is a systematic reinterpretation of Jeremiah’s oracle, which draws upon established modes of scriptural interpretation.