

prior to Th-Dan,²⁸ for the latter presupposes the former, as we shall see later. There is universal agreement that OG-Dan was translated in Egypt, presumably at Alexandria.²⁹

Since every translation, even the best, is an interpretation, F. F. Bruce has argued that OG-Dan displays evidence of theological *Tendenz*.³⁰ He examines, for example, the most celebrated verse: OG-Dan 7:13, which reads, ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο [967 places ἦρχετο after οὐρανοῦ] καὶ ὡς παλαιὸς ἡμερῶν παρῆν. This text clearly states that “the one like a son of man” appears “as the Ancient of Days.”³¹ In agreement with the MT, Th-Dan reads ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν, “one like a son of man was coming, and to the Ancient of Days he reached.” But S. Pace Jeansonne argues against the position of Bruce; she affirms Ziegler’s conjectured reading³² (following Montgomery)³³ that ὡς παλαιός is a deliberate corruption of ἕως τοῦ παλαιοῦ, a reading reflected also in Tertullian (died ca. 220 CE), Cyprian (died 258 CE), and the *Consultationes*, which are based on OG-Dan.³⁴ But curiously, both she and Bruce fail to mention that 967, which Ziegler did not have available but which had already been published in 1968, reads the same as 88-Syh. This unique reading found in all three OG-Dan witnesses should not be dismissed simply on the basis of a conjectured reading in Ziegler’s eclectic edition.

In the conclusion of her study, Pace Jeansonne writes that the translator of OG-Dan of chapters 7–12 attempted to render accurately the *Vorlage* he had available at the time. This *Vorlage* was not necessarily the same text found in the MT. In translating, he

Doubleday, 1978) 78; J. J. Collins, *Daniel: A Commentary on the Book of Daniel* (Hermeneia; Minneapolis: Fortress, 1993) 8–9.

²⁸ See S. Pace Jeansonne, *The Old Greek Translation of Daniel 7–12* (CBQMS 19; Washington: Catholic Biblical Association, 1988) 16–21.

²⁹ See esp. Montgomery, *Daniel*, 38; and Pfeiffer, *History of New Testament Times*, 440.

³⁰ F. F. Bruce, “The Earliest Old Testament Interpretation,” *OTS* 17 (1972) 37–52; and idem, “The Oldest Greek Version of Daniel,” *OTS* 20 (1977) 22–40.

³¹ Bruce, “The Oldest Greek Version,” 25–26.

³² Ziegler, *Daniel*, 170.

³³ Montgomery, *Daniel*, 304.

³⁴ Pace Jeansonne, *The Old Greek Translation*, 97–98.