

But does Josephus allude to Daniel? I have to agree with Martin Hengel and others³⁶ that it is more probable that the oracle to which Josephus alludes is Num 24:17 ("A star goes forth from Jacob ..."). This text is probable, for in the same context Josephus describes the appearance of a star and a comet:

Thus it was that the wretched people were deluded at that time by charlatans and pretended messengers of God; while they neither heeded nor believed in the manifest portents that foretold the coming desolation, but, as if thunderstruck and bereft of eyes and mind, disregarded the plain warnings of God. So it was when a star, resembling a sword, stood over the city, and a comet which continued for a year" (J.W. 6.5.3 §§288-89).

Josephus may not have had in mind either Daniel's vision of the "son of man" or the vision of the stone cut out from the mountain that will shatter the pagan kingdoms, but his evasive and disingenuous interpretation of Daniel 2 in *Antiquities* 10 makes it clear that the wily survivor was familiar with the text and in all probability its popular interpretation in his day.

4 *Ezra* is another writing composed in response to the tragedy of the destruction of Jerusalem and her Temple in 70 CE. Ostensibly in reference to the first destruction of Jerusalem and the Temple in 586 BCE, this writing explores the causes that led up to the catastrophe and the hopes for eventual victory. These hopes center on the "son of man" and the image of the stone cut from the mountain. Daniel 2:34, 45, and 7:13-14 clearly underlie the vision of 4 *Ezra* 13:1-7,³⁷ parts of which read:

After seven days I dreamed a dream in the night; and behold a great wind arose from the sea so that it stirred up all its waves. And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked, and behold, that man flew with the clouds of heaven After this I looked, and behold, an innumerable

³⁶ M. Hengel, *The Zealots: Investigations into the Jewish Freedom Movement in the Period from Herod I until 70 A.D.* (Edinburgh: T. & T. Clark, 1989) 236-40. See also M. de Jonge, "Josephus und die Zukunftserwartungen seines Volkes," in O. Betz, K. Haacker, and M. Hengel (eds.), *Josephus-Studien: Untersuchungen zu Josephus, dem antiken Judentum und dem Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 1974) 205-19, esp. 210; G. S. Oegema, *The Anointed and His People: Messianic Expectations from the Maccabees to Bar Kochba* (JSPSup 27; Sheffield: Sheffield Academic Press, 1998) 137 and n.129.

³⁷ See M. E. Stone, *Fourth Ezra: A Commentary on the Book of Fourth Ezra* (Hermeneia; Minneapolis: Fortress, 1990) 385, 398.

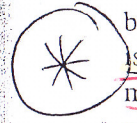
multitude of men were gathered together from the four winds of heaven to make war against the man who came up out of the sea. And I looked, and behold, he carved out for himself a great mountain [*sculpsit montem magnum*], and flew upon it. And I tried to see the region or place from which the mountain was carved, but I could not.

The passage goes on to say that this figure slew the multitude of men who had arrayed themselves against him with a stream of fire that issued forth from his mouth (vv. 10-11) and then another multitude of people gathered around him with great joy (vv. 12-13). With victory assured, God tells Ezra (v. 36):

And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands [*montem sculpi sine manibus*] ...

Here the author clearly betrays his dependence on Daniel 2, for he appears to contradict his earlier description by saying that this mountain was "carved out without hands." The words *sine manibus* ("without hands") are found in the Latin translation of Dan 2:34 and translate exactly the Greek ἀνευ χειρῶν. Moreover, 4 *Ezra*'s "as you saw" (*vidisti*) echoes Daniel's words to Nebuchadnezzar, "As you looked ..." (*videbas*), and cast the vision of the mountain into the same setting.

Before bringing this discussion to a close, it will be worthwhile to consider a few examples of later rabbinic exegesis, including one that combines, as does 4 *Ezra*, the "son of man" with the "stone." First, we find in *Midrash Tanhuma (Toledot §20)* a remarkable exegesis based on the reference to mountains in Ps 121:1 and Zech 4:7. Who is this mountain? the Rabbis ask. It is "the King Messiah." Appeal is made to Isa 52:13, where the Lord's servant is said to be "lifted up" and "very high." Linkage with texts where "high" (or "tall," גבוה) appears leads to quotation of the genealogy in 1 Chr 3:10-24, from Solomon to "Anani." Revocalization of this name provides linkage with Dan 7:13, the figure who comes "with the clouds" (*anānê*) who is also identified as the Messiah. More linked texts lead to the citation of Zech 4:7, which speaks of a "cornerstone," which in turn is linked to the stone of Dan 2:34-35. Forming an *inclusio*, the exegesis ends with quotations of Isa 52:7 and Ps 121:1-2. A similar exegesis is found later in *Tanhuma (Terumah §7)*, in which the metals of the image and the stone are interpreted. The feet of the image are understood to be "Edom" (i.e. Rome), which will be shattered by the stone cut from the mountain:



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