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Barry Dov Walfish

Daniel of Salah

Daniel of Salah wrote the first commentary on the Psalter in the miaphysitic Syrian tradition around the years 541–42 CE. Initially, the monumental commentary (more than 1,200 pages of manuscript) was divided into sections of 50 psalms each. Armenian (11th cent.) and Arabic (18th cent.) translations as well as more recent Syriac manuscripts attest to this commentary on all psalms – whereby the Arabic tradition, like parts of the later Syriac manuscripts, offer only critical assessments. A commentary by Daniel on Ecclesiastes and one on the ten biblical plagues are known by name only.

For Daniel all psalms are works of David guided by God’s spirit. His introductions, which describe situations in the life of David, mark the beginning of the independent West Syrian tradition of giving title headings to the psalms; even assertions disavowed by Daniel were transmitted. A homily is devoted to each psalm, offering both a literal interpretation as well as an allegorical one. The latter predominate: Thus in Ps 1:1 “Blessed is the man that walketh not in the council of the ungodly,” Daniel sees David as warning king Saul against the witch of En-dor (1 Sam 28), while also seeing it as describing Adam who had already left the right path in paradise before he was accosted by the serpent.

The psalms, being the basic textbook of the Syrian ascetics and clerics, became their instrument for attaining greater knowledge of God. The Christology of the commentary is influenced by the position of Severus of Antioch as opposed to Julian of Hali-carnassus and thus represents a miaphysitism which asserts Christ’s ability to suffer.

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Dannah

Dannah (Heb. *Dannâ*) is, according to Josh 15:49, a town located in the Southern Judean hills. This verse is part of a list from the 7th century BCE reflecting perhaps the organization of Judah under Josiah. Different proposals have been made to identify Dannah, but none of these is convincing (see the overview in de Vos).

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Thomas Römer

Dannhauer, Johann Konrad

Johann Konrad Dannhauer (b. March 24, 1603 in Köndringen, Germany; d. November 7, 1666) studied philosophy, poetry, philology (with Hebrew), and theology in Strasbourg, Marburg, Altdorf, and Jena, and subsequently became a professor of theology and president of the church in Strasbourg. Among his extensive publications are: the (philosophical) *Idea boni interpretis* (1630) and the (theological) *Hermeneutica sacra* (1654). In the latter, Dannhauer proposes a new understanding of Scripture within a “theory of communication” and prescribes hermeneutics as a logical instrument to acquire substantive knowledge. Theology as a human enterprise (*theologia ectypa*) refers to the Bible because it contains what God reveals about himself (*archetypa*). Yet theology is no longer God’s knowledge of himself. Scripture is therefore not effective (*extra usum*), but has to be “awakened to life” by the reader who applies hermeneutical rules, a method later elaborated by the Pietists. In his *Praeadamita utis* (1656), Dannhauer argued against doubts about the historical reliability of the Bible. New is Dannhauer’s psychological effort to verify the changing action of the Holy Spirit in the individual (*gratia Sancti Spiritus applicatrix*), as described in Scripture (*Katechismusmilch*, 1642–73 and *Theologia conscientaria*, 1660–62). Sermons he preached at noon resulted in the expansive *Katechismusmilch* (10 volumes, 1642–73) that aims to explain in sermons how Lutheran doctrine is an interpretation of Scripture.

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