

## Daniel

1:1 Daniel and his Three Friends taken to Babylon. 1:8 They refuse the King's Food. 2:1 Nebuchadnezzar's Dream.

1 In the third year of the reign of Jehoiakim king of Judah came <sup>1</sup>Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2 And <sup>2</sup>Jehovah gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of <sup>3</sup>Shinar to the house of his god: and he brought the vessels into the treasure-house of his god. 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; 4 youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. 5 And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. 6 Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. 7 And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Bel-teshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. 11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

<sup>1</sup> Or, Nabu-kudurri-uzur And so elsewhere.

<sup>2</sup> Sopherim changed this to the Lord

<sup>3</sup> That is, Sumer

<sup>4</sup> Hb. Hammelzar whom the prince etc.

<sup>5</sup> Or, herbs And in vs. 16.

14 So he hearkened unto them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. 16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 18 And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 20 And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. 21 And Daniel continued even unto the first year of king Cyrus.

2 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. 2 Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. 3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream. 4 Then spake the Chaldeans to the king <sup>7</sup>in the Syrian language,

<sup>8</sup>O king, <sup>9</sup>live for ever: tell thy servants the dream, and we will show the interpretation. 5 The king answered and said to the Chaldeans, <sup>10</sup>The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, <sup>11</sup>ye shall be cut in pieces, and your houses shall be made a dunghill. 6 But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof. 7 They answered the second time and said,

<sup>6</sup> Hb. said

<sup>7</sup> Hb. in Aramaic,

<sup>8</sup> Ch. 2:4-7:28 is in Aramaic.

<sup>9</sup> Or possibly, live out a full life: Similarly elsewhere.

<sup>10</sup> Or, The word is gone forth from me:

<sup>11</sup> Nebuchadnezzar was a military man, and his father the king had recently died; he may have felt unsure of the loyalty of his intelligensia, lest they were holding back information of a plot against him.

Let the king tell his servants the dream, and we will show *the* interpretation. 8 The king answered and said, I know of a certainty that ye would <sup>12</sup>gain time, because ye see <sup>13</sup>the thing is gone from me. 9 But if ye make not known unto me the dream, *there is but* one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me *the* interpretation thereof. 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, <sup>14</sup>lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. 11 And *it is* a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. 12 For this cause the king was angry and very furious, and commanded to destroy all *the wise men* of Babylon. 13 So the decree went forth, and the wise *men* were to be slain; and they sought Daniel and his companions to be slain.

14 Then Daniel returned answer with counsel and prudence to <sup>15</sup>Arioch *the* captain of the king's guard, who was gone forth to slay *the wise men* of Babylon; 15 he answered and said to Arioch the king's captain, Wherefore *is* the decree *so* urgent from the king? Then Arioch made the thing known to Daniel. 16 And Daniel went in, and desired of the king that he would <sup>16</sup>appoint him a time, <sup>17</sup>and he would show the king *the* interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with *the rest of the wise men* of Babylon. 19 Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be *the* name of God for ever and ever; for wisdom and might are his. 21 And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; 22 he revealeth *the* deep and secret things; he knoweth what *is* in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter.

<sup>12</sup> *Aram.* buy the time,

<sup>13</sup> *Or,* the word is gone forth from me: that if *etc.*

<sup>14</sup> *Or,* *be he never so* great and powerful, hath *etc.*

<sup>15</sup> *Or perhaps,* Eri-aku *And so everywhere.*

<sup>16</sup> *Or,* give him time,

<sup>17</sup> *Or,* that he might show the king *the* interpretation.

24 Therefore Daniel went in unto Arioch, whom the king had appointed to destroy *the wise men* of Babylon; he went and said thus unto him: Destroy not *the wise men* of Babylon; bring me in before the king, and I will show unto the king *the* interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of *the* children of the captivity of Judah, that will make known unto the king the interpretation. 26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and *the* interpretation thereof? 27 Daniel answered before the king, and said, The secret which the king hath demanded can neither wise *men*, enchanters, magicians, nor soothsayers, show unto the king; 28 but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and *the* visions of thy head upon thy bed, are these: 29 as for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. 30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but to *the* intent that the interpretation may be made known to the king, and that thou mayest know *the* thoughts of thy heart.

31 <sup>18</sup>Thou, O king, sawest, and, behold, a great image. This image, which *was* mighty, and whose

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#### Historical account:

31 As the mighty men of this age would view things, the kingdom of this world is magnificent. 32 It reached its greatest glory in the Babylonian Empire, which is best known for its heathen pantheon (exported to Egypt, Greece, Rome, and thence to the Gothic peoples), astrology, the Hanging (*or*, Terraced) Gardens of Babylon, and swift armies. Next in order and glory comes the Empire of the Medes and Persians, which is best known for improvements in imperial administration, constant law, enormous architecture, and massive-army strategy. Third in succession and glory was the Grecian Empire, with its contributions to colonization and commerce, medicine, philosophy, and mathematics. 33 The fourth was the Roman Empire, greatest in strength but least in glory. Imperial Rome contributed in the fields of government and military strategy, road building, and little else, inheriting most other arts and skills from the three previous empires. Papal Rome was markedly different from all that preceded, in that some lands were governed by royalty, while side-by-side others were governed by ecclesiastics; the two forms did not mix well. The Papal Empire proceeded principally from ten peoples of Europe (*see also* ch. 7:7). 34 Meanwhile, God was forming a kingdom of priests, and His kingdom destroys the kingdom of this world. 35 All its elements are crushed at once, and even the last vestiges of its culture will be erased during Messiah's Kingdom. For that kingdom will extend itself over earth for the ultimate blessing of all the families of the earth.

<sup>19</sup>brightness was excellent, stood before thee; and *the* aspect thereof *was* fearful. 32 *As for* this image, its head *was* of fine gold, its breast and its arms of silver, its belly and its thighs of copper, 33 its legs of iron, its feet part of iron, and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet *that were* of the iron and clay, and brake them in pieces. 35 Then *was* the iron, the clay, the copper, the silver, and the gold, broken in pieces together, and became like *the* chaff of *the* summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great <sup>20</sup>mountain, and filled the whole earth.

36 *This is* the dream; and we will tell *the* interpretation thereof before the king. 37 Thou, O king, *art* king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; 38 and wheresoever the children of men dwell, *the* beasts of the field and *the* birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: <sup>21</sup>thou *art* the head of gold. 39 And after thee shall arise another kingdom inferior to thee; and another third <sup>22</sup>kingdom of copper, which shall bear rule over all the earth. 40 And the fourth kingdom shall be <sup>23</sup>strong as iron, forasmuch as iron breaketh in pieces and subdueth all *things*; and as iron that crusheth all these, shall it break in pieces and crush.<sup>24</sup> 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with <sup>25</sup>miry clay. 42 And *as the* toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly <sup>26</sup>brittle. 43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves <sup>27</sup>with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. 44 And in *the* days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; *but* it shall break in pieces and

<sup>19</sup> So Massoretic, Aram. 4QDan<sup>a</sup> Sept., Gk<sup>th</sup> read appearance was excellent,

<sup>20</sup> Or, rock,

<sup>21</sup> Babylon was known for gold objects and technology.

<sup>22</sup> Copper was mined in Meshech (Armenia), refined in Tubal (Caucasian Georgia), and fabricated in Javan (Ionia, modern Greece). Cf. Ez 27:13.

<sup>23</sup> Rome was known for its iron technology and its use in war.

<sup>24</sup> So Massoretic. 4QDan<sup>a</sup> adds all the earth. Aram. adds every kingdom. Vg. (Gk<sup>th</sup>) add all these.

<sup>25</sup> Or, earthenware. or, ceramic. And in verse 43.

<sup>26</sup> Or, broken.

<sup>27</sup> Or, by the seed of men; or, as in marriage;

consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that <sup>28</sup>a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the copper, the clay, the silver, and the gold; *the* great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and *the* interpretation thereof sure.

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should pour out an oblation and sweet odors unto him. 47 The king answered unto Daniel, and said, Of a truth your God *is* the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. 48 Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all *the* wise *men* of Babylon. 49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over *the* affairs of *the* province of Babylon: but Daniel *was* <sup>29</sup>in *the* gate of the king.

**3** <sup>30</sup>Nebuchadnezzar the king made an image of gold, whose height *was* <sup>31</sup>sixty cubits, and *the* breadth thereof six cubits: he set it up in *the* plain of Dura, in *the* province of Babylon. 2 Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the <sup>32</sup>judges, the treasurers, the counsellors, the <sup>33</sup>sheriffs, and all *the* rulers of the provinces, to come to *the* dedication of the image which Nebuchadnezzar the king had set up. 3 Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all *the* rulers of the provinces, were gathered together unto *the* dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4 Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, 5 *that* at what time ye hear *the* sound of the cornet, flute, harp, sackbut, psaltery, <sup>34</sup>dulcimer, and all kinds of <sup>35</sup>music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; 6 and whoso falleth not down and worshippeth shall the same hour be cast into *the* midst of the burning fiery furnace. 7 Therefore at that time, when all the peoples heard *the* sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the

<sup>28</sup> Stone is usually a stronger ceramic than baked clay.

<sup>29</sup> Or, at the king's court.

<sup>30</sup> Sept., Gk<sup>th</sup> insert In the eighteenth year

<sup>31</sup> About 27 meters, ... 2.7 meters (90 feet, ... 9 feet).

<sup>32</sup> Or, chief soothsayers, *And so elsewhere*.

<sup>33</sup> Or, lawyers, *And so elsewhere*.

<sup>34</sup> Or, bagpipe, *And so elsewhere*.

<sup>35</sup> Or, the musical instruments, *And so elsewhere*.

languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. 9 They answered and said to Nebuchadnezzar the king, O king, live forever. 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; 11 and whoso falleth not down and worshippeth, shall be cast into *the* midst of a burning fiery furnace. 12 There are certain Jews whom thou hast appointed over *the* affairs of *the* province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 14 Nebuchadnezzar answered and said unto them, *Is it* of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my gods, nor worship the golden image which I have set up? 15 Now if ye be ready that at what time ye hear *the* sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into *the* midst of a burning fiery furnace; and who *is* that god that shall deliver you out of my hands? 16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, <sup>36</sup>we have no need to answer thee in this matter. 17 <sup>37</sup>If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thy hand, O king. 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and *the* form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace <sup>38</sup>seven times more than it was wont to be heated. 20 And he commanded certain mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. 21 Then these men were bound in their hosen, their <sup>39</sup>tunics, and their mantles, and their *other* garments, and were cast into *the* midst of the burning fiery furnace. 22 Therefore because the king's commandment was urgent, and the

<sup>36</sup> *Or*, we *are* not careful to answer thee in this matter.

<sup>37</sup> *Or*, Behold, our God *etc.* *or*, If our God whom we serve be able to deliver us, he will deliver *us* from ... and out of thy hand, O king.

<sup>38</sup> *Probably seven times more fuel than it was designed for, rather than seven times the temperature.*

<sup>39</sup> *Or*, turbans,

furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. 23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into *the* midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into *the* midst of the fire: They answered and said unto the king, True, O king.<sup>40</sup> 25 He answered and said, Lo, I see four men loose, walking in *the* midst of the fire, and they have no hurt; and *the* aspect of the fourth is like a son of *the* gods. 26 Then Nebuchadnezzar came near to *the* <sup>41</sup>mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego came forth out of *the* midst of the fire. 27 And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was *the* hair of their head singed, neither were their hosen changed, nor had *the* smell of fire passed on them.

28 Nebuchadnezzar spake and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their *own* god. 29 Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort. 30 Then the king promoted Shadrach, Meshach, and Abed-nego in *the* province of Babylon.

4 Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 2 It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. 3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. 5 I saw a dream which made me afraid; and *the* <sup>42</sup>thoughts upon my bed and *the* visions of my head troubled me. 6 Therefore made I a decree to bring in all *the* wise *men* of Babylon before me, that they might make known unto me *the* interpretation of the dream. 7 Then came in the

<sup>40</sup> *So* 1QDan<sup>b</sup>, 4QDan<sup>d</sup> Massoretic, Aram. Sept., Vg., Gk<sup>Th</sup> *add* 66 vss. *about prayers of the three Hebrews.*

<sup>41</sup> *Aram.* door

<sup>42</sup> *Or*, imaginations

magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me *the* interpretation thereof. 8 But at the last Daniel came in before me, whose name *was* Bel-teshazzar, according to the name of my god, and in whom *is* the spirit of *the* holy gods: and I told the dream before him, *saying*, 9 O Bel-teshazzar, master of the magicians, because I know that *the* spirit of *the* holy gods *is* in thee, and no secret troubleth thee, tell me *the* visions of my dream that I have seen, and *the* interpretation thereof. 10 Thus *were the* visions of my head upon my bed: I saw, and, behold, a tree in *the* midst of the earth; and *the* height thereof *was* great. 11 The tree grew, and was strong, and *the* height thereof reached unto the heavens, and the sight thereof to *the* end of all the earth. 12 *The* leaves thereof *were* fair, and *the* fruit thereof much, and in it *was* food for all: *the* beasts of the field had shadow under it, and *the* birds of the heavens dwelt in the branches thereof, and all flesh was fed from it. 13 I saw in *the* visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. 14 He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches. 15 Nevertheless leave *the* stump of its roots in the earth, even with a band of iron and copper, in the tender grass of the field; and let it be wet with the dew of the heavens: and *let* his portion *be* with the beasts in *the* grass of the earth: 16 let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. 17 The sentence *is* by *the* decree of *the* watchers, and the <sup>43</sup>demand by *the* word of *the* holy ones; to *the* intent that the living may know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever he will, and setteth up over it *the* lowest of men. 18 This dream I, king Nebuchadnezzar, have seen; and thou, O Bel-teshazzar, declare *the* interpretation, forasmuch as all *the* wise *men* of my kingdom are not able to make known unto me the interpretation; but thou *art* able; for *the* spirit of *the* holy gods *is* in thee.

19 Then Daniel, whose name *was* Bel-teshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, Bel-teshazzar, let not the dream, or *the* interpretation, trouble thee. Bel-teshazzar answered and said, My lord, the dream *is* to them that hate thee, and *the* interpretation thereof to thine adversaries. 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heavens, and *the* sight thereof to all the earth; 21 whose leaves *were* fair, and *the* fruit thereof much, and in it *was* food for all; under which *the* beasts of the field dwelt, and upon whose branches the birds of the

heavens had their habitation: 22 *it is* thou, O king, that art grown and became strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to *the* end of the earth. 23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave *the* stump of *the* roots thereof in the earth, even with a band of iron and copper, in the tender grass of the field, and let it be wet with *the* dew of the heavens; and *let* his portion *be* with *the* beasts of the field, till seven times pass over him; 24 *this is* the interpretation, O king, and *it is the* decree of the Most High, which is come upon my lord the king: 25 that thou shalt be driven from men, and thy dwelling shall be with *the* beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of the heavens, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever he will. 26 And whereas they commanded to leave *the* stump of *the* roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 27 Wherefore, O king, let my counsel be acceptable unto thee, and <sup>44</sup>break off thy sins by righteousness, and thine iniquities by showing mercy to *the* poor; if there may be <sup>45</sup>a lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar. 29 At *the* end of twelve months he was walking <sup>46</sup>atop the royal palace of Babylon. 30 The king spake and said, *Is* not this Babylon the great, which I have built for *the* royal dwelling-place, by *the* might of my power and for *the* glory of my majesty? 31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken: *The* kingdom is departed from thee: 32 and thou shalt be driven from men; and thy dwelling *shall be* with *the* beasts of the field; thou shalt be made to eat grass as oxen; and <sup>47</sup>seven times shall pass over thee; until thou know that the Most High ruleth in *the* kingdom of man, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with *the* dew of the heavens, till his hair was grown like eagles' feathers, and his nails like birds' claws.

34 And at *the* end of the days I, Nebuchadnezzar, lifted up mine eyes unto the heavens, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for

<sup>44</sup> Or, redeem thy sins by righteousness,

<sup>45</sup> Or, as otherwise read, a healing of thine errors.

<sup>46</sup> Or, in Aram. upon

<sup>47</sup> Perhaps Nebuchadnezzar's 28<sup>th</sup>-35<sup>th</sup> years of reign.

4Q242 (ca. BC 100) ascribes a similar 7-years of evil ulcer to Nebuchadnezzar II's son-in-law Nabunaid, though with differences. per Geza Vermes.

<sup>43</sup> Or, matter

ever; for his dominion *is* an everlasting dominion, and his kingdom from generation to generation; 35 and all *the* inhabitants of the earth *are* reputed as nothing; and he doeth according to his will in *the* army of heaven, and *among the* inhabitants of the earth; and none can<sup>48</sup> stay his hand, or say unto him, What doest thou? 36 At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. 37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works *are* truth, and his ways justice; and those that walk in pride he is able to abase.

5 Bel-shazzar the king<sup>49</sup> made a great feast to a thousand of his lords, and drank wine before the thousand. 2 Bel-shazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his *fore*-father had taken out of the temple which *was* in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. 3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. 4 They drank wine, and praised the gods of gold, and of silver, of copper, of iron, of wood, and of stone.

5 In the same hour came forth *the* fingers of a man's hand, and wrote over against the lampstand upon the plaster of *the* wall of the king's palace: and the king saw *the* part of the hand that wrote. 6 Then the king's<sup>50</sup> countenance was changed in him, and his thoughts troubled him; and *the* joints of his loins were loosed, and his knees smote one against another. 7 The king cried aloud to bring in the enchanters,<sup>51</sup> the Chaldeans, and the soothsayers. The king spake and said to *the* wise *men* of Babylon, Whosoever shall read this writing, and show me *the* interpretation thereof, shall be clothed with purple, and *have* a chain of gold about his neck, and shall be *the*<sup>52</sup> third ruler in the kingdom. 8 Then came in all the king's wise *men*; but they could not read the writing, nor make known to the king *the* interpretation. 9 Then was king Bel-shazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

<sup>48</sup> *Aram.* strike

<sup>49</sup> *Possibly celebrating a battle won against the Medes.*

<sup>50</sup> *Aram.* brightness

<sup>51</sup> *So* Massoretic, Vg., Gk<sup>th</sup>. *But* 4QDan<sup>a</sup> Sept., (Aram.) *add* the magicians

<sup>52</sup> *Bel-shazzar's father, Nabunaid, was still king, although absent in the West. Bel-shazzar had been left in charge of Babylon for many years. Hence, the third position was the highest available to offer.*

10 *Now* the queen by reason of *the* words of the king and his lords came into the banquet house: the queen spake and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed. 11 There is a man in thy kingdom, in whom *is the* spirit of *the* holy gods; and in *the* days of thy father light and understanding and wisdom, like the wisdom of *the* gods, were found in him; and the king Nebuchadnezzar thy father,<sup>53</sup> the king, *I say*, thy father, made him master of *the* magicians, enchanters, Chaldeans, *and* soothsayers; 12 forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in *the* same Daniel, whom the king named Bel-teshazzar. Now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. The king spake and said unto Daniel, *Art* thou that Daniel, who *art of the* children of the captivity of Judah, whom the king my father brought out of Judah? 14 I have heard of thee, that *the* spirit of *the* gods is in thee, and *that* light and understanding and excellent wisdom are found in thee. 15 And now the wise *men*, the enchanters, have been brought in before me, that they should read this writing, and make known unto me *the* interpretation thereof; but they could not show *the* interpretation of the thing. 16 But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me *the* interpretation thereof, thou shalt be clothed with purple, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give<sup>54</sup> thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. 18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: 19 and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. 20 But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took *his* glory from him: 21 and he was driven from *the* sons of men, and his heart was made like the beasts', and his dwelling *was* with *the* wild asses; he was fed with grass like oxen, and his body was wet with *the* dew of heaven; until he knew that the Most High God ruleth in the kingdom of man, and *that* he setteth up over it

<sup>53</sup> *Or*, thy father, O king,

<sup>54</sup> *So* Massoretic. 4QDan<sup>a</sup> *reads* thy reward *Aram.*, Vg., Gk<sup>th</sup> *read* the reward of thy house

whomsoever he will. 22 And thou his son, O Bel-shazzar, hast not humbled thy heart, though thou knewest all this, 23 but hast lifted up thyself against the Lord of heavens; and they have brought *the* vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of copper, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified. 24 Then was the part of the hand sent from before him, and this writing was inscribed.

25 And this *is* the writing that was inscribed: <sup>55</sup>MENE, MENE, TEQEL, U-PHARSIN. 26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. 27 TEQEL; thou art weighed in the balances, and art found wanting. 28 <sup>56</sup>PERES; thy kingdom is divided, and given to *the* Medes and Persians.

29 Then commanded Bel-shazzar, and they clothed Daniel with purple, and *put* the chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night Bel-shazzar the Chaldean king was slain. 31 And Darius the Mede received the kingdom, *being* about sixty-two years old.

6 It pleased Darius to set over the kingdom a hundred twenty satraps, who should be throughout the whole kingdom; 2 and over them three presidents, of whom Daniel *was* one; that these satraps might give account unto them, and that the king should have no damage. 3 Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he *was* faithful, neither was there any error or fault found in him. 5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning *the* law of his God. 6 Then these presidents and satraps <sup>57</sup>assembled together to the king, and said thus unto him, King Darius, live for ever. 7 All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together <sup>58</sup>to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee,

<sup>55</sup> *That is*, Numbered, numbered, weighed, and divisions. See also Soncino Commentary.

<sup>56</sup> *That is*, Divided;

<sup>57</sup> *Or*, came tumultuously to (*and so in* vss. 11, 15).

<sup>58</sup> *Or*, that the king should establish a statute, and make a strong interdict,

O king, he shall be cast into the den of lions. 8 Now, O king, establish the interdict, and sign the writing, that it be not changed, according to *the* law of *the* Medes and Persians, which <sup>59</sup>altereth not. 9 Wherefore king Darius signed the writing and the interdict.

10 And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11 Then these men assembled together, and found Daniel making petition and supplication before his God. 12 Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to *the* law of *the* Medes and Persians, which altereth not. 13 Then answered they and said before the king, That Daniel, who *is* of *the* children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. 14 Then the king, when he heard *these* words, was sore displeased, and set *his* heart on Daniel to deliver him; and he labored till *the* going down of the sun to rescue him. 15 Then these men assembled together unto the king, and said unto the king, Know, O king, that *it is* a law of *the* Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 17 And a stone was brought, and laid upon *the* mouth of the den; and the king sealed *it* with his own signet, and with the signet of his lords; <sup>60</sup>that nothing might be changed concerning Daniel. 18 Then the king went to his palace, and passed the night fasting; neither were <sup>61</sup>instruments of music brought before him: and his sleep fled from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions. 20 And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 21 Then said Daniel unto the king, O king, live for ever. 22 My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

<sup>59</sup> *Aram.* passeth not away. *Also in* verse 12.

<sup>60</sup> *Or*, that there might be no change of purpose

<sup>61</sup> *Or*, dancing girls brought before him:

23 Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

24 And the king commanded, and they brought those men that had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to *the* bottom of the den.

25 Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 26 I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he *is* <sup>62</sup>a living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed; and his dominion *shall be even* unto the end. 27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from *the* power of the lions.

28 So this Daniel prospered in *the* reign of Darius, and in *the* reign of Cyrus the Persian.

7 <sup>63</sup>In *the* first year of Bel-shazzar king of Babylon, Daniel <sup>64</sup>had a dream and visions of his head upon his bed: then he wrote the dream <sup>65</sup>and told *the* sum of *the*

<sup>62</sup> So 4QDan<sup>b</sup> Sept., Gk<sup>Th</sup>. Massoretic reads the  
<sup>63</sup> Historical Account:

1 Some time between BC 555 and 550 Daniel saw and recorded this prophecy:

2 Wars from four different directions moved the Mediterranean masses of humanity, 3 And four great kingdoms (empires) arose from the peoples: Babylon (the southernmost), Medo-Persia (in the East; cf. ch. 8:4), Grecia (to the West; cf. ch. 8:5), and Rome (the northernmost), each different from the other. 4 Babylon was the first and greatest of these empires, its armies both powerful and swift. But it lost its speed, was exalted, and then became wicked (*or*, fearful). 5 Medo-Persia then conquered with massive armies; the Persian side was greater; and it devoured Lydia, Babylonia, and Egypt; and its slaughter was massive. 6 Then the Grecian (Macedonian) Empire conquered powerfully and swiftly; its capitals were successively: Pella in Macedonia, Alexandria in Egypt, Antioch in Syria, and one in Thrace (cf. ch. 8:8). 7 And then came Rome conquering by power and terror alone. The Roman Empire was different (primarily later, in the Papal phase), and out of it will ten nations (tribes) arise: Heruli, Ostrogoths, Lombards, Allemanni (Germans), Anglo-Saxons, Franks, Burgundians, Visigoths, Suevi, and Vandals. 8 And during their time the Pope began to exercise civil power in Rome, so that the Heruli, Ostrogoths, and Lombards were all dissolved into the Kingdom of Italy. The popes had great wisdom of men but boasted of higher authority.

<sup>64</sup> Aram. saw

<sup>65</sup> So Massoretic, Aram., Vg. 4QDan<sup>b</sup> Gk<sup>Th</sup> omit this last clause, and told *the* sum of *the* matters

matters. 2 Daniel spake and said, I saw in my vision by night, and, behold, *the* four winds of the heavens brake forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first *was* like a lion, and had eagle's wings: I beheld till *the* wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. 5 And, behold, another beast, a second, like to a bear; and <sup>66</sup>it was raised up on one side, and three ribs *were* in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. 6 After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast *had* also four heads; and dominion was given to it. 7 After this I saw in the night-visions, and, behold, a fourth beast, fearful and <sup>67</sup>powerful, and strong exceedingly; and it *had* great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it *was* diverse from all the beasts that *were* before it; and it *had* ten horns. 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by *the* roots: and, behold, in this horn *were* eyes like the eyes of a man, and a mouth speaking great things.

9 <sup>68</sup>I beheld till thrones were <sup>69</sup>placed, and one that was ancient of days did sit: his raiment *was* white as snow, and the hair of his head like pure wool; his throne *was* fiery flames, and *the* wheels thereof burning fire. 10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and *the* books were opened. 11 I beheld at that time because of *the* voice of the great words which the horn spake; I beheld *even* till the beast was slain, and its body destroyed, and it was given <sup>70</sup>to be burned with fire. 12 And as for *the* rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

<sup>66</sup> *Or*, as otherwise read, it raised up one dominion,

<sup>67</sup> *Or*, dreadful,

<sup>68</sup> 9 Finally, Messiah and His saints will reign as kings (*or*, the kings of this world will be cast down) and the Eternal God will exercise power: He is righteous and pure; His rule purifies that which is good and destroys the evil wherever it goes. 10 Purification of good and destruction of evil go before Him: Abraham, Isaac, Jacob, etc., serve Him, and the whole world will be judged in Messiah's Kingdom, when the word of God (the Bible) will be openly understood by all. 11 I watched because of the boasting of the sovereign; I watched until Rome lost its power, and (Western) Europe was ruined and utterly destroyed. 12 And as for Babylon, Medo-Persia, and Greece (Macedonia?), they lost their power, yet they (*or* their cultures) continued to exist for some time thereafter.

<sup>69</sup> *Or*, cast down,

<sup>70</sup> *Aram.* to the burning of fire.

13 <sup>71</sup>I saw in the night-visions, and, behold, there came with the clouds of heaven *one* like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 <sup>72</sup>As *for* me, Daniel, my spirit was grieved in *the* midst of <sup>73</sup>*my* body, and *the* visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know *the* interpretation of the things. 17 These great beasts, which *are* four, *are* four kings, *that* shall arise out of the earth. 18 But *the* saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding fearful, whose teeth were *of* iron, and its nails *of* copper; *which* devoured, brake in pieces, and stamped the residue with its feet; 20 and concerning the ten horns that *were* on its head, and *the* other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look *was* more stout than its fellows. 21 I beheld, and the same horn made war with *the* saints, and prevailed against them; 22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that *the* saints possessed the kingdom.

<sup>71</sup> 13 And behold, Messiah's intervention is approved of God. 14 And Messiah received dominion, glory, and a Kingdom, that all the families of the earth should serve Him: His dominion will be forever, it shall neither fade away nor be destroyed.

<sup>72</sup> 15 The vision is distressing. 16 I Daniel asked an angel who knew, so he explained the vision. 17 These four great beasts represent four great empires with their emperors who rise through governmental ranks. 18 But when the saints govern the earth it will be for all the ages of eternity. 19 Then I Daniel wanted to know about the fourth beast that was different in composition, very intimidating, whose government devours, whose armies tear apart, and that slays, crushes, and oppresses wherever it goes; 20 And the meaning of the ten powers on its head, and the power that arose and put down three of the others, the one with craftiness and boastful claims, and that gained more power than its associates. 21 I Daniel watched as this power waged war against the faithful and overpowered them; 22 until God sent Messiah for the Judgment Day, and the faithful saints were awakened and given the kingdom.

<sup>73</sup> *Aram.* the sheath,

23 <sup>74</sup>Thus he said, The fourth beast shall be a fourth kingdom upon the earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall <sup>75</sup>tread it down, and break it in pieces. 24 And *as for* the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out *the* saints of *the* Most High; and he shall think to change *the* times and *the* law; and they shall be given into his hand until <sup>76</sup>a time and *two* times and half a time. 26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy *it* unto the end. 27 And the kingdom and the dominion, and the greatness of *the* kingdoms under the whole heavens, shall be given to *the* people of *the* saints of *the* Most High: his kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. 28 <sup>77</sup>Here *is* the end of the matter. As for me, Daniel, my thoughts much troubled me, and my <sup>78</sup>countenance was changed in me: but I kept the matter in my heart.

<sup>74</sup> Then it was explained: Rome, the fourth beast, will add little of cultural value but will differ in the role of religion, and it will slay and oppress without mercy. 24 And in AD 476 Odoacer, becoming king of the Heruli, will slay the head of the beast by conquering Rome and terminating the West Roman Empire, and the residue will be ten Germanic nations: Heruli, Ostrogoths, Lombards, Allemanni, Anglo-Saxons, Franks, Burgundians, Visigoths, Suevi, and Vandals; and when the pope is left in control of Rome about AD 539, he will begin his rise, and it is Papal government that will be different from all other kingdoms, and the Heruli, Ostrogoths, and Lombards will be incorporated into the Rome-dominated Kingdom of Italy. 25 And Rome will blaspheme the character of God and wear down the faithful, and will attempt to establish Messiah's Kingdom in his own way and before the time, and the faithful will be oppressed 1260 days/years, when the office of pope will be temporarily terminated (by Napoleon). 26 But God will judge, and Roman government will be dissolved, and the entire system will disintegrate in the end of the age and be utterly obliterated in the hearts of the people during Messiah's Kingdom. 27 And the Kingdom will be given to Abraham, Isaac, Jacob, etc., who are under Messiah and his saints, who are under God; and after Satan's final season the Kingdom of God will continue forever, and all peoples will serve him with a pure heart and of their own free will. 28 And there is no sequel to eternity. Much of history is dreadful, but its lessons should be taken to heart.

<sup>75</sup> *Or,* thresh it,

<sup>76</sup> *So* Massoretic, Sept., (Vg.) Gk<sup>Th</sup>. 4QDan<sup>a</sup> (Aram.) *read* a time, two times, and half a time. Soncino Commentary *says* ,nadi ,נַדִּי *in Aramaic means both time and year.*

<sup>77</sup> *Aram.* Hitherto *i.e.,* It is the last word on the subject.

<sup>78</sup> *Aram.* brightness

**8** <sup>79</sup>In *the* third year of *the* reign of king Bel-shazzar a vision appeared unto me, *even unto* me, Daniel, after that which appeared unto me at the first. **2** And I saw in *the* vision; now it was so, that when I saw, I *was* in Shushan the <sup>80</sup>palace, which *is* in the province of Elam; and I saw in the vision, and I was by *the* river <sup>81</sup>Ulai. **3** Then I lifted up mine eyes, and saw, and, behold, there stood before the river a <sup>82</sup>ram which had <sup>83</sup>two horns: and the two horns *were* high; but one *was* higher than the other, and the higher came up last. **4** I saw the ram goring westward, <sup>84</sup>and northward, and southward; and no beasts could stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and magnified himself.

**5** <sup>85</sup>And as I was considering, behold, a he-goat came from the west over *the* face of the whole earth, and <sup>86</sup>touched not the ground: and the goat *had* a notable horn between his eyes. **6** And he came to the ram that had the two horns, which I saw standing before the

<sup>79</sup> Ch. 8:1 - end *is again in Hebrew.*

Historical Account:

**1** In Belshazzar's 3<sup>rd</sup> year of reigning over Babylon, i.e., BC 551 April 16 to 550 April 04, Daniel received another symbolic vision of things to come. **2** In a vision I was in the capital of Elam (a province between Babylon and Persia) on the (east?) side of the Ulai River (modern Karkheh River?).

**3** I saw a ram also on the (east) side of the river representing the Medo-Persian Kingdom. The Medes were dominant until the Persian King Cyrus the Great, and thereafter the Persian emperors led Medo-Persia to new greatness. **4** Medo-Persia conquered the fabulously wealthy Kingdom of Lydia to the west in BC 546, Babylon in the North in BC 539 October 12, and Egypt to the south in BC 525, and they conquered all opposition and built magnificent cities and palaces.

<sup>80</sup> *Or, castle, or, citadel,*

<sup>81</sup> *Greek Eulaeus. An artificial canal.*

<sup>82</sup> *So Massoretic, Vg. Gk<sup>th</sup>. But 4QDan<sup>a</sup> 4QDan<sup>b</sup> Sept. read large ram*

<sup>83</sup> *So Massoretic, Aram. 4QDan<sup>a</sup> 4QDan<sup>b</sup> read horns, horns: Sept., Gk<sup>th</sup> read horns:*

<sup>84</sup> *4QDan<sup>a</sup> Sept. insert and eastward,*

<sup>85</sup> **5** And then a he-goat representing Grecia (Macedonia) came from the west in BC 334 under Alexander (b. 355), and went with amazing speed over all the land of the Persian Empire. **6** And Grecia came against Medo-Persia with all its strength, **7** And Grecia destroyed both Median and Persian power and utterly destroyed their empire, and conquered everywhere it went. **8** And Grecia became a great empire. But in BC 323 Alexander suddenly died, and the empire was divided between Macedonia to the west under Cassander (and then the Antigonid kings), Egypt to the south under the Ptolemys, Syria to the east under the Seleucids, and Thrace to the north (under Lysimachus and/or the later Roman emperors who ruled from Constantinople).

<sup>86</sup> *Hb. none touched the ground:*

river, and ran upon him in *the* fury of his power. **7** And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to *the* ground, and trampled upon him; and there was none that could deliver the ram out of his hand. **8** And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable *horns* toward the four winds of heaven.

**9** <sup>87</sup>And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious *land*. **10** And it waxed great, *even to the* host of heaven; and *some* of the host and of the stars it cast down to *the* ground, and trampled upon them. **11** Yes, it magnified itself, even to *the* prince of the host; and <sup>88</sup>it took away from him the continual *burnt-offering*, and *the* place of his sanctuary was cast down. **12** And <sup>89</sup>*the* host was given over to *it* together with the continual *burnt-offering* through transgression; and it cast down truth to *the* ground, and it did *its pleasure* and prospered. **13** Then I heard a holy one speaking; and another holy one said unto that certain *one* who spake, How long *shall be* the vision *concerning* the continual *burnt-offering*, and the transgression that maketh desolate, to give both *the* Holy and *the* host to be trodden under foot? **14** And he said unto me, Unto two thousand three hundred evenings *and* mornings; then shall *the* Holy <sup>90</sup>be cleansed.

<sup>87</sup> **9** And to the northwest, Rome grew up (Thracians, amid Greek culture), and conquered Carthage and all North Africa, Asia Minor and Judea. **10** And Roman Emperor Constantine (AD 313-337) placed himself as an arbiter of the Christian Church and caused many Christians to become involved in the world, where they were subjugated. **11** Then the sovereign put himself on a par with Messiah, and he substituted other things for the acceptable sacrifice, and justification by faith was thrown down. **12** And on account of their sins, the faithful and the sacrifice will not be kept from oppression, and Rome will suppress the truth and will do as it pleases. **13** But the faithful will want to know how long Messiah and his host will be oppressed. **14** The answer is that it will last 2300 years, and afterwards the righteous will be justified (by the day of wrath?). [As one suggestion, the Roman rise commences after the Gauls lift their siege of Rome in BC 387; 2300 years later World War I begins in AD 1914. For other possibilities, look for beginnings between BC 553 and the Punic Wars beginning about BC 264.]

<sup>88</sup> *So Massoretic, Aram., Vg. Sept., Gk<sup>th</sup> read the continual burnt-offering was taken away from him,*

<sup>89</sup> *Or, a host was given to it against the or, a host was set over the*

<sup>90</sup> *Hb. be justified.*

15 <sup>91</sup>And it came to pass, when I, *even* I Daniel, had seen the vision, that I sought to <sup>92</sup>understand it; and, behold, there stood before me as *the* appearance of a man. 16 And I heard a man's voice between *the banks of the Ulai*, which called, and said, Gabriel, make this man to understand the vision. 17 So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, Understand, O son of man; for the vision *belongeth to the time of the end*. 18 Now as he was speaking with me, I fell into a deep sleep with my face toward *the ground*; but he touched me, and set me <sup>93</sup>upright. 19 And he said, Behold, I will make thee know what shall be in *the latter time of the indignation*; for *it belongeth to the appointed time of the end*. 20 The ram which thou sawest, that had the two horns, *they are the kings of Media and Persia*. 21 And the rough he-goat *is the king of* <sup>94</sup>Greece: and the great horn that *is between his eyes is the first king*. 22 And as for that which was broken, in *the place* whereof four stood up, four kingdoms shall stand up out of *the nation*, but not with his power. 23 And in *the latter time of their kingdom*, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not <sup>95</sup>by his *own* power; and he shall <sup>96</sup>destroy wonderfully, and shall prosper and do *his pleasure*; and he shall destroy *the mighty ones and the people of the*

<sup>91</sup> 15 I Daniel wanted to understand, and I saw a man representing Michael, 16 And he commanded to make it understandable, 17 And it was explained that the vision pertains to the last age of the present world. 18 Be alert and be righteous, 19 And you may understand the fourth and final indignation during the present age.

20 The two-horned ram represents the Medo-Persian Empire; 21 And the shaggy goat represents the Grecian Empire, and the large horn is Alexander, king of Macedonia (BC 336-323), 22 And on his death four kingdoms will dominate: (1) Macedonia (BC 323-310), (2) Egypt (310-198), (3) Syria (198-166), and (4) Thrace (predominantly after AD 330), 23 And after the capital of the Roman Empire has been moved to Constantinople in Thrace, after much imperial unrighteousness, a power will arise in Rome, skilled in lawlessness and intrigue, 24 And it will reign by manipulating the kings of this world, and it will corrupt terribly and succeed, and it will destroy powers of this world and destroy the people of the saints (*or, destroy the peoples of the Holies?*) 25 Rome will deceive, exalt itself, destroy the unsuspecting, and oppose Messiah's way, but the Lord will see to its destruction; 26 And the vision of the 2300 years is sure, but it will not be understood before its time. 27 And thinking of what was to happen made Daniel sick.

<sup>92</sup> *Hb.* understanding it;

<sup>93</sup> *Or,* where I had stood.

<sup>94</sup> *Hb.* Javan (*from which Javana, or, Ionia*)

<sup>95</sup> *Or,* with his power;

<sup>96</sup> *Or,* corrupt (*both times*). *And in verse 25.*

saints. 25 And through his policy he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and in *their* security shall he destroy many: he shall also stand up against *the* prince of princes; but he shall be broken without hand. 26 And *the* vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it *belongeth to many days to come*. 27 And I, Daniel, fainted, and was sick *for days*; then I rose up, and did the king's business: and I wondered at the vision, <sup>97</sup>but none understood *it*.

9 In *the* first year of <sup>98</sup>Darius *the* son of Ahasuerus, of *the* seed of *the* Medes, who was made king over *the* realm of *the* Chaldeans, 2 in *the* first year of his reign I, Daniel, understood by the books *the* number of *the* years whereof *the* word of Jehovah came to Jeremiah the prophet, for *the* accomplishing of *the* desolations of Jerusalem, *even* seventy years.

3 And I set my face unto <sup>99</sup>Jehovah God, <sup>100</sup>to seek by prayer and supplications, with fasting and sackcloth and ashes. 4 And I prayed unto Jehovah my God, and made confession, and said, Oh, <sup>101</sup>Jehovah, the great and awesome God, who keepeth the covenant and lovingkindness with them that love him and keep his commandments, 5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances; 6 neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all *the* people of the land. 7 O Jehovah, righteousness *belongeth* unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 To Jehovah our God *belong* mercies and forgiveness; <sup>102</sup>for we have rebelled against him; 10 neither have we obeyed *the* voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets. 11 Yes, all Israel have transgressed thy law, even turning aside,

<sup>97</sup> *Or,* but *there was* none to make *it* understood.

<sup>98</sup> *Josephus* Antiq. X, xi, 4 says, When Babylon was taken by Darius, and when he, with his kinsman [nephew] Cyrus, had put an end to the dominion of the Babylonians, he was 62 years old. He was the son of Astyages, and he had another name among the Greeks.

<sup>99</sup> Sopherim *changed to* the Lord *Also in* verse 9.

<sup>100</sup> *Or,* to seek after prayer *etc.*

<sup>101</sup> Sopherim *changed to* Lord *Also in* verse 7.

<sup>102</sup> *Or,* though

that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in *the* law of Moses *the* servant of God; for we have sinned against him. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 As *it is* written in *the* law of Moses, all this evil is come upon us: yet have we not entreated the favor of Jehovah our God, that we should turn from our iniquities, and <sup>103</sup>have discernment in thy truth. 14 Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God *is* righteous in all his works which he doeth, and we have not obeyed his voice. 15 And now, O <sup>104</sup>Jehovah our God, that hast brought thy people forth out of *the* land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. 16 O Jehovah, according to all thy <sup>105</sup>righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* round about us. 17 Now therefore, O our God, hearken unto *the* prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for <sup>106</sup>Jehovah's sake. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not <sup>107</sup>present our supplications before thee for our righteousnesses, but for thy great mercies' sake. 19 O Jehovah, hear; O Jehovah, forgive; O Jehovah, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.

20 And while I *was* speaking, and praying, and confessing my sin and *the* sin of my people Israel, and presenting my supplication before Jehovah my God for *the* holy mountain of my God; 21 yes, while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, <sup>108</sup>being caused to fly swiftly, <sup>109</sup>touched me about the time of *the* evening oblation. 22 And he <sup>110</sup>instructed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom *and* understanding. 23 At *the* beginning

<sup>103</sup> *Or*, deal wisely in thy truth.

<sup>104</sup> Sopherim *changed to* Lord *Also in* verse 16, *and three times in* verse 19.

<sup>105</sup> *Hb.* righteousnesses,

<sup>106</sup> Sopherim *changed to* the Lord's

<sup>107</sup> *Hb.* cause to fall our supplications before thee

<sup>108</sup> *Or*, being sore wearied to fly swiftly,

<sup>109</sup> *Or*, came near unto me

<sup>110</sup> *Or*, made me to understand,

of thy supplications *the* commandment went forth, and I am come to tell *thee*; for thou *art* <sup>111</sup>greatly beloved: therefore consider the matter, and understand the vision.

24 Seventy weeks are decreed upon thy people and upon thy holy city, <sup>112</sup>to finish <sup>113</sup>transgression, and <sup>114</sup>to make an end of <sup>115</sup>sin-offerings, and to <sup>116</sup>make reconciliation for iniquity, and to bring in everlasting righteous *ones*, and to seal up vision and <sup>117</sup>prophecy, and to anoint <sup>118</sup>*the* Most Holy. 25 Know therefore and discern, *that* from the going forth of *the* commandment to restore and to build Jerusalem unto <sup>119</sup>*the* anointed one, *the* prince, *shall be* <sup>120</sup>seven weeks, and sixty-two weeks: it shall be built again, with street and <sup>121</sup>new metal work, even in troublous times. 26 And after the sixty-two weeks shall *the* anointed one be cut off, and <sup>122</sup>shall have nothing: and *the* people of *the* prince that shall come shall destroy the city and the Holy; and the end thereof *shall be* with a flood, and even unto *the* end shall be war; desolations are determined. 27 And he shall make a firm covenant with many for one week: and in *the* midst of the week he shall cause *the* sacrifice and *the* <sup>123</sup>oblation to cease; and <sup>124</sup>upon *the* wing of abominations *shall come* one that maketh desolate; and even unto *the* full end, and that determined, shall *wrath* be poured out upon *the* desolate.

**10** In *the* third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, even a great warfare: and he understood the thing, and had understanding of the vision. 2 In those days I, Daniel, was mourning three whole weeks. 3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. 4 And in the twenty-fourth day of the first month, as I was by *the* side of the great river, which is <sup>125</sup>Hiddekel, 5 I lifted up mine eyes, and looked, and behold, a man clothed in linen, whose loins *were* girded with pure gold of Uphaz: 6 his body also *was* like the beryl, and his face as *the* appearance of

<sup>111</sup> *Or*, very precious: *Hb.* precious things:

<sup>112</sup> *Or*, to restrain transgression,

<sup>113</sup> *Or*, the transgression,

<sup>114</sup> Massoretic<sup>text</sup>, Gk<sup>th</sup> *read* to seal up sins,

<sup>115</sup> *Or*, sins,

<sup>116</sup> *Or*, purge away iniquity,

<sup>117</sup> *Hb.* prophet,

<sup>118</sup> *Or*, a most holy place.

<sup>119</sup> *Hb.* Messiah,

<sup>120</sup> *Or*, seven weeks: and sixty-two weeks, it shall be

<sup>121</sup> *Or possibly*, moat,

<sup>122</sup> *Or*, there shall be none belonging to him:

*That is*, he shall have no descendants:

<sup>123</sup> *Or*, meal-offering to cease;

<sup>124</sup> *Or*, upon *the* pinnacle of abominations *shall be etc.*

<sup>125</sup> *That is*, Tigris,

lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished copper, and *the* voice of his words like *the* voice of a multitude. 7 And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves. 8 So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. 9 Yet heard I *the* voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward *the* ground.

10 And, behold, a hand touched me, which <sup>126</sup>set me upon my knees and upon the palms of my hands. 11 And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. 12 Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake. 13 But *the* prince of *the* kingdom of Persia withstood me twenty-one days; but, lo, Michael, one of the chief princes, came to help me: and I <sup>127</sup>remained there with *the* kings of Persia. 14 Now I am come to make thee understand what shall befall thy people in the latter days; for *the* vision is yet for *many* days. 15 And when he had spoken unto me according to these words, I set my face toward *the* ground, and was dumb. 16 And, behold, *one* in the likeness of *the* sons of man touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength. 17 For how can *the* servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither was there breath left in me.

18 Then there touched me again *one* like *the* appearance of a man, and he strengthened me. 19 And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yes, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20 Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of <sup>128</sup>Greece shall come. 21 But I will tell thee that which is inscribed in *the* writing of truth: and *there is* none that <sup>129</sup>holdeth with me <sup>130</sup>against these, but Michael your prince.

<sup>126</sup> Or, set me tottering upon etc.

<sup>127</sup> Or, was not needed there

<sup>128</sup> Hb. Javan

<sup>129</sup> Hb. strengthen *himself* with me against these,

<sup>130</sup> Or, concerning these *things*,

11 <sup>131</sup>And as for me, in *the* first year of Darius the Mede, I stood up to confirm and strengthen him.

2 And now will I show thee *the* truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and when he is waxed strong through his riches, <sup>132</sup>he shall stir up all against *the* realm of <sup>133</sup>Greece. 3 <sup>134</sup>And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward *the* four winds of the heavens, but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others besides these.

5 <sup>135</sup>And *the* king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. 6 <sup>136</sup>And at *the* end of years they shall join themselves together; and *the* daughter of *the* king of the

<sup>131</sup> Historical Account:

1 In the year BC 538 the LORD's angel raised up Darius the Mede (who likely reigned just one year in the province of Babylon).

2 Cyrus, Cambyses, and Darius will come to power in Persia. Then Xerxes will gain the most wealth of all, and he will gather all available nations in BC 481 for an (unsuccessful) invasion of Grecia.

<sup>132</sup> Or, all this shall stir up *the* realm of Greece.

<sup>133</sup> Hb. Javan.

<sup>134</sup> 3 And some time later in BC 336 Alexander of Macedonia will arise and unite Grecia behind him and will be victorious everywhere he goes. 4 But in the peak of his power Alexander will suddenly die in BC 323, and his empire will be divided up into Macedonia (and Greece) to the west, Egypt to the south, Syria-Babylonia to the east, and Thrace to the north. Alexander's family will all be slain within 13 years, and his generals and their successors will take these parts of the empire, though with much less power.

<sup>135</sup> 5 So Ptolemy I Soter (BC 323-285) became king in Egypt, and he protected General Seleucus, and Seleucus in BC 312 retook Syria and Babylon and began reigning as Seleucus I Nicator (312-281); in BC 301 he defeated Antigonus again, and after Lysimachus had conquered Macedonia and annexed it to Thrace, Seleucus conquered Lysimachus, and so Syria ruled the larger part of Alexander's empire. (Soon north Thrace was lost, and Macedonia became the Antigonid Kingdom under Gonatas.)

<sup>136</sup> 6 And a few Syro-Egyptian wars later and many years later Ptolemy II Philadelphus (285-246, sponsor of the Septuagint?) will make a covenant with Antiochus II Theos (261-246), so that Antiochus will divorce his wife Laodice and marry Berenice, the daughter of Ptolemy II; but after Ptolemy's death Antiochus shall visit Laodice and her children, and then Laodice shall poison Antiochus and cause also Berenice and her son and all her Egyptian attendants to be slain, and Laodice shall secure the throne of Syria for her son Seleucus II Callinicus (246-225);

south shall come to *the* king of the north to make <sup>137</sup>an agreement: but she shall not retain *the* strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 <sup>138</sup>But out of a shoot from her roots shall *one* stand up in his <sup>139</sup>place, who shall come <sup>140</sup>unto the army, and shall enter into *the* fortress of *the* king of the north, and shall deal against them, and shall prevail. 8 And also their gods, with their <sup>141</sup>molten images, *and* with their goodly vessels of silver and of gold, shall he carry captive into Egypt; and he shall <sup>142</sup>refrain *some* years from *the* king of the north. 9 And he shall come into *the* realm of *the* king of the south, but he shall return into his *own* land.

10 <sup>143</sup>And his sons shall war, and shall assemble a multitude of great forces, <sup>144</sup>which shall come on, and overflow, and pass through; and <sup>145</sup>they shall return and war, *even* to his fortress. 11 And *the* king of the south shall be moved with anger, and shall come forth and fight with him, *even* with *the* king of the north; and he shall set forth a great multitude, and the multitude shall be given into his hand. 12 *And* the multitude shall <sup>146</sup>be carried away, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not

<sup>137</sup> Or, equitable conditions:

<sup>138</sup> 7 But Berenice's brother Ptolemy III Evergetes (246-222) will come with vengeance, and will be welcomed by the city of Seleucia, and will conquer as far as Babylon; 8 And he will carry an immense spoil back to Egypt, including the idols the Persians had taken away, and he himself will attack Syria no more. 9 Then in BC 243 Seleucus II will enter into the kingdom of Egypt and will be defeated; thereafter struggles with his brother Hierax will keep him at home.

<sup>139</sup> Or, office,

<sup>140</sup> Or, against

<sup>141</sup> Or, princes,

<sup>142</sup> Or, continue more years than *the* king of the north.

<sup>143</sup> 10 And Seleucus' sons, Seleucus III Soter (225-223) and Antiochus III Magnus (The Great, 223-187) will raise a great army, and Antiochus will retake Seleucia and conquer Judea, even to the border of Egypt; 11 And in BC 217 Ptolemy IV Philopator (222-203) will press the Fourth Syrian war at Raphia (20 miles SW of Gaza) with an army of 70,000 foot soldiers, 5,000 horsemen and 73 elephants, and will defeat 62,000 soldiers, 6,000 horsemen and 102 larger (Asian) elephants. 12 When he will take multitudes captive, he will give himself to vice and will seek to enter into the Temple at Jerusalem, and returning to Alexandria in anger he will slay 40,000 Jews, but Egypt will be weakened; 13 For Antiochus will strengthen himself and raise a still larger army and will retake Judea in BC 201 from the six-year-old king Ptolemy V Epiphanes (203-181).

<sup>144</sup> Or, and he shall come on,

<sup>145</sup> Or, he

<sup>146</sup> Or, be lifted up,

prevail. 13 And *the* king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at *the* end of the times, *even* <sup>147</sup>of years, with a great army and with much substance. 14 <sup>148</sup>And in those times there shall many stand up against *the* king of the south: also *the* children of *the* law-breakers of thy people shall lift themselves up to establish *the* vision; but they shall fall. 15 So the king of the north shall come, and cast up a mound, and take <sup>149</sup>a well-fortified city: and *the* forces of the south shall not stand, neither his chosen people, neither *shall there be any* strength to stand. 16 But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, and in his hand shall be destruction. 17 And he shall set his face to come with the strength of his whole kingdom, and with him <sup>150</sup>equitable conditions; *and* he shall perform them: and he shall give him <sup>151</sup>the daughter of <sup>152</sup>women, <sup>153</sup>to corrupt her; but <sup>154</sup>she shall not stand, neither be for him. 18 <sup>155</sup>After this shall he turn his face unto *the* <sup>156</sup>coast-lands, and shall take many: but a <sup>157</sup>prince shall cause the reproach offered

<sup>147</sup> Or, for

<sup>148</sup> 14 In the days of Ptolemy V, Antiochus, Philip V of Macedonia, and many nations will turn against Egypt; and the rebels of Judea also, but the Egyptian general Scopas will conquer them; 15 Then will Antiochus return (and defeat Scopas at Panium) and besiege him at Sidon: three elite relief forces will fail; so Scopas and his army will surrender and be humiliated, about BC 200. 16 But Antiochus will conquer at will, (and will be welcomed by the Jews,) and the battlefield will be Judea. 17 Antiochus will seek to gain Egypt by strategy and in a peace treaty will give his daughter Cleopatra I (ca. 205-174) to Ptolemy, ca. BC 194, with a dowry to have included Judea. But Cleopatra will not help her father.

[Some suggest this is Cleopatra VII, 1/2 centuries later.]

<sup>149</sup> Or, the fortified cities:

<sup>150</sup> Lit. upright ones;

<sup>151</sup> the daughter of women, *That is*, the finest example (or, most beautiful) among women,

<sup>152</sup> So Massoretic, Vg., Gk<sup>th</sup>. 4QDan<sup>c</sup> Sept., Aram. read men,

<sup>153</sup> Or, to destroy it;

<sup>154</sup> Or, it

<sup>155</sup> 18 Antiochus will capture many Mediterranean ports, but the Roman general Lucius Scipio will defeat 80,000 near Smyrna and put him twelve years to tribute in BC 189. 19 To raise the tribute he will attempt to plunder the temple of Jupiter Belus in Elymias, but he will be slain with all his attendants. 20 Then Seleucus IV Philopator (187-175) will collect the annual 1000-talents tribute for the Romans, and will send Heliodorus to rob the Temple in Jerusalem, but a few years later Heliodorus will slay him (and attempt to seize the throne).

<sup>156</sup> Or, isles,

<sup>157</sup> Or, captain *That is*, a military prince

by him to cease; yes, moreover, he shall cause his reproach to turn upon him. 19 Then he shall turn his face toward *the* fortresses of his own land; but he shall stumble and fall, and shall not be found.

20 Then shall stand up in his <sup>158</sup>place one that shall cause an exactor to pass through *the* glory of the kingdom; but within few days he shall be <sup>159</sup>destroyed, neither in anger, nor in battle. 21 <sup>160</sup>And in his place shall stand up a contemptible person, to whom they had not given *the* honor of *the* kingdom: but he shall come in time of security, and shall obtain *the* kingdom by flatteries. 22 And the overwhelming forces shall be overwhelmed from before him, and shall be broken; yes, also *the* prince of <sup>161</sup>*the* covenant. 23 And after *the* league *made* with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people. 24 In time of security shall he come even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and spoil, and substance: yes, he shall devise his devices against *the* strongholds, even for a time. 25 <sup>162</sup>And he

<sup>158</sup> Or, office And in verse 21.

<sup>159</sup> Hb. broken,

<sup>160</sup> 21 And though Demetrius, the son of Seleucus, is the rightful heir, and Heliodorus and Ptolemy VI Philometor (181-146), son of Cleopatra I, will also seek the throne, Demetrius' uncle Antiochus IV Epiphanes (175-164) will flatter the Pergamuns and Syrians and buy off the Romans, and become king and live lasciviously; 22 And all opposition forces will be dissipated, and Jason will bribe him to take the office of high priest in Jerusalem from his brother Onias III, but in BC 171 their youngest brother Menelaus will offer a bigger bribe and thus in turn replace Jason as high priest and have Onias killed. [Those who piously refused to accept the appointment of a Gentile king became the Pharisees; the priests and wealthy minority were known as the Zadokites, or Sadducees.] 23 Antiochus will use friendship pacts for treachery and will thus obtain Judea. 24 He will be extravagant and will prefer intrigue to armed force for awhile;

<sup>161</sup> Or, his covenant.

<sup>162</sup> 25 And then in BC 169 he will go into Egypt and take the land from Pelusium to Memphis, for Ptolemy's allies will desert to Antiochus. 26 And Ptolemy will be ruined by his own ministers, and his army will be beaten, and many will be slain; 27 And they will confer for peace but will plot each other's destruction, yet neither will succeed. 28 And Antiochus will take much spoils with him. And en route to his own land, finding that Jason (had heard he was dead and) had taken Jerusalem, Antiochus shall capture the city, slay 40,000, sell another 40,000 as slaves, pollute the Temple and altar with swine, profane the Most Holy, and take the golden vessels. 29 But Antiochus shall fail in his plot to set Physcon against his brother Ptolemy VI, and so in BC 168 he shall again come into Egypt, but with different results; 30 For Mediterranean (Roman) ships shall come to Alexandria, and Caius Popilius Laenus will order him to withdraw.

shall stir up his power and his courage against *the* king of the south with a great army; and *the* king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand; for they shall devise devices against him. 26 Yes, they that eat of his dainties shall <sup>163</sup>destroy him, and his army shall overflow; and many shall fall down slain. 27 And as for both these kings, their hearts *shall be* to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet *the* end *shall be* at the time appointed.

28 Then shall he return into his land with great substance; and his heart *shall be* against *the* holy covenant; and he shall do *his pleasure*, and return to his own land. 29 At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former. 30 For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against *the* holy covenant, and shall do *his pleasure*: he shall even return, and have regard unto them that forsake *the* holy covenant. 31 <sup>164</sup>And forces shall stand on his part, and they shall <sup>165</sup>profane the sanctuary, even the fortress, and shall take away the continual *burnt-offering*, and

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And Antiochus shall send his tax collector Apollonius to Jerusalem, slaughter many people, outlaw Judaism, consecrate the Temple to Jupiter Olympus, and compel all by penalty of death to conform to the Greek religion. [Then Judea revolted in BC166 under the Maccabees. Antiochus died raving mad. The priesthood did not support the revolt; so when it was successful, Simon Maccabee was appointed high priest ca. BC 140. The Zadokite priesthood then withdrew from the Jewish community and formed the Qumran community in the desert, from whom came the Dead Sea Scrolls. *Douay Bible footnotes and Reformation and Jewish commentators usually agree through* verse 30.]

<sup>163</sup> Hb. break him,

<sup>164</sup> Interpretive History

31 And the Roman forces will take his kingdom (and Judea) in BC 63, and they will crucify Jesus (at the insistence of Judean leadership) in AD33 April 3, and destroy the Temple (and all Jerusalem) in AD 68-70, (decimate/exile Jewry,) and set up a religion in the image of the Babylonian/Greek pantheon [parallel to Antiochus IV, who removed the Jewish high priest at the urging of a Jew, plundered the Temple, and established the heathen worship with Jupiter/Zeus at the head.]; 32 And those who sin against the Lord's people will heathen Rome corrupt by promotion and wealth, but in spite of it the truly godly will be zealous for Him and grow stronger. 33 And the faithful will make converts throughout the Empire (and beyond), even though Rome will slay them, burn them, imprison them, and confiscate their goods for centuries. 34 Now after the Diocletian persecution Constantine will grant relief in March 313, and then many hypocrites will also profess belief; 35 Then still more of the faithful will be slain even until the end of the age, but it will not hurt the spiritual development of the true saints.

<sup>165</sup> Lit. pierce *Similar to the word slain in* vs. 26.

they shall set up the abomination that maketh desolate. 32 And such as do wickedly against *the* covenant shall he <sup>166</sup>pervert by flatteries; but the people that know their God shall be strong, and do *exploits*. 33 And <sup>167</sup>they that are wise among *the* people shall instruct many; yet they shall fall by *the* sword and by flame, and by captivity and by spoil, *many* days. 34 Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries. 35 And *some* of <sup>168</sup>them that are wise shall fall, to refine them, and to purify, and to make *them* white, *even to the time of the end*; because *it is* yet for the time appointed.

36 <sup>169</sup>And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against *the* God of gods; and he shall prosper till *the* indignation be accomplished; for that which is determined shall be done. 37 Neither shall he regard *the* gods of his fathers, nor *the* desire of women, nor regard any god; for he shall magnify himself above all. 38 But in his <sup>170</sup>place shall he honor *the* god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones and pleasant things. 39 And he shall deal with the strongest fortresses by the help of a foreign god: <sup>171</sup>whosoever acknowledgeth *him* <sup>172</sup>he will increase with glory; and he shall cause them to rule over many, and shall divide *the* land for a price.

40 <sup>173</sup>And at *the* time of *the* end shall *the* king of the south <sup>174</sup>contend with him; and *the* king of the north

shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into *the* countries, and shall overflow and pass through. 41 He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and *the* chief of *the* children of Ammon. 42 He shall stretch forth his hand also upon the countries; and *the* land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all *the* precious things of Egypt; and the Libyans and the Ethiopians *shall be* at his steps. 44 But tidings out of *the* east and out of *the* north shall trouble him; and he shall go forth with great fury to destroy and <sup>175</sup>utterly to sweep away many. 45 And he shall plant *the* tents of his palace <sup>176</sup>between *the* seas at *the* glorious holy mountain; yet he shall come to his end, and none shall help him.

12 <sup>177</sup>And at that time shall Michael stand up, the great prince who standeth for *the* children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in *the* dust of *the* earth shall awake, some to everlasting life, and some to shame *and* everlasting <sup>178</sup>contempt. 3 And <sup>179</sup>they that are wise shall shine as *the* brightness of the sky; and they that turn many to righteousness as the stars for

<sup>166</sup> *Hb.* make profane by flatteries;

<sup>167</sup> *Or,* *the* teachers of *the* people shall instruct many;

<sup>168</sup> *Or,* the teachers shall fall,

<sup>169</sup> 36 Then the sovereign will be his own law and will exalt himself above everything in earth or heaven and will accuse God of evil, and he will succeed for centuries. 37 He will exalt himself above the heathen pantheon, will impose clerical celibacy, and will put down every other god, true or false: 38 But instead he will respect only the right of might and will install a new kind of worship and will build immense institutions for that worship (*or*, foreign worship); 39 And he will employ that worship against the Almighty and His people, he will crown and rule over the kings and emperors of Europe, and he will extort bribes for distributing lands.

<sup>170</sup> *Or,* office

<sup>171</sup> *Or,* whom he shall acknowledge *and* increase with glory, even he shall cause *etc.*

<sup>172</sup> *Or,* shall increase glory, even he *etc.*

<sup>173</sup> 40 And in later times the Ottoman Empire will threaten the papacy, and England will rebel from Rome under Henry VIII and subsequently establish a vast empire, taking some of it from Roman Catholic countries. 41 The British will intercede in the 1878 Berlin Congress of Nations to open up Palestine, and will conquer many lands, but Trans-Jordan and its capital Amman will be

unaffected at this time. 42 And Britain will occupy Egypt in 1882 and many countries; 43 And they will control vast mineral and archaeological treasures; and from Egypt they will begin expanding into the Libyan desert and into Black Africa. 44 But military preparations in Germany and the other Central Powers will cause Britain to engage in World War I. 45 And in December 1917 British General Allenby will take Jerusalem, and assume mandate over Palestine, but the mighty British Empire will subsequently disintegrate and die. [Consequently, Israel was reborn 1948 May 15.]

<sup>174</sup> *Hb.* push at him;

<sup>175</sup> *Hb.* to devote many.

<sup>176</sup> *Or,* between *the* seas and *the* glorious holy mountain;

<sup>177</sup> 1 And at the time of the end shall Messiah come with strength to bring Israel back, and then a great war will begin the greatest worldwide time of trouble since the Flood, and thereafter will He rescue His saints. 2 And the world's dead will be awakened in His Kingdom, those who will obey will receive everlasting life and the honor that goes with it, but those who will persist in disobedience will be cut off in a second death and be regarded odiously. 3 And the wise saints will shine together as the Sun in the Kingdom of their Father, and Abraham, Isaac, Jacob, etc., will lead the multitudes back to righteousness and will each shine for ever and ever.

<sup>178</sup> *Or,* abhorrence.

<sup>179</sup> *Or,* the teachers shall shine

ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to *the* time of *the* end: many shall run to and fro, and knowledge shall be increased.

5 Then I, Daniel, looked, and, behold, there stood other two, *the* one on *the* brink of the <sup>180</sup>river on this side, and *the* other on *the* brink of the river on that side. 6 And *one* said to the man clothed in linen, who was above *the* waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, who was above *the* waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, <sup>181</sup>times, and a half; and when they have made an end of breaking in pieces *the* power of *the* holy people, all these *things* shall be finished. 8 And I heard, but I understood not: then said I, O my lord, what shall be *the* <sup>182</sup>issue of *these* things? 9 And he said, Go thy way, Daniel; for the words *are* shut up and sealed till *the* time of *the* end. 10 Many shall purify themselves, and make themselves white, and be refined; but *the* wicked shall do wickedly; and none of *the* wicked shall understand; but <sup>183</sup>they that are wise shall understand. 11 And from *the* time that the continual *burnt-offering* shall be taken away, and *the* abomination that maketh desolate set up, *there shall be* a thousand two hundred ninety days. 12 Blessed is he that waiteth, and cometh to *the* thousand three hundred thirty-five days. 13 But go thou thy way till the end *be*; <sup>184</sup>for thou shalt rest, and shalt stand in thy lot, at *the* end of the days.

*End of the Book of Daniel*

*Names in the Old Persian language are unfamiliar. Several of the prominent king names are given below in three languages, and the meanings in English:*

Greek	Old Persian	Hebrew	Meaning
Cyaxares	Uva khshatra	[’Ohsharush]	[see Artaxerxes]

<sup>180</sup> *Hb.* Y<sub>e</sub>or (both times) All four times in vss. 5-7.

*Elsewhere meaning the Nile.*

<sup>181</sup> *That is, two times, Similarly in ch. 7:25.*

*In Hebrew, if no number is assigned to a plural, the minimum plural is implied – hence two.*

<sup>182</sup> *Or, latter end of these things*

<sup>183</sup> *Or, the teachers shall understand.*

<sup>184</sup> *That is, thou shalt die, and later be awakened.*

Cyrus	Kura ash	Kō rēsh	Sun
Cambyses	Ka ambu zi ia		
Darius	Darya va ush	Dār’yā vēsh	Conservator
Xerxes	Khsh yarsha	ʼhāsh vērōsh	Lion king
Artaxerxes	Arta khshatra	ʼrtā khshāst	Powerful (military) king

[*The Hebrews evidently transliterated more precisely than the Greeks.*] Further, see Robert Dick Wilson, “A Scientific Investigation of the Old Testament,” Chicago: Moody Press, 1959.

*Note on Daniel 5:25. Soncino Commentary suggests the writing was from top-to-bottom, not right-to-left:*

Hebrew					English equivalent				
ס	ו	ת	מ	מ	S	U	T	M	M
י	פ	ק	נ	נ	I	Ph	Q	N	N
ג	ר	ל	א	א	N	R	L	E	E