

Daniel

Introduction

The book entitled Daniel presents six stories and four dream/visions which became the first apocalyptic writings in the Hebrew Scriptures. For the Diaspora Jews this must have been most helpful! They were aliens in a strange land, seeking to be loyal to their faith and this written work would certainly sustain them in times of doubt and persecution.

Daniel was written by an unknown author, or, if Daniel himself wrote the book, he makes no attempt to reveal his authorship. The name Daniel appears twice in Ezekiel (14:14; 28:3). It also appears in North Canaanite clay tablets from Ras Shamra. Several fragments of Daniel have been found in the Dead Sea Scrolls, the most important being 4QDm^c. Since a large portion of the book (2:4b - 7:28) was written in Aramaic it is assumed by many scholars that the book originally was written in that language. Why portions are in Hebrew remains a mystery.

There is no agreement relative to the date of the writing. Some scholars feel it was written prior to the events of history described in the book, thus prompting an early date. Others feel it was a summary observation of the events of history, written ca. 165 B.C.E. during the persecutions of Antiochus Epiphanies.

In the Jerusalem Canon Daniel has 12 chapters. In the Greek version (*the Alexandrian Canon*) three additional chapters are included. The first of these, 'The Prayer of Azariah and the Song of the Three Young Men' is found between 3:23 and 3:24. The other two additions, 'Susanna' and 'Bel and the Serpent' are often noted as chapters 13 and 14. I have included these in this translation. These 'additions' are marked with bold double brackets [].

Daniel

<CHAPTER 1>

I. Six Stories of Daniel and His Friends. ¹ 1:1 - 6:28

A. Introduction of Daniel and His Friends to the Court. 1:1 - 21 ²

1. Prologue. 1:1 - 7

¹ In the third year ³ of the reign of king Jehoiakim of Judah, ⁴ king Nebuchadnezzar ⁵ of Babylon came to Jerusalem and besieged the city. ² The Lord ⁶ delivered king Jehoiakim ⁷ of Judah into his power, along with the vessels (*or, furnishings*) of the house of God, ⁸ and brought them to the land of Shinar, ⁹ to the house of his gods, and deposited the vessels in the treasury of his gods. ¹⁰

³ Thereafter the king ordered ¹¹ Ashpenaz ¹² his palace overseer ¹³ to select some of the Israelites ¹⁴ who were of royal descent; ¹⁵ ⁴ youths with no physical defects, handsome and proficient in every branch of learning endowed with knowledge, understanding, language skills, competent to serve ¹⁶ in the royal palace, ¹⁷ to teach them literature ¹⁸ and languages of the Chaldeans. ⁵ The king allotted ¹⁹ them a daily ration of the same food ²⁰ that was served in the royal court, on the king's menu, along with the wine he drank. They were educated for three years and at the expiration of that time period some of them might enter the king's service. ⁶ Among those coming from Judah were Daniel ²¹ Hananiah, Mishael and Azariah, ²² of the

- 1 The first four stories take place in the reign of Nebuchadnezzar. The fifth story is in the days of Belshazzar who was governor of Babylon under Nabonidus, the last king of the Neo-Babylonian Empire. The sixth story is in the days of the Persian conqueror of Babylon, called Darius the Mede.
- 2 Daniel 1 - 2:4a is written in Hebrew. The text then continues in Aramaic to the end of chapter 7. Then it again reverts to Hebrew.
- 3 Jeremiah speaks of the fourth year. Jeremiah 25:1; 16:2. Possibly the difficulty is based on different ways in which the reign was counted in Babylon and Israel.
- 4 Possibly 605 B.C.E. The accuracy of the date is in question by scholars.
- 5 Nabu-kudurri-usur (in Akkadian) is the name on an inscription of that period. He became king in 605 B.C.E. The name means, "Nabu protect my boundary stone."
- 6 Some manuscripts use the Hebrew word *Adonai*, others use the word *Yahweh*.
- 7 The name means "The Lord raises up." He reigned about 605 - 598 B.C.E.
- 8 In early manuscripts *Yahweh* is used. In later manuscripts *Elohim* is used. The complete sack of the city took place in 597 B.C.E. under Jehoiachin. At that time the sacred vessels were known to have been taken.
- 9 Cf. Genesis 10:10; 11:12. LXX: "Babylon." Shinar was the ancient name for the region.
- 10 The Hebrew is unclear in the last portion of the verse. The Hebrew word for 'gods' can be singular as well as plural in this usage.
- 11 Literally: "said so."
- 12 LXX: αβεισδπι. Possibly the Hebrew word is a corrupt form of a Mesopotamian or Iranian name which may mean "horse nose."
- 13 Literally: "chief eunuch." Originally this word meant a castrated male who was entrusted with the care of the women's quarters. Later it came to mean any trusted official.
- 14 Literally: "sons of Israel." The Hebrew word implies they would be about 15 years of age.
- 15 Literally: "seed royal." The Hebrew text adds the word *pastemem*, a hapax legomenon. The Peshitta simply transliterates the word. Possibly it means "foremost men" in Old Persian. The word appears on the Behistun inscription. The LXX considers it to be three classes of people: 1. Israelites. 2. Some children of royal families. 3. Babylonian nobility.
- 16 Literally: "to stand." The French Common Language translation has "qualified to serve."
- 17 The Hebrew word *hekhal* usually means temple.
- 18 Literally: "books." LXX: Βιβλιον.
- 19 Literally: "assigned the thing of the day:." Cf. ICC.
- 20 The Hebrew text is unclear. More recent scholarship has made the word more clear. The MT scholars divided the Hebrew letters into two words. Modern scholarship finds it more understandable if the letters are divided differently.
- 21 The name means "God has judged."
- 22 Hananiah means "the Lord has been gracious." Michael means "Who is what God is?" Azariah means "The Lord is

tribe²³ of Judah 7 The palace master²⁴ gave them names:²⁵ Daniel he renamed Belteshazzar; Hananiah he renamed Shadrach, Mishael he renamed Meshach and Azariah he renamed Abednego.²⁶

2. *The Trial of the Faithful. 1:8 - 16*

8 Daniel vowed (*or, made up his mind*)²⁷ that he would not let himself be defiled (*or, contaminated*)²⁸ with the royal food or with the wine which the ruler drank. Therefore he sought permission (*or, implored*) the palace master to allow him not to contaminate himself, 9 and God caused Daniel to receive favor²⁹ and compassion (*or, sympathy, good will*) in the sight of the palace master. 10 The palace master said to Daniel, "I am fearful that the king, who has allotted your food and your drink might notice that you look more famished (*or, haggard*)³⁰ than the youths who are your own age. In that way you would cause me to risk decapitation (*or, this would put my life in jeopardy*)³¹ if the king notices this." 11 Then Daniel spoke to the overseer (*or, warden*)³² who had been appointed to be in charge of Daniel, Hananiah, Michael and Azariah: 12 "Test us for ten days. Give us only vegetables (*or, legumes*)³³ to eat and water to drink. 13 You can compare our appearance with that of the other youths who eat the food of the royal court. Then make a comparison to determine how to deal with us." 14 So, he agreed to the proposal and tested them for ten days. 15 After the time that had been agreed upon it was evident that they looked healthier and better nourished than those who ate the royal rations. 16 Therefore the guard discontinued³⁴ the royal rations and wine that they were to drink and they were served vegetables [*and water*],

3. *Epilogue. 1:17-21*

17 God granted these four youths³⁵ intelligence and proficiency in writing languages. Also, Daniel was skilled in the interpretation of all kinds of visions³⁶ and dreams.

18 When the time arrived,³⁷ as the king had commanded, they were brought in and the palace master presented them before Nebuchadnezzar. 19 The king conversed with them and among all of them none was found to be equal (*or, comparable*) to Daniel, Hananiah, Mishael and Azariah. Therefore they entered into the service of the king (*or, became the kings personal*

helpful."

23 Literally: "the children."

24 Cf. footnote 13.

25 The German Common Language translation has "gave them Babylonian names."

26 Belteshazzar means "may he protect his life" (an Akkadian name). Shadrach means "I am faithful to God." Meshach means "I am of little account (?)." Abed-nego is surely a corrupted form of *Abadi nabu* "servant of Nebo" though this is not certain.

27 Literally: "laid upon his heart."

28 I. e. ritually unclean or unworthy of being in the presence of God.

29 Literally: "loving kindness."

30 ICC translates: "that your faces are gloomy, more than..."

31 Literally: "make my head guilty."

32 A hapax legomenon. *melzar*. Josephus and the LXX have Μελζαρ as a proper name. Possibly its origin is Assyrian, the root word being *massaru* meaning guardian or Akkadian meaning 'to guard.' The thought might be that of being the master of the cellar or the guardian of the food supply.

33 Possibly "things that are sown." LXX: "a gruel composed of seeds."

34 Literally: "took away."

35 Codex Alexandrinus: "to these four children."

36 The Hebrew word for 'visions' appears 30 times in the book of Daniel.

37 Cf. verse 5.

attendants).²⁰ In all matters requiring³⁸ wisdom and understanding the king inquired of them and found them infinitely more knowledgeable (*or, helpful*) than all the magicians³⁹ and astrologers⁴⁰ that were in his entire kingdom.

²¹ Daniel remained (*in the royal court*) until the first year of king Cyrus.⁴¹

<CHAPTER 2>

B. Nebuchadnezzar's Dream. 2:1 - 49

1. Prologue. 2:1 - 13

¹ In the second year of Nebuchadnezzar's reign⁴² the dreams Nebuchadnezzar had so affected his mind⁴³ that he was agitated and robbed of sleep.⁴⁴ ² Because of this the king commanded⁴⁵ that the magicians, astrologers, sorcerers and all the Chaldeans⁴⁶ be summoned to make known to the king what he had dreamed.⁴⁷ So they came and stood before the king.³ The king said to them: "I have had the kind of dream that has filled me with anxiety.⁴⁸ Therefore I want to know what I have dreamed and what the dream means."⁴ Then the Chaldeans spoke to the king [*in Aramaic*],⁴⁹ "Long live the king!⁵⁰ Relate your dream to your servants and we will reveal its significance."⁵¹ ⁵ The king answered the Chaldeans, "This is my decision!⁵² If you do not reveal both what I have dreamed and what it means you will be dismembered⁵³ and your house will be destroyed.⁵⁴ ⁶ But if you reveal the dream to me along with its significance you will receive gifts and rewards and great honor.⁵⁵ Therefore tell me about the dream and its meaning."

38 Literally: "and in everything which was a matter of..."

39 Hebrew: *hartummim*. Probably an Egyptian word originally meaning a person skilled in hieroglyphs. A soothsayer, priest speaking in predictions and performing magic.

40 *Ashshaphim* used only in Daniel. An Akkadian word meaning "exorcist." One having mystical powers to detect harmful events.

41 I.e. 539 - 538 B.C.E. An Akkadian name. *Ku-ra-as*. LXX: Κύρος

42 Possibly March/April 603 B.C.E. The dating is surely not precise in 1:1.

43 Literally: "spirit." The Akkadian saying is: "Woe and anxiety only create bad dreams." Cf. Ecclesiastes 5:3. Possibly he is hiding a sense of inadequacy since Ashkelon had given his army stiff resistance. Cf. Wiseman Chronicles of the Chaldean Kings pp. 28-29.

44 The Hebrew of the last phrase is uncertain. Literally: "his sleep was finished for him."

45 Literally: "said to call."

46 Sorcerers or wizards. Chaldean are here designated as a group of wise men, not a national clan. These were experts in magic lore, possibly master astrologers.

47 Either the king had forgotten his dream and only remembered that he had a disturbing dream, or, he is using this as a test so he can be assured of the reliability of his seers.

48 Hebrew uncertain. A possible translation: "turned into ruins." LXX: "was amazed."

49 "In Aramaic" is generally considered as an editorial note that is added to the text. From this point on through the end of chapter 7 the passage is in Aramaic. Other Old Testament passages in Aramaic are Ezra 4:8 - 6:18; 7:12 - 26 and a gloss in Jeremiah 10:11.

50 Literally: "O king, live forever." This expression is repeated throughout the book of Daniel.

51 The Aramaic word *pishra* means "to untangle a knotted yarn, to unriddle" (if there is such a word). Necromancy was a common practice among people of that day.

52 Literally: "the thing is certain with me." The Aramaic text uses the word *azda* which is Old Persian, meaning "known, certain, understood." LXX: "has gone from me." NRSV "This is a public decree."

53 Aramaic: *haddam* Originally the word meant "portion, piece." Literally: "to make into limbs." Assuming that the king really had forgotten the details of the dream which now haunted him, C.G. Jung says in Man and His Symbols "Conscience naturally resists anything unconscious and unknown." Eastern superstition said that "to forget a dream means that his god is angry with him."

54 The Aramaic word is uncertain. *nwl* "to disgrace." Possibly: 1 *nblu* to destroy. 2. "garbage, ugliness horror." Then it could mean, "Your descendants will be disgraced."

55 The Aramaic expresses a superlative concept of what good results will come from a clear interpretation of the dream.

7 They responded a second time ⁵⁶ "Let the king tell his servants the dream, and we will explain its significance." ⁸ The king exclaimed, "It is evident to me that you are trying to buy time, ⁵⁷ since you are aware that I have made a decree ⁵⁸ ⁹ that if you do not reveal the dream to me there is but one verdict for you. ⁵⁹ (*or, the same punishment will be given to all.*) You have connived to speak to me with lying and fraudulent words with the intent to continue deceiving me in hopes that the situation will change. ⁶⁰ Therefore I demand that you tell me what the dream was so that I can be sure that you are able to tell me the significance until the crisis is past." ¹⁰ The Chaldeans replied to the king, "There is no human being in the world who can satisfy the king's demand. ⁶¹ No great and powerful king has demanded such a thing of any magician or exorcist or Chaldean. ¹¹ What the king has asked is difficult. ⁶² No one can reveal it to the king except the gods, ⁶³ who do not reside among mortals."

¹² At this the king was so enraged and violently angry that he demanded that all the wise men of Babylon be executed. ¹³ As a result a decree was issued that the wise men were condemned to death. ⁶⁴ They also sought out Daniel and his companions to execute them.

2. Daniel the Interpreter 2:14 - 19

a. The King's Dream and Its Consequences 2:14 - 19

¹⁴ Speaking with caution and tact, ⁶⁵ Daniel spoke with Arioch, ⁶⁶ the commander of the royal executioners who was set to execute the wise men of Babylon; ¹⁵ saying to Arioch the royal executioner, ⁶⁷ "Why has the king decreed such a brutal sentence?" ⁶⁸ Then Arioch explained the matter to Daniel. ¹⁶ Thereupon ⁶⁹ David went in and requested that an appointment be made with the king that he might reveal the significance of his dream to the king. ⁷⁰

¹⁷ Then Daniel went to his house and informed his companions, Hananiah, Mishael and Azariah of the circumstances. ¹⁸ He told them to implore the mercy of the God of heaven ⁷¹ regarding the solution ⁷² (*to the king's dream*) so that Daniel and his companions might not be put to death ⁷³ with the rest of the men of Babylon. ⁷⁴

¹⁹ Then the solution was revealed to Daniel in a night vision, ⁷⁵ and he blessed (*or,*

56 Literally: "answered again and saying."

57 LXX: "watching to buy it back."

58 I.e. capital punishment awaits them.

59 Literally: "your decree is one." *data* is an Old Persian word meaning a judicial sentence.

60 Had the king really forgotten the dream? Was this a case of operational doubt concerning the abilities of his advisors, thus a severe test of their abilities?

61 Literally: "flesh."

62 Literally: "weighty."

63 LXX: "angels."

64 No doubt this was to be a public execution of all the so called 'wise men' of the kingdom.

65 The Good News Bible: "choosing his words carefully."

66 The name means "servant of the moon."

67 Literally: "the king's captain." Aramaic: *shallita* "one having command or authority."

68 Some scholars prefer: "Why is the king's decree so hasty (or, preemptory)?"

69 The French Common Language translation: "immediately."

70 NJB: request "a stay of execution."

71 The LXX adds: "that they were asked to fast."

72 Aramaic: *raz* a loan word. Theodotian and the LXX translate *raz* as "mysterion (mystery)." "Solution" is a better translation.

73 Literally: "that they might not execute (Daniel and his friends)."

74 The way the verse is written it is uncertain whether or not the executions had already begun.

75 Did Daniel dream the king's dream?

praised) the God of heaven.

b. Daniel's Hymn (or, Psalm) of Praise 2:20 - 23

20 Daniel said:

"May the name ⁷⁶ of the Lord be blessed, for ever and ever. ⁷⁷

Wisdom and might are possessed by him.

21 He changes epochs and eras; ⁷⁸

He deposes kings and enthrones kings

(*or, he gives authority to kings and takes power away*).

He grants wisdom to the wise,

and knowledge to those who have [*no*] understanding. ⁷⁹

22 He reveals things that are mysterious (*or, hidden*),

and knows what is in the dark places,

though he, himself, is surrounded with light.

23 To you, O God of my ancestors,

I acknowledge my thanks and praise,

because you have granted me wisdom and might,

and have revealed to me what we have asked of you,

for you have revealed the king's concerns." ⁸⁰

c. Interpretation of the Dream. 2:24 - 45

24 Thereupon Daniel went to Arioch whom the king had appointed to execute the wise men (*or, royal advisors*) of Babylon; saying to him, "Do not do away with the wise men of Babylon. Take me into the presence of the king and I will reveal the interpretation to him."

25 Then Ariel hurriedly⁸¹ brought Daniel to the king and said, "I have found a man among the Jewish exiles who can reveal the interpretation to you." 26 The king responded, saying to Daniel (whose Babylonian name was Belteshazzar), "Are you really able to reveal the dream to me, the dream I had seen, and really give me its interpretation?" 27 Daniel responded to the king, "No wise persons (*or, wizards*), exorcists, magicians or astrologers ⁸² can show the king the mystery which the king has asked, ²⁸ but there is a God in heaven who discloses mysteries and he has disclosed to king Nebuchadnezzar what will happen at the end of this age. ⁸³ These are your dream and visions that were present in your mind ⁸⁴ as you were sleeping. 29 Thoughts came to you, O king, about what the future ⁸⁵ would hold, as you were lying in your bed. The one who reveals mysteries let you know what is to take place. 30 But, as for me, this knowledge I have is not because of any personal wisdom, which is greater than anyone else. This mystery has been revealed to me in order that the dream's meaning should be made known to your majesty so

76 The Name of God is a Semiticism intended to keep a certain distance from God lest his name be taken in vain. The concept is: "May God be blessed."

77 Literally: "from eternity to eternity."

78 French Common Language translation: "time and history."

79 Some scholars insert "no" which is omitted in Aramaic but seems to be needed. Literally: "knowers."

80 This little Psalm is a model of thanksgiving!

81 The Aramaic root word can mean "haste" or "dismay, perplexity."

82 Aramaic: *gzrin* literally "to cut and determine the significance of events," i.e. draw celestial charts and horoscopes."

83 Literally: "end of the days."

84 Literally: "in your head."

85 Literally: "after this." The expression is a weaker one than the word found in verse 28.

that you might know the thoughts of your mind. ⁸⁶

³¹ "O, king, you saw, and beheld ⁸⁷ a great statue. ⁸⁸ The statue was huge and possessing extraordinary brightness ⁸⁹ standing before you, and its appearance was awesome. ³² The head of the statue was of fine gold, its chest and arms were of silver, its middle and thighs of bronze. ⁹⁰ ³³ its legs ⁹¹ of iron, its feet partly of iron and partly of terra-cotta. ⁹² ³⁴ While you looked at it a stone was cut ⁹³ without the aid of human hands and it struck the statue on its feet of iron and clay, shattering it. ³⁵ All at once the iron, the terra cotta, the bronze, the silver and the gold, all of which were crushed into pieces and became like the chaff ⁹⁴ of a summer threshing ⁹⁵ floor; and the wind carried them away until no trace of them remained. But the stone that struck the statue became a great mountain and filled the entire earth.

³⁶ "This was the dream: We ⁹⁶ will tell the king its significance. ³⁷ You, O king, the greatest of all kings, to whom the God of heaven has given sovereignty, power, might ⁹⁷ and glory (*or, honor*), ³⁸ and into whose hand he has granted people life throughout the earth as members of the human family, ⁹⁸ the beasts of the field and the birds of the air, ⁹⁹ granting the right to you to rule them all. You are symbolized in the head of gold. ³⁹ After you ¹⁰⁰ another empire will arise that is inferior to yours, and yet a third kingdom of bronze, which will rule over all the earth. ¹⁰¹ ³⁹ Then there will be a fourth kingdom, strong as iron, because iron crushes and shatters every-thing, ¹⁰² and [*like iron which crushes*] ¹⁰³ it will crush and smash all these. ¹⁰⁴ ⁴⁰ You saw the feet and toes ¹⁰⁵ partly of terra-cotta and partly of iron, signifying that there will be a divided kingdom; but some of the stability ¹⁰⁶ of iron will be in it, just as you saw iron mixed with the terra-cotta. ⁴² And as the toes of the feet were partly iron and partly terra-cotta, so the kingdom will be partly strong and partly brittle. ⁴⁵ As you saw, the iron mixed with the terra-cotta, so they will intermingle with one another in marriage ¹⁰⁷ but their alliance will not be stable, just as iron does not mix with clay. ¹⁰⁸ ⁴⁴ In the days of those regimes the God of heaven

86 Note the three stages in verses 28 & 29. 1. The central affirmation of God's revelation. 2. A denial of any special power by Daniel. 3. A statement of the purpose of the revelation.

87 The text in Aramaic is virtually untranslatable.

88 Aramaic: *slem* i.e. a statue, not necessarily an idol. LXX: "one image."

89 Aramaic: *ziv* Literally "its splendor was surpassing." Thus: "dazzling splendor"

90 Aramaic: *nhash* "copper" or "bronze."

91 The Aramaic word refers to the lower leg, not the thighs.

92 Aramaic: *hgaph* "potsherd." LXX: οστρακινον

93 Some manuscripts add "from a mountain (or, cliff)."

94 Aramaic: *tir* "husks" or "chaff" but it could be interpreted as "a cloud of dust."

95 A loan word which is non-Semitic. *'iddar*.

96 The Aramaic clearly says "we." Is this: 1. A royal we? 2. Daniel and his three friends: 3. Daniel and God? 4. A plural of modesty?

97 Some scholars translate the Aramaic word as "riches" though this is surely not the word's primary meaning.

98 The Aramaic word is a Semitic expression which indicates membership.

99 LXX adds: "and the fishes of the sea."

100 Literally: "in your place."

101 The succeeding kingdoms are unquestionably more inferior to the second (Assyrian) empire.

102 This last phrase is omitted in several ancient versions. The assumption is that all the earlier kingdoms are shattered by this kingdom.

103 So: Aramaic. Excluded in the LXX.

104 A possible reading would be: "the whole earth."

105 "And toes" is often omitted by translators but is clearly in the Aramaic text.

106 LXX: "of the iron root."

107 Aramaic: *briga nasa* "by the seed of men." Some scholars interpret this as a reference to the intermarriage of the Selucids and the Ptolomies.

108 Literally: "will mix themselves with the seed of men." A reference to political intermarriage between ruling families to seal

will establish his kingdom which will never be destroyed, nor will its sovereignty be transferred to other people. It will crush all the kingdoms and wipe them out, and it will endure forever. ¹⁰⁹

⁴⁵ Just as you saw a stone that was hewn from a mountain without human hands -- it crushed the iron, the bronze, the terra-cotta, the silver and the gold. ¹¹⁰ The great God has revealed to you, O king, what will happen in the future. ¹¹¹ I have told you exactly what you dreamed as well as an interpretation and this interpretation is reliable."

⁴⁶ Then king Nebuchadnezzar prostrated himself ¹¹² and did homage to (*or, praised*) Daniel, and commanded that an offering (*or, sacrifice*) ¹¹³ and incense ¹¹⁴ be offered up to Daniel. ⁴⁷ The king said to Daniel, "Truly, your God is the God of gods and the Lord of kings ¹¹⁵ and the revealer of mysteries, for you have been able to reveal this mystery." ⁴⁸ Then the king promoted Daniel to greater honors and many splendid gifts were given him. He was made governor ¹¹⁶ over the entire province of Babylon and chief magistrate ¹¹⁷ over all the royal advisors of Babylon. ⁴⁹ Daniel made a request for the permission of the king to appoint Shadrach, Meshach and Abed-nego administrators over the affairs of the province of Babylon, but Daniel himself remained at the royal court. ¹¹⁸

<CHAPTER 3> ¹¹⁹

C. The Three Companions in the Fiery Furnace. 3:1 - 30

1. Prologue 3:1 - 6

a. Nebuchadnezzar Sets Up an Image. 3: 1 - 6

¹ King Nebuchadnezzar had a golden statue ¹²⁰ made which was sixty cubits (*ninety feet*) in height and six cubits (*nine feet*) in breadth. ¹²¹ He erected it on the plain of Dura, ¹²² in the province of Babylon. ² Then king Nebuchadnezzar sent word to gather all the princes (*or, satraps*), ¹²³ governors, lieutenant governors, counselors, treasurers, judges, magistrates ¹²⁴ and all

an alliance.

109 The kingdoms are generally assumed to be Babylonian, Median, Persian and Macedonian-Greek. However not all scholars accept these as the kingdoms referred to here.

110 These were materials which were in common usage during this time period in history.

111 Literally: "after this."

112 Literally: "fell on his face" i.e. a deliberate act of submission.

113 Aramaic: *minhah* "grain offering" was the original meaning of the Aramaic word. The sacrifice of an animal is not implied in Aramaic.

114 Aramaic: *nihohin* Literally: "pleasantness, agreeableness." thus, "sweet odors."

115 This name is usually used to describe the god Marduk.

116 Literally: "counsel him to rule."

117 Literally: "of the prefects."

118 Literally: "at the king's gate."

119 The LXX dates this chapter in the 18th year of Nebuchadnezzar's reign. The Theodotian and LXX dates for this event in the 18th year of the king's reign apparently place it in the year of Jerusalem's downfall. The LXX adds: "when he had brought under his rule cities and provinces and all that dwell on the earth from India to Ethiopia."

120 There is no cuneiform evidence that has been found concerning the golden statue though Heroditus History I, 183 mentions having heard about two golden statues in Babylon.

121 The Sumero-Akkadian number system was sexagesimal, as opposed to the Egyptian decimal system.

122 The *big'ah* as it is in Aramaic, is a low plain between the mountain ranges. It is possibly an Akkadian loan word meaning "circuit." Some scholars feel the meaning is "a walled place." Others feel that it was a suburb of Babylon. Certainty about the location and the meaning of "Dura" is presently impossible.

123 The word satrap is an Akkadian loan word. The division into satraps occurred during Darius I 521 - 495 B.C.E. LXX: σατραπης

124 The names of these officials are, to a large part loan words from Akkadian, Old Persian etc. In the LXX "treasurers" is omitted. See a good Bible Dictionary for additional information and clarification of the official positions of these leaders.

the provincial governors to attend the dedication ¹²⁵ of the statue erected by king Nebuchadnezzar. ³ So the princes, governors, lieutenant governors, counselors, treasurers, judges, magistrates and provincial governors assembled for the dedication of the statue erected by king Nebuchadnezzar. When they stood in front of the statue erected by Nebuchadnezzar ¹²⁶ ⁴ the herald proclaimed loudly, "You are commanded, O people of all nationalities and languages, ⁵ that when you hear the sound of the trumpet (*or, ram's horn*), pipe (*or, flute*), lyre, triangle, harp, bagpipe and all other kinds of musical instruments ¹²⁷ you are to fall down ¹²⁸ and worship the golden statue that was erected by king Nebuchadnezzar; ⁶ and if you will not prostrate yourself and worship you will immediately be thrown into the blazing fiery furnace." ¹²⁹

b. The Worship of the Image. 3:7

⁷ Therefore as soon as all the people heard ¹³⁰ the sound of the trumpet (*or, rams horn*), pipe (*or, flute*), lyre, triangle, harp, bagpipe, ¹³¹ and all the other kinds of musical instruments all the people of all nationalities, and languages prostrated themselves and worshipped the golden statue which king Nebuchadnezzar had erected.

2. The Trial of the Confessors. 3:8 - 23

a. The Accusation. 3:8 - 12

⁸ It was then (*or, soon after that*) ¹³² that certain astrologers ¹³³ came forward and slanderously denounced ¹³⁴ the Jews. ⁹ They said to king Nebuchadnezzar, "Long live the king! ¹⁰ You, O king have issued an order ¹³⁵ that when the sound of the horn, pipe, lyre, triangle, harp bagpipe and all other types of musical instrument is heard, that every person must fall down and worship the golden statue. ¹¹ Anyone who does not fall down and worship will be thrown into a blazing fiery furnace. ¹² There are some Jews whom you have appointed to administer the affairs of the province of Babylon: Shadrach, Meshach and Abed-nego. O king these men do not pay attention to your decree! ¹³⁶ They do not serve ¹³⁷ your gods or worship the golden statue which you had erected!"

b. The Audience 3:13 - 15

¹³ Then Nebuchadnezzar became furiously enraged, ¹³⁸ and commanded that Shadrach, Mesach and Abed-nego be brought. These men were immediately brought into the king's

125 The Aramaic word is one that could be used also for "festival."

126 The French Common Language translation: "Therefore all the officials assembled and took their places before the statue for the inauguration ceremony." Note how the writer of Daniel enjoys repetition.

127 Consult a good Bible Dictionary for information about the musical instruments. Several are instruments about which little is known.

128 An Aramaic word which gives the thought of voluntarily bowing low or lying face down to show reverence or respect.

129 Aramaic: *'atton*. Literally: "into the inside of the furnace of burning fire." NAB: "white hot furnace." A kind of beehive kiln that is mentioned in the Code of Hammurabi 28, 110, 157. Heroditus mentions its use by Cyrus in History 486.

130 Literally: "As soon as they were hearing they were falling down."

131 "Bagpipe" is missing in some manuscripts.

132 With the idea of making use of an opportune moment.

133 Literally: "Chaldeans."

134 Literally: "they ate their pieces" a commonly used idiom in Aramaic for "to slander."

135 Meaning uncertain. In other passages "to pay heed" or "discretion" seems to be a better translation

136 The idea that the Aramaic conveys is repeated and habitual disobedience, i.e. paying no respect to the king.

137 The root word in Aramaic is "to till the ground" but has come to mean "to do obeisance."

138 Literally: "in rage and hot wrath."

presence. ¹⁴ Nebuchadnezzar declared: "Shadrach, Meshach and Abed-nego, is it true ¹³⁹ that you refuse to serve my gods or worship the golden statue which I have erected? ¹⁵ Now if you are ready when you hear the sound of the horn, pipe, lyre, triangle, harp, bagpipe and all other kinds of musical instruments to prostrate yourselves and worship the statue which I have erected, [*well and good*] ¹⁴⁰ but if you do not worship, you will immediately be thrown into a blazing fiery furnace, and what god is there who is able to save ¹⁴¹ you from my power?"

c. The Defense 3:16 - 18

¹⁶ Shadrach, Meshach and Abed-nego responded, "O Nebuchadnezzar, we have no need to answer you (*to defend ourselves*) concerning this matter, ¹⁴² ¹⁷ for if it is needed our God whom we serve is able to save us from the blazing fiery furnace; and he will also save us from your power, O king. (*Or, Our God is able to deliver us. He will deliver us from the blazing fiery furnace and out of your hand, O king.*) ¹⁸ But, even if he does not, let it be known to you, O king, that we will not serve our gods or worship the golden statue that you have erected." ¹⁴³

d. The Sentence and its execution. 3:19 - 23

¹⁹ Then Nebuchadnezzar was so uncontrollably enraged against Shadrach, Meshach and Abed-nego that he became livid. He ordered ¹⁴⁴ the furnace heated seven times hotter ¹⁴⁵ than normal, ²⁰ and commanded the strongest men of his army (*or, the most powerful fighters*) to tie Shadrach, Meshach and Abed-nego, and throw them into the burning fiery furnace. ²¹ Then these men were bound in the shirts, trousers, hats and other garments, ¹⁴⁶ and they were thrown into the blazing fiery furnace. ²² Because the king had given strict orders the furnace was overheated and the flames of the fire killed the men who carried Shadrach, Meshach and Abed-nego up to the furnace. ²³ However these three men, Shadrach, Meshach, and Abed-nego fell, still bound, into the blazing fiery furnace. ¹⁴⁷

[[At this point The Prayer of Azariah and the Song of the Three Young Men is inserted in the Alexandrian Canon (The Apocrypha).]]

139 The Aramaic has a hapax legomenon. LXX and Theodotian differ in wording but convey a similar meaning.

140 Possibly a later insertion into the MT.

141 The Aramaic word gives the thought of "to rescue" or "to release."

142 Aramaic unclear.

143 The text in verse 18 is difficult. Some scholars feel the text is corrupt.

144 Literally: "he answered and said."

145 Without doubt a proverbial expression, not to be taken literally. Cf. Proverbs 24:16; 26:16.

146 The exact meaning of the articles of clothing has been lost. The LXX which was translated not long after the writing of the original has not provided much guidance. Translators have used their best judgment in giving these Aramaic words meaning that would be understood; words like, cloak, hose, and head gear, etc. The words for the clothing no doubt describe the court dress they would be wearing which would be appropriate when seeing the king. Cf. ICC for a more complete discussion about the clothing.

147 Some scholars feel verse 23 is an interpolation. This verse does not appear in the LXX.

[[*The Prayer of Azariah and the Song of the Three Young Men*]]

Appearing in the Alexandrian Canon is a portion of Daniel this is hardly a book in the canon but rather an interpolation into the story of Daniel following chapter 3 verse 23, thus forming an integral part of the Book of Daniel.

Written only in Greek, there are two different manuscript traditions, i.e. that of the Septuagint (LXX) in one manuscript, Codex Chisianus, and the version of Theodotian which is found in a number of manuscripts. It is the Theodotian text that later came to be incorporated in the LXX as the standard text. Both texts are found in the Alfred Rahlfs edition of Septuaginta. Where these two texts disagree an attempt has been made to point out the major differences.

Many scholars feel the passage was originally written in Hebrew, but no manuscript evidence remains.

The passage divides into three portions. 1. The Prayer of Azariah, which is described as a prayer on the part of one of the three in the blazing furnace. He was called Abed-nego by the king. 1 - 22. 2. The details of the furnace. 23 - 27. 3. The Song of the Three Young Men. 28 - 68. The song, itself is divided into two parts: 1. A liturgy addressed to God. 29 - 34. 2. A series of exhortations addressed to all creatures, animate and inanimate, to praise the Lord. 35 - 68. Portions 1 and 3 are connected by verse 66 which clarifies that this final portion is the song of the three who were in the blazing furnace.

These two independent poems, at some time were inserted in the Alexandrian Canon and the Vulgate versions of Daniel.

The purpose, no doubt, was to expand the story of the blazing furnace and further the understanding of the depth of faith in times of opposition and persecution.

The numbering of the verses is: the first number the verse number of the passage as a separate chapter. The second number is the numbering of the LXX, noted as L24 etc.

[[*The Prayer of Azariah*¹⁴⁸ and the Song of the Three Young Men]] *AN INTERPOLATION IN THE BOOK OF DANIEL*

148 In Syriac Azariah was known as Hananiah.

The Prayer of Azariah in the Furnace. 1 - 22

1 L24 [[The three men, Hananiah, Michael and Azariah ¹⁴⁹ walked around in the midst of the flames singing praise to God and blessing the Lord. ¹⁵⁰ 2 L15 Then Azariah stood up [in the flames] ¹⁵¹ and prayed aloud:

3 L26 "Blessed are you, O Lord, God of our ancestors
for you are worthy of praise; ¹⁵²
and your name is worthy of eternal praise.
4 L27 You have dealt justly with us, in the light of our deeds.
All your deeds are faultless ¹⁵³ and your ways are right.
[All of your judgments always are fair.] ¹⁵⁴
5 L28 You have issued an appropriate sentence
in all you have inflicted ¹⁵⁵ upon us,
and upon the holy city Jerusalem, the city of our ancestors.

"By a fair judgment you have brought all this on us
because of our sin (*or, which we deserve*).
6 L29 We have sinned ¹⁵⁶ and transgressed your law
by departing from you!
(*or, We have sinfully and lawlessly departed from you.*)
In all matters we have sinned grievously!
7 L30 We have not obeyed your commandments.
We have not observed them or done
what you have commanded for our own good.
8 L31 [Therefore we have deserved all that you have brought upon us
and all that you have done to us.] ¹⁵⁷
You have carried out true judgment!
9 L32 You have turned us over to our ¹⁵⁸ enemies,
to lawless and hateful rebels, ¹⁵⁹
and to an unjust king;
the vilest in the entire world. ¹⁶⁰
10 L33 Now we dare not open our mouths;
we, your servants who revere you

149 The original names of Shadrach, Meshach and Abed-nego. Cf. Daniel 1:6-7.

150 LXX: "Three men, Hananiah, Azariah and Michael prayed and sang praise to the Lord when the king commanded them to be thrown into the furnace. And Azariah stood and prayed, giving thanks to the Lord [together with his companions, in the midst of the fire, the furnace being brought to an exceeding heat by the Chaldeans.] Possibly the words in brackets are a later addition.

151 So: Theodotian. Omitted by LXX.

1525 Some manuscripts have, "and your name is worthy to be praised."

153 LXX and Syriac margin: "true." Theodotian: "truth."

154 A possible later addition.

155 LXX and Theodotian differ in the word for "inflicted." *□□:※▲※ * *□※※※※※

156 LXX adds: "in all things." Omitted by Theodotian.

157 Some scholars feel one of these two lines is a gloss since they are virtually identical.

158 "Our" is omitted in some manuscripts.

159 Literally: "most hateful, forsaken of God."

160 No doubt the intention is "more wicked than any kings in the entire earth."

have become contemptible and a reproach.

11 L34 For your name's sake, do not abandon us forever,
and do not repudiate ¹⁶¹ your covenant.

12 L35 Do not withdraw your mercy from us,
for the sake of Abraham, your beloved,
and for the sake of your servant Isaac,
and Israel, your holy one,

13 L36 to whom you promised
to give many descendants,
like the stars of the heavens, ¹⁶²
and like the sand on the sea shore.

14 L37 For we, O Lord, are far smaller than other nations,
and now are disgraced in the entire world
because of our sins.

15 L38 "At this time we are without a ruler, prophet or leader,
there are no burnt offerings, sacrifices or incense,
no place to make an offering in your presence,
in order to find your favor.

16 L39 "However, it is with contrite hearts and humble spirits
that we pray we that we be accepted by you,
17 L40 as though it were with burnt offerings: rams and a bull
or with multitudes of fat lambs,
let our sacrifices be in your presence,
and may we unreservedly follow ¹⁶³ you,
as those who trust in you
and are not ashamed to come to you.

18 L41 We will wholeheartedly follow you,
living in awe of you and seeking your presence.

19 L42 Do not put us to shame,
but deal with us in our patience
and in your abundant mercy.

20 L43 Deliver us in accordance with your marvelous power,
and bring glory to your name, O Lord.

21 L44 Let all who do harm to your servants be disgraced;
Let them be disgraced and powerless
and let them be deprived of strength. ¹⁶⁴

22 L45 Let them know that you alone are the Lord God,
who is graciously ruling over the entire earth.]] ¹⁶⁵

161 LXX: ❄️❄️▲❄️❄️❄️❄️▲❄️❄️

162 Literally: "as you spoke to them, saying that you would greatly multiply their seed as the stars of heaven."

163 Text is uncertain.

164 Literally: "may their strength be crushed."

165 Verses 22 - 27 cf. III Maccabees 6:6.

[[*The Furnace. 23 - 27*]]

23 L46 [[The king's servants had thrown them into the furnace and kept stoking the furnace with naphtha,¹⁶⁶ pitch, tar and faggots.¹⁶⁷ 24 L47 The flames rose forty nine cubits (*or, seventy three and one half feet*) above the furnace,²⁵ L48 spreading out¹⁶⁸ and burning those Chaldeans who were caught near the furnace. 26 L49 But the angel of the Lord came down into the furnace to join Azariah and his companions and spread¹⁶⁹ the blazing flames out of the furnace,¹⁷⁰ 27 L50 making the inside of the furnace as though a dew laden breeze was whistling through it. The fire did not touch them at all and caused them no pain or distress.

[[*The Song of the Three Young Men. 28 - 68*]]

a. The Praise of Creation 28 - 37

- 28 L51 Then the three, unitedly praised, glorified and blessed God in the furnace.
- 29 L52 "Blessed are you, O Lord, God of our ancestors,
for you are eternally praise worthy and highly exalted.¹⁷¹
- 30 L53 Blessed is your glorious holy name,
for you are eternally praise worthy and highly exalted.
- 31 L54 Blessed are you in the temple of your holy glory,¹⁷²
for you are eternally praise worthy and highly exalted.
- 32 L55 Blessed are you who look down to the depths
from your throne of cherubim,
for you are eternally praise worthy and highly exalted.
- 33 L56 Blessed are you on the throne of your kingdom,¹⁷³
for you are eternally praiseworthy and highly exalted.
- 34 L57 Blessed are you in the dome¹⁷⁴ of heaven,
for you are eternally praiseworthy and highly exalted.
- 35 L58 "Bless the Lord, O entire creation of the Lord,
sing praises to him who is eternally praiseworthy and exalted.¹⁷⁵
- 36 L59 Bless the Lord, you heavens,
sing praises to him who is eternally praiseworthy and exalted.¹⁷⁶
- 37 L60 Bless the Lord, you angels of the Lord,
sing praises to him who is eternally praiseworthy and exalted.
- 38 L61 Bless the Lord, all you waters¹⁷⁷ above the heavens,

166 Possibly "brimstone" or "crude oil."

167 Manuscripts vary but the thought is the same. Some: "tar and flax."

168 The Greek word can mean "escaped." ☉☐*|*☉*☐*▲*

169 Literally: "shook out." *|*☉*|*☉*|*☉*|*☉*

170 Cf. Tobit 5:4.

171 An unusual word in the LXX canonical books. "highly glorified." ◆☐*☐◆|☐◆☐*|*☐*

172 Perhaps a reference to the temple in Jerusalem. The implication is that sacrifices are being made but verse 14 implies that such rites were not being carried out. This implies that the prayer and song are from different time periods.

173 LXX adds "of glory." Omitted by Theodotian and the Vulgate.

174 Omitted by LXX and Syriac.

175 This refrain is repeated in 32 verses. Cf. Psalm 136.

176 The order of verses 36 & 37 is reversed in some manuscripts.

177 Some manuscripts have "you waters and all things."

sing praises to him who is eternally praiseworthy and exalted.
 39 L62 Bless the Lord all you powers of the Lord,¹⁷⁸
 sing praises to him who is eternally praiseworthy and exalted.
 40 L63 Bless the Lord, sun and moon,
 sing praises to him who is eternally praiseworthy and exalted.¹⁷⁹
 41 L64 Bless the Lord, stars of heaven,
 sing praises to him who is eternally praiseworthy and exalted.
 42 L65 Bless the Lord every¹⁸⁰ rain and dew,
 sing praises to him who is eternally praiseworthy and exalted.
 43 L66 Bless the Lord, all you winds,
 sing praises to him who is eternally praiseworthy and exalted.
 44 L67 Bless the Lord, fire and heat,
 sing praises to him who is eternally praiseworthy and exalted.
 45 :68 [Bless the Lord, winter, cold and summer heat,¹⁸¹
 sing praises to him who is eternally praiseworthy and exalted.
 46 L69 Bless the Lord, dews and falling snow (*or, sleet*),¹⁸²
 sing praises to him who is eternally praiseworthy and exalted.]
 47 L70 Bless the Lord, nights and days,
 sing praises to him who is eternally praiseworthy and exalted.
 48 L71 Bless the Lord, light and darkness,
 sing praises to him who is eternally praiseworthy and exalted.
 49 L72 Bless the Lord, ice and cold,
 sing praises to him who is eternally praiseworthy and exalted.
 50 L73 Bless the Lord, frosts and snows (*or, rime*),
 sing praises to him who is eternally praiseworthy and exalted.
 51 L74 Bless the Lord, lightnings and clouds,
 sing praises to him who is eternally praiseworthy and exalted.
 52 L75 Bless the Lord, O earth,
 sing praises to him who is eternally praiseworthy and exalted.
 53 L76 Bless the Lord, mountains and hills,
 sing praises to him who is eternally praiseworthy and exalted.
 54 L77 Bless the Lord, everything that grows in the earth,
 sing praises to him who is eternally praiseworthy and exalted.
 55 L78 Bless the Lord, seas and rivers,
 sing praises to him who is eternally praiseworthy and exalted.¹⁸³
 56 L79 Bless the Lord, you showers and springs,¹⁸⁴
 sing praises to him who is eternally praiseworthy and exalted.

178 Some manuscripts read "his" in place of "Lord." MSS B and Theodotian read: "Let every power bless the Lord."

179 The Syriac translation considers this verse as spurious but it has good manuscript support and is needed by the context.

180 "Every" is omitted by the Peshitta.

181 LXX reads: "frost and cold." Theodotian: "winter and summer." MSS. A "cold and burning wind." The verses in brackets are considered by some scholars to be later insertions. The order of verses 45-51 varies in the manuscripts.

182 Theodotian: "dews and storms of snow."

183 So: LXX. Theodotian and Vulgate reverse the order of 55 and 56.

184 Literally, "showers and fountains."

- 57 L80 Bless the Lord you whales ¹⁸⁵ and water creatures, ¹⁸⁶
sing praises to him who is eternally praiseworthy and exalted.
- 58 L81 Bless the Lord, all birds of the air,
sing praises to him who is eternally praiseworthy and exalted.
- 59 L82 Bless the Lord, all wild animals and cattle, ¹⁸⁷
sing praises to him who is eternally praiseworthy and exalted.
- 60 L83 "Bless the Lord, all people of earth,
sing praises to him who is eternally praiseworthy and exalted.
- 61 L84 Bless the Lord, O Israel,
sing praises to him who is eternally praiseworthy and exalted.
- 62 L85 Bless the Lord, you priests of the land, ¹⁸⁸
sing praises to him who is eternally praiseworthy and exalted.
- 63 L86 Bless the Lord, you servants of the Lord, ¹⁸⁹
sing praises to him who is eternally praiseworthy and exalted.
- 64 L87 Bless the Lord, spirits and souls of the righteous,
sing praises to him who is eternally praiseworthy and exalted.
- 65 L88 Bless the Lord, you who are devout and humble in heart,
sing praises to him who is eternally praiseworthy and exalted.
- 66 L89 "Bless the Lord, Hananiah, Azariah and Michael,
sing praises to him who is eternally praiseworthy and exalted.
for he has saved us from the abode of the dead ¹⁹⁰
and saved us from the power of death.
He has rescued us from the midst of the blazing fiery furnace, ¹⁹¹
for he has delivered us from the midst of the fire.
- 67 L90 Give thanks to the Lord for he is good, ¹⁹²
for his mercy endures forever.
- 68 L91 All that worship the Lord, bless the God of gods,
sing praises to him and give thanks to him,
for his mercy endures forever.]] ¹⁹³

[[*The end of The Prayer of Azariah and the Song of the Three Young Men.*]]

<CHAPTER 3 RESUMES>

3 Epilogue 3:24 - 30

a. *The Angelic Protection* 3:24 - 25

24 L92 Suddenly king Nebuchadnezzar was amazed and leaping to his feet spoke to his nobles. "Did not we throw three men who were bound into the fire?" They replied, "Certainly,

185 "Sea monsters" or "large fish." Some translators use "dolphins." Greek: **▼**

186 Omitted by the Alexandrinus manuscript.

187 LXX: "quadrupeds and cattle of the earth." ▼**▼□*□□* ** *□*□* ▼** ***

188 A marginal note in the LXX has: "you priests and servants of the Lord."

189 So: Theodotian. Syriac omits "of the Lord."

190 Greek: □*□◆

191 Literally: "furnace burning of flame." Some texts vary with the words, "from the midst of burning flame."

192 The Greek word also means "benevolent, kindly."

193 Some manuscripts have "endures for ever and ever."

O king." ²⁴ L⁹³ He stated, "But I can see four men, untied (*or, unfettered*), ¹⁹⁴ walking in the midst of the fire, and they are unharmed, ¹⁹⁵ and the appearance of the fourth is like a divine being." ¹⁹⁶

b. The Deliverance 3:26 - 27

²⁶ L⁹⁴ Then Nebuchadnezzar approached the hatch (*or, opening*) of the blazing fiery furnace and shouted, "Shadrach! Meshach! Abed-nego! Servants of the Most High ¹⁹⁷ God! Come!" Come here (*or, approach me*)!" Then Shadrach, Meshach and Abed-nego came out of the fire. ²⁷ L⁹⁵ The governors, lieutenant governors, viceroys and counselors of the king crowded together and saw that the fire had no effect what so ever on the bodies of the men: the hair on their heads was not singed, the clothing ¹⁹⁸ was not scorched, ¹⁹⁹ and they had no smoky odor about them.

c. God's Exaltation 3:28 - 30

²⁸ L⁹⁶ Nebuchadnezzar declared, "Blessed be (*or, Give praise to*) the God of Shadrach, Meshach and Abed-nego, who has sent his angel ²⁰⁰ and rescued his servants who trusted in him, and negated the decree of the king, thereby risking their own lives ²⁰¹ rather than serve and worship any god except their own God. ²⁹ L⁹⁷ Therefore I make a decree: Any people, regardless of nationality or language, who speak disrespectfully of the God of Shadrach, Meshach and Abed-nego will be dismembered, and their houses confiscated and destroyed, ²⁰² for there is no other God who is able to save in this way." ³⁰ L⁹⁸ Then the king promoted Shadrach, Meshach and Abed-nego in the province of Babylon. ²⁰³

<CHAPTER 4>

D. Nebuchadnezzar's Madness. 4:1 - 37 ²⁰⁴

1. Prologue. 4:1 - 9

194 A sharp contrast to verses 21,23, 24.

195 Literally: "There is no injury in them." LXX: "there is no destruction in them."

196 Literally: "the son of a deity. Cf. ICC for evidence that this expression is a parallel expression to "an angel."

197 Aramaic: *ellyon*. LXX: *□* ◆!※▲▼□*

198 The Aramaic meaning is uncertain. *sarbal*. Possibly a general term for garments. Some feel this is a word for an especially light and inflammable material, thus emphasizing the miracle.

199 LXX: "changed."

200 The Aramaic term can mean "angel, heavenly messenger, divine messenger."

201 Theodotian adds: "to the fire. Cf. I. Corinthians 13:13.

202 Aramaic uncertain. Possibly "be made into a dung hill."

203 The LXX adds: "and declared them worthy of authority to rule over all the Jews. ³¹ King Nebuchadnezzar to all nations, tribes and languages, who reside in the earth: Peace be multiplied to you. ³² It seemed good to me to declare to you, informing you of the signs and wonders which the Most High God has accomplished with me. ³³ How great and mighty they are! His kingdom is an everlasting kingdom and his power extends to all generations."

204 This chapter is possibly an independent story that was re-worked and inserted because it fit the plan of the author. The seven year interregnum is not recorded elsewhere in historical records.

a. *The King's Letter. 4:1 - 3 = H 3:31 - 33*

1 H 3:31 ²⁰⁵ King Nebuchadnezzar:

"To all the nationalities of every language,
that inhabit the earth:

May you prosper abundantly. ²⁰⁶

2 H32 I am pleased to relate that the miraculous signs and wonderful miracles the Most High God has performed in my regard.

3 H33 How great are his miracles.

how mighty are his wonderful works!

His kingdom is eternal,

his dominion endures through all generations."

b. *The Incapacity of the Wise Men and the Success of Daniel. 4:4 - 9 = H4:1 - 6.*

4 H1 "I, Nebuchadnezzar, was living serenely in my house and flourishing in my palace.

²⁰⁷

5 H2 I had a dream that frightened me: As I was lying in my bed images (*or, fantasies*) ²⁰⁸ in my mind terrified (*or, appalled*) me. 6 H3 Therefore I issued a decree that all royal advisors of Babylon should be brought into my presence so they might reveal the meaning of the dream to me. 7 H4 Then the magicians, exorcists, astrologers ²⁰⁹ and diviners came and I related the dream to them but they could not reveal its significance to me. ²¹⁰ 8: H5 Finally Daniel (who was named Belteshazzar after the name of my god) came into my presence and I related the dream to him for it is in him that the spirit of the holy gods (*or, the spirit of the holy God*) ²¹¹ resides, saying 9 H6 'O Belteshazzar, chief of the magicians, since I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, [*this is*] the vision which I saw, tell me its interpretation." ²¹²

2. *The Dream and Its Interpretation. 4:10 - 27*

a. *The King Tells His Dream. 4:10 - 17 H = 4:7 - 14*

10 H7 "The visions in my mind as I slept in my bed were these:

I saw a tree at the center of the earth;

its height was great.

11 H8 The tree grew large and became mighty.

Its top reached heaven. ²¹³

It was visible to the ends of the entire earth.

205 Verses are noted as follows: 4:1 = the versification as found in English Bibles. H 4:1 = Hebrew Scriptures. Chapter and verse.

206 RSV: "Peace be multiplied to you." Some scholars contend that this verse belongs to the end of chapter 3.

207 The LXX dates this as being the 18th year of his reign. No doubt a later gloss.

208 The Hebrew *harhorin* is a hapax legomenon. Its meaning is uncertain.

209 Literally: "Chaldeans." A synonym for soothsayers. Cf. The Interpreters Dictionary of the Bible TEV: "wizards."

210 The LXX omits all mention of the wise men and represents the king as consulting Daniel.

211 This expression is found in the Eskmunazar inscriptions.

212 The meaning can be interpreted in two different ways. 1. Tell me the dream I had and its interpretation. 2. Here is the dream I had. Tell me its interpretation, which assumes the reader understands a demonstrative "this is" at the beginning of the sentence. The latter is accepted by 20 - 21 Century translators.

213 Literally: "its height touched the skies."

12 H9 Its foliage was beautiful and its fruit abundant.
There was sufficient food for everyone:
the animals of the field found shade under it,
and the birds of the air nested in its branches,
and all living things received nourishment from it.

13 H10 I continued looking at the vision in my mind,
as I lay in my bed.

There was a holy messenger ²¹⁴
who was coming down from heaven.

14 H11 He proclaimed (*or, he answered with force*) loudly, saying,
'Cut down the tree and lop off its branches.

Strip of its foliage and scatter its fruit.
Let the animals flee from beneath it
and the birds from its branches.

15 H12 Leave the stump of its roots in the ground
with a hoop ²¹⁵ of iron and bronze ²¹⁶ as a
binding around the stump.

In the tender grass of the field,
let him be drenched with the dew of heaven,
and let him share ²¹⁷ his subsistence
(*or, let his destiny be*) with the animals
in the grass of the earth.

16 H8 Let his mind be altered from that of a human
and let him be given the mind of an animal!
Let seven seasons (*or, times*) pass over him!

17 H9 The sentence is decreed ²¹⁸ by the watchers!
This verdict is the command of the holy one,
so that those who are living may know
that the Most High is the sovereign ²¹⁹ over mortals,
and he exerts his will on whom he will.

He even empowers the lowliest of human beings'." ²²⁰

b. The King Calls Daniel to Interpret. 4:18 H 4:15

18 H15 "I, Nebuchadnezzar had this dream (*or, vision*) and you, Belteshazzar are to declare its meaning, since the wise men of my kingdom are unable to reveal the interpretation to me. You are able, since you are endowed with the spirit of the holy gods (*or, spirit of the holy God*)."

214 Literally: "a watchful and holy being." Aramaic: *ayir* Vulgate: "vigilant." LXX: *✱□✱✱□□□✱

215 In Aramaic the word is plural. "hoops."

216 Literally: "in binding of iron and bronze."

21770 Aramaic: *halaq*. "to divide" as one would divide spoils.

218 *gezarah* in Aramaic, from the root word *gzar*. "to decide, to determine."

219 Literally: "is powerful over."

220 The Aramaic term has a sense of positive humility, not a negative implication of "the scum of the earth."

c. *Daniel Gives the Interpretation 4:19 - 27 = H 4:16 - 24*

¹⁹ H16 Then Daniel (who was called Belteshazzar) was severely perplexed ²²¹ for a long time, ²²² and was alarmed (*or, terrified*) by his thoughts. The king said, "Belteshazzar, do not let the dream or the meaning terrify you." Belteshazzar answered, "My Lord, It would be better if the dream were for your enemies and its meaning for your foes! ²⁰ H17 The tree you saw grow became so mighty that its top reached to heaven and was visible in the distant places of the earth; ²¹ H18 its foliage was beautiful and its fruit so plentiful that there was food for everyone. Under its branches the animals of the field found shade, and its branches were the nesting place for the birds. ²² H19 It is you, O King, for you have grown and become powerful and your majesty (*or, greatness*) has increased, reaching to heaven, and your sovereignty extended ²²³ to the ends of the earth. (*or, 'You are so great that there is no limit to your power; your authority reaches over the whole world.'*) ²³ H20 You, O king, witnessed a holy messenger (*or, watcher*) coming down from heaven and heard him say,

'Cut down the tree and destroy it,
leave the stump of its roots in the ground,
fettered (*or, bound*) with a hoop (*or, band*)
of iron and bronze around the stump
in the tender grass of the field
and let him be drenched with the dew of heaven;
let him share his sustenance with the animals of the field,
till seven seasons (*or, time periods*) pass over him.'

²⁴ H21 This is the interpretation, O King: It is a decree from the Most High that ²²⁴ has befallen my lord, the king. ²⁵ H22 You will be driven ²²⁵ out of human society and your habitation will be with the wild animals of the field, you will be fed ²²⁶ grass like an ox and you will be drenched ²²⁷ with the dew of heaven and seven seasons (*or, times*) will pass over you until you have learned that the Most High is the sovereign over the kingdom of mortals and that he is empowered to grant rulership to whom ever he wishes. ²⁶ H23 The meaning of the command ²²⁸ to leave at the stump along with the roots of the tree is that your kingdom will be restored when you realize that the Most High is sovereign. ²⁷ H24 Therefore, O king, let my advice be acceptable to you; atone ²²⁹ for your sins by practicing righteousness, ²³⁰ and your iniquities by showing mercy toward the oppressed, that possibly serenity might be extended to you." (*or, Make up for your sins by doing what is right and being merciful to the poor.*)

3 *Epilogue: The Fulfillment of the Dream. 4:28 - 37*

a. *The King's Madness, 4:28 - 33 H. 4:25 - 30*

²⁸ H25 All that had been predicted befell king Nebuchadnezzar. ²⁹ H26 Twelve months

221 NAB: "appalled."

222 Literally: "an hour."

223 These two words are perhaps a later addition, seemingly relating to Maccabean times. LXX: "has a length."

224 LXX: "come by anticipation."

225 Literally: "they will be driving you.."

226 Literally: "they will make you to eat (will be fed) grass."

227 Literally: "they will wet you."

228 Literally: "They command." I.e. the watchers command. cf. verse 17.

229 Aramaic: *prq* usually translated "to redeem."

230 LXX: "almsgiving."

later, as he was walking on the roof of the royal palace at Babylon, ²³¹ 20 H27 the king said, ²³² "Is not this great Babylon which I have built by my vast power ²³³ magnificent, as a royal residence ²³⁴ for my glorious majesty?" ³¹ H28 Just as the king was speaking these words a voice spoke from heaven. "O king Nebuchadnezzar, to you ²³⁵ it has been decreed: The kingdom has departed from you! (*or, is now out of your hands!*) ³² H29 You are banished from society, and your habitation will be with the animals of the field. You will be fed grass like an ox, and seven seasons (*or, times*) will pass over you until you have learned that the Most High is sovereign over the kingdom of mortals and is empowered to grant rulership to whom ever he desires." ³³ H30 The sentence was immediately fulfilled against Nebuchadnezzar. He was banished from presence in human society. He ate grass like an ox and his body was drenched with the dew of heaven. His hair grew as long as an eagle's [*feathers*] ²³⁶ and his nails were like an eagle's [*talons*]. ²³⁷

b. The King's Humbling. 4:34 - 35 H. 31 - 32 ²³⁸

³⁴ H31 "When that time had passed I, Nebuchadnezzar looked up toward heaven and my sanity was restored.

I blessed the Most High
and praised and glorified him who is eternal:
for his sovereignty is an everlasting sovereignty,
and his kingdom endures from generation to generation.
³⁵ H32 All the inhabitants of the world are as nothing, ²³⁹
and he does as he wishes with the host of heaven.
and with the inhabitants of the earth.
None can prevent his actions ²⁴⁰
or say to him, 'What are you doing?'"

[*Insert: The LXX Text for 34 - 35.*]

³⁴ "At the end of the times, I, Nebuchadnezzar looked up to heaven and my sanity had returned to me. I blessed the Most High, and praised him that lives forever, and gave him glory for his dominion is an everlasting dominion and his kingdom (*lasts*) to all generations. ³⁵ All the inhabitants of the earth are reputed to be as nothing; and he acts according to his will in the army ²⁴¹ of heaven, and in the habitation of the earth (*or, among the inhabitants of the earth*); and there is none who will withstand his power, and say to him, 'What have you done?' "

[*End of the LXX insert.*]

231 Literally: "The palace of the kingdom."

232 Literally: "speaking the king said."

233 Aramaic: *hivni* This might mean "wealth" or "power."

234 Literally: "house." LXX: "a house of a kingdom."

235 Literally: "to you are we speaking."

236 Some scholars translate: "goat's hair."

237 Literally: "eagles' and his nails like birds. The disease might have been Lycanthropy which was first described as a medical illness in the 4th Century of the C.E.

238 The LXX has a different text. Cf. the insert following verse 35.

239 So Theodotian. ✠ ◻♦❄❄■

240 Literally: "smite his hand." as one might do to a naughty child.

241 Literally: "force, power."

c. *The King's Recovery and Confession.* 4:36 - 37 H. 33 - 34

³⁶ H33 "At the same time my sanity returned to me my majesty and splendor returned, for the glory of my kingdom. My counselors and my lords (*or, princes*) sought me out and I was reestablished (*or, reinstated*) as ruler of my kingdom, and even additional greatness was awarded me. ³⁷ H34 Now I, Nebuchadnezzar, praise, extol and honor the King of Heaven for all his works are just ²⁴² and those who are arrogant he is able to humble."

<CHAPTER 5>

E. *Belshazzar's Feast* 5:1 - 31

1. *Prologue.* 5:1 - 4

¹ King Belshazzar ²⁴³ held a great banquet ²⁴⁴ for a thousand of his nobles and was drinking wine in the presence of the thousand.

² When Belshazzar was under the influence of the wine ²⁴⁵ he ordered that the cups (*or, bowls, goblets*) [and of silver] ²⁴⁶ that his father ²⁴⁷ Nebuchadnezzar had taken to Babylon from the temple in Jerusalem be brought, so that the king and his nobles, his wives (*or, consorts*) and his concubines ²⁴⁸ might drink from them. ³ Therefore they brought the golden ²⁴⁹ cups (*or, bowls, goblets*) which had been taken from the sanctuary of the house of God in Jerusalem, and the king and his lords, his wives (*or, consorts*) and his concubines drank from them. ⁴ They drank wine and praised the gods of gold and silver, bronze, iron, wood and stone.

2. *The Handwriting on the Wall.* 5:5 - 28

a. *A Hand With Words of Doom.* 5:5 - 6

⁵ Just then the fingers ²⁵⁰ of a human hand appeared and wrote on the plastered ²⁵¹ wall of the royal palace, ²⁵² opposite ²⁵³ the lamp stand. ²⁵⁴ The king watched the hand ²⁵⁵ as it wrote. ⁶

242 Aramaic: *yihat* "truth."

243 An Aramaic corruption of the Akkadian: *Bel-sharra-usur*. Aramaic: *Bel shar usur* meaning, "O Bel, protect me." Cf. ANET The LXX confuses the name writing Belteshazzar ✚✚●▼✚▲✚□

244 Literally: "bread." Scholars have felt the banquet was bravado. A last fling by a terrified ruler who was about to be deposed. He may have been a prince regent on behalf of his father.

245 The Aramaic verb perhaps means "when the time came for the drinking to start." Literally: "to taste."

246 So in LXX.

247 Possibly this would more correctly be translated "ancestor, predecessor" No archeological record has been found of the time of Belshazzar.

248 The LXX omits mentioning women here and in verse 23. The French Common Language translation reads: "his wives and his second rank spouses." Concubines is an Akkadian word *lhmtu* meaning "vessel." Later it became "concubine" i.e. an inferior class of women in the harem. Cf. Esther. Another possible translation might be: "his royal wives and his service wives."

249 The LXX, Theodotian and Vulgate add "and silver."

250 LXX: "knuckles" or "joints."

251 Literally: "chalk" A hapax legomenon related to the word for 'lime.'

252 Archaeologists have discovered that one wall of the room was enameled brick and three walls were plastered.

253 Possibly: "next to."

254 A hapax legomenon. *nebrashta* "lamp" or "candelabrum." The root word *brr* means "to be clear" or "bright." LXX: ●✚□✚✚*

255 Literally: "saw the palm of the hand which wrote." *pas* in Aramaic means "palm of the hand" or "sole of the foot."

Then the king's color changed (*or, he turned pale*)²⁵⁶ and his thoughts terrified him, his legs gave way,²⁵⁷ and his knees knocked together.

b. The Court Sages Can Make Nothing Of It. 5:7 - 9

7 The king screamed (*or, shouted loudly*)²⁵⁸ that the exorcists, astrologers and diviners be brought.²⁵⁹ The king declared to the wise men of Babylon, "Whoever can read the writing and tell me its meaning²⁶⁰ will be luxuriously clothed with purple (*or, crimson*)²⁶¹ and have a chain of gold²⁶² around his neck, and will be third in rank (*or, one of three, one of a triumvirate*)²⁶³ in the kingdom."

8 Then all the king's royal advisors came parading in but they could not read the writing or inform the king of the interpretation.²⁶⁴ 9 Then king Belshazzar was terrified and he became even more pale²⁶⁵ and the nobles were baffled²⁶⁶

c. The Queen Mother's Suggestion. 5:10 - 17

10 The queen mother, having learned of the discussion of the king and the nobles came (*or, rushed*) into the banquet hall.²⁶⁷ The queen said, "Long live the king! Do not let your thoughts terrify you or cause your face to become pale! 11 In your kingdom there is a man who has the spirit of the holy gods (*or, the spirit of the holy God*). During your father's time he was discovered to be filled with enlightenment (*or, has perception*) and wisdom like that of the gods. Your father, king Nebuchadnezzar made him chief over the magicians, exorcists, astrologers and diviners, 12 because he has surpassing abilities of spirit, knowledge and understanding to interpret dreams, explain riddles²⁶⁸ and solve problems.²⁶⁹ All this is to be found in Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the meaning of the written message."

d. The Writing On the Wall is to be Interpreted. 5:13 - 17

13 Then Daniel was brought into the presence of the king. The king, speaking to Daniel, said, "You are the Daniel, one of the exiles of Judah, whom my father, the king brought from

256 Literally: "the king, his brightness was changed upon him." *ziw* in Aramaic means "brightness, splendor." The Aramaic is not clear. Some translators have his color darkened, other that he turned pale. This holds true also for verses 9 & 10.

Possible explanations of the change of appearance might be: a. paleness, b. trembling, c. dread, d. exhaustion. A and b would be visible, c and d would be internal.

257 Literally: "the joints of his limbs/hips were loosened." Possible translations might be: "his legs lost their strength" or "his legs became weak."

258 Literally: "called with strength."

259 The LXX adds "magicians." It may have been a scribal oversight in the Aramaic manuscripts.

260 This word appears more than thirty times in Aramaic and Hebrew in Daniel.

261 The dye was very expensive so it was limited to royalty or the very rich.

262 Some commentators feel it was more like a solid gold collar or toque.

263 LXX: "third part." Literally: "and third in the kingdom shall he rule." The Aramaic word for "third" is used here and in verses 16 & 29. The root word means three. The exact significance is unclear. The French Common Language translation has ""one of the principal rulers of the kingdom." Possibly after the king and the queen mother.

264 The words could readily be read since the writing was Aramaic and familiar. The meaning, however escaped them.

265 Literally: "his brightness was changing upon him."

266 Literally: "thrown into confusion." MFT: "at their wits end."

267 Literally: "house of the feast." The LXX has the king summoning the queen to come to the banquet hall.

268 Literally: "a thing closed in."

269 *qetar*. Literally: "to untie knots." The Syrian Church Fathers thought of knots as a special form of sorcery.

Judah? ¹⁴ I have heard about you, that the spirits of the [holy] ²⁷⁰ gods (*or, the spirit of the [holy] God*) is in you and that you are enlightened (*or, have perception*) and understanding and excellent wisdom, all of which is to be found in you. ¹⁵ Now the sages and exorcists have been called into my presence to read this writing and give me the interpretation of its meaning; but they were unable to provide an interpretation of the words. ¹⁶ However, I have heard that you can discover the meaning of (*or, explain*) hidden messages and reverse spells. ²⁷¹ Now, if you can read the writing and inform me of its meaning, you will be clothed with purple and have a chain (*or, toque*) of gold around your neck, and will rank third in the kingdom."

¹⁷ Then Daniel replied, in the presence of the king, "You may keep your gifts for yourself and give your rewards to others. Nonetheless, I will read the writing to the king and make known its interpretation."

e. Daniel's Sermon to the King. 5:18 - 25

¹⁸ "O King, the Most High God had bestowed kingship on your father, Nebuchadnezzar, granting him grandeur, glory and majesty; ¹⁹ and because of the greatness that had been bestowed on him, people of different nations and of every language trembled and were fearful before him. He killed whom he desired and spared the lives of those he chose to honor and degraded those whom he chose -- at will. ²⁰ But when he became arrogant and conceited, his spirit became stubbornly cruel, so that he acted arrogantly ²⁷² and he was deposed from the royal throne, and his glory was taken away from him; ²¹ he was driven from participation in society ²⁷³ and his mind was like that of an animal (*or, he became insensate*) and his dwelling was with the wild donkeys. ²⁷⁴ He was fed grass like an ox, and his body was bathed with the dew of heaven, until he realized that the Most High God is sovereign over the kingdom of mortals and sets over it whomever he will. ²² You, as the son of Belshazzar have not humbled yourself, even though you knew all this, ²³ but you have exalted yourself against the Lord of Heaven and the cups (*or, bowls, goblets*) of his house which you have brought in before you and your nobles, your wives and your concubines and have been drinking from them; and you have praised the gods of silver and gold, of bronze, iron, wood and stone; which do not see, hear or know. You have not honored ²⁷⁵ the God in whose hand is your breath; ²⁷⁶ who has power over all your ways (*or, your destiny*).

²⁴ "Then the hand ²⁷⁷ was made to appear and this writing was inscribed. ²⁵ This is the writing that was inscribed. [MENE] MENE, TEKEL and PARSIN." ²⁷⁸

270 Omitted by the MT. Some Syriac manuscripts include it as does the LXX. It is not recommended by the HOTTP and the CTAT.

271 Goodspeed: "unravel knots."

272 Literally: "that he dealt proudly."

273 Literally : "from among the sons of men."

274 Some manuscripts have "flocks" *ydrwa* instead of *yrda*. The wild donkey of the orient was smaller and less intelligent than the modern European donkeys.

275 Daniel declares that the king has shown blatant disrespect for the Most High God!

27648 The Aramaic word for "breath" might also be translated "soul."

277 LXX: "knuckles." or "joint of the hand."

278 The words seem to refer to weights and could be translated as "ton, hundred weight, quarter." Literally: "number, weight, division." Some MT, LXX, Theodotion and Vulgate manuscripts, along with Josephus and Jerome have only one MENE. Many translators omit that first MENE. Despite this question the message is clear. Some translators designate the last word as UPARSIN. The "U" is a connective, "and" which is omitted by the LXX. Since the writing consisted of only consonants and if written in Aramaic it would have been somewhat difficult for the Babylonian scholars to decipher. Some scholars feel the letters were written vertically instead of horizontally.

f. The Riddle Understood. 5:26 - 28

26 "This is the interpretation of the matter:

MENE, ²⁷⁹ God has numbered the days of your kingdom
and brought it ²⁸⁰ to an end.

27 TEKEL ²⁸¹ you have been weighed on a scale and found wanting.

28 PERES ²⁸² your kingdom is divided and given to
the Medes and Persians." ²⁸³

Epilogue 5:29 - 31

a. The King Rewards Daniel. 6:29

29 Then Belshazzar issued a command and Daniel was clothed with purple, a chain of gold (*or, torque*) put around his neck, and a proclamation was made concerning him, that he should be ranked as third in the kingdom.

b. The Sign is Fulfilled by the Fall of Babylon. 5:30 - 31 = H 5:30 - 6:1

30 That very night Belshazzar, the Chaldean king was murdered. ^{31 H 6:1} ²⁸⁴ Darius the Mede ²⁸⁵ seized power over the kingdom, being about sixty-two years old.

<CHAPTER 6> ²⁸⁶

F. Daniel in the Lions' Den. 6:1 - 25

1. Prologue. 6:1 - 3 H. 6:2 - 4

^{1 H2} Darius ²⁸⁷ was pleased ²⁸⁸ to appoint one hundred twenty governors (*or, satraps*,

P	T	M	M
R	K	N	N
S	L	'	'

In Aramaic they would be: *mn' mn' tkl prs* Since Aramaic is written from right to left the little chart depicting the vertical writing, above, is also written in that way.

279 In Aramaic Mene meant "fifty shekels."

280 LXX: "and fulfilled (or, finished it)."

281 In Aramaic *tekilta* "a shekel."

282 In Aramaic *perisat* "a half shekel."

283 There is possibly a play on words with the Aramaic word for Persian, being much like and sounding similar to *peres*.

284 In the 13 - 16 Centuries the Aramic text was divided into chapters. Verse 31 became verse 1 of chapter 6. In English translations it is usually 5:31.

2857 Apparently this person named Darius was not Darius the Persian mentioned in Ezra, Haggai, Zechariah and Nehemiah.

He seized power: Was he a kind of regent or a duly crowned king? LXX & Theodotian □*□*●*●*■ ▼*■

●*▲*●*■

28658 In the Chester Beatty Papyri chapters six and seven follow chapter eight.

287 Darius in Aramaic: *darydwesha*. In Old Persian: *darayavaus*. Darius I ruled from 529 - 522 B.C.E. Darius II is only mentioned in the Book of Daniel. He was possibly the regent of Cyrus or as some scholars feel, he was Cyrus the Persian. Cf. ANET p. 315.

288 LXX: □*□*●*●*■ ▼*■ ●*▲*●*■

kingdom protectors) to exercise power through out the entire kingdom, ¹ H3 and over these three presidents were appointed, one of whom was Daniel. The governors (*or, satraps*) were to make reports ²⁸⁹ so that the king might not experience any loss (*of power*). ²⁹⁰ ³ H4 This man, Daniel, soon became distinguished and was outstanding, beyond all the other presidents and governors (*or, satraps*) by virtue of his surpassing spirit. ²⁹¹ The king planned to place Daniel over the entire kingdom.

1. *The Testing of the Man of God. 6:4 - 24 H. 6:5 - 25*

a. *The Jealousy of Daniel's Fellow Officers. 6:4 - 9 H. 6:5 - 10*

⁴ H5 Then the presidents and the governors (*satraps*) looked for a pretext to register a complaint ²⁹² against (*or, to find fault with*) Daniel to incriminate Daniel in mismanagement of the kingdom, ²⁹³ but they could not find any basis nor any corruption ²⁹⁴ because he was faithful (*or, trustworthy*) and there was no negligence ²⁹⁵ nor corruption to be found in him. ²⁹⁶ ⁵ H6 Then these men said, "We will not find any ground for complaint against Daniel unless we find it in connection with the law of his God (*or, his religion*)."

⁶ H7 Then these presidents and governors (*or, satraps*) conspired against Daniel, ²⁹⁷ and spoke to the king, saying: "Long live the king, ⁷ H8 All the presidents of the kingdom, the administrators, regional governors, advisors and public officials are in agreement on urging the king to issue an edict ²⁹⁸ that is to be strictly enforced. ²⁹⁹ Whoever prays ³⁰⁰ to any deity or human ³⁰¹ for thirty days, except to you, O king, will be hurled into the lions' den. ³⁰² ⁸ H9 Now, O king, establish this edict (*or, injunction*) and sign the document so that it will be irrevocable ³⁰³ according to the law of the Medes and Persians which dare not be altered." ⁹ H10 Therefore ³⁰⁴ king Darius put the edict in writing, signing the document. ³⁰⁵

b. *The Plot Against Daniel. 6:10 - 15 H. 6:11 - 16*

¹⁰ H11 Even though Daniel had learned that the edict had been signed, he returned to his house which had windows in the upper room ³⁰⁶ which faced toward Jerusalem, and he got down on his knees three times a day ³⁰⁷ and prayed and gave thanks before his God, as was his custom.

289 The Aramaic word used here could rightly be translated "decree, commandment."

290 Some scholars translate: "that the king might not be troubled."

291 The LXX adds: "and he prospered in the king's business which he carried out."

292 The Aramaic word *'illlh* is a technical word for a legal indictment.

293 Literally: "from the sides of the kingdom." (A standard trick for a corrupt politician.)

294 Aramaic: *shehithah* "corrupt deed."

295 *shalu* in Aramaic. "remissness." Qere: "there was trust."

296 The Aramaic text uses the verb "to find" three times in this verse.

297 The Aramaic text is unclear. It would seem unlikely that a group of officials would rush to an oriental potentate with a complaint, hence the translation. "To come to an agreement" would be a suitable translation.

298 Theodotian: "to establish a royal statute."

299 The root word means "to strike." Possibly: "to put into effect."

300 Aramaic: *bdu* might be translated as "request" or "prayer." Literally it can be translated "prays a prayer."

301 Omitted by the LXX and Josephus.

302 LXX: "pit." The Aramaic word is related to the Hebrew word *gebh* which means "cistern."

303 Cf. ICC for an interesting insight. P. 270.

304 Aramaic: "because of all that."

305 The action of Darius was both foolish and wicked.

306 Literally in Aramaic: "He went up to his house. Now he had his roof chamber windows open." LXX: "upper chambers."

307 The Berakoth: morning, noon and evening prayers. Cf. Psalm 55:17. Cf. The Didache 8. The custom of prayer three times each day was carried over to the early Christian Church.

³⁰⁸ ¹¹ ^{H12} The conspirators kept watch and discovered Daniel petitioning ³⁰⁹ his God in supplication. ¹² ^{H13} They then approached the king, reminding him of the prohibitory decree (*or, injunction*), saying, "O king, Did you not sign a prohibitory decree (*or, injunction*) that any person who makes a petition to any deity or human within the next thirty days except to you, O king, will be hurled into the lions' den?" The king replied, "The edict stands firm, in accordance with the law of the Medes and Persians, which can not be abrogated." ³¹⁰ ¹³ ^{H14} Therefore they declared to the king: "Daniel, one ³¹¹ of the exiles from Judah, pays no attention to you, O king, nor to your edict which you have put in writing, but makes his petitions [*to his God*] three times a day."

¹⁴ ^{H15} When he heard these words the king was very distressed, ³¹² and he was determined to save Daniel from this predicament. He made every possible effort ³¹³ to rescue Daniel until sundown. ¹⁵ ^{H16} Then the conspirators, by agreement, came to the king, saying, "Keep in mind, O king, that it is a law of the Medes and Persians that no ban or ordinance which the king establishes can be altered."

C. Daniel's Trial and Delivery. 6:16 - 23 H. 6:17 - 24

¹⁶ ^{H17} Then, by order of the king, Daniel was brought and hurled into the lions' den. ³¹⁴ The king said to Daniel, "May your God, ³¹⁵ whom you faithfully serve, himself (*or, personally*) deliver (*or, save*) you." ¹⁷ ^{H18} To forestall any tampering a rock was brought and laid over the mouth of the den, and the king sealed it with his own signet and with the signets of his nobles so as to forestall any tampering because of Daniel. ¹⁸ ^{H19} The king then returned to his palace, and spent the night fasting; ³¹⁶ no diversions ³¹⁷ were brought to him, and sleep fled from him.

¹⁹ ^{H20} At dawn ³¹⁸ the king arose and rushed to the lions' den. ²⁰ ^{H21} When he approached the den where Daniel was, he called out in an anguished voice ³¹⁹ and said to Daniel, "O Daniel, servant of the living God, has your God, whom you faithfully serve been able to deliver you from the lions?" ²¹ ^{H22} Then Daniel spoke to the king, "Long live the king! ³²⁰ ²² ^{H23} My God sent his angel who shut the lions mouths, and they have not injured me, because I was found innocent before God; ³²¹ and I have also been blameless before you, O king." ²³ ^{H24} Then the

308 Literally: "because he had done so previously."

309 The Aramaic word used here, *baia* means "to request, to make a petition." In other references to prayer the word *tali* is used. Charles translates: "Then three men kept watch and found Daniel." Driver translates: "flocking tumultuously around Daniel's house."

310 Literally: "does not pass away."

311 Literally: "sons of the exiles."

312 Literally: "very bad was it to him." KJV: "was displeased with himself," a rather apt understanding of the intent of the Aramaic words.

313 Literally: "he was bestirring himself" from the root word "to set in motion."

314 This sentence can be understood in two ways. 1. The actual execution of the order is not mentioned, only the order. 2. The king's order, as such, is not given, but the execution of it makes clear what it was. The meaning of the two, however, is essentially the same.

315 In Aramaic "Your God" is strongly emphasized.

316 Literally: "foodless." *tewath*.

317 The Peshitta and Theodotian have the word "food" which is redundant. LXX thought it meant something indecorous and omitted it. Other early translators interpreted it as "dancing girls." Some scholars emend the word to read *fchns*, meaning "concubines."

318 Literally: "at dawn with first light."

319 LXX: "loud." Vulgate: "tearful." Aramaic: "*acibh*, "to bind," giving the thought of a sense of tightness or pain.

320 LXX: "I am alive."

321 Literally: "innocence was found in me before him."

king was very glad and ordered that Daniel be taken out of the den. So Daniel was brought up out of the den and no kind of injury was found on him because he had trusted in his God.

Epilogue 6:25 - 28 H. 6:26 - 29

a. Darius Recognition of Daniel's God. 6:25 - 27 H. 6:26 - 28

²⁴ H²⁵ The king commanded that those men ³²² who brought charges against ³²³ (*or, had conspired against*) Daniel were to be brought ³²⁴ and hurled into the lion's den together with their children and wives; ³²⁵ and even before they reached the bottom of the den the lions pounced on them and broke their bones into pieces. ³²⁶

²⁵ H²⁶ After that king Darius wrote the people of the nationalities and languages that inhabit the earth: "Peace ³²⁷ be multiplied to you! ²⁶ H²⁷ I hereby order ³²⁸ that in all of my empire all people are to tremble and fear before the God of Daniel!

For he is a living God,
who endures eternally. ³²⁹
His kingdom is indestructible,
and his dominion will be to the end of time.

²⁷ H²⁸ He delivers and saves,
he performs signs and wonders
in heaven and on earth,
for he has saved Daniel
from the power ³³⁰ of the lions."

b. Daniel's Further Prosperity. 6:28 H. 6:29

²⁸ H²⁹ From then on Daniel prospered during the reign of Darius, and the reign of Cyrus the Persian.

{Daniel Part 2}

{Visions}

{Many scholars feel the vision of chapters 7 & 8 deal with the first and third years of the rule of Belshazzar and belong chronologically between chapters 4 & 5.

Chapter 9 possibly takes place approximately at the time of chapter 6.

The last vision, chapters 10 - 12 is the latest date recorded in the book. A change takes place in that Daniel records personal dreams/visions, not, as previously, the dream/visions of others.}

322 LXX limits the conspirators to two who are thrown into the den of lions.

323 Literally: "eaten the pieces of Daniel."

324 Literally: "they brought them and they threw them."

325 Assuming that the LXX (footnote 92) is inaccurate, if all the conspirators are to be thrown into the den of lions one can assume that it took many months to feed the lions such a large number of conspirators and their families.

326 Retribution falls on those who 'framed' Daniel by maneuvering, so that Daniel would be declared guilty by their action. The retribution is recorded as a fact, without approval or disapproval.

327 The Aramaic word could also mean "prosperity, welfare."

328 Literally: "from me a decree is made."

329 Literally: "to the end."

330 Literally: "hand."

<CHAPTER 7>

II A Dream and Three Visions. 7:1 - 12:13

A. The Vision of the Four Beasts. 7:1 - 28

1. Prologue, 7:1³³¹

¹ In the first year of king Belshazzar's reign as king of Babylon³³² Daniel had (*or, saw*) a dream³³³ and visions in his mind, as he lay on his bed. Then he wrote down the dream and thereby recorded the events in his dream.³³⁴

2. Daniel's Vision. 7:2 - 27

a. The vision. 7:2 - 14

² Daniel said, "In my vision at night I saw wind blowing in all directions³³⁵ of heaven, stirring up³³⁶ the great sea.³³⁷ ³ Four powerful beasts emerged from the sea. These were each different from the other.³³⁸ ⁴ The first looked like a lion but had eagle's wings.³³⁹ Then I kept on looking and its wings were torn off, and it was lifted up from the ground and forced to stand erect,³⁴⁰ like a human being;³⁴¹ and it was given a human mind. ⁵ Then a different beast, a second one, which looked like a bear appeared.³⁴² It was raised up³⁴³ on one side. It had three ribs³⁴⁴ in its mouth³⁴⁵ between its teeth, and it was told: 'Arise!³⁴⁶ Completely devour many bodies (*or, as much meat as you can*).'³⁴⁷ ⁶ After seeing that I looked again and there was another beast that looked like a leopard,³⁴⁸ which had four wings like those of a bird on its back,³⁴⁹ and this beast had four heads.³⁵⁰ It was granted domination (*or, sovereign power*). ⁷ After that, during the night visions I saw a fourth beast; fearsome (*or, provoking terror or dread*) and incredibly powerful, having great iron teeth.³⁵¹ It devoured, crushed, and trampled whatever remained with its feet. It was totally different from all other beasts which had preceded it because it had ten horns. ⁸ As I was thinking about (*or, looking at*) the horns, a new little horn

331 Some scholars feel this chapter is a mixture of two documents, one of which being from Maccabean times.

332 He ruled over all of Babylon, not just the capital city. Theodotian; ❖❖●❖❖❖■

333 LXX: "there were dreams."

334 So: Theodotian. MT adds "the beginning of the words he said."

335 A description of the heavenly forces and powers of God who sets the nations of the world in motion.

336 This Aramaic word, as used in Micah, describes a woman in travail. So also: Job. 38:8.

337 The great sea usually is thought of in the Hebrew Scriptures as the Mediterranean Sea.

338 Some scholars theorize that these beasts represented the Babylonian, Median, Persian and Greek-Macedonian empires. Other scholars feel these four powers were contemporary with one another.

339 Traditionally the winged lion represented the Babylonian Empire. Cf. Mesopotamian temple art. The Aramaic word for "eagle" *nedhar* possibly means "griffin, vulture." Cf. BDB.

340 The word in Aramaic is a kind of generic word for "feet" (of an animal or human).

341 LXX: "feet of a man."

342 Driver contends (Cambridge Bible) that the bear appears to be inferior to the lion, just as silver is inferior to gold. Traditionally this was considered to describe the kingdom of the Medes. The brown Syrian bear may weigh about 500 pounds and has a ferocious appetite.

343 The Aramaic is unclear. *shmm* "Domination" would be the usual translation which surely would not suit in this sentence.

344 BDB suggests that the word *audau* possibly could mean "fangs." or "tusks." It apparently is a loan word.

345 Surely a symbol of ravenousness. A possible alternate translation: "in its mouth were fangs among its teeth."

346 The first beast was raised up. Now the beast is to rise completely.

347 NEB: "gorge yourself with flesh."

348 Aramaic: *namen* traditionally considered to be the Persian empire. The exact zoological classification of this beast is questionable. Possibly "panther" would be a good translation. BDB: "leopard."

349 Possibly "sides." *gbb*. Surely a loan word meaning "back" or "side."

350 Traditionally a reference to four Persian kings: Cyrus, Xerxes, Artaxerxes and Darius.

351 There is no zoological classification for this beast, the activities of which are to devour, crush and trample. Some manuscripts add "and claws of bronze."

sprouted out among them. ³⁵² At that point three of the first horns were uprooted (*or, removed by force*) (making room for the new horn). There were eyes in this horn like those of a human, and a mouth that spoke arrogantly. ³⁵³ 9 As I watched,

 thrones were set in place ³⁵⁴

 and one that was ancient (*or, one of the ancient ones*) ³⁵⁵

 took his seat.

His clothing was white as snow,

 and the hair of his head like pure (*or, clean*) wool;

his throne was fiery flames (*or, his throne was ablaze with flames*);

 its wheels were blazing.

10 A river of fire spewed out,

 and flowed ³⁵⁶ out before his presence;

thousands upon thousands served him,

 and myriads upon myriads attended to him. ³⁵⁷

The court sat in judgment, ³⁵⁸

 and the books were opened.

11 "While I continued watching I was able to hear the loud arrogance of the words spoken by the horn. The beast was killed, and as I watched, its body was destroyed and designated to be burned ³⁵⁹ 12 As for the rest of the beasts, their power to rule was removed, but their lives were extended ³⁶⁰ for a season. ³⁶¹

13 As I watched, in the night,

 I saw a being with human appearance ³⁶²

coming with the clouds of heaven.

 It was the ancient one who came, ³⁶³

and he came in the ancient of days

 and was presented before him. ³⁶⁴

14 Dominion was give him (*or, he was granted sovereignty*)

 along with glory and kingship.

All the people, nations and languages

 must serve him;

his sovereignty is an eternal sovereignty

 that will not pass away.

352 Traditionally Antiochus Epiphanies who gained the throne by usurpation.

353 Verses 7 & 8 do not point to evolutionary progress in history but rather the reverse. The LXX adds: "and he made war upon the saints."

354 Literally: "someone put thrones in place."

355 An unusual expression. Cf. Enoch 47:3 where it seems to be translated best as "the head of days."

356 LXX: "drew."

357 This phrase might be translated "were at his service" or "stood before him." The French Common Language translation: "millions even tens of millions of persons stood in his presence in order to serve him."

358 Literally: "the judgment seat." The word in the text seems to be corrupted. *dina* seems to have the thought of "one who judges."

359 LXX: "to the burning fire."

360 Literally: "but a lengthening of being was granted them."

361 LXX: "time and time." The MT words *arz* and *zmz* distinguish time of unlimited duration. Both are loan words.

362 *Bar e nas* is an idiom for "a man." NEB: "one like a man."

363 Literally: "one like a son of man."

364 Literally: "and they brought him near before him." LXX seems to understand it as "being presented."

His realm is one
that will not be destroyed." ³⁶⁵

b. The Seer's Distress. 7:15 - 16

¹⁵ "As for me, Daniel, my spirit was disturbed ³⁶⁶ within me and the visions of my mind alarmed me. ³⁶⁷ ¹⁶ I approached one of those attendants and asked him the sure and true significance of all this. His response in interpreting this was made known to me."

c. The Vision Interpreted. 7:17 - 27

¹⁷ "These four great beasts signify kingdoms (*or, empires*) that will rise to power (*or, take political control*) in the earth. ³⁶⁸ ¹⁸ Ultimately the saints (*or, holy ones*) of the Most High ³⁶⁹ will receive the kingdom and possess it for ever and ever.' ³⁷⁰

¹⁹ "Then I wanted to know the exact meaning of the fourth beast, which was different from all the rest, very fearsome and terrible, with frightening teeth of iron and claws of bronze; ³⁷¹ which had devoured and crushed to pieces and trampled what remained with its feet. ²⁰ I also wanted to know about the ten horns that were on its head, and the other horn which sprouted ³⁷² and before which (*or, to make room*) three of them fell out (*or, and three fell to make room for the one that sprouted*) -- that horn had one eye and a mouth that spoke arrogantly, and that horn seemed more conspicuous ³⁷³ than the others. ²¹ (While I looked, this horn made war against the saints and overcame them, ³⁷⁴ ²² until the Ancient of Days (*or, The Ancient One*) came and gave judgment in favor of the saints (*or, holy ones*) of the Most High, until the time came when the saints (*or, holy ones*) received possession ³⁷⁵ of the kingdom.)

²³ "Then he said, 'As for the significance of the fourth beast:

There will be a fourth empire (*or, kingdom*) on earth,
which will be different from all the empires (*or, kingdoms*).
It will devour the entire earth
and trample it and crush it to bits.

²⁴ The significance of the horns:
ten kings will arise out of this empire (*or, kingdom*)
and after that another will arise. ³⁷⁶

This one will be different from the previous ones, ³⁷⁷
and will defeat ³⁷⁸ three kings. ³⁷⁹

³⁶⁵ Verses 13 & 14 are metrical but do not imply being quoted from another source but rather the writer's own composition.

³⁶⁶ Literally: "within the sheath." Emended: "within its sheath." Young translates: "my body."

³⁶⁷ The Aramaic is unclear. Cf. NAB.

³⁶⁸ The Aramaic has "kingdom." LXX & Vulgate: "kings who will be destroyed from the earth."

³⁶⁹ There is a curious Aramaic plural ending, a plural of "majesty."

³⁷⁰ Literally: "and unto the age of the ages." an Aramaic absolute superlative.

³⁷¹ Cf. verse 7 where this is omitted in Aramaic.

³⁷² LXX: "rooted up." Codex Alexandrinus: "three of the former, even that horn."

³⁷³ LXX: "bolder." Literally: "its appearance was larger."

³⁷⁴ Eschatologically the reference is to the great conflict which breaks out in the last days.

³⁷⁵ I.e. the saints will take possession of the kingdom securing the right to govern.

³⁷⁶ Some translate: "an eleventh king."

³⁷⁷ Literally: "who will exceed all the former ones in wickedness (or evil)."

³⁷⁸ The Aramaic word means "to be brought low, to humble, to abase."

³⁷⁹ Scholars have suggested various kings: Porphyry, the neoplatonist, suggested Artaxis of Armenia, Ptolemy VI and Ptolemy VII of Egypt since these were all defeated by Antiochus Epiphanies.

25 He will blaspheme against the Most High
and will harass³⁸⁰ the saints (*or, holy ones*) of the Most High,
and will attempt to change the (*sacred*) seasons and the law;
and they will be delivered into his power
for a time, two times and a half time.³⁸¹

26 Then the (*heavenly*) court will sit in judgment
and his dominion will be stripped from him
to be destroyed, and abolished for all time.

27 The kingdom (*or, sovereignty*), the dominion³⁸²
and the grandeur of the kingdom
belonging to the entire heaven
will be given to the saints (*or, holy ones*) of the Most High.
Their kingdom will be an everlasting kingdom,
and all dominion will serve and obey them."³⁸³

3. Epilogue. 7:28

28 "This is the end of the account. I, Daniel was very terrified by my thoughts, and my color changed; but I kept the matter in my mind."³⁸⁴

<CHAPTER 8>³⁸⁵

B. The Vision of the Ram and the He Goat. 8:1 - 27

1. Prologue. 8:1 - 2

1 "In the third year³⁸⁶ of the reign of king Belshazzar, a second vision appeared to me, Daniel, which followed the earlier vision. 2 In this vision I saw myself in the fortress city³⁸⁷ of Susa.³⁸⁸ in the province of Elam.³⁸⁹ In the vision I saw that I was beside the stream Ulai."³⁹⁰

2. The Vision. 8:3 - 25

a. The Battle Between the Ram and the He Goat. 8:3 - 8

3 "I looked up and saw a³⁹¹ ram³⁹² standing between me and the river.³⁹³ It had two

380 The Aramaic word literally means "to wear out clothing." A descriptive expression for "oppressing people."

381 The word is *iddan* = "a year," not *zimna*. Roughly 2300 evenings and mornings. Cf. 8:14.

382 The Aramaic is confusing.

383 The two Aramaic words for "serve" and "obey" have very similar meanings. The French Common Language translation: "will obey him and will serve him."

384 This verse ends the Aramaic section of Daniel. Daniel continues, in chapter 8 to the end of the book, as it began in 1:1 - 2:4a in Hebrew.

385 From this point on Daniel was originally written in Hebrew.

386 I.e. two years after the vision recorded in chapter 7.

387 A way of describing the feelings of the capital city.

388 There was an acropolis in Susa (*Shushan*). The Hebrew word means "strong fortress."

389 So: Theodotian. MT & Dead Sea Scrolls repeat "in the vision I saw myself."

390 The word translated "stream" *awbb* is a hapax legomenon. Possibly it was a mis-writing of *abwl* to *abbl* which would mean "city gate" in Akkadian. Archaeologists have found a canal at Susa which might have been the Ulai canal. This would have been one of three bodies of water near Susa. The name Ulai is doubtless an Akkadian word, *Ullaa*. LXX: *εὐλαίος*

391 LXX: "one."

392 The ram was a symbol of princely power. Cf. Ezekiel 34:17; 39:18.

393 The Hebrew word might mean "bank" of a river. An alternative translation would be: "beside (or by) the bank of the river."

horns, and both horns were long³⁹⁴ but one was longer than the other and the longer one appeared (*or, sprouted out*) last.³⁹⁵ 4 I saw the ram butting³⁹⁶ westward, northward and southward.³⁹⁷ No beast could withstand him (*or, resist his power*) and no one who was able to escape³⁹⁸ his power.³⁹⁹ He did whatever he pleased and became arrogant⁴⁰⁰ [*and powerful.*]

5 "As I was watching, a male goat⁴⁰¹ came from the west, passing over the entire earth without touching the ground, (*or, very, very rapidly*). That goat had a prominent⁴⁰² horn (between his eyes).⁴⁰³ 6 He came up to the ram with the two horns, which I had seen standing between me and the river,⁴⁰⁴ and charged at him with ferocious and savage force.⁴⁰⁵ 7 I saw him attack the ram and he furiously attacked the ram, breaking his two horns.⁴⁰⁶ The ram was powerless to withstand him. He threw the ram down to the ground and trampled⁴⁰⁷ him and there was no one who could deliver the ram from his power.⁴⁰⁸ 8 Then the male goat became even more arrogant;⁴⁰⁹ but at the height of his power the large horn was snapped (*or, broken*) and in place of it four prominent horns sprouted,⁴¹⁰ each in a different direction."⁴¹¹

b. The Little Horn and Its Iniquities. 8:9 - 12

9 A small horn⁴¹² emerged from one of the horns, which, as it grew, extended itself toward the south, toward the east and toward the beautiful land,⁴¹³ 10 because as it grew it became powerful enough to appear ready to attack the host of heaven; and it threw down some of the host of the stars, and crushed them under foot.⁴¹⁴ 11 It even vaunted itself against⁴¹⁵ the Prince of the Host;⁴¹⁶ and caused the regular burnt offerings to be suspended, and the place of the sanctuary abandoned.⁴¹⁷ 12 The army was arrayed against the regular burnt offerings through

394 Literally: "high."

395 LXX: "at the last place."

396 The verb means "to thrust, to punch" or in the Piel form "to gore." The symbolism is that of the rapid conquests of Cyrus and Darius. A 'Blitzkrieg.'

397 LXX adds "eastward," possibly as an afterthought.

398 LXX: "no one could deliver from his hand."

399 Literally: "hand" here and in verse 7.

400 Literally: "he acted big."

401 Literally: "buck of the goats." LXX: "he goat of the goats."

402 Omitted by Theodotian. LXX: "notable horn."

403 Cf. ANET p. 131. foot note 10 "a horn of vision."

404 See foot note 30.

405 Literally: "in the fury of his power." Hebrew: *hemah*. LXX: "violent strength."

406 Some scholars feel this is a reference to the battles of Issus (333 B.C.E.) and Arbela (331 B.C.E.).

407 Hebrew: *ramas* In II Kings 14:9 a wild beast tramples down the enemy.

408 Some scholars feel this verse is possibly a gloss. Cf. ICC.

409 AT: "accomplished very great exploits."

410 Literally: "four conspicuous ones came up." LXX: "four others came up." Emended: "four stout ones came up."

411 Some scholars feel this is a reference to the kingdoms of Macedonia, Asia Minor, Syria and Egypt.

412 Literally: "a horn out of smallness." Some scholars consider this is a reference to Antiochus IV.

413 I.e. Palestine. The Hebrew is very obscure. Robert Dick Wilson, *Studies in the Book of Daniel* says of this passage, especially verses 10 - 14, that they are "confessedly the most difficult in prophecy."

414 Various emendations have been suggested for these questionable verses.

415 Literally: "up to." Scholars feel it is a reference to the ultimate leader of the heavenly army, i.e. God.

416 Some scholars equate this with Onias III who was murdered during the reign of Antiochus Epiphanies in 171 B.C.E.

417 The new but powerful horn: 1. Opposed the leader of the heavenly army. 2. Put a stop to daily sacrifice. 3. Brought disgrace to the temple. The MT reads "and a host will be given upon the daily offering in iniquity." LXX: "and profane sacrifices were offered (on the altar) the daily offering." The Hebrew word *hacabba* "host" could mean "temple service."

wickedness; and truth was overpowered⁴¹⁸ while the horn prospered." ⁴¹⁹

c. The Celestial Prediction. 8:13 - 14 ⁴²⁰

13 "Then I heard a holy being speaking; and another holy being said to whoever had been speaking, 'How long is it that things in the vision concerning the suspension of the regular burnt offerings will continue? This horrible transgression causes desolation and the sanctuary is defiled and the (*heavenly*) host is trampled under foot.'⁴²¹ 14 He told me, 'For two thousand three hundred evenings and mornings,⁴²² after which the sanctuary will be restored⁴²³ to its rightful state.' "

d. The Interpretation. 8:15 - 25

15 "When I, Daniel, had seen the vision I was trying to understand it, and suddenly one having the appearance of a human being⁴²⁴ appeared before me. 16 I heard a human voice from the middle of the Ulai⁴²⁵ calling, 'Gabriel, assist this person in understanding the message.'⁴²⁶ 17 So he approached me and I was frightened when he came and I prostrated myself, but he spoke, saying, 'Understand O son of man (*or, mortal*)⁴²⁷ that the vision is for the end of time (*or, the final days*).⁴²⁸

18 "While he was speaking to me, I became overcome by a trance,⁴²⁹ falling forward and lying prostrate on the ground. Then he grasped me and had me stand on my feet. 19 Upon standing he said, 'Be attentive and I will inform you as to what will ultimately take place at the end of this time of wrath;⁴³⁰ for it refers to the time appointed for the end.'⁴³¹

20 "The two-horned ram you saw signifies the kings of Media and Persia. 21 The male goat (*or, shaggy male goat*)⁴³² signifies the king of Greece;⁴³³ and the great horn between his eyes is the first king. 22 As for the broken horn⁴³⁴ which was replaced by four others signifies four kingdoms that will arise from his nation, but not with his power.⁴³⁵

418 Literally "thrown to the ground."

419 LXX: "practiced and prospered." The Anchor Bible translates: 11 - 12: "Even over the prince of the host it exalted itself; it removed the daily sacrifice from its stand and defiled the sanctuary and the pious ones; and on the stand of the daily sacrifices it set up an offense. It cast truth to the ground and was successful in its undertaking."

420 Some scholars feel these verses are an interpolation.

421 LXX: "The sacrifice that has been removed and the sin and desolation that has been given." Possibly: "and the transgression that horrifies" or "how long will impiety cause destruction?" There is a play on words in Hebrew. Other than the play on words the Hebrew is totally obscure. Emended, based in part on the LXX it might read: "For how long is the vision to be, while the daily sacrifice is taken away and the iniquity set up -- from the time when he will trample on the sanctuary and the service?"

422 Codex Alexandrinus: "three hundred." The number cited would be 1150 days. Some scholars equate the time reference here to the reference in the previous vision (7:25). If so it is only approximate.

423 Literally: "be justified, vindicated." LXX: καθαρισθησεται

424 In Hebrew the 1st letter hints at "Gabriel" *gebber* thus possibly hinting that this being is an angel. Literally: "to take the appearance of a man."

425 Literally: "between the Ulai." LXX: "between me and the Ulai."

426 The word for "vision" used here is an Aramaic word, *abwaga* which means "oracle" not "vision."

427 Cf. 7:13. The French Contemporary Language translation: "But you are only a human being."

428 LXX: "at the end of time."

429 The Hebrew word is the same as that used in Genesis 2:21.

430 Hebrew: *za 'am* "anger, wrath, rage" In Hebrew Scriptures it is only used for the wrath of God. In other Hebrew writings it is also used for the wrath of individuals.

431 Literally: "since for a term (is) the end."

432 Literally: "the beast, the hairy one." Theodotion, LXX & Vulgate read as in verse 5. The MT possibly contains a gloss.

433 Literally: "Javan" which is a transliteration of the Hebrew word for "Greece."

434 Literally: "and the broken horn."

435 Hebrew: "the nation." Theodotion, LXX & Vulgate: "his nation." The four kingdoms into which the empire of Alexander

23 When the kingdoms come to an end,
when the transgressors have reached their culmination,⁴³⁶
a king will arise who is impudent⁴³⁷
and known for intrigues.⁴³⁸

24 He will have great power;
and he will bring about extraordinary destruction,⁴³⁹
and will complete anything he starts.
He will destroy those who are powerful,
and the people who are saints.
*(or, He will destroy powerful people,
and even God's people.)*

25 By his crafty schemes he will be successful
in carrying out deceit *(or, treachery)*;
and in his own mind he will vaunt himself.⁴⁴⁰
Without warning he will destroy many who are unaware;⁴⁴¹
and he will even rise up against the chief of princes,
but will suffer punishment,
though not with human hands.
*(or, God will destroy him
without the help of any human beings'.)"*

3. Epilogue. 8:26 - 27

26 "What has been revealed in the vision about the evenings and mornings is true! As for you: keep the vision secret for it pertains to the distant future.

27 "So, I, Daniel, was stricken *(or, was exhausted, overcome, depressed)*⁴⁴² and languished for some time. Then I rose and attended to the king's business; but I was perplexed by the vision and could not explain it."

<CHAPTER 9>

C. The Prophecy of the Seventy Weeks 9:1 - 27⁴⁴³

1. Prologue. 9:1 - 19

a. The Setting of the Vision. 9:1 - 3

the Great was divided did not actually cover all the territory that he had conquered. So the combined power of the four kingdoms would not be as great as that of Alexander.

436 Literally: "when the sinners fill up their measure." LXX: "sins" not "sinners." Possibly: "When the transgressors have gone as far as they can in committing...."

437 Literally: "strong of face."

438 Literally: "ambiguous speech." NIV & TNIV "master of intrigue."

439 Theodotian & Chester Beatty Papyrus "but not with his power." Hebrew: *niphla'oth* "Unique, wonderful, or monstrous destruction."

440 Literally: "and in his heart he will grow big." The LXX is somewhat more readily understood than the Hebrew which is obscure. The LXX is relied on more in this verse than the Hebrew text.

441 The LXX implies that those who are unaware of destruction will be the recipients of that destruction.

442 Literally: "I came to an end."

443 Scholars are divided in their interpretation of this chapter, i.e. the seventy weeks. Some consider this chapter as a re-interpretation of the end of chapter 8. Others see an error on the part of the author. Porteous Daniel, A Commentary expressed it by writing: "wrong headed arithmetical calculation." The general understanding is an attempt to show the contemporaries of Daniel that God is available in every crisis in history.

1 "In the first year of Darius,⁴⁴⁴ the son of Ahasuerus,⁴⁴⁵ of Median descent⁴⁴⁶ became king over the kingdom of the Chaldeans. 2 During the first year of his reign, I Daniel, consulted (*or, perused*)⁴⁴⁷ the books⁴⁴⁸ concerning the number of years that were to take place according to the word of the Lord that had been revealed to the prophet Jeremiah, before the end of Jerusalem's desolation: -- namely seventy years.⁴⁴⁹

3 "Then I looked to the Lord God, inquiring of him through prayer⁴⁵⁰ and supplication. with fasting and sackcloth and ashes."

b. Daniel's Prayer 9:4 - 19

4 "I prayed and made a confession to the Lord, my God, saying,
O Lord, the great and awesome (*or, revered*) God,
who keeps his covenant and steadfast⁴⁵¹ love
with those who love him and keep his commandments;⁴⁵²
5 we have sinned and gone astray,⁴⁵³
we have acted wickedly and been rebellious,⁴⁵⁴
deviating from your commandments and ordinances,⁴⁵⁵
6 We have not listened to your servants,
the prophets, who spoke on your behalf
to our royal house, princely houses, family houses,
and all the commoners of the land.⁴⁵⁶
7 Righteousness belongs⁴⁵⁷ to you, O Lord,
but even today the people of Judah,
the citizens of Jerusalem,
are shamefaced, and all Israelites,
near and far, in every country

444 Literally: "in the year one of Darius." W. F. Albright feels the name is an ancient Iranian title. Thus the name of the individual is not disclosed.

445 A Persian, not a Median name. The records of the Medo-Persian Empire do not record anyone by that name. LXX: Xerxes.

446 Literally: "of the seed of," thus having Medo-Persian ancestry.

447 The Hebrew word *bim* can mean "to understand, to comprehend." It can also mean "to give heed, to perceive, to observe."

448 Does this imply canonical books? So: NIV.

449 Though there are ways of reckoning the years of exile none comes to exactly 70 years. The important hope and point is that restoration by the Lord will take place, including forgiveness and reinstatement of the social entity. Cf. Jeremiah 25:11; 29:10.

450 Literally: "to seek prayer." The Hebrew word *biggesh* is usually used to inquire at an oracle, thus having the prayer be a desire for spiritual enlightenment.

451 The Hebrew word *chesed* is "unchanging, trustworthy love." Note the contrast of the steadfast love of God and the human fickleness and disloyalty.

452 The words *berith* "covenant" and *mickwuth* "commandments" are technical words that would be readily understood by Jewish readers/hearers.

453 The Hebrew word for "sinned" could be translated as "missed the mark." The word for "gone astray" could be translated as "twisted, bent, made crooked" thus, "acted perversely."

454 The word "wickedly" can be translated as "abnormally, dispirited, outside the realm of normal behavior." The word "rebellious" in Hebrew is "to resist, defy, refuse."

455 The Hebrew words, *'awon*, *manad*, *rasa* dramatically describe rebellion against the known will of God.

456 Literally: "who spoke in your name to our kings, our princes and our fathers and all the people of the land." Note that priests and prophets are excluded here. By contrast cf. Jeremiah 14:14, Nehemiah 6:14, 9:31. Were those who were excluded in the listing unreliable or undesirable?

457 "Belongs" is understood, and is not in the Hebrew manuscripts.

- to which you have banished them
because of their treachery (*or, treason*)⁴⁵⁸
which they have committed against you.
- 8 Shame belongs to us, O Lord,
like our royal houses, princely houses and family houses
because we have sinned against you.
- 9 Mercy (*or, compassion*)⁴⁵⁹ and forgiveness
belong to the Lord our God
even though we have rebelled against him.
- 10 We have not listened to your voice,
O Lord, our God, by conforming to the teachings
laid down for us though the messages of your servants,
the prophets.⁴⁶⁰
- 11 All Israel has violated (*or, flouted*) your law and gone astray --
refusing⁴⁶¹ to obey your voice.
The curses and oaths⁴⁶² recorded in the Law of Moses,
the servant of God, have poured down on us,
because we have sinned against him.⁴⁶³
(*or, So because of our disobedience,
you have caused us to receive the curses
that you described in the Law of Moses, your servant.*)
- 12 He has fulfilled⁴⁶⁴ all the words, which he spoke against us
and against our rulers who governed us,
by bringing great calamities upon us;
for under all of heaven there is no comparison
in any city to what has been done to punish Jerusalem.
This is beyond comparison with the punishment
dealt to other cities.
- 13 All this calamity which has come upon us
is written (*or, foreshadowed*) in the Law of Moses,
yet we have not pleaded⁴⁶⁵ for the favor
of the Lord our God,
nor have we repented of our iniquities
or given heed to your truth.⁴⁶⁶

458 LXX: "perfidious action."

459 Literally: "mercies."

460 The deadlock between God and humans in this prayer is only broken if the Lord's mercy and forgiveness prevail. This then would restore the relationship between God and his people.

461 LXX: "turned aside from listening."

462 NIV: "sworn judgments written in the Law of Moses."

463 Possibly a reference to Leviticus 26:14 - 45; Deuteronomy 28:15 - 68.

464 Literally: "caused to stand."

465 Literally: "softened the face" or "to flatter." The impression in Hebrew is deliberately not placating God in order to receive favor.

466 More accurately: "to gaze at, or contemplate," possibly, "in order to become wise through your truth" or "to deal wisely though the truth."

- 14 Therefore the Lord has been vigilant (*or, bided his time*),
in preparing the calamity he has brought upon us,
because the Lord our God always does what is righteous
in everything he does and we have not obeyed his voice. ⁴⁶⁷
- 15 Now, O Lord our God, you showed your power
for you brought your people out of the land of Egypt
with a powerful hand,
and made a name for yourself (*or, you became
renowned*) ⁴⁶⁸ to this day.
We have sinned, we have acted wickedly.
- 16 O Lord, based on all your righteous actions, ⁴⁶⁹
may your fierce anger be turned away
from the city of Jerusalem, your holy mountain.
It is our fault (*or, because of our sins*)
and the iniquities (*or, sins*) of our fathers
that Jerusalem and your people have become a reproach ⁴⁷⁰
among all the neighboring countries. ⁴⁷¹
- 17 Therefore, O Lord, our God, listen to my prayer,
for I am your servant and for your own sake, O Lord, ⁴⁷²
grant your favor to again shine on your desolate sanctuary.
- 18 Listen to us, O my God. Listen!
Open your eyes and look at our plight.
Look as well at your city which is called by your name.
We do not present our pleas ⁴⁷³ before you because of
(*or, based on*) righteousness,
but on the basis of your abundant mercy.
(*or, It is because you are merciful that
we make this plea, not because we are good.*)
- 19 O Lord, listen! O Lord, forgive!
O Lord, be attentive and act!
Do not delay for your own sake.
O my God, for your name your city and your people are attacked." ⁴⁷⁴

2. The Vision. 9:20 - 27

a. The Coming of Gabriel. 9:20 - 23

467 The prayer in Baruch seems to have been modeled after this prayer.

468 REB: "winning for yourself a name that lives to this day."

469 Literally: "your righteousness." Theodotian: ελεημοσυνη

470 Hebrew: *herpah* an object of reproach or shame.

471 A reformulation might read: "O Lord, in the past you demonstrated your faithfulness to Israel, so now please stop being angry with the city of Jerusalem. It belongs to you, and it is on the hill where sacrifice is made. All the other tribes (*people*) who live around us despise your city and your people because of the sins of our ancestors and also because of our sins."

472 So: Theodotian & Vulgate. Hebrew: "for the Lord's sake."

473 Literally: "cause our supplications to fall." LXX can be translated "our pitiful case."

474 The Kyrie eleison of the Hebrew Scriptures. Cf. ICC. A total lack of self-interest and deep concern for God's name and kingdom characterize this prayer.

20 "While I was praying aloud, confessing my own sins and those of my people, Israel, and presenting ⁴⁷⁵ my pleas before the Lord my God on behalf of the holy mountain of my God; 21 while I was uttering this prayer, the being Gabriel (*or, Gabriel who had the appearance of a person*), whom I had seen in the first vision, ⁴⁷⁶ hurriedly came ⁴⁷⁷ to me in swift flight ⁴⁷⁸ at the time of the evening sacrifice. ⁴⁷⁹ 22 He caused me to understand ⁴⁸⁰ by saying to me, 'O Daniel, I have now come to give you understanding ⁴⁸¹ and insight. 23 At the beginning of your prayer (*or, as you started to pray*) a response went out, ⁴⁸² and I have come to pass it on [to you] ⁴⁸³ for you are precious; therefore listen to my words and understand the vision.'" ⁴⁸⁴

b. The Explanation of the Seventy Weeks. 9:24 - 27

24 "Seventy weeks of years are decreed ⁴⁸⁵
for your people and your holy city,
(*or, the people to whom you belong
and the holy city where you live,*)
to complete ⁴⁸⁶ the measure of your transgressions,
to put an end to sinning and atone ⁴⁸⁷ for the iniquity,
to enter into eternal righteousness (*or, to establish eternal justice*),
and ratify ⁴⁸⁸ both vision and prophet,
and anoint a most holy place (*or, to anoint a holy of holies*).
25 Therefore, learn and be sure to understand
this from the time of the declaration of the word
to the restoration and rebuilding of Jerusalem; ⁴⁸⁹
until the coming of the anointed one, a prince. ⁴⁹⁰
There will be seven weeks
and for sixty-two weeks it will be rebuilt
with squares (*or, plazas*) and strong defenses, ⁴⁹¹

475 Literally: "causing to fall."

476 The Hebrew word *lazon* implies hearing almost more than seeing.

477 Literally: "was making his way to me." Possibly: "touched me."

478 The Hebrew text is unclear. Possibly it means "wearied of weariness." The Peshitta & Vulgate translate "flying," taking *map* to mean "to fly." Another possible root word would be *iap* "to hasten." Literally it perhaps is "thoroughly wearied."

479 That sacrifice would take place in mid afternoon.

480 Literally: "and he instructed and spoke with me and said."

481 LXX: "instruct you with.."

482 Literally: "word went out." Some translate this as "a command."

483 HOTTTP does not recommend the text adding "to you."

484 Cf. foot note 114.

485 Literally "seventy weeks (or sevens)." NIV: "seventy sevens." Scholars are divided about the interpretation of these numbers in Daniel. Some take them literally and others consider them as symbols. Cf. Footnote at the end of this chapter.

486 Hebrew obscure. Literally: "to seal up, or abolish sins." It might mean "to retain." MT: "to seal the transgressions."

Marginal manuscript notes suggest that might be a scribal error. Two manuscripts say "to put an end to."

487 Literally "to eliminate sin." The same word is used as in Leviticus 4:20; 14:18 - 21, using the idea of the ritual by which the priest atones for and covers the sin, that one may be considered acquitted of the wrongdoing.

488 Literally: "sealed." The Hebrew word might mean: 'to hide' or 2. "to seal up:" The line makes little theological sense. Thus the translation of "to seal" in the sense of "to ratify."

489 Some scholars emend to read: "to restore people."

490 Many scholars understand this to mean the Messiah. The Hebrew word for "prince" implies a leader rather than a ruler.

491 The Hebrew word is questionable. Literally: "moat." Does this mean strong defenses or does it mean "conduits," or "a drainage system."

but this will be a distressful time. ⁴⁹²

26 ⁴⁹³ After the sixty-two days
the anointed ⁴⁹⁴ one will disappear, ⁴⁹⁵ completely vanishing. ⁴⁹⁶
The end of the people (*or, soldiers, troops*) by the [*invading*] prince
who is to come, will destroy the city and sanctuary.
This will come as in a flood,
and ultimately there will be war;
desolation is decreed.
(*or, war will continue until the end of that period of time.*)

27 During one week he will make
a powerful alliance with many; ⁴⁹⁷
and for half of the weeks ⁴⁹⁸
he will halt sacrifices and offerings.
On the corner ⁴⁹⁹ of abominations ⁵⁰⁰ one will come
one who makes desolation,
until the decreed end
is passed down on the desolation.
(*or, And one who causes desolation will come upon the pinnacle of the abominable
(temple) until the end of that is decreed is poured out on the desolate [city].* ⁵⁰¹)

492 Literally: "and in the strightness of the times." LXX & Peshitta: "at the end of the times."

493 The Hebrew text of verses 26 & 27 is obscure and uncertain.

494 LXX: "anointing."

495 The Hebrew word *karat* is "to cut or convert." which would involve a ritual. Does it mean "to excommunicate from the people of God?"

496 The Hebrew is so unclear that numerous attempts have been made to emend. For example: NIV: "will have nothing."
NAB: "with no one to take his part without a trial."

497 Some translators read "the mighty" with a slight emendation.

498 LXX: "weeks of days."

499 Possibly the highest point, or pinnacle of the temple. Cf. Matthew 4:5. Others understand it to be the corner of the altar.

500 Hebrew unclear. Possibly: the high point in Jerusalem where the ruler, Darius, had set up a pagan image. Cf. TEV: "The Awful Horror." BV: "Then on a wing of horrors shall a desolator come to bring ruin until a fully determined end comes down on the desolation."

501 There are at least five different schools of thought concerning the interpretation of the "seventy sevens." A good commentary would provide great assistance in coming to a conclusion concerning the meaning and present day interpretation. A possible reading of the last two verses might be: "For one seven-year period that leader will make a steadfast agreement with many people (nations). For half of that time he will abolish all sacrifice and offering. And he will put something very terrible on the high point of the temple, and it will remain there until God does away with him (who placed it there) just as he has planned."

<CHAPTER 10>

D. The Vision of the Last Days. 10:1 - 12:13

1. Prologue. 10:1 - 11:1

a. Chronological Setting. 10:1

¹ "In the third year ⁵⁰² of king Cyrus of Persia ⁵⁰³ an oracle was revealed to Daniel, whom the king called Belteshazzar. The message ⁵⁰⁴ was correct and concerned a great conflict. ⁵⁰⁵ He understood ⁵⁰⁶ the word and had understanding of (*or, and it was declared to him in*) the vision."

⁵⁰⁷

b. The Preparation for a Revelation. 10:2 - 9

² "In those days I, Daniel, was in mourning for three weeks. ⁵⁰⁸ ³ I abstained from rich food (*or, delicacies*), meat and wine. None of these entered my mouth. Additionally, I did not anoint myself at all, until the entire three weeks had passed. ⁴ On the twenty-fourth day of the first month, ⁵⁰⁹ when I was standing on the bank of the great river, (that is, the Tigris), ⁵¹⁰ ⁵ I looked up and saw:

A man dressed in clothing made of linen, ⁵¹¹
having a belt of gold from Uphaz ⁵¹² around his waist.
⁵ His body was like yellow jasper, ⁵¹³
his face dazzled like lightning,
his eyes sparkled like flames,
his arms and legs shone like burnished bronze, ⁵¹⁴
his speech sounded like the murmur of a throng.

⁷ "I, Daniel, was the only one who saw the vision. Those persons who were with me did not see the vision, yet they became overwhelmed with fear ⁵¹⁵ and fled, seeking to conceal themselves. ⁸ So I was left alone and saw this fantastic vision. ⁵¹⁶ My strength was drained; ⁵¹⁷

502 Possibly 530 / 535 B.C.E. Other scholars feel 557 B.C.E. is the correct date. LXX: "in the first year of king Cyrus." That dating is questionable.

503 A Hellenistic usage. Not the usage of the Achaemenid kings of that time period.

504 Literally: "the word was sealed." The seal was a guarantee of legitimacy.

505 Hebrew uncertain. Literally: "and the word is truth and a great host." TAN: "but it was a great task to understand the prophecy."

506 Literally: "by means of the vision understanding came to him."

507 Hebrew uncertain. *mar'eh* "vision" or "oracle." TAN: "understanding came to him in a vision." Anchor Bible: "he paid attention to the oracle so that he understood the revelation." Some scholars place this verse in parentheses.

508 Literally: "three weeks of days."

509 Possibly that date had a special significance during the exilic and post-exilic period. The first month of the Jewish calendar is Nisan, i.e. - mid March to mid April.

510 Some scholars feel "Tigris," in Hebrew "*Hidekel*," is a late addition to the text, hence the brackets. It is very likely a gloss since the Tigris is 50 miles from Babylon. Peshitta: "Euphrates." LXX & Theodotion: "Tigris."

511 Linen was used for priestly garments.

512 Hebrew uncertain. No such place is known. Many scholars emend to read "and fine gold." Cf. ICC. Ophir was famous for its gold. Possibly it is a mutation of the of the word *muphaz*.

513 Pliny describes it as a yellow stone brought from Tarshish. Beryl is a modern identification of the stone which usually is green or bluish green. BDB: "yellow jasper" or some other gold colored stone. Possibly "amber." The focus of the line is on brightness, not color. LXX: "chrysolite" or "topaz." χρυσολιθος

514 An alloy of copper and tin.

515 The same Hebrew word is used as in Genesis 27:33 when Isaac discovered that Jacob has deceived him. Cf. also: I Samuel 14:15.

516 Knox translates: "this high vision."

517 Literally: "my splendor was radically drained."

my rosy complexion ⁵¹⁸ became deathly pale, and I lost my strength. ⁹ When I heard the sound of his speech ⁵¹⁹ I fell into a trance, lying prostrate, face to the ground. ⁵²⁰ (*Or, "I fainted and lay unconscious with my face to the earth."*)

C. The Colloquy with the Angel. 10:10 -11:1

¹⁰ "Then a hand touched me ⁵²¹ and I roused, trembling (*or, and it shook me*) ⁵²² and I got on my hands and knees, ⁵²³ ¹¹ Then he said to me, 'O Daniel, you are dearly loved! ⁵²⁴ Be attentive to what I say to you and stand up, for I have been sent to you.' After he had told me this I stood, but was still trembling. ⁵²⁵ ¹² He then said to me, 'Do not be afraid (*or, stop being afraid*), Daniel, for from the first day that you determined to gain understanding, and humbled yourself before your God, your prayers have been heard I have come in response to your prayers. ¹³ (However, the prince of the kingdom of Persia opposed ⁵²⁶ me for twenty-one days; but Michael, ⁵²⁷ one of the high ranking princes, came to my aid, following my being detained by the prince of the kingdom of Persia.) ⁵²⁸ ¹⁴ I have come to assist you in understanding what is to befall your people in the coming days.' ⁵²⁹

¹⁵ "While he was saying these things I looked up, but kept silent. Then I looked downward, being incapable of speaking. ¹⁶ Suddenly one who appeared to be like a man ⁵³⁰ touched my lips. I then was again able to speak and said to the one standing before me, 'O my Lord, because of the vision pangs have seized me and I am unable to retain my strength! ⁵³¹ ¹⁷ How can I speak with my Lord, as the Lord's servant, (since my strength has failed me and I have difficulty breathing?)'

¹⁸ "The being who had the appearance of a man touched me and thereby strengthened me. ¹⁹ He said, 'Do not be afraid, for you are precious! Peace be with you! Be strong and courageous!' ⁵³² When he spoke to me, I was strengthened and said, 'Speak my Lord, for you have strengthened me!' ²⁰ Then he said, 'Do you understand why I have come to you? Now, however, I must return to fight against the prince of Persia and after I have subdued him the

518 *hadh* in Hebrew combines "comeliness, splendor." It is only used here to describe someone's appearance.

519 The Hebrew is awkward. It repeats. Literally: "Then I heard the sound of his words and when I heard the sound of his words..." The LXX does not repeat the phrases. Theodotian repeats as does the Hebrew.

520 Literally: "I had become entranced on my face, with my face to the ground."

521 I.e. the hand of the being dressed in linen in v. 5.

522 Hebrew uncertain. Literally: "caused me to waver." Some scholars interpret the Hebrew as "caused me to rise up." The Dead Sea Scrolls have a variant reading. "to move me."

523 Hebrew unclear. Literally: "knees and the palms of my hands."

524 TAN: "precious man." Literally: "desirability" or "preciousness." Possibly the sense of being specially chosen for a specific work or revelation.

525 The Hebrew word used here is different from the one used in verse 7. This word also occurs in Ezra 10:9.

526 Literally: "to stand opposite" or "take up a position against."

527 The name means "who is like God." A guardian angel of the people of God.

528 Hebrew difficult. MT: "and I was left there up against the kings of Persia." This translation follows the LXX & Theodotian more carefully than the Hebrew text.

529 Literally: "end of days." The expression means "in the future." In the Dead Sea Scrolls it has an eschatological reference, possibly because of the influence of the LXX. "The end of days" is generally used, whether needed or not.

530 Most MT manuscripts have the above, but one MT and the Dead Sea Scrolls as well as the LXX have: "Then something that looked like a human hand."

531 Literally: "my pangs (the Hebrew word is one used to describe the pangs of a woman in childbirth) have overpowered me."

532 Four common exhortations are frequently found in the OT. 1. Fear not. v. 12. 2. Peace be with you. v. 19. 3. Be strong. v. 19. 4. Be courageous. v. 19.

prince of Greece will come. ²¹ But I will reveal what is inscribed ⁵³³ in the book of truth: ⁵³⁴
[Yet there is no one who joins me in contending against these princes except Michael'. "⁵³⁵

<CHAPTER 11> ⁵³⁶

¹ "As for me, the first year of Darius the Mede; ⁵³⁷ I took my stand ⁵³⁸ to support and strengthen him.] (*or, As for me, I supported and strengthened him in the first year of the rule of Darius the Mede.*)" ⁵³⁹

2. *The Interpretation of the Vision. 11:2 - 12:4*

a. *Predecessors of the Diadochi. 11:2 - 4*

² "Now I will reveal the truth. ⁵⁴⁰ Persia will have three more kings as rulers, ⁵⁴¹ followed by a fourth one who will acquire more wealth ⁵⁴² than all the others. He will be powerful as the result of his riches. ⁵⁴³ He will rouse everyone against the kingdom of Greece. ⁵⁴⁴ ³ Then a warrior king ⁵⁴⁵ will appear, who will have an extensive empire ⁵⁴⁶ and deal as he pleases. ⁴ At the height of his power ⁵⁴⁷ his empire will break up and be dispersed, ⁵⁴⁸ being scattered in all directions, ⁵⁴⁹ but not for any of his descendants, ⁵⁵⁰ nor with the dominance after the manner in which he ruled; ⁵⁵¹ for his kingdom will be uprooted, ⁵⁵² and belong to others who are not of his posterity."

b. *History of the Earlier Ptolomies and Selucids. 11:5 - 20*

533 The word used here is not the usual Hebrew word but an Aramaic loan word.

534 Literally: "the writing of truth." Figuratively this conveys God's control and knowledge of the past, present and future. cf. Psalm 139:16; Malachi 3:16.

535 Some scholars place 10:21b - 11:1 in brackets. The end of chapter 10 is very closely tied to chapter 11. This is one of the difficult chapter translations in the entire Bible.

536 Some scholars feel the downfall described in chapter 11 had already begun and the writer is using a literary form and was not writing about events that are to come.

537 Some scholars feel this portion of 11:1 is a later gloss and should be omitted. It is found only in the Hebrew version. Cf. HOTTP concerning problems with the text.

538 Literally: "My standing up."

539 This event, based on Daniel 10:1 took place in the 3rd year of the reign of Darius. The angel is apparently describing (assuming that the MT text is correct) an event which took place three years earlier. If verses 10:21 - 11:1 are tied together the translation would be something like this: "No one helps me to combat these enemies except Michael, the guardian and angel of Israel. 11 whom I, myself, helped and supported during the first year of Darius the Mede." So: French Common Language translation.

540 Some scholars feel this portion of verse 2 should also be a part of chapter 10.

541 The kings of Persia who succeeded Cyrus were Cambyses (530 - 522 B.C.E.), the usurper Gaumata (Pseudo-Smerdis) (522 - 521 B.C.E.), Darius I (521 - 486 B.C.E. If Gaumata is not included, since he was a usurper the third would be Xerxes (486 - 465 B.C.E.).

542 Literally: "let in his power by his wealth."

543 Some scholars emend to read: "He will stir up all."

544 This line is not clear in Hebrew. It could mean: 1. "He will agitate all (namely) the kingdom of Greece." 2. "He will be against all the others (against) the kingdom of Greece."

545 Hebrew: *gibber* "man of valor, valiant, mighty, strong." Driver: "warrior king."

546 Literally: "rich with great ruling."

547 Literally: "and according to his standing up."

548 *chatsan* "to disperse." "to split" in the Niphal form. MFT: "shattered and scattered."

549 Literally: "all the four winds of heaven."

550 LXX: "but not with his power." Peshitta: "but not as his sword." *'aha rith* "the last part (of anything.) BDB: "Posterity" with the idea of more than simply the future, i.e. a remnant.

551 Literally: "and not as the ruling which he ruled."

552 It might be able to be translated as "torn to pieces."

5 "Then the king of the south [*Egypt*] will grow powerful (*or, superior to him in power*), but one of his officers will overpower him and this will result in an extensive kingdom.⁵⁵³ 6 After several years have passed an alliance will be made and the daughter of the king of the south (*i.e. Egypt*) will come to the king of the north, (*probably Syria*) to ratify a peace agreement.⁵⁵⁴ However, she⁵⁵⁵ will not retain her power,⁵⁵⁶ nor will his might endure:⁵⁵⁷ She will be given up⁵⁵⁸ together with her servants (who accompanied her), her child,⁵⁵⁹ and the one who supported her (*or, her husband*).

7 "At that time a descendant⁵⁶⁰ of the family line of her branch⁵⁶¹ will gain power in his place.⁵⁶² He will attack the army of the king of the north [*Syria*] and enter the fortress and he will take action against them, overpowering and conquering them. 8 He will even carry their gods⁵⁶³ as booty, along with their molten idols,⁵⁶⁴ precious vessels of silver and gold,⁵⁶⁵ to Egypt and for some years after that he [*the king of Egypt*] will not make war⁵⁶⁶ against the king of the north [*Syria*]. 9 Then the latter will invade the realm of the king of the south [*Egypt*] but then retreat to his own land.⁵⁶⁷

10 "The sons of the king [*Syria?*] will wage war and mobilize a great armed horde which will advance like a flood,⁵⁶⁸ and having passed through will continue to wage war as far as his stronghold. [*Egypt?*]⁵⁶⁹ 11 Then the king of the south [*Egypt*], moved with rage, will go out and engage in battle against the king of the North [*Syria*].⁵⁷⁰ He will enlist a great horde, but that multitude will be defeated by their enemy. 12 When their horde has been captured⁵⁷¹ his [*Egyptian*] heart will swell with pride, and he will massacre an innumerable number of captives, but he will not be victorious. 13 Then the king of the north [*Syria*] will again recruit an even

553 There is a play on words in Hebrew. "and he will rule, a great ruling will his ruling be." The rule will extend beyond its original rule. TEV uses a different text for its translation, as do many other translators.

554 Literally: "to make straight things." *mesharim* "evenness, uprightness, quietness." LXX & Theodotion: $\sigma\upsilon\nu\theta\eta\kappa\alpha\varsigma$

555 Probably the daughter of Ptolemy.

556 Literally: "lower arm." Metaphorically: "power" or "strength." Many scholars emend to read: "his offspring" as did Theodotian, Symmachus & the Vulgate.

557 I.e. his attempt to take over the rule.

558 Possibly implying death.

559 Hebrew obscure. Is the reference to "her child" or to the one who begat her child. The MT pointing is clearly "the one who begat her." This is omitted by the LXX, Peshitta & Vulgate all of which say, "her sons." Some translators emend to read: "the one she begat". This is not favored by HOTTP.

560 So: LXX. Hebrew: "from a branch."

561 Literally: "and there will arise from the offshoots of her roots." LXX: "an offspring from her roots."

562 LXX: "like unto him."

563 I.e. the Syrian gods.

564 Literally: "cast images" i.e. the gods of Syria. Does the Hebrew say there are two classifications of objects? 1. gods. 2. other images. The Hebrew is unclear.

565 Presumably from the temples of Syria.

566 Literally: "allow to stand."

567 The French Common Language translation: "The king of the north will go into the kingdom of the south and then return to his own country." the reference in the last phrase could refer to either the king of the north or the king of the south.

568 LXX: "and he will return and will make war."

569 Literal rendering of the verbs: 1. He will come on. 2. He will overflow. 3. He will pass along. 4. He will turn (*or, he will turn back, retreat*). Scholars can not agree on the original writing. Marginal notes are no help. One says he will attack, the other he will retreat. 5. He will do battle. (Who will?) Driver feels there is a word play here. "fortress" *gaza* and the city of Gaza where Antiochus had a fortress.

570 The Armenian translation has: "with the same king of the north."

571 Literally: "and their multitudes will be swept away."

larger number in its army ⁵⁷² than before; and after an appropriate time ⁵⁷³ he will attack with a large well equipped army. ⁵⁷⁴

14 ("In those times ⁵⁷⁵ many ⁵⁷⁶ will rebel against (*or, resist*) the king of the south [*Egypt*]; and some violent (*or, lawless*) persons ⁵⁷⁷ among your own people will assert themselves ⁵⁷⁸ because of the vision; ⁵⁷⁹ but they will not succeed (*or, be defeated*.) 15 Then the king of the north]*Syria*] will advance against [*the king of the south*] throwing up ⁵⁸⁰ siege ramps and capture a well fortified city. The forces of the south [*Egypt*] will not be able to hold out, Even the elite troops will have no strength to resist. 16 But his opponent ⁵⁸¹ will take action against him and will do as he pleases, and no one will be able to hold out against him; and he will establish himself in the beautiful land [*Israel*], and it will be totally ⁵⁸² in his power. ⁵⁸³ 17 He will be determined to invade, using the strength of his entire kingdom; and will offer a peace treaty ⁵⁸⁴ [*with Egypt*] and abide by it. He will give him a daughter [*of the king of Egypt*] in marriage (*in order*) to destroy ⁵⁸⁵ the kingdom [*of Egypt*]. but it will not come about as he desired (*or, to his advantage*). ⁵⁸⁶ 18 Afterward he will attack the coast lands, ⁵⁸⁷ and will capture them, (but a military officer will put an end to his arrogance.) ⁵⁸⁸ Instead he will repay him for his arrogance. ⁵⁸⁹ 19 Then he will return (*or, retreat*) to the fortification within his own land; [*Syria*] but he will be defeated, and vanish. ⁵⁹⁰

20 "In his stead one will assume ruling power who will send (*a deputy to*) collect tribute from the glorious kingdom; but after a brief time he will be killed, though not because of open violence nor in battle." ⁵⁹¹

c. *The Doings of Antiochus Epiphanes. 11:21 - 45*

21 A vile usurper, not one of royal ancestry, ⁵⁹² will invade unexpectedly, seizing the kingdom by treachery. 22 Armies will be utterly swept away (*overwhelmed*) and crushed before

572 The Hebrew expression "return and raise" may also be translated as "again." It might better be translated as "return, revive."

573 Hebrew: "at the end of the time of the times." LXX: "and he will attack him" with the idea of repeated attacks..

574 Literally: "An army with much baggage." These supplies also included domesticated animals as a food supply. Thus "war materials" seems to be a suitable translation.

575 Some feel verse 14 is a parenthesis of verse 15 which takes up the thread of the narrative.

576 The word used in the Dead Sea Scrolls is one that would mean the ordinary members excluding the leaders. Here it seems to mean 'the masses.'

577 Literally: "sons of the violent men among your people" describing the impatience of some who would not wait for divine intervention.

578 The Hebrew word *parec* has the thought of breaking through as a robber would.

579 Literally: "to cause the vision to stand."

580 Literally: "pour out." Baskets of earth were carried to the base of the city wall to make the needed ramp. The word used here *soledah* is an Egyptian loan word. BDB: "cast up a mound against a city." p.,700.

581 So: Syriac. Possibly a reference to Antiochus the Great. MT: "he who comes."

582 Literally: "destruction will be in his hand." Emended: "all of it."

583 I.e. either pillaged or destroyed.

584 Hebrew confused. Literally: "kingdom and upright ones with him." LXX: "and covenants with him will he make."

585 Literally: "to overthrow her."

586 Literally: "but she will not stand, she will not happen to him." Thus: the plan will fail and she (Egypt) will fail.

587 Literally: "islands." LXX reads a different set of vowels. "sea" which would mean westward.

588 Scholars feel the words in parentheses to be a gloss. The text surely seems to be confused.

589 Some scholars emend to read: "but he will requite his insults sevenfold."

590 Surely a veiled reference to his death.

591 Some scholars emend "in battle" to read "nor openly." Literally: "Not by the nose (nostrils) and not in battle."

592 Literally: "a despised one to whom they did not give royal honor."

him along with the leader (*or, prince*) of the covenant. ⁵⁹³ 23 From the very beginning a fraudulent alliance will be made with him. He will practice deceit and will rise in power with a small band of followers without anyone realizing it. ⁵⁹⁴ 24 In a time of tranquillity he will suddenly invade the richest part of the province; [*Egypt*] and will do what none of his ancestors did. His ancestors also never lavishly distributed their booty among them. He will plot to overthrow the fortified cities though only for a limited time. ⁵⁹⁵ 25 He will muster his strength and determination against the king of the south [*Egypt*], using a huge army, and the king of the south [*Egypt*] will wage war with a very huge and mighty army but he will not succeed because they will devise tactics against him. [*Egypt*] ⁵⁹⁶ 26 His closest advisors will seek to destroy him, but his army will be over-whelmed⁵⁹⁶ and many (*soldiers*) will be killed. ⁵⁹⁷ 27 Then the two kings, whose minds were evil, ⁵⁹⁸ will even exchange lies while sitting together at the same table, but it will not succeed; for the end of the time which has been appointed has not yet come. ⁵⁹⁹

⁶⁰⁰ 28 "He will commence to go home with great wealth (*or, plunder from the land*), but his mind will be set against the holy covenants. He will do as he pleases, ⁶⁰¹ on his return to his own land. [*Syria*] ⁶⁰¹

⁶⁰² 19 "At the appointed time he will again invade the south [*Egypt*] but it will be different from the first invasion. ⁶⁰³ 30 War ships of Kithim (*or, Cyprus*) ⁶⁰⁴ will come against him and he will panic and subsequently withdraw. He will be raving ⁶⁰⁵ against the holy covenant. He will turn back having regard for those who forsake the holy covenant (*or, who have abandoned their religion*). ⁶⁰⁶ 31 Forces sent by him will occupy and desecrate the temple ⁶⁰⁷ and the fortress. ⁶⁰⁸ and he will abolish the regular sacrificial offerings. An appalling abomination ⁶⁰⁹ (*or, THE ABOMINATION*) will be set up that causes horror (*or, makes desolate*). ⁶¹⁰ 32 Through intrigues and flattery he will cause those who were not loyal to the covenant to be lured to apostatize but those who are loyal to their God will stand firm and take strong action (*or, will fight back*). ⁶¹⁰ 33 Those who are knowledgeable among the people will assist many in their understanding for a while but they will be killed in battle, burned or made to be captives and plundered. ⁶¹⁰ Some of

593 Hebrew obscure. Literally: "the arms of the overflowing will overflow before him and will be broken, and also the leader of the covenant."

594 Literally: "Into tranquillity and the richest..."

595 Literally: "those who eat his rich food."

596 A slight emendation, used by Syriac & Vulgate: "overflow."

597 Literally: "and the two of them."

598 Literally: "whose hearts are at wickedness." In ancient Israel the heart was considered the center of feelings.

599 A possible translation: "Those two kings will want to harm each other. They will sit down to eat together at the same table but they will lie to each other. And no matter what they decide, it will not help either one of them because God is the one who has set the time for their end."

600 I.e. pillage or destroy.

601 Cf. Antiochus IV returned with a large amount of booty captured in Egypt but on his way home he attacked Jerusalem, the Jewish religion in particular.

602 The appointed time would be the time appointed by God.

603 Literally: "it will not happen as the first and as the last." Does this mean a second campaign?

604 Cyprus, which at the time ruled apparently ruled the Romans. LXX: "and the Romans will come." Jerome translates: "triremes."

605 The Hebrew word originally meant "to be irritated." Later it took the meaning of being angry and then to punish.

606 Literally: "will stand." Perhaps "will remain."

607 Without a doubt at Jerusalem.

608 Some scholars emend to read: "the dwelling places." Other emendations have also been suggested.

609 *sheqqute* BDB: "detested thing." Literally: "the abomination that appalls, causing abomination."

610 There are four possible misfortunes. 1. Death. 2. Burning. 3. Captivity. 4. Loss of property.

those who are knowledgeable will suffer death that they might be purified,⁶¹¹ which will continue until the time of the end, the time God has determined.

³⁶ "The king will do as he pleases and will boast, considering himself to be exalted (*or, superior*) even to think of himself as being above every god, and will speak horrendous blasphemies against the God of gods. He will prosper until God's wrath ⁶¹² is carried out; for what ever is determined will be done! ³⁷ The king ⁶¹³ will have no regard for the ancestral gods of his fathers, or for the god women have. ⁶¹⁴ He will not have regard for any other god (*or, anything else that other people consider to be a god*) for he will think of himself as a being greater than them all. ³⁸ Instead he will honor the god of fortresses (*or, the fortress god*). He will honor gods who were unknown to his ancestors, lavishing them with gifts of gold and silver, precious stones and other treasures. ³⁹ He will garrison the strongest fortress with alien troops, followers of a foreign god. ⁶¹⁵ On those whom he favors he will heap honor. ⁶¹⁶ He will appoint them as rulers over many and will distribute the land, for a price (*or, as a reward*). ⁶¹⁷

⁴⁰ "At the time of the end, the king of the south [*Egypt*] will attack ⁶¹⁸ but the king of the north [*Syria*] will counterattack him and he will whirl away with chariots and cavalry along with a large fleet of ships. He will invade countries ⁶¹⁹ and will pass through like a flood. ⁶²⁰ ⁴¹ He will also invade the glorious land [*Palestine*] and tens of thousands ⁶²¹ will become victims ⁶²² because of this war but these will escape his power: Edom, Moab, and the larger portion of the Ammorites. ⁴² He will exert his woe against the countries and nations, the land of Egypt will not escape (*or, will also be captured*). ⁶²³ ⁴³ He will control the treasures ⁶²⁴ of gold and silver and all the riches ⁶²⁵ of Egypt, the Libyans and the Ethiopians, ⁶²⁶ all of whom will obediently follow him. ⁴⁴ But then reports (*or, rumors*) ⁶²⁷ from the east and the north will terrify him, and he will go out with great fury to utterly exterminate many. ⁶²⁸ ⁴⁵ He will pitch ⁶²⁹ his royal pavilion ⁶³⁰ between the sea and the beautiful holy mountain; ⁶³¹ yet he will meet his doom (*or, he will die*) with no one to help him. ⁶³²

611 So: LXX. Hebrew: "purified." Thus using the MT it could be translated: "made whilet."

612 So: LXX & Theodotion: η οργη

613 Literally: "He."

614 I.e. a reference to the god called *Tammuz* in Hebrew or *Adonis* in Greek, who was thought to make women fertile.

615 Hebrew uncertain. MT: "and he will do the foundations of strongholds with a strange god."

616 The word could possibly be translated: "make them wealthy."

617 A possible summary: "He will use foreigners who worship a different god, to protect his fortresses and he will give great honors to those who acknowledge him as the true ruler of the country; he will give them positions of importance in his government and he will distribute conquered lands to them as a reward for their loyalty to him."

618 The root word in Hebrew usually is translated as 'threats' but can also be used "to butt" as a ram might butt.

619 LXX: "land."

620 "Like a flood" is omitted in the LXX.

621 Many MT manuscripts have "many people." HOTTTP recommends "tens of thousands." cf. v. 12 & 7:10.

622 I.e. "die." Literally: "stumble."

623 LXX: And in the land of Egypt no one will escape."

624 *Mikm anim* A hapax legomenon.

625 Literally: "objects of desire" or "prized possessions."

626 Literally. Nubia (Cush) are an area in present day Sudan.

627 Literally: "things heard."

628 Literally: "to put under a ban" which would involve their ultimate destruction.

629 Literally: "plant."

630 An Old Persian loan word, originally possibly from Akkadian.

631 Mount Zion?

632 Giving the feeling of loneliness and helplessness. The French Common Language translation: "death will surprise him."

<CHAPTER 12>

d. *The End of the Tribulation and the Resurrection.* 12:1 - 4⁶³³

1 "At that time the great prince Michael, who has charge
(*or, is the protector, guardian*) of your people will appear.
There will be a time of anguish, the like of which has never occurred
since nations first came into existence, but at that time
your people will be rescued (*or, spared*):
all who are found to have their name inscribed in the book.

2 Many⁶³⁴ of those who sleep⁶³⁵ in the dust of the earth,
(*or, in the land of dust,*)⁶³⁶ will awake,
some to eternal life, others to shame⁶³⁷ and everlasting contempt.⁶³⁸

3 Those who have wisdom (*or, who impart wisdom*) will shine
like the brightness of the sky;⁶³⁹ and those who lead many to righteousness
(*or, those who justify many*), will be like the stars for ever and ever.

4 "As for you, Daniel, keep the words secret and seal them in a book⁶⁴⁰ until the time of
the end. Many will be running to and fro, and evil (*or, knowledge*)⁶⁴¹ will increase."

3. *Epilogue.* 12:5 - 13

5 "Then I, Daniel, saw two others⁶⁴² standing, one on this side of the stream⁶⁴³ and on the
opposite side. 6 I⁶⁴⁴ said to the man clothed in linen, who was up stream,⁶⁴⁵ 'How long will it be
till the end of these marvels (*or, wonders*)?'⁶⁴⁶ 7 The man clothed in linen, who was up stream

633 Verses 1 - 4 appear to be the real end of the apocalypse, though verse 13 might have been considered the end of the original book. Scholars feel that verses 5 - 12 and possibly verse 13 are added as additional calculations i.e. three and one half years, 1290 days and 1335 days which might be thought of as supplemental updates. Other scholars feel Daniel really ends with 11:45.

634 Literally: "many" meaning "all." *rabbim*. Cf. Jeremias. TDNT VI p. 536.

635 A Hebrew metaphor for death.

636 The French Common Language translation: "in the bottom of the tomb."

637 Literally: "reproaches" or "insolence."

638 Note the parallel forms. 1. Those living at the time of the end; the faithful will remain alive, the others die.

2. Those who lived in previous generations: the faithful will be raised to life, the others will awaken to permanent shame.

The word that is translated as "contempt," is literally: "aversion, abhorrence." It is only found here and in Isaiah 64:34 as "abhorrence."

639 LXX: "as the luminaries of heaven."

640 In Jeremiah 32:11, 14 the book is sealed in an envelope of clay on which a summary of the contents is recorded.

641 The Hebrew is unclear. Two emendations are accepted by scholars. 1. "evil." This corresponds with the LXX.

2. "knowledge." The emendations would result from the changing of a *daleth* to a *resh*, both of which have very similar appearance. Scholars have not come to any agreement on which word is correct.

642 Angelic beings?

643 The Hebrew word differs from the word for "river" or "canal" in chapter 8. This word has usually been associated with the Nile river but can mean "a watercourse."

644 Hebrew: "he." LXX: "I." HOTTP recommends "I said."

645 Literally: "above the waters." Some scholars feel the being was floating above the water. Others that this being was further up stream.

646 In the Nephel form used here it could possibly mean "boastings" (of Antiochus.)

raised both his hands toward heaven and I heard him swear by the Ever Living One that it would be for a time, two times, and a half time; ⁶⁴⁷ and that when the power of the holy people breaks ⁶⁴⁸ all things will be fulfilled." ⁶⁴⁹

⁸ "I heard, but I did not understand (*or, perceive*). Then I said, 'O my Lord, what will the final outcome of these events be?' ⁶⁵⁰ ⁹ He said, 'Daniel, don't be concerned, ⁶⁵¹ for these words are to remain secret ⁶⁵² and sealed until the end of time. ¹⁰ Many will purify themselves and be purged (*or, cleansed*) ⁶⁵³ and refined, but the wicked will continue to act in their wicked ways; and none of the wicked will comprehend, but those who possess wisdom will understand. ¹¹ [And from the time that the regular burnt offering is abolished and the dreadful abomination is set up, there will be one thousand, two hundred and ninety days.] ⁶⁵⁴ ¹² [Oh the happiness that awaits those who wait and reach one thousand three hundred and thirty five days.] ⁶⁵⁵ ¹³ But continue faithfully until the end, ⁶⁵⁶ and you will rest and rise for your reward at the end of the age." ⁶⁵⁷

[[*Susanna*]]

[[*Introduction*]]

Susanna is found in the Alexandrian Canon but not in the Jerusalem Canon. It's manuscript evidence is rather sparse. The oldest manuscript was first published in Rome in 1773 (Codex Chisianus 87, a ninth century cursive). This is the sole manuscript authority of the Septuagint (LXX). The version by Theodotion with a bit more manuscript evidence, was accepted and used in editions of the LXX. Susanna apparently was written only in Greek. No evidence of any portion of Susanna has ever been found written in Hebrew.

The story is a parable intended to illustrate the value and necessity of cross-examination of witnesses. It also seeks to vindicate the execution of false witnesses. Scholars feel the story was written as the result of a Pharisaic controversy with the Sadducees though this is not definite.

Some scholars feel that Susanna was written in Babylon, giving it an early date, possibly by the writer of Daniel or a contemporary of Daniel. Others feel it has a much later date.

Since Susanna has been considered to be a part of Daniel by many it is included in this translation based on its historic relationship with the book of Daniel.

⁶⁴⁷ I.e. a year, two years, and a half year.

⁶⁴⁸ This could be translated as "the shatterer."

⁶⁴⁹ NEB: "When the power of the holy people ceases to be disbursed, all these things will come to an end."

⁶⁵⁰ Peshitta & Vulgate: "What will be after these things?" LXX: "What is the interpretation of these things?"

⁶⁵¹ French Common Language translation: "Do not worry." Daniel is not being chased away for being troubled. He is simply being reassured, not to worry.

⁶⁵² Some scholars feel the word should be translated as "obscure, mysterious."

⁶⁵³ Literally: "white."

⁶⁵⁴ This verse is surprising, giving a bit of further revelation before the book closes. Some scholars feel it is a late addition, hence the brackets.

⁶⁵⁵ The numbers given in verses 11 & 12 are surely symbolic, though scholars across the centuries have tried to understand them in a literal manner to no avail. Again, this verse is considered to be a later addition.

⁶⁵⁶ Omitted by Theodotion. Some scholars feel it is an interpolation.

⁶⁵⁷ There are at least 60 textual problems in the book of Daniel on which scholars have been working to establish a degree of certainty. Though there are still some perplexing passages the reader can be reassured that this translation is based on the recommendations of scholars who have done much to provide the best possible text.

The text of the Theodotion manuscripts is the basis for this translation, but compared with the LXX text.

[[<CHAPTER 13>]]
[[*Susanna*]]

Susanna's Beauty Attracts Two Elders. 1 -14

1 There was a man living in Babylon whose name was Joakim,⁶⁵⁸ 2 He married the daughter of Hilkiah,⁶⁵⁹ named Susanna,⁶⁶⁰ a very beautiful woman and one who revered the Lord. 3 Her parents were righteous and had taught their daughter according to the Law of Moses. 4 Joakim was very wealthy and had a spacious garden adjoining his house. The Jews used to gather there because he was held in the highest esteem among them.

5 In a given year two elders from the Jewish community were appointed as judges.⁶⁶¹ The Lord had said concerning them: 'Wisdom is increasing in Babylon because of the future of elders who are supposed to be judges who are supposed to govern the people.' 6 These elders were frequently at Joakim's house, and all who had a case to be tried (*or, were engaged in litigation*) came to them.

7 At noon, after the people left, Susanna would go into her husband's garden to take a walk. 8 Each day the two elders would make sure they would see her entering the garden and walking about; and they began to lust for her. 9 They tried to suppress their infatuation and not look at her but instead looked to heaven, or sought to remember their responsibilities to administer justice. 10 Both, however, were obsessed with lust for her but they did not tell each other of their lust, 11 for they were ashamed to admit their lustful desire to seduce her. 12 Day after day they eagerly contrived a way to catch sight of her.

13 On one particular day they said to one another, "Lets go home for it is meal time."⁶⁶² So they both left, going their separate ways. 14 However they retraced their steps and accidentally came face to face. Each pressured the other as to what he was doing by returning and finally they admitted their lust for Susanna. They plotted together, determined to find a occasion when they could find her alone.

The Elders Attempt to Seduce Susanna. 15 - 27

15 Once while they were seeking their opportunity Susanna went into the garden as usual with her servant girls, wanting to bathe in the garden since it was a very hot day. 16 No one else was there other than the two elders who had hidden themselves and were watching her. 17 She

658 The name means "The Lord will establish."

659 The name means "The Lord is my portion."

660 The name probably means "lily."

661 Theodotion: Literally: "two ancients."

662 The LXX adds: 13 "and behold: she was taking her walk according to her custom and the one elder had barely arrived, and at that time the other also arrived. Then the one began to cross-examine his colleague, demanding 'Why did you come so early, leaving me behind? 14 With that they confessed to one another of their painful state.'" The LXX omits verses 14 - 18.

told her servant girls, "Bring me oil ⁶⁶³ and ointments ⁶⁶⁴ and lock the garden doors so I can bathe." ¹⁸ They did as she had told them, locking the garden gates, and went out by the side doors to bring what had been requested. They were unaware of the elders who were hiding.

¹⁹ As soon as the servant girls had gone the two elders jumped up and ran to her, saying, ²⁰ "Look, ⁶⁶⁵ the garden doors are locked, no one can see us. We are lusting to have you: Consent! Let us be intimate with you! ²¹ If you refuse, we will testify against you, that a young man was with you, at that was why you dismissed your servant girls." ⁶⁶⁶

²² Susanna groaned loudly and said, "I am completely trapped! If I do this thing it will mean death for me; and if I do not do it I will fall into your grasp. ⁶⁶⁷ ²³ I will not do it! I will fall into your grasp, guiltless, rather than sinning in the sight of the Lord."

²⁴ Then ⁶⁶⁸ Susanna shrieked loudly, and at the same time the two elders shouted accusations against her. ²⁵ One of them ran and unlocked the garden doors.

²⁶ Those in the house, along with the servant girls heard the shouting in the garden and rushed out through the side door to see what had happened to her. ²⁷ When the elders made their accusations the servant girls felt very ashamed, for such things had never been said about Susanna.

The Elders Testify Against Susanna. 29 - 46

²⁸ The next day, when the people assembled at the house of Joakim, the two elders came, determined to carry out their criminal intent, causing Susanna to be put to death. ²⁹ They spoke before all the people: "Send for Susanna, the daughter of Hilkiah, who is the wife of Joakim." ³⁰ So, they sent for her, and she came with her parents, her children and all her relatives. ⁶⁶⁹

³¹ Now Susanna was a woman of great refinement, ⁶⁷⁰ and beautiful in appearance. ³² Since she was veiled, the scoundrels ordered her to be unveiled that they might enjoy feasting their eyes on her beauty. ⁶⁷¹ ³³ Everyone wept: family and friends as well as all who saw her.

³⁴ The two elders stood up, in the presence of the people [*making accusations against her,*] ⁶⁷² laying their hands upon her head. ³⁵ Though she was weeping, she looked up toward heaven because she trusted in the Lord. ⁶⁷³ ³⁶ The elders testified, "While we were the only ones walking in the garden this woman came in with two servant girls, locked the garden doors and dismissed the servant girls. ³⁷ Then a young man, who had been hiding came to her and lay with her. ³⁸ Although we caught them in the act, we could not hold the man, for he was stronger than we and he opened the doors and got away. ⁴⁰ But we were able to seize this woman and asked her who the young man was, ⁴¹ but she would not tell us. This is our testimony."

663 Theodotion inserts "washing balls" used for purification. *σηγματα*

664 NAB: "oil and soap."

665 Verses 20 & 21 are omitted in the LXX.

666 The death penalty was to be imposed on an unfaithful wife. Leviticus 20:10; Deuteronomy 22:22. For unchastity death was to come by stoning. Deuteronomy 22:21; Cf. John 8:4 - 5.

667 Cf. Leviticus 20:10; Deuteronomy 22:22.

668 Verses 24 - 27 are omitted in the LXX.

669 The LXX adds: "To a number of five hundred who also presented themselves along with her bondsmen and bondswomen who presented themselves as well as the four little children of Susanna."

670 NAB: "a delicate woman."

671 Regulations for dealing with a wife suspected of adultery: Numbers 5:11 - 31. Cf. Mishna Sota 1:5.

672 Included in some manuscripts.

673 LXX adds: "saying, O Lord, the eternal God, who knows all things before they occur. You know that I have not done what these lawless men accuse me of doing."

Because they were elders of the people and were judges, those who had assembled believed the testimony that Susanna was guilty and to be condemned to death.

42 Then ⁶⁷⁴ Susanna wept loudly and said, "O Eternal God, you know what is secret and are even aware of all things before the happen. 43 You know that these men have given false testimony against me and now I am to die! Yet I have done nothing immoral of which they have wickedly accused me!"

44 The Lord heard her cry. ⁶⁷⁵ 45 Just as she was being led away to be executed God stirred up the holy spirit in a young lad named Daniel: 46 and he shouted loudly, "I refuse to be a part of the shedding of this woman's blood!"

Daniel Rescues Susanna. 47 - 64

47 Everyone looked at him and asked, "What are you saying?" 48 He stood up before them and said, "Are you such fools, you Israelites? Have you condemned a daughter of Israel without examination and without learning the facts? 49 Return to the court of judgment (*or, reopen the case*)! What these men have testified against her is false (*or, the evidence these men have presented against her is false*)."

50 Therefore the people hurriedly returned and the elders (*i.e. judges*) said to Daniel, "Come, sit in our midst ⁶⁷⁶ and explain yourself to us, for God has given you that right (*even though you are young*)."⁶⁷⁷ 51 Daniel said to them, "Separate them from each other, and I will examine them one at a time."

52 When they were separated from each other, he summoned one of them and said to him, "You wicked old man. You will have to answer now for all the sins you have committed in the past. 53 You have delivered an unjust sentence by condemning the innocent and acquitting the guilty, even though the Lord said, 'You shall not put an innocent and righteous person to death.'⁶⁷⁸ 54 Now then: If you really saw her, tell me this: Under what tree were they being intimate with each other?" He answered, "Under a mastic tree."⁶⁷⁹ 55 Daniel said, "Very well! You have lied against your better judgment, for the angel of God has received the sentence from God and will immediately cut you in two."

56 Then putting him aside, he commanded them to bring the other, and he said to him, "You are a descendant of Canaan, not a descendant of Judaism. This woman's beauty has beguiled you and as a result has warped your judgment. 57 This is how you both have been treating this daughter of Israel, and they were intimidated by you, but a daughter of Judah would not endure wickedness. 58 Now then, tell me; Under what variety of tree did you catch them being intimate with each other?" He replied, "Under an evergreen oak,"⁶⁸⁰ 59 Daniel then said to him, "Very well! This lie has also cost you your head, for the angel of God is waiting to saw

674 The LXX omits verses 42 - 43.

675 Cf. Mishna Synhed 6:1 - 2.

676 I.e. be a judge along with us.

677 NRSV aptly translates, "the standing of an elder."

678 A quote from the LXX: Exodus 23:7.

679 Genus *pastaila lentiscus*. The Greek word for "mastic tree" and "cut" are so similar that the use of "cut" is an ironic word play. The sap of the mastic produces a gum that was used for chewing and medicine in the Near East. We might call it a small gum tree. NEB: "clove tree". Thus "clove" and "cleave" carry out the word play. In verse 59 "yew" and "hew" are used to carry out the other word play.

680 Genus *quercus ilex*. An evergreen oak is a member of the beech family with leaves like holly. The Greek word for "evergreen oak" and "saw" are so similar that the use of them is an ironic word play. It is possible that the Greek word might also be translated "a large oak." □□※■□■

(*or, split*) you, for he will destroy both of you."

⁶⁰ Then the entire assembly shouted loudly ⁶⁸¹ and blessed God, who saves those who put their trust in him. ⁶¹ They took action against the two elders, because Daniel had convicted them of lying through their own admission. They received the exact punishment they had planned to give Susanna; ⁶² acting in accordance with the Law of Moses, they put them to death. Innocent blood was spared that day.

⁶³ Hilkiah and his wife praised God for their daughter Susanna, as did her husband, Joakim, along with all his relatives because she was proven to be innocent.

⁶⁴ From that day onward Daniel was held in high regard by the people.

<A variant reading in the LXX manuscript.>

⁶⁰ - ⁶² [Then the entire synagogue shouted loudly, praising the young man since through his words he had proven that the elders, both of whom admitted that they were false witnesses. They punished them in accordance with what had been prescribed in the Law, dealing with them just as maliciously as they had intended to deal against their sister.

So when they had gagged them, they led them out, throwing them into a chasm. Then an angel of the Lord hurled fire on them, and thus innocent blood was spared on that day.]

<Epilogue in LXX>

[And as for the young men, let us watch over them that they will become valued men, that they might be God-fearing and have a spirit of knowledge, and discernment for ever and ever.]]]

[[*Bel and the Serpent (Dragon)*]]

This forms the third addition to Daniel, often called apocryphal. The manuscript evidence is the same as that for Susanna and the text used for this translation is based mainly on the translation by Theodotion, along with comparison with the LXX manuscript. (Both recensions are presented in Rahlfs's Septuaginta.)

The primary purpose may have been to ridicule "heathenism." Because of the many Hebraisms scholars have increasingly felt there must have been a Hebrew original, no longer extant. This, together with Susanna are deemed to be of late origin, (possibly 13 B.C.E.) showing the subsequent development of Daniel legends. When Shakespeare wrote "A Daniel has come to judgment" the reference was to Susanna and Bel, not to the Jerusalem Canon versions of Daniel.

The book teaches the oneness and absoluteness of the Lord. Many of the cardinal concepts of Judaism are not to be found in the book. Scholars question whether the Babylonians ever worshipped a god who is described with the word "Dragon." However, such conclusive evidence is not needed to understand that in this chapter God who is worshipped by Daniel alone is powerful and deserving of worship and praise. The dragon apparently had the form of a huge serpent.

⁶⁸¹ Cf. Deuteronomy 19:16 - 21

[[<CHAPTER 13>]]
[[*Bel and the Serpent (Dragon)*]]

Daniel and the Priests of Bel. 1 - 22

1 [[When king Astyages died Cyrus, the Persian became his successor. 2 Daniel,⁶⁸² the king's companion, was the most highly regarded (*or, distinguished*) of the advisors.⁶⁸³

3 The Babylonians had an idol called Bel,⁶⁸⁴ and every day they provided it with twelve bushels⁶⁸⁵ of fine flour and forty sheep and more than fifty gallons of wine.⁶⁸⁶ 4 The king revered it and worshipped it every day. Daniel, however, worshipped his own God.

The king said to him, "Why don't you worship Bel?" 5 Daniel responded, "Because I do not worship idols that were made with human hands,⁶⁸⁷ I worship the living God, who created heaven and earth and has dominion over all living creatures."

6 The king said to him, "Don't you believe that Bel is a living God? Don't you see how much he eats and drinks every day?" 7 Then Daniel laughed and said, "Do not be fooled, O king; for this is nothing more than clay inside and brass on the outside and it never has eaten or drunk anything."⁶⁸⁸

8 Then the king was angry and called Bel's priests⁶⁸⁹ and said to them, "I warn you that you must honestly tell me who is eating those provisions or you will die. 9 If you can prove that Bel is eating them Daniel will die, because he blasphemed against Bel." Daniel said to the king, "Whatever you say."

10 (There were seventy priests of Bel, along with their wives and children.) The king accompanied Daniel to the temple of Bel.⁶⁹⁰ 11 and the priests of Bel said, "Look! We are going

682 LXX adds: "the son of Abal" Abal means: "God, my father."

683 LXX: "There was once a priest, Daniel by name, the son of Abal, a favorite of the king of Babylon."

684 A shortened form of the Hebrew word Baal, originally denoting any one of the Babylonian local gods.

685 Literally: "a great measure." The word is a Persian loan word. The amount of one 'great measure' was 1.4189 bushels or 13.20895 gallons, according to one source. another source has 2.8378 bushels dry. 26.4179 gallons, liquid.

686 The LXX adds "and six measures of oil."

687 This phrase is not in the LXX. AT: "artificial gods."

688 LXX adds: "and I swear by the Lord, the God of gods that he has never...."

689 So: Theodotion. LXX: "overseers of the temple."

690 The LXX inserts: "Now Bel had seventy priests beside their wives and children, so they conducted the king into the idol temple."

outside. You, yourself, O king, will set out the food and prepare ⁶⁹¹ it and place the wine and shut the door and seal it with your signet. ¹² When you return in the morning, if you do not find that Bel has eaten it all, we will die, or else Daniel will, for he is making slanderous accusations against us. ¹³ They were unconcerned (*or, they scorned him*) ⁶⁹² because they had a hidden entrance underneath the table through which they used to enter regularly and devour the provisions. ⁶⁹³ ¹⁴ When they had gone out, the king set out the food for Bel. Then Daniel ordered his servants to bring ashes and they scattered them over the entire temple floor, with only the king being a witness. They then went out, shut the door, and sealed it with the king's signet and left. ¹⁵ During the night the priests came with their wives and children, as was their custom, and they ate and drank everything. ⁶⁹⁴

¹⁸ As soon as the doors were opened, the king looked at the table and shouted loudly, "You are great, O Bel, and with you there is no falsehood. None at all!"

¹⁹ Then Daniel laughed and detained the king from entering. He said, "Look at the floor! Observe whose footprints these are!" ²⁰ The king declared, "I see the footprints of men and women and children!"

²¹ Then the king was enraged, and he had the priests, their wives and children arrested. They showed him the secret doors through which they were accustomed to enter and devour what was on the table. ⁶⁹⁵ ²² Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple. ⁶⁹⁶

Daniel kills the Serpent (or, Dragon).

²³ In that place ⁶⁹⁷ there was also a great serpent, ⁶⁹⁸ which the Babylonians revered. ²⁴ The king said to Daniel, "You cannot deny that this is a living god; so worship him." ²⁵ Daniel said, "I will worship the Lord my God, for he is the living ⁶⁹⁹ God. ²⁶ Grant me the permission, O king, and I will kill the serpent without a sword or club." The king replied, "Permission granted!" ²⁷ Then Daniel took ⁷⁰⁰ pitch, fat and hair, and boiled them together and made cakes ⁷⁰¹ which he fed the serpent. The serpent ate and burst open. ⁷⁰² Daniel said, "See what you have been worshipping (*or, See your object of worship!*)" ⁷⁰³

²⁸ When the Babylonians heard this they became indignant and conspired against the

691 Literally: "mix."

692 NEB: "They treated the whole affair with contempt."

693 LXX: verse 13 "Therefore seal the locks of the temple when it is shut. The king was pleased with that comment."

694 LXX: verse 15 "and it came to pass, in the morning that they came back to the place, but the priests had, in the mean time entered through secret (*or, false*) doors and devoured all that had been placed before Bel and drunk up all the wine."

695 LXX: verse 21 "Then he went to the house in which the priests resided and found Bel's food along with the wine. And Daniel showed the king the secret doors through which the priests entered for the purpose of consuming what had been set out for Bel."

696 LXX: verse 22 "The king therefore led them from the temple of Bel and gave them over to Daniel; and what had been provided by purchase for him, he gave to Daniel, but Bel was destroyed."

697 These words are found in some of the manuscripts. Many simply say: "There was..."

698 The god seems better described as a "serpent" than a "dragon." Scholars in recent years have felt it was a figure of a very large serpent that was being worshipped rather than a dragon.

699 Omitted by LXX.

700 LXX adds: "20 minas." A heavy mina was 1.636 pounds. This would then amount to 49.8 pounds. A light mina was half that amount.

701 LXX uses the word that would describe "barley cakes." Possibly it simply means: "made lumps."

702 LXX adds: "and he showed it to the king saying, "Is it not true that you have been worshipping these fragments?" The Greek word translated as "fragments" could be translated as "tiny bits."

703 The Greek thought is that the serpent broke into tiny bits. Daniel is saying: "See what tiny bits you worship!"

king, saying, "The king has become a Jew! He has destroyed Bel; and killed the serpent and slaughtered the priests." 29 Going to the king, they demanded: "Hand Daniel over to us, or else we will kill you and your family!" 704 30 The king realized that they were pressuring him and he was forced to hand over Daniel to them. 705

Daniel in the Lion's Pit (or, Den). 31 - 42

31 They threw Daniel into the lion's pit, and he was there for six days. 32 There were seven lions in the pit, and every day they had been given two human bodies 706 and two sheep; but now they did not receive any food, so they would surely eat Daniel.

33 Now the prophet Habakkuk was in Judea. He had boiled pottage (*or, stew*) and had crumpled bread into the bowl, and was going to take the stew out into the field to the reapers. 34 But the angel of the Lord said to Habakkuk, "Take the food 707 you have to Babylon, 708 to Daniel in the lion's pit." 35 Then the angel of the Lord took hold of the crown of his head, carrying him by his hair, and set him down in Babylon, right over the pit, with the speed of the rushing wind (*or, by the power of the spirit*).

37 Then Habakkuk shouted, "Daniel! Daniel! Take the food which God has sent you!" 28 Daniel said, "O God, you have remembered me and have not forsaken those who love you." 709 39 So Daniel got up and ate, and the angel of God immediately returned Habakkuk to his own place. 710

40 On the seventh day the king came to mourn for Daniel. When he came to the pit he looked in, and there sat Daniel! 41 The king shouted loudly, "You are great, O Lord God of Daniel, and there is no other god beside you!" 42 He had Daniel pulled out and the men who attempted Daniel's destruction were thrown into the lions pit and were devoured immediately, while the king watched.]]

704 This verse is omitted by the LXX.

705 LXX: "and when the king saw the men from the countryside had gathered in opposition to him he called his advisors and said, 'I will give (*or, surrender*). Daniel to be destroyed."

706 The Greek word does not necessarily imply that they were dead bodies. The word would seem to say living persons, thus probably criminals who were condemned to death.

707 The Greek word is one that would be used for the mid-day meal.

708 LXX: verse 34 "Then the angel of the Lord spoke to Habakkuk, saying, 'This is the message of the Lord to you. The dinner which you are holding is to be taken to Daniel, to the lion's pit in Babylon.' Habakkuk responded, 'Sir, I have never been in Babylon, and don't know anything about the lions pit'."

709 Minor variants appear in LXX.

710 LXX: "Then Daniel ate; and the angel of the Lord set Habakkuk down where he had been earlier that day But the Lord God remembered Daniel."