# THE BOOK OF DANIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

| 1: 1—21. | THE CAPTIVITY OF JUDAH. Historical Events Connected with its Beginning. *(Historic) |
| 2: 1—49. | THE DREAM OF NEBUCHADNEZZAR. The Beginning and Duration of Gentile Dominion. |
| 3: 1—30. | DANIEL'S COMPANIONS. The "fiery Furnace". Angelic Deliverance. |
| 4: 1—37. | THE FIRST KING OF BABYLON. Nebuchadnezzar's Dream of The "Great Tree", Revealing his Temporary Deposition. |
| 7: 1—8: 27. | THE DREAM AND VISION OF DANIEL. The End of Gentile Dominion. *(Prophetic) |

For the Canonical Order and Place of the Prophets, see Ap. 1.
For the Chronological Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78 and Structure on p. 1206.
For References to the Pentateuch in the Prophetic Books, see Ap. 92.
For the Visions of chs. 7—12, see Ap. 89.
For the Numbered “Days” in 8:14; 12:7, 11, 12, see Ap. 90.
For the Seventy Weeks of Daniel (9:25—27), see Ap. 91.

The position of the book in the "Hagiographa", or third division of the Old Testament ("the Psalms", see Ap. 1), rather than in the second division ("the Prophets"), may be explained by the fact that, unlike the other three greater prophets (Isaiah, Jeremiah, and Ezekiel), it stands in relation to them as the Apocalypse of the Old Testament; and as pertaining to what is yet future. And whereas those three greater prophets speak of the future from an Intro-Israelish standpoint, Daniel has their prophecies as his background; and, instead of looking at Zion and its neighboring peoples, Daniel has universal Monarchies as his perspective; and is therefore separated from them in the Hebrew Canon, coming to us the "light" or "lamp" of 2 Pet. 1:19, and the realization of 1 Pet. 1:11.

The first part of the book (1:1—6:28) is historic, while the latter half (7:1—12:13) is prophetic.

Moreover, of the former portion, 2:4—7:28 is written in Aramaic (or Chaldee), while the latter portion, 8:1—12:13, is written in Hebrew. This is to teach us that the historic portion is in the Gentile language, because it is concerned with "the times of the Gentiles", and with Gentile supremacy in relation to Israel; while the prophetic portion is in Hebrew (the language of Israel), because it is concerned with "the time of the end", and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1:6).

In Hezekiah’s day (604 B.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18:26); but after the Exile, in Ezra’s day (426 B.C.) both languages were generally understood; and both could be, and were, thus used by him. If an impostor had written the book in Hebrew some 250 years later (as alleged by modern critics), why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "forger"?
1 In the third year of the reign of Jehoiakim king of Judah set out Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the sons of Israel, of the king's seed, and of the nobles;

4 Youths in whom was no blemish, but well favoured, and skilful in all wisdom, and skilful in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the books and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's food, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

1 Sam. 17. 12. 2 Sam. 2. 24; 12. 16; 17. 25; 20. 3, 8. 1Chron. 2. 21. Ps. 66. 12. Ezek. 36. 20, 21, 22; 41. 3. It is translated "go", in the sense of proceed or set out, in Deut. 4. 1; 6. 18; 8. 1; 11. 8; 12. 26; 22.13; 26. 3. Josh. 23. 12. Ruth 3. 4. 1 Sam. 25. 5. &c. Jon. 1. 3. &c. It is rendered "entered" (of setting out) in 2 Chron. 27. 2. Job 38. 16, 22. Jer. 9. 21; 14.18; 17. 25; 22. 4; 34. 10; 37. 16. Lam. 1. 10. Ezek. 44. 2; 46. 2. Dan. 11. 40, 41. Amos 5. 5. Obad. 11. Zech 5. 4. Nebuchadnezzar did set out in Jehoiakim's third year, but was delayed by fighting the battle with Pharaoh-necho at Carchemish. In the next (the fourth) year (Jer. 46. 2), he carried out the object with which he set out. Cp. 2 Kings 24. 1, and 2 Chron. 36. 6, 7.

Nebuchadnezzar. This name is so spelt (i.e. with "n" instead of "r") by Berosus (who wrote his history from the monuments, Cent. 3, B.C.). Both spellings were in vogue. Ezekiel uses the "r"; and Jeremiah uses "r" before en. 27; and then eight times the "n" (27. 6 where Nebuchadnezzar is once specially called Jehovah's appointed servant, 8, 20; 28. 3, 11, 14; 29. 1, 3); and after that, always with "r" except twice (34. 1; 39. 5). It is spelt with "n" in 2 Kings 24. 1, 10, 11; 25. 1, 8, 22. 1 Chron. 6. 15. 2 Chron. 36. 6, 7, 10, 13. Ezra 1. 7. 2. Neh. 7. 6. Est. 2. 6.

2 the LORD gave. One of the 134 places where the Sopherim say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. 3. Others were brought later (2 Kings 24. 13. 2 Chron. 36. 10). See Ezra 1. 7 for the subsequent restoration of them by Cyrus. God. Heb. Elohim. Ap. 4. 1. the land of Shinar. Ref. to Pent. (Gen. 10. 10; 11. 2; 14. 1, 9). Ap. 92. Outside the Pentateuch found only in Josh. 7. 21 (Heb. text). Isa. 11. 11. Zech. 5. 11; and here. part. Others were brought later (2 Kings 24. 13. 2 Chron. 36. 10). See Ezra 1. 7 for the wider sense of a nationality (5. 30). The word (Heb. Chasdim) is used also in the wider sense of a nationality (5. 30). See Dr. Pines on The Old Testament, p. 371; Rawlinson's History of Herodotus, vol. 1; pp. 255, 256; and Lenormant's The Ancient History of the East, 1; pp. 493-5.

3 the master of his eunuchs. Heb. sab sarisayn = master or chief of the eunuchs; whence the title "Rab-saris" in 2 Kings 18. 17. See note there. Called princes in v. 7. children = sons, reading "sons of Israel, of the king's seed" (or "seed-royal"). 1. 3; 6. 9. Not the same word as in vv. 7, 8, 10, 11, &c.

4 Children = Youths. cunning = skilful. in the king's palace. The Inscriptions show that there was a palace school with elaborate arrangements for special education. See below on "Chaldeans", and notes on 2. 2. learning = character, or books. See Prof. Sayce's Babylonian Literature : which shows the existence of a huge literature and famous libraries, in which were arrangements for procuring books from the librarian as in our own day. These books related to all subjects, and were classified according to their subjects (pp. 12-14). Tongue. This was a special and important department.

Chaldeans. A name not peculiar to Daniel. From Genesis onward it is met with, especially in Jeremiah. They were distinct from the Babylonians (Jer. 22. 25. Ezek. 23. 23), and belonged to South Babylonia. Used here of a special class, well known as such at that time (cp. 2. 4, 5, 10), and distinct also from other learned classes (2. 4). The word (Heb. Chadim) is used also in the wider sense of a nationality (5. 30). See Dr. Pines on The Old Testament, p. 371; Rawlinson's History of Herodotus, vol. 1; pp. 255, 256; and Lenormant's The Ancient History of the East, 1; pp. 493-5.


three years. Say 497, 496, and 495 B.C. See note on 2. 1. It does not say these years were concluded before the events of ch. 2 took place.
6 Now among these were of the sons of Judah, Daniel, Hananiah, Mishael, and Azariah:
7 Unto whom the ruler of the eunuchs gave names [in token of subjection]: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.
8 But Daniel made up his mind that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the ruler of the eunuchs that he might not defile himself.
9 Now The Triune God had brought Daniel into favour and compassion with the ruler of the eunuchs.
10 Yet the ruler of the eunuchs said unto Daniel, “I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces thinner and sadder looking than the youths which are of your own age? then shall ye make me endanger my head to the king.”
11 Then said Daniel to the butler, who had charge of the wine and food, whom the ruler of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
12 “Prove thy servants, I beseech thee, ten days; and let them give us vegetable food to eat, and water to drink.
13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the portion of the king's food: and as thou seest, deal with thy servants.”
14 So he consented to them in this matter, and proved them ten days.
15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the youths which did eat the portion of the king's food.
16 Thus the butler took away the portion of their food, and the wine that they should drink; and gave them vegetable foods.
17 As for these four youths, The Triune God gave them knowledge and skill in all books and wisdom: and Daniel had discernment in all visions and dreams.
18 Now at the end of the days that the king had said he should bring them in, then the ruler of the eunuchs brought them in before Nebuchadnezzar.
19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.
20 And in all matters of wisdom and discernment, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.
21 And Daniel continued in office even unto the first year of king Cyrus.
2 2 And in the second year of the reign of Nebuchadnezzar [Daniel's eighteenth year] Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep had now gone from him.
2 Then the king commanded to send for the magicians, and the astrologers, and the wizards, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, “I have dreamed a dream, and my spirit troubled to know the dream.”

4 Then spake the Chaldeans to the king, in Aramaic, “O king, live for ever: tell thy servants the dream, and we will shew the interpretation thereof.”

5 The king answered and said to the Chaldeans, “The dream is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and a present and great honour: therefore shew me the dream, and the interpretation thereof.”

7 They answered and said, “Let the king tell his servants the dream, and we will shew the interpretation of it.”

8 The king answered and said, “I know of certainty that ye would gain time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.”

9 The Chaldeans answered before the king, and said, “There is not a man upon the dry ground that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

10 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.”

11 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

12 And the decree went forth that the wise men should be slain; and they sought Daniel and his companions to be slain.

13 Then Daniel answered with prudence and discretion to Arioch the captain of the king’s executioners, which was gone forth to slay the wise men of Babylon:

14 He answered and said to Arioch the king’s captain, “Why is the decree so hasty from the king?” Then Arioch made the thing known to Daniel.

15 Then Daniel went in, and desired of the king that he would appoint him a time; and that he would shew the king the interpretation.

16 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

17 That they would desire great mercy from before the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon.
He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and hidden things: He knoweth what is in the darkness, and the light dwelleth with Him.

23 I thank Thee, and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter."

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

25 Then Arioch brought in Daniel before the king in haste

26 The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

27 Daniel answered in the presence of the king, and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came up into thy mind upon thy bed, what should come to pass hereafter: and He That revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation should be made known to the king, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, was looking, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the appearance thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay,

34 Thou sawest till that a stone [the Messiah] was cut out without hands [the act of God alone], which smote the image upon his feet [the fifth kingdom] that were of iron and clay, and they were beaten small.

35 Then was the iron, the clay, the brass, the silver, and the gold [the five kingdoms], beaten small together [forming the sixth power, the kingdom of the beast], and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone [Messiah] that smote the image became a great mountain, and filled the whole earth [the seventh kingdom, that of Messiah].

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
38 And wheresoever the sons of men dwell, the beasts of the field and the fowls of the heaven hath given [according to His word] into thine hand, and hath made thee ruler over them all. ° Thou [Nebuchadnezzar] are represented by this °head [the first of these five kingdoms] of gold.

39 And after thee shall stand up another kingdom [Medo-Persia] °inferior to thee [as silver is inferior to gold], and another °third kingdom of brass [again inferior], which shall bear rule over all the earth.

40 And °the fourth kingdom [Rome] shall be hard as iron: forasmuch as thou sawest the iron mixed with another °gold, and the toes of the feet °some of them °partly broken, °muddy clay, °beareth small and crusheth all things: and as iron that bringeth to ruin all these, shall it °beat small and bring to ruin.

41 °And whereas thou sawest the feet and toes [the fifth power], part of potters' °clay, and part of iron, the kingdom shall be divided: but there shall be in it of the °hardness of the iron, forasmuch as thou sawest the iron mixed with muddy clay.

42 And as the toes of the feet were °some of them of iron, and part of clay, °so the kingdom shall be at the end strong, and °part of it shall be fragile, and easily broken.

43 And whereas thou sawest iron mixed with °muddy clay, °the toes °shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron °mingleth not with clay.

44 And in the days of these kings represented by the ten toes [That is the moment of the great stone, and the coming of Messiah] shall the °God of heaven set up a kingdom, which shall never be destroyed: °and the kingdom shall not be left to other people, but it shall °beat small in pieces and consume all these kingdoms, °and it shall stand to the ages.

45 Forasmuch as thou sawest that °the stone [Messiah] was cut out of the mountain °without hands, and that it °beat small in pieces the °iron, the °brass, the °clay, °silver, and the °gold; °the °God hath made known to the king what shall come to pass hereafter: °and the dream °is certain, and the interpretation thereof sure.°

46 Then the king °Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer °a gift offering and sweet odours unto him.

47 The king answered unto Daniel, and said, °Of a truth °it is, that your °God °is a °God of °god, °and °a °Lord of kings, °and °a °reveler of °secrets, °seeing thou couldest reveal this °secret.

48 Then the king °exalted Daniel, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the °nobles over all the °wise men of Babylon.

49 Then Daniel requested of the king, and he set °Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: °but Daniel sat in the gate of the king.
3 Nebuchadnezzar the king made an image of gold, whose height was three score cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar sent to gather together the satraps, the nobles, and the chief judges, the treasurers, the counsellors of State, the lawyers, and all the superintendents of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the satraps, the nobles, and the chief judges, the treasurers, the lawyers, and all the superintendents of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, “To you it is commanded, O peoples, tribes, and tongues.

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same moment be cast into the midst of a burning fiery furnace.”

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

8 Wherefore at that time men Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, “O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

11 And whoso falleth not down and worshippeth that he should be cast into the midst of a burning fiery furnace.”

12 There are men Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.”

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, “Is it of set purpose, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well and good: but if ye worship not,
16 "Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we do not count it needful to answer thee in this matter.

17 If it be so, our God Whom we serve to deliver us from the burning fiery furnace He will deliver us, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

19 Then was Nebuchadnezzar filled with fury, and the appearance of his countenance was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the mighty ones of strength that were in his army 12 to bind 12 Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their mantles, their tunics, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's word was urgent, and the furnace exceeding hot, the flame of the fire slew those very strong men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his ministers standing near to him, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king." He answered and said, "Lo, I see four strong men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like a son of God."

26 Then Nebuchadnezzar came near to the door of the burning fiery furnace, and spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the satraps, nobles, and pashas, and the king's ministers, being gathered together, kept gazing upon these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats discolored, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."
4. 2. **DANIEL.**

2 I have thought it good to shew the signs and astonishing things that the Most High God hath wrought toward me.
3 "How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.
4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:
5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.
6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.
7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.
8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,
9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.
10 Thus were the visions of mine head in my bed; I was gazing, and behold a tree in the midst of the earth, and the height thereof was great.
11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:
12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
13 I was gazing in the visions of my head upon my bed, and, behold, an holy angel came down from heaven;
14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:
15 Nevertheless leave his root-trunk in the earth, even with a band of iron and brass, in the herbage of the field: and let it be drenched with the dew of heaven, and let his portion be with the beasts in the grass of the earth:
16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.
17 This matter is by the decree of the holy angel, and the mandate by the word of the holy ones: to the intent that the living may know that the MOST HIGH GOD hath dominion in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men.'
18 This 'dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the Spirit of the holy Gods is in thee.'
19 Then Daniel, whose name was Belteshazzar, was astonished for a moment, and his thoughts troubled him.
20 The king spake, and said, 'Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.' Belteshazzar answered and said, 'My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.
21 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;
22 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:
23 And whereas the king saw a holy angel coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave his root-trunk thereof in the earth, even with a band of iron and brass, in the herbage of the field;
24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:
25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall suffer thee to eat grass as oxen, and they shall lengthen of thy tranquillity.
26 And whereas they commanded to leave his root-trunk; thy kingdom shall be sure unto thee, after that thou shalt have known that the Most High hath dominion in the kingdom of men, and giveth it to whomsoever he will.
27 Wherefore, O king, let my advice be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the wretched; if it may be a lengthening of thy tranquillity.
28 All this came upon the king Nebuchadnezzar.
29 At the end of twelve months he walked in the palace of the kingdom of Babylon.
30 The king answered, and said, 'Is not this great Babylon, that I have built for the royal palace by the might of my power, and for the honour of my majesty?'
31 While the word was in the king's mouth, there fell a voice from heaven, saying, 'O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.
32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall suffer thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High hath dominion in the kingdom of men, and giveth it to whomsoever He will.'
33 The same moment was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was drenched with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.
34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation:
35 And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, 'What dost Thou?'
36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my ministers and my nobles sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.
37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment: and those that walk in pride He is able to abase.'
Belshazzar the king made a great feast to a thousand of his nobles, and drank wine before the thousand.

Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his ancestor Nebuchadnezzar had brought forth of the temple which was in Jerusalem; that the king, and his nobles, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were brought forth of the temple of the house of God which was at Jerusalem; and the king, and his nobles, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

At the same moment came forth fingers of a man's hand, and wrote over against the lampstand upon the plaster of the wall of the king's palace: and the king was gazing on the fingers of the hand that wrote.

Then the king's bright looks was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as one of three in the kingdom."

Then came in all Babylon's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was Daniel brought in before the king.

And the king spake, and said unto Daniel, "Art thou that Daniel, which art of the sons of the captivity of Judah, whom the king my ancestor brought out of Judah?"

I have even heard of thee, that the spirit of the holy gods is in thee, and that light and understanding and excellent wisdom is found in thee.

Belshazzar. He was the son of Nabonidus. The inscriptions show that he was made co-regent while he (Nabonidus) went to meet Cyrus. See note on vv. 2, 7; 7, 1.

A great feast. The hall in which it was held has lately been excavated. It is 60 feet wide and 172 feet long, the walls being beautifully decorated with painted stucco designs. See Records of the Past, vol. i, part v, p. 160.

Princes. Chal. raphban, same as "princes" in vv. 2, 3.

Wine. Chal. chamra'. Same as Heb. chemer. Ap. 27, III.

Vessels. Cp. 1. 2; and see 2 Kings 25, 15. 2 Chron. 36, 10.

Father Nebuchadnezzar. No "historical difficulty". Critics should tell us what word Daniel could have used, seeing there is no word in Chaldee or Hebrew for "grandfather". The word "father" is used by Fig. Synecdoche (of Species), Ap. 6, for ancestor. Cp. 1 Kings 15, 11-13, where David is called the "father" of Asa, and Maachah is called his mother (cp. 2 Kings 15, 1, 2 with 11-13). In 2 Kings 14, 3 the same is said of Amaziah; and in 2 Chron. 34, 1, 2, of Josiah. Cp. Rom. 9, 10, where Paul speaks of "our father Isaac". But Jer. 27, 7 explains the matter fully: "all nations shall serve him (i.e. Nebuchadnezzar), and his son (Nabonidus), and his son's son (Belshazzar), until the very time of his land come." See note on 7, 1. taken out = brought forth. Cp. Ezra 1, 7.

Princes. Chal. raphban, same as in v. 3, same as "lords" in v. 1, 9, 10, 23. Elsewhere, only in this book, in 4, 36, and 6, 17.

Wives. Showing that the "queen" mentioned in v. 10 must have been his mother.

In the same hour = At the same moment. See note on "hour", 3, 5.


The part = the end: i.e. the fingers. Ap. 14, III.

The color = bright looks. Ap. 27, III.


Be the third ruler = rule as one of three: i.e. the third: Nabonidus being the first, and Belshazzar the second.

The king's. Some codices read "Babylon's".

Astonied = dumbfoundered.

The queen. Nitocris, the daughter in law of Nebuchadnezzar, and mother of Nabonidus.

She was not present among the "wives" of v. 2.

Man: or, grandee. Chal. gbar. Same as Ap. 14, IV.


Made master of the magicians. See 2, 48. See note on 2, 2.

Hard = dark. Belshazzar. See note on 1, 7.

Art thou, &c. ? Showing that the king had no personal knowledge of Daniel, or had disregarded him.


The companion Bible (Condensed): DANIEL: Page 1188 (11)
And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing unto the king, and make known to him the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as one of three in the kingdom.

Then Daniel answered and said before the king, “Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation thereof.

O thou king, the MOST HIGH God gave Nebuchadnezzar thy ancestor a kingdom, and majesty, and glory, and honour:

And for the majesty that He gave him, all peoples, nations, and languages, trembled and feared before him: whom he would he set up; and whom he would he put down. But his heart was lifted up, and his spirit hardened in pride, he was deposed from his kingly throne, and they removed his glory from him:

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was drenched with the dew of heaven; till he knew that the MOST HIGH God ruled in the kingdom of men, and that He appointeth over it whomsoever He will.

And thou his grandson, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

But hast lifted up thyself against the LORD of heaven; and they have brought the vessels of His house before thee, and thou, and thy nobles, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified:

Then was the fingers of the hand sent from Him; and this writing was graven.

And this is the writing that was graven, MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; Thy kingdom is divided, and given to the Medes and Persians.”
6 It pleased "Darius to set over the kingdom an hundred and twenty satraps, which should be over the whole kingdom;
2 And over these three ministers; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.
3 Then this Daniel was preferred above the ministers and satraps, because an excellent Spirit was in him; and the king purposed to set him over the whole realm.
4 Then the ministers and satraps sought to find pretext against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.
5 Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."
6 Then these ministers and satraps came crowding together to the king, and said thus unto him, "King Darius, live for ever. All the ministers of the kingdom, the deputies, and the counsellors, and the pashas, have consulted together for the king to establish a statute, and to confirm a decree, that whosoever shall pray a prayer to any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.
7 Wherefore king Darius signed the writing and the decree.
8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which changeth not."
9 Wherefore king Darius signed the writing and the decree.
10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem [remembering Solomon’s prayer], he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
11 Then these men crowded together, and found Daniel praying and making supplication before his God.
12 Then they came near, and spake before the king concerning the king’s decree; "Hast thou not signed a decree, that every man that shall pray a prayer to any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?"
The king answered and said, "The thing is true, according to the law of the Medes and Persians, which changeth not."
13 Then answered they and said before the king, That Daniel, which is of the sons of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but prayeth a prayer three times a day.
14 Then the king, when he heard these words, was sore displeased concerning it, and set his heart on Daniel to deliver him: and he was exerting himself till the going down of the sun to deliver him.
15 Then these men crowded together unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.”
Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, “Thy God Whom thou servest continually, He will deliver thee.”

And a stone was brought and laid upon the door of the den; and the king sealed it with his own signet, and with the signet of his nobles; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and “passed the night fasting: neither were “instruments of musick brought before him: and his sleep went from him.

Then the king arose “very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, “O Daniel, servant of the living God, is thy God, Whom thou servest continually, able to deliver thee from the lions?”

Then said Daniel unto the king, “O king, live for ever. My God hath “sent His angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before “purity was found in me; and also before thee, O king, have I done no hurt.”

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

And the king commanded, and they brought those men which had “accused Daniel, and they cast them into the den of lions, them, their “sons, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth; “Peace be multiplied unto you.

I make a decision, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living “God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end.

He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the paw of the lions.”

So this Daniel prospered in the reign of “Darius, and in the reign of “Cyprus the Persian.

In the first year of “Belshazzar [the last] king of Babylon Daniel beheld “a dream and visions of his head upon his bed: then “he wrote the dream, and told the substance of the words.
2 Daniel spoke and said, “I was looking in my vision during night, and, behold, the four winds of the heaven [all blowing at the same time] burst forth against, converging on one point on the sea.

3 And four great beasts [that arise in the days of those last ten kings] came up from the sea, diverse one from another.

4 The first was like a lion, and had eagle’s wings: I continued looking till that the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the two feet as a man, and a man’s heart was given to it.

5 And behold another beast, a second, like to a bear, and it was made to stand partially, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, ‘Arise, devour much flesh.’

6 After this I continued looking, and lo another, like a leopard, which had upon the back of it four wings of a bird; the beast had also four heads; and dominion was given to it.

7 After this I was looking in the night visions, and beheld a fourth beast [belonging to the time of the end], dreadful and terrible, and strong exceedingly; and it had two rows of teeth, great ones: it devoured and brake in pieces, and stamped the rest [the other three beasts which will be co-existent] with the feet of it: and it was diverse from all the beasts that were in front of it; and it had ten horns [ten contemporaneous kings at the time of the end].

8 I was considering the horns, and, behold, there came up among them another little horn [the Antichrist], before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a mortal man, and a mouth speaking great things.

9 I continued looking till that the seats of judgment were set, and the Everlasting One took His seat. Whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame, and the wheels of the throne as burning fire.

10 The first, &c. Not Rome, for it has the “ten horns” as it is first seen. Moreover, these ten horns are not seen till the time of the end. This fourth beast therefore belongs to the time of the end. The beast of Rev. 13. 1-10 combines in himself all these resemblances. See note on v. 23.

11 great iron teeth. Lit. two (or two rows of) teeth, great ones. The interpretations given by man are diverse, conflicting, and are unnecessary.

12 a fowl = a bird. four heads. These are not interpreted, and will be understood only when they are seen. It will have these four heads at the time of its being seen.

13 a fourth beast. Not Rome, for it has the “ten horns” as it is first seen. Moreover, these ten horns are not seen till the time of the end. This fourth beast therefore belongs to the time of the end. The beast of Rev. 13. 1-10 combines in himself all these resemblances. See note on v. 23.

14 great iron teeth. Lit. two (or two rows of) teeth, great ones. The interpretations given by man are diverse, conflicting, and are unnecessary.

15 I considered the horns. Mentioned in v. 7.

16 The Companion Bible (Condensed) : DANIEL: Page: 1192 (15)
10 A fiery stream issued and came forth from before Him: thousand thousands were ministering unto Him, and ten thousand times ten thousand were standing [ready for service] before Him: the Judge took His seat, and the books were opened.

11 ¶ I continued looking then because of the voice of the great words which the horn kept speaking: ¶ I continued looking even until that the beast was slain, and his body destroyed, and given to the burning flame.

12 12 As concerning the rest of the beasts [the three co-existing], their dominion was caused to pass away: yet a lengthening of their life was given to them for an appointed season.

13 ¶ I was looking in the night visions, and, behold, one like the Son of man was coming with the clouds of heaven, and came to the Everlasting One, and they brought Him near before Him.

14 And to Him was given dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that shall not be destroyed.

15 I Daniel was grieved in myself in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of the standing ones that were standing by, and made exact inquiry to him the certainty about all this. So he told me, and made me know the interpretation of the things.

17 ¶ These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints [the holy ones] of the MOST HIGH [the Messiah Himself] shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the certainty of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his hoofs of brass; which devoured, brake in pieces, and stamped the other three beasts with his feet;

20 And of the ten horns [the ten contemporaneous kings at the time of the end] that were in his head, and of the little horn [still future] which came up, and in front of whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 ¶ I continued looking, and the same horn [the Antichrist] made war with the saints, and prevailed against them;

22 Until the Everlasting One came, and vindication was given to the saints of the MOST HIGH; and the time came that the saints possessed the kingdom.

23 ¶ Thus he said, ¶ The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise [at the time of the end]: and another shall rise after them; and he [the little horn, the Antichrist] shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the MOST HIGH, and shall afflict the saints of the MOST HIGH, and think to change times and law: and they shall be given into his hand until a time and times and the dividing of time [three and a half years].
26 But the Judge will take His seat, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the saints [the holy ones] of the Messiah Himself, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations baffled me, and my countenance changed in me: but I kept the matter in my heart.

8 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, two years after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was in Shushan [the chief city of all Persia] in the palace, which is in the province of Elam; and I saw in a vision, and I was by the canal of Ulai.

3 Then I lifted up mine eyes, and looked, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram butting hostile to the west, and northward, and southward; so that no beasts might stand before him, and there seen standing before the river, and ran unto him in the fury of his power.

5 And I saw him come close unto the ram, and he strove violently with him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was no deliverer for the ram out of his power.

The Companion Bible (Condensed) : DANIEL: Page: 1194 (17)
8 Therefore the he goat waxed exceedingly proud: and when he was strong, the great horn was broken in pieces; and instead of it came up afterward four conspicuous ones toward the winds of heaven.

9 And out of the one of them came forth a little horn [the Antichrist, at the time of the end], which grew and became exceeding great, toward the south [Egypt], and toward the east [Babylonia and Persia], and toward the pleasant land [the land of Israel].

10 And it grew and became proudly, as far as the stars of heaven; and it cast down some of the starry host to the ground, and trampled them under foot.

11 Yea, he magnified himself even against God Himself, the Creator and Ruler of the starry host, and it took away from God the continual burnt offering, and the place of His sanctuary was cast down.

12 And a military host was set over [and war raised against] the continual burnt offering by transgression, and the truth of God as revealed in the law and prophets was cast down to the ground; and it did it with effect, and succeeded.

13 Then I heard one holy one [an angelic attendant] speaking, and another holy one said unto a certain unnamed one which spake, How long shall the vision of the continual burnt offering be as taken away, and the setting up of the desolating rebellion and the transgression of desolation, after He hath given over the sanctuary and the host to be trodden under foot?

14 And he said unto him, Unto two thousand and three hundred evenings and mornings, the times of the offering of the continual sacrifice; then shall the sanctuary be vindicated.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a mighty man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end belongeth the vision.

18 Now as he was speaking with me, I fell into a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the wrath of God: for at the time appointed the end shall be.
The Companion Bible (Condensed) : DANIEL: Page: 1196  (19)

8. 20. DANIEL. †

20 The ram which thou sawest having **two** horns are **the** kings of Media and Persia.
21 And the rough goat **representeth** the **kingdom** of **Greece**; and the great horn that is between his eyes **representeth** the first king.
22 Now that he is broken, whereas **four conspicuous ones** stood up **in the place thereof**, **four kingdoms** shall stand up out of **his nation**, but **not** in his power.
23 And in **the latter time of their kingdom**, when the transgressors have filled up their measures, a **king of mighty presence** [the antichrist], and skilled in dissimulation, shall stand up.
24 And his power shall be mighty, but **not** by his own power: and he shall destroy wonderfully, and shall **succeed**, and **do it with effect**, and shall destroy the mighty ones and People of the holy ones.
25 And through his policy also he shall cause **deceit** to prosper in his hand; and he shall magnify himself in his heart, and by **their prosperity** shall destroy many: he also shall stand up against **the Prince of princes** [the Messiah]; but he shall be broken without hand.
26 And the vision of **the evening and the morning** which was told **it is truth**; wherefore **shut thou up the vision; for it belongeth to many days to come** [to a yet future time].
27 And I Daniel ... was sick **certain** days; afterward I rose up, and did **the king's business**; and I was **dumb** at the vision, but none became aware of it.

9 In **the year of Cyrus** the son of the venerable king A styages, of the seed of the Medes, which was appointed by Astyages [his father] king over [Babylon] the realm of the Chaldeans;
2 In **the first year** of his reign I Daniel **came to an understanding by the writings of Jeremiah** the number of the years [which were now drawing to an end], whereof the word of the LORD came to **Jeremiah**

27 astonished =dumb. understood = became aware of.

9: 1–12: 13. THE DESOLATION OF JERUSALEM.

9: 1, 2. The time.
10: 1. The time.
10: 2, 3. Daniel's Humiliation.

1 the first year: 426 B.C.; Daniel being then eighty-seven. See Ap. 50.
2 understood = came to an understanding; perceived, or observed. Heb. **bin**, to separate or distinguish. Implying that he had not known this before.
3 the king's business. In Shushan, whither he had gone. See note on v. 2.
5 the number of the years.
8 the kings. Here in v. 20 we have the beginning of the interpretation; which commences with past history with which the prophecy (which belongs to the future) is linked on. This is to connect the anticipatory and partial, or foreshadowing, fulfillment, which shows how the "little horn" will act, in a similar way as an individual, and not as a series of kings or popes.
21 is = representeth. It is the Fig. Metaphor (Ap. 6).
22 for it = in the place thereof.

20 the kings. Here in v. 20 we have the beginning of the interpretation; which commences with past history with which the prophecy (which belongs to the future) is linked on. This is to connect the anticipatory and partial, or foreshadowing, fulfillment, which shows how the "little horn" will act, in a similar way as an individual, and not as a series of kings or popes.
21 is = representeth. It is the Fig. Metaphor (Ap. 6).
22 for it = in the place thereof.

9. 2. Darius. This is an appellative, and means the Maintainer or Ahasuerus, an appellative = the venerable king Astyages. See Ap. 57.
the prophet, that He would fulfill within seventy years in the desolations of Jerusalem.
3 And I set my face unto the Lord the true God, to seek information by prayer and supplication, with fasting, and sackcloth, and ashes:
4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful GOD, keeping the covenant made of old and the lovingkindness and grace promised therein to them that love Him, and to them that keep His commandments;
5 We have sinned, and have committed iniquity, and have done lawlessly, and have revoluted against Your Deity and royalty, even by departing from Thy precepts and from Thy judgments:
6 Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the People of the land.
7 O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee.
8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee.
9 To the Lord our God belong mercies and forgivenesses, though we have revoluted against Him;
10 Neither have we hearkened to the voice of the LORD our God, to walk in His laws, which He set before us by the hand of His servants the prophets.
11 Yea, all Israel have transgressed Thy law, even by departing, that they might not hearken to Thy voice; therefore the curse hath come pouring upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him.
12 And He hath confirmed His words [by His prophets since the giving of the law], which He spake against us, and against our judges that judged us, by bringing upon us a great calamity: for under the whole heaven hath not been done as hath been done upon Jerusalem.
13 According as it is written in the law of Moses, all this calamity is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand Thy truth.
14 Therefore hath the LORD watched upon the calamity, and brought it upon us: for the LORD our God is righteous in all His works which He doeth: for we hearkened not His voice.
15 And now, O Lord our God, That hast brought Thy People forth out of the land of Egypt with a mighty hand, and hast made Thee a name, as at this day; we have sinned, we have done lawlessly.
16 O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jeremiah and Thy People are become a reproach to all that are about us.
17 Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for Thy servant's sake.

The Companion Bible (Condensed) : DANIEL: Page: 1197 (20)
18 O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city upon which Thy name has been called: for we do not present our supplications before Thee for our righteousnesses, but for Thy great lovingkindness.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and perform it; defer not, for Thine own sake, O my God: for Thy city and Thy People upon which Thy name has been called.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my People Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I was speaking, and praying, and confessing my sin and the sin of my People, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening gift offering.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to teach thee understanding, and to anoint the city and present an everlasting righteousness, and to bring in everlasting righteousness, and to make an end of the vision and prophecy by fulfilling all that has been the subject of the prophecy, and to anoint a Holy of Holies.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks [Seventy sevens of years] are determined [divided off from all other years] upon thy People [Israel] and upon thy holy city [Jerusalem], from the going forth of the Divine word to restore and to build Jerusalem.

25 Know therefore and understand, that from the going forth of the Divine word to restore and to build Jerusalem...
unto the anointed Messiah [that is to say] ° the Prince [of the People] shall be ° (forty-nine years 454-405 B.C.), and ° (two) [two] [three] years [434 years, 405 B.C.-A.D. 29]: the square shall be built again, and the moat, even ° in troublous times [of Ezra and Nehemiah]. The decree was issued in the month of Nisan, the same month as the events in Matt. 21. 1—26. 61. Cp. Zech. 9. 9. Luke 19. 41-44 ("this thy day"). 26 And ° after threescore and two weeks [the 483 years] shall ° Messiah be ° cut off [in death], ° He shall be rejected and crucified, and shall not then enter into the kingdom for which He came:

and ° the people of ° a prince [the little horn] that shall come ° shall destroy the city and the sanctuary; and ° the end thereof shall be with a flood, up to the full end of the war [the end of the last seven years] desolate places are ° determined.

27 And the little horn shall make a firm covenant [at the beginning of the last seven years] with the many for ° one week [the last seven years, which completes the seventy]: and in the middle of the week [the end of the first three and a half years] he shall cause ° sacrifice and oblation to cease.

26 after threescore and two weeks. The definite Article here marks this period, as the one just mentioned in v. 24 : i.e. after the 483 years. How long "after" is not stated; but it must surely be either immediately or very soon after the Messiah was thus presented and proclaimed in and to Jerusalem as the Prince. The decree was issued in the month of Nisan, the same month as the events in Matt. 21. 1—26. 61. Cp. Zech. 9. 9. Luke 19. 41-44 ("this thy day"). threescore and two : i.e. sixty-two sevens ( = 434 years). See note on v. 25. threescore and two weeks : i.e. in death. Heb. sarath (Gen. 9. 11. Deut. 20. 20. Jer. 11. 19. Ps. 37. 9). Cp. Heb. gazar (Isa. 53. 8). but not for Himself = but no sign of aught for Him: i.e. He shall be rejected and crucified, and shall not then enter on the kingdom for which He came. It will be rejected, and therefore become in abeyance. See John 1. 11.

9: -26, 27. THE CITY. DESTROYED.

-26 the people : i.e. the Roman people. Cp. Luke 19. 41-44; 21. 20. the prince that shall come = a prince, &c. This is "the little horn" of 7. 8. 24-26; 8. 9-12. 23-25. See Ap. 89. shall destroy the city, &c. See Matt. 21. 41; 22. 7. This also was "after threescore and two weeks", but not within the last seven; which are confined to the doings of "the prince's people, the people that is coming" ("the little horn") after the doings of "the people" in the destruction of the city, which ends v. 26. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He defiled it, but left it uninjured. the end thereof : or, his own end [come]: i.e. the end of the desolator looking on to the end of the last seven years. and unto the end of the war = up to the full end of the war (i.e. the end of the last seven years). desolations = desolate places. Cp. Matt. 23. 38. determined. See note on "the wall", v. 25.

27 he shall confirm the covenant = make a firm covenant : i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week". It may even be the beginning of the 2,300 days of 8. 14. Cp. 11. 21-24. the covenant = a covenant. many = the many. one week. This is the last seven years which completes the "seventy" of v. 24; the time when action commences in connection with Daniel's "city" and "People" (i.e. Jerusalem and Israel). These have been in abeyance since v. 26. Israel is "Lo-ammi" (= not my people, Hos. 1. 9, 10). For the present interval between, v. 26 and 27, see Luke 4. 18-20; 21. 24. Ap. 50. 11-14 (pp. 42 and 60); also Ap. 63 IX: 72; and 91. This fills the first half of the "week" (see Rev. 11. 3-11). the midst of the week = the middle of the week (i.e. at the end of the first three and a half years). This belongs to the time of the end, and will be accompanied by the setting up of the abomination mentioned below and by our Lord in Matt. 24. 15. See Ap. 89 and 90.
and in place of the daily sacrifice shall be the abomination that maketh desolate, even unto the full end, and that determined shall come pouring upon the causer of desolation.

10 In the third year of Cyrus king of Persia a matter was revealed unto Daniel, whose name was called Belteshazzar; and the word was true, but concerned a long warfare: and he understood the word, and had understanding of the vision.

2 In those days I Daniel was mourning three sevens of days.

3 I ate no pleasant food, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three sevens of days were fulfilled.

4 And in the twenty-fourth of Nisan, as I was by the side of the great river, which is the Tigris:

5 Then I lifted up mine eyes, and looked, and beheld a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then I fell into a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, 'O Daniel, a man greatly beloved, understand the word that I speak unto thee, and stand up where thou art: for unto thee am I now sent.' And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, 'Fear not, Daniel: for from the first day [of thy supplications] that thou didst set thine heart to understand, and to humble thyself before thy God, thy words were heard, and I am come for thy words.

13 But the ruler of the kingdom of Persia was standing confronting me three sevens of days: but lo,

11. 5.  princes. Heb. sar = chief. Not the same word as in 11:8,18,22.

Michael, one of the chief chiefs, came to help me; and I left him there beside the kings of Persia.

14 Now I am come to make thee understand what shall befall thy People in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there continued no strength in me, neither is there breath left in me.'

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the ruler of Persia: and when I am gone forth, lo, the ruler of Grecia shall come.

21 But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your chief.

11 (Also I in the first year of Cyrus the Mede, even I, was at my station to confirm and to strengthen Michael.)

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king [the he-goat’s little horn] shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken in pieces, and shall be divided toward the four winds of heaven; and not to his posterity [but to his generals], nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those four.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.
6 And in the end of years they shall join themselves [in league] together, for the king’s daughter of the south shall come to the king of the north to do upright things: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be delivered up, and they that brought her, and he that begat her, and he that strengthened her in these vicissitudes.

7 But out of one branch of her roots shall stand up in his stead, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their vessels of desire of silver and of gold; and he shall stand more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own soil.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come against him, and overflow, and pass through: then shall he return, and will wage war, even to his fortress.

11 And the king of the south shall be moved with violence, and shall come forth and fight with him, even with the king of the north: and the king of the north shall set forth a great multitude; but the multitude shall be delivered into his hand.

12 And when he hath subdued the multitude, his heart shall be lifted up; and he will cause tens of thousands to fall: but he shall not be strengthened by it.

13 For the king of the north shall renew the war, and shall set forth a multitude greater than the former, and shall certainly come at the end of years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be completely desolated.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him

---

4 And on the twelfth year of his reign, the king of the north shall come, and cast up a mount, and take most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

5 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be completely desolated.

6 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him

---

10 the king’s daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.

11 the king’s daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.

12 the king’s daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.

13 the king’s daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.

14 the king’s daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.

15 the king’s daughter. Berenice, daughter of Ptolemy II (Philadelphus) of Egypt.
After this shall he turn his face unto the coast-lands, and shall take many: but a general for his own interest shall cause the reproach offered by him to cease; with un tarnished reputation he shall cause it to turn upon him. Then he shall turn his face toward the fortresses of his own land: but he shall stagger and fall, and not be found. Then shall stand up in his stead a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, and not with hands, nor in battle. And in his stead shall stand up a vile person [Antichrist], to whom was not given the dignity of the kingdom: but he shall come in peaceably [unexpectedly, in a time of careless security], and obtain the kingdom by flatteries. And with the arms of a flood shall sweep all from before him, and shall be broken in pieces; yea, also a prince with whom he had made a covenant. And after the covenant made with him he shall work deceitfully: for he shall come up, and shall become strong. And they shall speak lies at one table; but it shall not prosper: for he shall not be as south; but it shall not be as land: but he shall cause reproach offered by him, and his army shall overflow: and many shall fall down slain. Then shall he return into his land with great riches; and holds, even for a time. Then he shall turn his face toward the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and their hearts [will be set] to do, &c. This is the antichrist, and is of the same line with the former; but he is of a wholly different character. He comes in by "flatteries", and in a small people. He shall enter peaceably even upon the fattest places of the land: but he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a very great and mighty army; and the king of the south shall be stirred up to battle with a very great and mighty army; but the king of the south will make no stand: for they shall devise plots against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. Now, as to the two kings, their hearts will be set to do evil, and they shall speak lies at one table; but it shall not prosper: for yet the end [the closing scenes] shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall accomplish the purpose of his heart, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim [European power] shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so he will break it; he shall even return, and fix his attention on, with a view to co-operation with them that forsake the holy covenant.

the daughter of women: i.e. Cleopatra, his own daughter, then only eleven years of age. The term denotes beauty, &c. women: i.e. her mother and grandmother, probably still caring for her education, &c. not stand, &c. She sided with her husband, and defeated her father's plans. 18 isles = coast-lands, or maritime countries. a prince = a captain or general. Heb. kazin. Occurs only here in this book. He was the Roman general, Scipio (Lucius Scipio). for his own behalf: i.e. for his own interest. him. Antiochus III. without his own reproach: i.e. with un tarnished reputation. 19 fort = fortresses. stumble = stagger. Antiochus III, after his defeat by Scipio at Magnesia (near Smyrna), withdrew to Syria. 20 a raiser of taxes . . . kingdom. = one [Seleucus] causing the exactor [Heliodorus] to pass through [Judea], the glorious land (cp. vv. 16, 41; 8. 9). Seleucus sent Heliodorus to Jerusalem to plunder the Temple, &c. neither in anger. Ginsburg suggests "and not with hands", because it was by poison. Here ends the historical portion, which has been fulfilled now, but which was then future, verse 21—12. 3 passes on to the time which is still (1912/2009) future to us.

11: 21-12: 3. THE FUTURE. (STILL FUTURE TO US.)


Here begins the portion of this prophecy which is still future to us (1912/2009), "the latter days" of 10. 14. 21 a vile person. One of the twelve titles given to the antichrist. See note on 7. 8. The prophecy concerning him is continuous to the end of the chapter. It is parallel with 7. 8, &c.; 8. 9, &c.; and 9. -26, 27. He is not another successional king of the north, but a totally different and unique personage, still future. He comes in by "flatteries", and in a time of careless security, and obtains the kingdom by flatteries. He shall enter peaceably even upon the fattest places of the land: but he shall forecast his devices against the strong holds, even for a time. 22 be overflown from = sweep all. broken = broken in pieces. yea, also, &c.: i.e. a prince with whom he had made a covenant or league (v. 23), and who had hitherto aided him. 23 the league: i.e. the covenant just mentioned (v. 22). with a small people. Hence he is called "the little horn". 24 forecast his devices = devise plots. 25 he: i.e. the king of the south. shall not stand: will make no stand. 26 they that feed, &c. There will be treachery within, as well as fighting without. 27 And both these kings, &c. = Now, as to the two kings, their hearts [will be set] to do, &c. mischief = evil. Heb. ra'a'. yet the end, &c. Intimating that these things belong to the closing scenes. Cp. vv. 35 and 40. do exploits = act effectively, or accomplish [the purpose of the former. In vv. 25, 26. the latter. In vv. 42, 43. 28 the former. 28 against the holy covenant. Made with the Jews at the beginning of the last seven years, already mentioned in 9. 27. In 11. 28, he had already plotted the breaking of it. do = do [so], or accomplish [it]: i.e. he will break it. holy. See note on Ex. 3. 5. have intelligence = fix his attention on (with a view to co-operation).
31 And arms shall stand on his part, and they shall °pollute the sanctuary of strength, and shall °take away the daily sacrifice and they shall °place the abomination that maketh desolate.
32 And them that are ready to deal lawlessly with the covenant shall he °make profane by flatteries: but the People that do °know their God shall °prove themselves strong for resisting all temptation to apostatize, and work effectually.
33 And they that °are wise among the people shall instruct many: yet they °shall fall by the sword °[in the great tribulation], and by flame, by captivity, and by spoil, °many days.
34 Now when they °shall fall °[in the great tribulation], they shall °obtain but little help: but many shall cleave to them with flatteries.
35 And °some of them °that are wise °shall fall, to °refine them, and to °purify, and to make °them white, °even to °the time of the end °[Now near at hand]: because °it is °yet °[the closing scene] for a time appointed.
36 And the king shall °do according to his will; and °he shall exalt himself, and magnify himself above every °GOD, and shall speak marvellous things °against the GOD of °gods, and shall prosper till °Jehovah's indignation °be accomplished: for °that °that °is °decreed °shall be done.
37 Neither shall he regard the °God of his fathers, nor °the desire °of women, nor °regard any °God: °for he shall magnify °himself above all.
38 °But °in its place °shall he honour the °GOD °of °fortresses °[on its pedestal]: and a °god °whom °his °fathers °knew °not °shall °he °honour °with °gold, °and °silver, °and °with °precious °stones, °and °pleasant °things.
39 Thus shall he °deal °in °the strongest °fortresses °with °a °strange °GOD, °whosoever °acknowledgeth °him °he °will °increase °with °glory: °and °he °shall °cause °them °to °rule °over °many, °and °shall °divide °the °land °for °a °price.
40 °And °at °the °time °of °the °end °[near °the °close °of °the °last °seven °years] °shall °the °king °of °the °south °push °at °him: °and °the °king °of °the °north °shall °come °against °him °like °a °whirlwind, °with °chariots, °and °with °horses, °and °with °many °ships; °and °this °wilful °king °shall °enter °into °the °countries °adjoining, °and °shall °overflow °and °pass °over.
41 °He °shall °enter °also °into °°the °glorious °land °[Israel], °and °many °countries °shall °be °overthrown: °but °these °shall °escape °out °of °his °hand, °even °Edom, °and °Moab, °and °the °chief °of °the °sons °of °Ammon.
42 °He °shall °stretch °forth °his °hand °also °upon °the °countries: °and °the °land °of °Egypt °shall °not °escape.
43 °But °he °shall °have °power °over °the °treasures °of °gold °and °of °silver, °and °over °all °the °precious °things °of °Egypt: °and °the °Libyans °and °the °Ethiopians °shall °be °at °his °steps.

31 °pollute °the °sanctuary °By °putting °up °the °"abomination" °(the °Asherah. °Ap. °42), °which °brings °on °the °judgment °of °"desolation". °The °end °is °marked °by °the °"cleansing °of °the °sanctuary" °(8. °14; °9. °24). °Ap. °89.
32 °take °away °the °daily °sacrifice °This °marks °the °middle °of °the °"week"; °or °the °last °seven °years. °See °8. °11, °12; °9. °27; °12. °11; °and °Ap. °89. °From °this °point °he °is °energized °by °Satan.
33 °place °the °abomination, °&c. °This °accompanies °the °taking °away °of °the °daily °sacrifice °(8. °13; °9. °27; °12. °11; °and °Ap. °89). °Our °Lord °refers °to °this °verse °in °Matt. °24. °15.
34 °Thus °shall °he °deal °in °the °strongest °fortresses °with °a °strange °GOD, °whosoever °acknowledgeth °him °he °will °increase °with °glory: °and °he °shall °cause °them °to °rule °over °many, °and °shall °divide °the °land °for °a °price.
35 °And °at °the °time °of °the °end °[near °the °close °of °the °last °seven °years] °shall °the °king °of °the °south °push °at °him: °and °the °king °of °the °north °shall °come °against °him °like °a °whirlwind, °with °chariots, °and °with °horses, °and °with °many °ships; °and °this °wilful °king °shall °enter °into °the °countries °adjoining, °and °shall °overflow °and °pass °over.
36 °Do °according °to °his °will. °Cp. °8. °4; °11. °3.
37 °shall °he °exalt °himself, °&c. °This °is °quoted °in °2 °Thess. °2. °3, °4; °and °referred °to °in °7. °25; °8. °11, °25. °Rev. °13. °5, °6.
39 °do °deal. °His °character. °40-. °His °adversaries. °Their °Assault. °44, °45. °His °adversaries. °Their °Victory.
41 °the °glorious °land. °Cp. °vv. °16, °45; °and °8. °9. °children °of °sons.
44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to devote many to extermination.

45 And he shall spread out the palatial tent between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him [for he is smitten by God Himself].

12 And at that time shall Michael stand up, the great prince which standeth for thy People Israel: and there shall be the great Tribulation, such as never was since there was a nation even to that same time: and at that time thy People shall be delivered, every one that shall be found written in the book.

2 And many from among them that sleep in the dust of the ground shall awake, these [the former] to everlasting life, and the rest of the dead to shame and everlasting contempt.

3 And they that make wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, close up the words, and seal the book, until the time of the end: many shall turn aside, and wickedness shall be incrased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the Tigris river, and the other on that side of the bank of the Tigris river.

6 And one said to the man clothed in linen, which was above the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was above the waters of the Tigris river, when he held up his right hand and his left hand unto heaven, and sware by the waters of five and twenty-five and twenty-six and twenty-six stars for ever and ever.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these wonders?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

44 make away many = devote many [to extermination]. Rev. 13:7.
45 plant = spread out. tabernacles, &c. = palatial tent. come to his end. This could not be said of Antiochus, for he died at Tabae, in Persia. "The wilful king" comes to his end in Judea, between Jerusalem and the Mediterranean Sea.

and none shall help him. For he is smitten by God Himself. See Isa. 11:4. Zech. chs. 12 and 14. 2 Thess. 2:8. Rev. 19:20. The grave does not receive him (for Isa. 14.19 is only a comparison "like"), and he is not joined with them in burial. He is cast into the lake of fire.

12 This is not the epilogue to the book, verses 1-3 are the conclusion of the prophecy given by the hierophant, which commenced at 10.20.1

1 at that time. This fixes the end of the Tribulation. Note the three subjects thus connected with "the time of the end".


2 of them = from among them.

sleep, &c. An inspired revelation as to death.

earth = ground. shall awake. This is bodily resurrection.

some = these (the former).


come to his end. Cp. 1 Cor. 15.23. I Thess. 4.16.

contempt = thrusting away.

3 they that were wise = they that make wise. The Maskilim of v. 10; 11.33, 35.

12:4-13. MEANWHILE. AS TO DANIEL HIMSELF.

4. The book closed and sealed.

5, 6. Inquiry of the two. How long?

7.-. The answer. The times. Three and a half years.

8. The book closed and sealed.

9. Inquiry of Daniel. What?

10. The book closed and sealed.

11, 12. The times.

13. The end. The 1, 290 and 1, 335 days (Ap. 90).

4 shut = close up.

run to and fro: or, apostatize. The Heb. shut = to rove, turn about, despise. Hence, to do despite (Ezek. 16.57; 28.24, 26). But if we spell shut with $ (S), instead of with $ (Sh), the meaning is to swerve, turn aside, apostatise, "those who turn aside", or revolters (Ps. 101.3. Hos. 5.2); as in Ps. 40.4.5, "such as turn aside to lies". So the Oxford Gesenius, p. 962 (these are the only occurrence of shut, unless Dan. 12.4 be another). The dots over the letter $ making it $ (Sin = S) and $ (Shin = Sh), formed no part of the inspired primitive text, but were added by the Massoretic scribes, and with the vowel points were gradually introduced into the Heb. text. The Sept., Swete's edition, vol. iii, p. 572 (A) reads heos an apomanosin = "till many shall have gone raving mad". knowledge: or, calamities, or wickedness. Ginsburg would read hada'oth for hadda'ath. The Sept. (A) reads adikias, "wickedness" (Swete's edition, vol. iii, p. 572). The Vatican (B), Theodotion's translation, reads "knowledge" (gnosis); Ginsburg's hypothesis for this reading arises from the two letters $ (R) for $ (D), being not infrequenly mistaken.

5 the river. See note on 10.4.

How long ...? Note the two questions (5, 6) and "8" in the Structure above.

a time, times, and an half. See Ap. 90 and 91.


the end of these things? (i.e. the "wonders" of v. 6). The prophecy from 10.14 is given in view of these questions.
10 Many shall be purified, and made white, and **refined**; but the **lawless** shall do **lawlessness**: and none of the **lawless** shall **understand**; but the **wise** shall understand.  
11 And from the time that the daily sacrifice [the continual burnt offering] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.  
12 Blessed is he that expecteth and shall reach the goal: he shall reach to day, 1335.  
13 But go thou thy way till the end be: for thou shalt rest [in death], and stand in thy lot at the end of the days. ’”

**10 tried** = refined.  
**wicked . . . wickedly . . . wicked** = lawless . . . lawlessness . . . lawless.  
**Heb. rasha’**.  
**understand**.  
**The Maskilim of v. 3.**  
**11 the daily sacrifice . . . taken away.** See note on 8. 11; and Ap. 89.  
**abomination, &c.** See note on 8. 12; and Ap. 89.  
**a thousand two hundred and ninety days.** See Ap. 90.  
**12 Blessed** = O the blisses! See Ps. 1. 1. The only Beatitude in this book.  
**the thousand three hundred and five and thirty days.** See Ap. 90.  
**The Heb. accent suggests the rendering: “Blessed is he that expecteth and shall reach [the goal: he shall reach] to day, 1335.”**  
**13 the end.** This is the sole object of the hierophant's words from 10. 14 onward.  
**rest :** in death.  
**stand :** i.e. in resurrection.