

THE BOOK OF DANIEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

Click to follow Links.

(Introversion)

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.
5: 1—31.	THE LAST KING OF BABYLON. Belshazzar's Vision of The "Hand", Revealing his Final Doom.
6: 1—28.	DANIEL HIMSELF. The "Den Of Loins". Angelic Deliverance.
7: 1— 8: 27.	THE DREAM AND VISION OF DANIEL. The End of Gentile Dominion. *(Prophetic)
9: 1— 12: 13.	THE DESOLATIONS OF JERUSALEM. Prophetic Announcements Connected with Their End.

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-Israelitish 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, becoming 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"?

◉ DANIEL. †

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.

DANIEL = GOD [my] Judge, which accords with the character and contents of the book. Daniel was of the seed-royal of Judah. See note on v. 3. He is mentioned thrice by Ezekiel, his contemporary (14. 14, 20; 28. 3), and once by our Lord. In Matt. 24. 15 (Mark 13. 14), the Lord referred also to Dan. 8. 13; 9. 27; 11. 31; 12. 11. In Matt. 24. 30; 26. 64. Mark 14. 62. Luke 22. 69, He referred to Dan. 7. 13. In Matt. 24. 15-17, 20-22, He referred to Dan. 12. 1.

1: 1-21. THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING.

- | | |
|--------|----------------------------------|
| 1, 2. | The time. |
| 3. | Daniel and his companions. |
| 4. | Their attainments. |
| 5. | Their provisions. (Appointment.) |
| 6, 7. | Daniel and his companions. |
| 8-16. | Their provision. (Resolve.) |
| 17-20. | Their attainments. |
| 21. | The time. |

1 In the third year, &c. It was in the third year of Jehoiakim that Nebuchadnezzar set out from Babylon; and Daniel, writing there, speaks of the starting, not of the arrival at Jerusalem. See note on "came", below. In the fourth year Jehovah says by Jeremiah (25. 9), "I will send". The date would be 497 B. C. and Daniel's sixteenth year, he being born probably in 513 B. C. (Josiah's eighteenth year). **came** = went, set out, or proceeded. Heb. *bo'*, which means *to go or come*, according to the context and the point of view. It is rendered "went" in Gen. 7. 9, 16; 15. 17. Ex. 5. 1. Num. 8. 22; 14. 24. Judg. 6. 19; 18. 18.

1 Sam. 17. 12. 2 Sam. 2. 24; 12. 16; 17. 25; 20. 3, 8. 1 Chron. 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. Jonah 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. 1. Neh. 7. 6. Est. 2. 6).

2 the LORD*. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32.

gave. See Isa. 39. 6, 7. Jer. 25. 8-11. Ezek. 21. 26, 27.

part. 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.

3 the master of his eunuchs. Heb. *rab sarisayn* = master or chief of the eunuchs; whence the title "Rab-saris" in 2 Kings 18. 17. See note there. Called "prince" in v. 7.

children = sons.

and = even, or both. Some codices, with six early printed editions, omit this "and":

reading "sons of Israel, of the king's seed" (or "seed-royal").

princes = nobles. Heb. *part'mim*, a Persian word, found only here and Est.

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. 2, 4, 5, 10), and distinct also from other learned classes (2. 4). The word (Heb. *Chasdim*) is used also in the wider sense of a nationality (5. 30). See Dr. Pinches on *The Old Testament*, p. 371; Rawlinson's *History of Herodotus*, vol. i; pp. 255, 256; and Lenormant's *The Ancient History of the East*, i. pp. 493-5.

5 meat = food. Heb. *pathbag*. A Persian or Aryan word. Occurs only in Daniel.

wine. Heb. *yayin*. Ap. 27. 1.

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.

stand before the king. Ref. to Pent. (Gen. 41. 46).

6 Now among these were of the ³sons 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 ⁵wine which he drank: therefore he requested of the ⁷ruler 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 ⁷ruler 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 ⁴youths 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 ⁷ruler 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 ⁴youths that eat of the portion of the king's ⁵food: 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 ⁴youths which did eat the portion of the king's ⁵food.

16 Thus ¹¹the butler took away the portion of their ⁵food, and the ⁵wine that they should drink; and gave them ¹²vegetables.

17 As for these four ⁴youths, ⁹The Triune God gave them knowledge and skill in all ⁴books 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 ⁷ruler of the eunuchs brought them in before ¹Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like ⁶Daniel, ⁶Hananiah, ⁶Mishael, and ⁶Azariah: therefore ⁵stood they before the king.

20 And in all matters of wisdom and ¹⁷discernment, 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 °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.

6 Daniel = God is my Judge. See note on the Title.

Hananiah = Jah is gracious; or, graciously given by Jah.

Mishael = who is (or is as) El? Ap. 4. IV.

Azariah = helped of Jah, or Jah has helped.

7 prince = ruler. Heb. *sar*.

gave names. In token of subjection. See 2 Kings 23. 34; 24. 17. Cp. Gen. 41. 45.

Belteshazzar. According to Dr. Pinches, this is an abbreviated form of Balat-su-usur = protect thou (O Bel) his life. Many such abbreviations are found in the inscriptions; but cp. "Belshazzar" (5. 1).

Shadrach. According to Delitzsch = Sudur-Aku (= command of Aku, the moon-god).

Meshach. Perhaps Misha-Aku = who is as Aku?

Abed-nego = servant or worshipper of Nego. It is not wise to suppose this to be a corruption of Abed- nego, while any day the name may be met with in the Inscriptions.

8 purposed in his heart = made up his mind. Cp. Prov. 23. 7.

defile himself, &c. This was because meat was killed with the blood (contrary to Lev. 3. 17; 7. 26; 17. 10-14; 19. 26), and offered to idols (Ex. 34. 15. 1 Cor. 10.20. Cp. Acts 15. 29). Not because they were acting on vegetarian and temperance principles.

9 God. Heb. Elohim (with Art.) = the [Triune] God. Ap. 4. I.

tender love = compassion.

10 And: or, Yet.

worse liking = sadder: i.e. thin and sad-looking. Cp. Matt. 6. 16.

your sort = your own age.

11 Melzar. Heb. = the *melzar* = the steward or butler, who had charge of the wine, &c.

12 pulse = vegetable food (to avoid the idol-tainted meat).

17 understanding = discernment.

20 magicians and astrologers. See notes on 2. 2.

and. Some codices, with Sept., Syr., and Vulg., read this "and" in the text.

21 continued = continued in office. See first occ. Ex. 25. 30 : also 27. 20; 28. 29, 30, 38; 29. 38, 42; 30. 8 : &c. Cp. Ezek. 39. 14, "continual employment".

the first year of king Cyrus: i.e. during the whole period of Babylonian supremacy over Israel for sixty-nine years (495-426 = 69). It does not say that he did not continue longer, but that he lived to see that important epoch. Cp. 10. 1; and see Ap. 57. and 58.

2: 1-49. THE DREAM OF NEBUCHADNEZZAR. THE DURATION OF THE GENTILE DOMINION.

1-3.	Chaldeans brought in.	}	Chaldeans.
4-9.	King's requisition.		
10, 11.	Their inability.	}	Suspense.
12-16.	King's resentment.		
17, 18.	Daniel and others.	}	Daniel.
19-23.	Revelation.		
24, 25.	Daniel brought in.	}	Daniel.
26, 27.	King's requisition.		
28-30.	Daniel's ability.	}	Captivity.
31-45.	Communication.		
46-48.	King's gratitude.	}	Captivity.
49.	Daniel and others.		

1 And. Thus linking on this chapter of momentous prophecy with ch. 1, which is pure history.

the second year: 495 B. C. (Daniel's eighteenth year). Therefore Jehoiakim's fifth year, the year of the burning of the roll which marked the official rejection of Jehovah. Hence Nebuchadnezzar's dream. Daniel was in Babylon, and writes from that standpoint. The supposed difficulty is a proof of genuineness; for the writer would have been a fool as well as a forger to have left it unexplained.

Nebuchadnezzar. See note on 1. 1.

spirit. Heb. *ruach*. Ap. 9.

brake from = had been upon : i.e. had now gone from.

2 Then the king commanded *to send for* the ^omagicians, and the ^oastrologers, 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 ¹spirit *is* troubled to know the dream.”

4 Then spake the ²Chaldeans to the king ^oin *Aramaic*, ^o“O king, live for ever: tell thy servants the dream, and we will shew the interpretation.”

5 The king answered and said to the ²Chaldeans, “*The dream* is ^ogone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be ^ocut 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 again 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 ⁵gone from me.

9 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.”

10 The ²Chaldeans 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 ²magician, or ²astrologer, or ²Chaldean.

11 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 ^onot with flesh.”

12 For this cause the king was angry and very furious, and commanded to destroy all the ^owise *men* of Babylon.

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

14 Then Daniel answered with *prudence and discretion* to ^oArioch the captain of the king's *executioners*, which was gone forth to slay the ¹²wise *men* of Babylon:

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

16 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.

17 Then Daniel went to his house, and made the thing known to ^oHananiah, Mishael, and Azariah, his companions:

18 That they would desire *great mercy from before* ^othe God of heaven concerning this ^osecret; that Daniel and his ¹³*companions* should not perish with the rest of the ¹²wise *men* of Babylon.

2 to call, &c. = to send for. This tells us of the religious system of Babylonia, of which subsequent Jewish commentators and Greek translators would know little or nothing. There were six classes of the Chaldean priesthood.

magicians. Heb. *chartummin*. Connected with the *kharutu* (the sceptre) or rod of office of those who repelled demons and evil spirits by incantations, &c.

astrologers. Heb. *'ashshaphim* = in Babylonian, *asipi*, prophets who assumed to announce the will of heaven and predict the future. These were a class apart from the others. The inscriptions speak of *bab - 4ssaput* = the gate of the oracle; also of *bit Assaput* = the house of the oracle.

sorcerers. Heb. *m^ekashsh phim* = wizard (Ex. 7. 11; 22. 18, fem. Deut. 18. 10, fem. Mai. 3. 5, fem.).

Chaldeans. Heb. *Kasdim*. See note on 1. 4.

3 I have dreamed. Contrast this with Daniel's vision, in the Structure on p. 1178; and note the other recorded dreams (Gen. 20. 3). **was** = is.

4 in Syriac. Heb. *'aramith* = Aramaic. The insertion of this word here is to call our attention to the fact that what follows is written not in Hebrew, but in Aramaic, as far as the end of ch. 7. See note on the Structure, p. 1178; and note the other Aramaic portions (Ezra 4. 8—6. 18 and 7. 12-26; also Jer. 10. 11. The Syriac and Chaldee are properly Western and Eastern Aramaic.

O king. This is the first Aramaic word so written. Cp. 3. 9; 5. 10; 6. 6, 21. Neh. 2. 3.

5 thing. The dream.

gone from me. Referring to the forgotten dream.

cut . . . made a dunghill. Cp. 3. 29. Ezra 6. 11. A further mode of punishment, from the Medo-Persians, in 6. 7.

6 rewards. Chald. *n^ebizbah* = a present.

8 gain the time = gain time. It may have reference to that day being an unlucky day. Cp. Est. 3. 7.

10 earth. Chald. *beshta'* = dry ground.

11 not. Is emphatic. They held that there were gods who dwelt in men. But these were beyond mortal men altogether

12 wise men: i.e. the members of all the classes collectively, mentioned in v. 2 above. Chald. *chakam*, denoting acquired wisdom.

13 fellows = companions.

14 counsel and wisdom = prudence and discretion.

Arioch. An ancient Babylonian name, preserved and handed down from Gen. 14. 1 = *Iri-Aku*.

guard = executioners. Cp. Gen. 37. 36; 39. 1; 40. 3. 2 Kings 25. 8. Jer. 39. 9.

16 give him time = appoint him a time.

17 Hananiah, &c. See note on 1. 6.

18 mercies = great mercy. Fig. *Heterosis* (of Number), Ap. 6.

of = from before.

the God of heaven. See note on 2 Chron. 36. 23.

secret. Chald. *raz*, which the Sept. renders *musterion*. Occurs in O.T. only here, in vv. 18, 19, 27, 28, 29, 30, 47, 47; and 4. 9. Not the same word as in v. 22.

20 answered and said. See note on Deut. 1. 41.

for ever and ever = from age to age. See Ap. 151.

21 He changeth, &c. Cp. v. 9; 7. 25. 1 Chron. 29. 30. Job 34. 24-29. Ps. 31. 14, 15. Ecc. 3. 1-8. Jer. 27. 5-7.

19 Then was the ¹⁸secret revealed unto Daniel in a night vision. Then Daniel blessed the ¹⁸God of heaven.

20 Daniel ^oanswered and said, “Blessed be the name of God *from age to age*: for wisdom and might are **His**:

21 And ^oHe changeth the times and the seasons:

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: ^oHe knoweth what *is* in the darkness, ^oand the light dwelleth with Him.

23 I thank Thee, and praise Thee, O Thou ¹⁸God 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 ¹⁴Arioch, whom the king had ordained to destroy the ¹²wise *men* of Babylon: he went and said thus unto him; "Destroy not the ¹²wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation."

25 Then ¹⁴Arioch brought in Daniel before the king in haste and said thus unto him, "I have found a man of the captives of Judah, that will make known unto the king the interpretation."

26 The king answered and said to Daniel, whose name *was* ^oBelteshazzar, "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 ¹⁸secret which the king hath demanded cannot the ¹²wise *men*, the ²astrologers, the ²magicians, the soothsayers, shew unto the king;

28 But there is a ¹⁸God in heaven that revealeth ¹⁸secrets, and *hath made* known to the king ¹Nebuchadnezzar what shall be ^oin 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 ¹⁸secrets maketh known to thee what shall come to pass.

30 But as for me, this ¹⁸secret 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 behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the *appearance* thereof *was* terrible.

32 This image's ^ohead *was* of fine ^ogold, 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 ³²clay.

34 Thou sawest till that ^oa stone [*the Messiah*] was cut out ^owithout hands [*the act of God alone*], which smote the image upon his ^ofeet [*the fifth kingdom*] that were of ³²iron and ³²clay, and *they were beaten small*.

35 Then was the ^oiron, the ^oclay, the ^obrass, the ^osilver, and the ^ogold [*the five kingdoms*], ³⁴*beaten small*

secret = hidden. Chald. *sathar*. Not the same word as in v. 18, &c. **and the light, &c.** Cp. 5. 11, 14. Pss. 36. 9; 104. 2. John 1. 9; 8. 12; 12. 45, 46. 1 Tim. 6. 16. Jas. 1. 17. 1 John 1. 5.

26 Belteshazzar. See note on 1. 7.

28 maketh = hath made. Cp. v. 29.

in the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 32. 29). Ap. 92.

29 came = came up.

30 for their sakes . . . interpretation = to the intent that the interpretation. **shall** = should.

31 sawest = wast looking. **form** = appearance.

32 head. Note the five parts : (1) the head; (2) the breast and arms; (3) the belly and the thighs; (4) the legs; (5) the feet. These five are preserved distinct throughout. Cp. vv. 34, 35, and 38-44, and 45.

gold . . . clay (v. 33). Note that the most precious metal, and the highest specific gravity was at the top, decreasing with its descent: (1) gold = 19. 3; (2) silver = 10. 51; (3) brass = 8. 5; (4) iron = 7. 6; (5) clay = 1. 9 : so that it was top-heavy from the first.

34 a stone. See note on Ps. 118. 22.

without hands. An expression always emphasizing the absence of all human instrumentality and the act of God alone. See v. 45; 8. 25. Job 34. 20. Lam. 4. 6. Cp. Acts 7. 48; 17. 24, 25; 19. 26. 2 Cor. 5. 1. Eph. 2. 11. Col. 2. 11. Heb. 9. 11, 21.

feet : i.e. the fifth kingdom. Not the fourth, which was represented by the "legs of iron".

brake them to pieces: or, they were beaten small.

brake = beat small. Chald. *d'kak*. Cp. vv. 34, 35, 40, 41, 44, 45.

35 iron, the clay, &c. Note the order differently given to distinguish the five (not the four), answering to the five parts of the image in v. 32, and the five kingdoms:—

vv. 32, 33.	v. 35.	v. 45.
gold,	iron,	iron,
silver,	clay,	brass,
brass,	brass,	clay,
iron,	silver,	silver,
iron and clay.	gold.	gold.

together. As united at the time of the end (forming the *sixth* power), the kingdom of the "Beast" (Rev. 13).

wind. Heb. *ruach*. Ap. 9.

filled the whole earth. Thus marking the *seventh* kingdom, that of Messiah.

37 a kingdom. The O.T. is not designed to be a compendium of "ancient history". It is the history of Jehovah's People, Israel; and other nations are referred to only as, and in so far as, they come into connection with Israel. Babylon was the most ancient of kingdoms (Gen. 10. 10). Cp. Deut. 32. 8. Nebuchadnezzar was not the first king; but he was the "head" or beginning of Gentile dominion in the earth when Israel had been "removed" (according to Jer. 15. 4; 24. 9; 29. 18). These successive kingdoms are reckoned only as they obtained possession of Jerusalem. They existed before that; and each, in turn, was absorbed in the one that succeeded.

^otogether [*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 ³⁴stone [*Messiah*] that smote the image became a great mountain, and ^ofilled 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 ¹⁸God of heaven hath given thee ^oa kingdom, power, and strength, and glory.

38 And wheresoever the *sons* of men dwell, the beasts of the field and the fowls of the ^oheaven hath **He** given [*according to His word*] into thine hand, and hath made thee ruler over them all. ^oThou [*Nebuchadnezzar*] *are represented by* this ^ohead [*the first of these five kingdoms*] of gold.

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

40 And ^othe fourth kingdom [*Rome*] shall be *hard* as iron: forasmuch as iron ³⁴*beateth small* and *crusheth all things*: and as iron that *bringeth to ruin* all these, shall it ³⁴*beat small* and *bring to ruin*.

41 ^oAnd 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 ⁴¹*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 ¹⁸God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall ³⁴*beat small* in pieces and consume all these kingdoms, and *it shall stand to the ages*.

45 Forasmuch as thou sawest that ³⁴the stone [*Messiah*] was cut out of the mountain ³⁴without hands, and that it ³⁴*beat small* in pieces the ³⁵iron, the ³⁵brass, the ³⁵clay, the ³⁵silver, and the ³⁵gold; the great ¹⁸God 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 ¹Nebuchadnezzar 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 ¹⁸God **He is** a ¹⁸God of ¹⁸gods, and a ^oLord of kings, and a revealer of ¹⁸secrets, seeing thou couldest reveal this ¹⁸secret.

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 ¹²wise *men* of Babylon.

49 Then Daniel requested of the king, and he set ^oShadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: ^obut Daniel sat in the gate of the king.

38 children = sons.

hath He given. According to His word (Jer. 27. 6, 7; 28. 14, &c. Cp. 1. 2 and Ezek. 26. 7).

Thou. Nebuchadnezzar.

art = art represented by. Fig. *Metaphor.* Ap. 6.

head: i.e. the first of these five kingdoms, not the first king of Babylon. See note on v. 37.

of. Genitive of Material. Ap. 17. 6.

39 arise = stand up. Chald. *kum* = to begin to exist. See note on Ex. 1. 8. **another.** The kingdom of Medo-Persia, which succeeded Babylon by occupying Jerusalem (2 Chron. 36. 22).

inferior. As silver is inferior to gold, in value and in specific gravity (see note on v. 32) so the second kingdom was inferior to the first. The successive kingdoms are marked by evolution (or rather, devolution). In the first (Babylon) the king possessed absolute power ("whom he would he slew", &c, 5. 19); the second [Medo-Persian] was a government by law which was superior to the king (6. 1, 14, &c).

third kingdom. This again was "inferior", as being less despotic.

40 the fourth: i.e. Rome (Luke 2 and 3). Observe that it does not say there were "four, and no more", as alleged; but "the fourth". An *ordinal* number, not *cardinal*. The Chald. is *r^ebi aya'* (text), or *r^ebi a'ah* (margin) = fourth, as in 3. 25; 7. 7, 19, 23. Not '*arba'*', which = four. The *fifth* is revealed in vv. 41-43. The power which was to succeed Rome in the possession of Jerusalem was to be the Mohammedan power, which was still future when our Lord referred to it in Luke 21. 24; but the Lord does not *name* it, because the condition of Acts 3. 18-26 could not be anticipated, assumed, or forestalled.

strong = hard. This was the character of Rome, both royal, imperial, and republican.

subdueth = crusheth.

breaketh = dasheth, or bringeth to ruin. Chald. *r^ea'*. Not the same word as in vv. 1, 34, 35, 42, 44, 45.

bruise = bring to ruin. Chald. *r^ea'*. Ap. 44. viii. The same word as "breaketh" earlier in the verse.

41 And whereas, &c. The fifth power is now to be described (the "feet and toes"). It came into possession of Jerusalem in A. D. 636 (Rome having held the city for 666 years: viz., from the battle of Actium, 31 B.C. — A. D. 636). Its character as described in v. 41 is exact; and, as represented by the "feet", Jerusalem has indeed been "trodden down" (Luke 21. 24) as was never done by any of the other four powers.

strength = hardness.

miry = muddy. Chald. *tin*. Same as Heb. *tit*. Occ. 2 Sam. 22. 43. Job 41. 30 (Heb. v. 22). Pss. 18. 42 (Heb. v. 43); 40. 2 (Heb. v. 3); 69. 14 (Heb. v. 15). Isa. 41. 25; 57. 20. Jer. 38. 6. Mic. 7. 10. Nah. 3. 14. Zech. 9. 3; 10. 5. Not the same as that rendered "broken" (= brittle), v. 42, as stated by some commentators.

42 part = a portion [of them], or some of them. Chald. *min*.

partly = in part, or at the end. Chald. *k'zath*, as in 4. 29 (Heb. v. 26), 34 (Heb. v. 31). Occurs only in these three places. Cp. the Heb. *k'zath* (1. 2 with 5. 15, 18).

partly broken = part [of it shall be] broken.

broken = fragile, easily broken. Chald. *f^ebar*. Occurs only here.

43 they = i.e. the toes.

is not mixed = mingleth not.

44 these kings. Represented by the ten toes: i.e. in their days, at the end of the time of the *fifth* power. Cp. Rev. 17. 12-18. That is the moment of the great stone, and of the coming of Messiah.

for ever = to the ages. See Ap. 151.

46 oblation = a gift offering. Ap. 43. II. iii.

47 is = He [is].

Lord. Chald. Adonai. Ap. 4. VIII (2).

48 made Daniel a great man = exalted Daniel.

governors = prefects, or nobles. Chald. *signin*. Occurs in Dan. only here, 3. 2, 3, 27; and 6. 7.

49 Shadrach, &c. See note on 1. 7.

but Daniel sat in the gate, &c. See note on Est. 2. 19.

3 Nebuchadnezzar the king made an ^oimage of gold, whose ^oheight was ^othreescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar ^othe king sent ^oto gather together the *satraps*, the *nobles*, and the ^o*pashas*, the *chief judges*, the ^otreasurers, the ^o*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 ²*satraps*, the ²*nobles*, and ²*pashas*, the ²*chief judges*, the treasurers, the ²*judges*, the ²*lawyers*, and all the *superintendents* of the provinces, were gathered together unto the dedication of the ¹image that Nebuchadnezzar the king had set up; and they stood before the ¹image that Nebuchadnezzar had set up.

4 Then an ^oherald cried aloud, “To you it is commanded, O *peoples*, *tribes*, and *tongues*,

5 *That* at what time ye hear the sound of the ^ocornet, flute, ^oharp, ^osackbut, psaltery, dulcimer, 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 ⁵cornet, flute, ⁵harp, sackbut, psaltery, and all kinds of musick, all the ⁴*peoples*, the ⁴*tribes*, and ⁴*tongues*, fell down and worshipped the golden ¹image that Nebuchadnezzar the king had set up.

8 Wherefore at that time *men* ^oChaldeans 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 ^oman that shall hear the sound of the ⁵cornet, flute, ⁵harp, ⁵sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

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

12 There are ⁸*men* Jews whom thou hast set over the affairs of the province of Babylon, ^oShadrach, Meshach, and Abed-nego; these ¹⁰men, O king, have not regarded thee: they serve not thy ^ogods, nor worship the golden ¹image which thou hast set up.”

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring ¹²Shadrach, 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 ¹²Shadrach, Meshach, and Abed-nego, do not ye serve my ¹²gods, nor worship the golden ¹image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the ⁵cornet, flute, ⁵harp, ⁵sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the ¹image which I have made; *well and good*: but if ye worship not,

3: 1-30. DANIEL'S COMPANIONS. THE FIERY FURNACE.

- 1-6. Command to worship the image.
- 7. Obedience.
- 8-12. Accusation of the three.
- 13-15. Command to worship the image.
- 16-18. Refusal.
- 19-30. Condemnation of the three.

1 image. This could not have been an image of a human being. The height and breadth are out of all proportion for this; the former being one to ten instead of one to six. A figure drawn on this scale, will at once be seen to be impossible. Having determined that it is a human figure, tradition then assumes it to have been a proportional figure "on a pedestal", or simply "a bust on a pillar". But there is nothing in the text to suggest this. It would exactly suit an *Asherah* (Ap. 42). The Heb. *tzelem* denotes something shaped by cutting or carving. Ezek. 16. 17, and 23. 14, practically make this certain. See the verb in Ezek. 7. 20; and cp. what is said in Num. 33. 52.

height . . . breadth. See above note.

threescore . . . six. The numbers of man (Ap. 10). Note the *six* instruments (cp. 5, 7, 10, 15). See note on 1 Sam. 17. 4.

2 the king sent. This great Durbar would hardly have taken place till after the campaign referred to in note on "came" (1. 1). It was therefore probably held about 475 B.C, in Daniel's thirty-eighth year, twenty years after Nebuchadnezzar's dream of himself, the "head of gold" (ch. 2).

to gather together, &c. Note the eight technical terms. Well known to Daniel, but difficult for a Jew in Jerusalem 300 years later to enumerate so minutely and so accurately.

princes = satraps.

governors. See note on 2. 48.

captains = pashas (as in Neh. 5. 14, 18. Hag. 1. 14), the first three being *governmental*.

judges = viziers, or chief judges.

treasurers: these two being *courtiers*.

counsellors = counsellors of State, judges. The same word as in v. 3. Not the same word as in vv. 24, 27.

sheriffs = lawyers; these two being *legal*.

rulers, &c. = superintendents, being *functional* and general.

4 herald. Chald. *karoza'*. Not from the Greek *kerux*, but an old Persian word *khresic'*, a crier, from which comes the Chald. verb *k'var.*, to make a proclamation, as in 5. 29.

people = peoples, or nations.

nations = races, or tribes.

languages = tongues. Fig. *Catabasis*. Ap. 6.

5 cornet, &c. These names are supposed to be Greek, or from the Greek; but Athenaeus, a Greek grammarian (about A.D. 200-300), says the *sambuke* ("sack-but") was a Syriac invention. Strabo, in his geography (54 B. C.-A. D. 24), ascribes Greek music to Asia, and says: "the Athenians always showed their admiration of foreign customs".

harp. Chald. *kithros*; Greek *kithara*. Terpander, a Greek musician (seventh century B.C), the father of Greek music, invented the *kithara* with seven strings (Strabo says) instead of four, and one is sculptured on a monument of Assurbanipal (Lenormant, *La Divination chez les Chaldiens*, pp. 190, 191).

sackbut. See note on "cornet", above.

hour = moment. Chald. *sha'ah*, as in vv. 3, 6, 15; 4. 33; 5. 5.

8 certain = men: probably our grandees. Pl. of Chald. *g'bar*.

Ap. 14. iv.

Chaldeans. See note on 1. 4.

10 man. Chald. *'anash*. Ap. 14. III.

12 Shadrach, &c. See note on 1. 7.

men = strong men, or grandees. Pl. of Chald. *g'bar*. Ap. 14. IV.

gods. Chald. *'elah*. Ap. 4. I.

14 true = of set purpose.

15 well. Note the Fig. *Aposiopesis* (Ap. 6). Or, supply [well and good].

ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?"

16 ¹²Shadrach, Meshach, and Abed-nego, ^oanswered 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 ¹²gods, nor worship the golden ¹image which thou hast set up."

19 Then was Nebuchadnezzar **filled with** fury, and the **appearance** of his **countenance** was changed against ¹²Shadrach, 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 ^oto bind ¹²Shadrach, Meshach, and Abed-nego, and to cast *them* into the burning fiery furnace.

21 Then these men were ²⁰bound 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]** ¹²men that took up ¹²Shadrach, Meshach, and Abed-nego.

23 And these three men, ¹²Shadrach, Meshach, and Abed-nego, fell down ²⁰bound 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 ²¹bound into the midst of the fire?" They answered and said unto the king, "True, O king."

25 He answered and said, "Lo, I see four ¹²**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 ¹⁵God, come forth, and come *hither*." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the ²satraps, ²nobles, and ²pashas, and the king's ²⁴ministers, being gathered together, **kept gazing upon** these ¹²men, 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 ¹⁵God 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 ¹⁵god, except their own ¹⁵God.

God. Chald. 'elah. Ap. 4. I.

16 answered and said. See note on Deut. 1. 41.

are not careful = do not account it needful.

17 is able to deliver us. The Massoretic pointing requires this punctuation: "to deliver us; from the burning fiery furnace He will deliver us".

3: 19-30. CONDEMNATION OF THE THREE.

- 19. The king enraged.
- 20, 21. The three cast into the furnace.
- 22. Fire. Power over the executioners.
- 23. Deliverance to the fire. Fall.
- 24, 25. The king amazed.
- 26. The Three called forth from the furnace.
- 27. Fire. No power over the Three.
- 28-30. Deliverance from the furnace. Promotion.

19 full of = filled with.

form = appearance.

visage = countenance.

20 most mighty men. Chald. = mighty [ones] of strength.

to bind. Chald. *k^ephath.* Occ. only here and vv. 21, 23, 24.

21 coats = cloaks, or mantles.

hosen = tunics.

hats = turbans, mantles, or cloaks.

22 commandments word.

those men = those very men.

24 counsellors: or, ministers [standing near] to him; either to his throne or near at the time. Chald. *haddabrin.* Not the same word as in vv. 2, 3.

25 the son of God = a son of God (no Art.): i.e. a superhuman being, or an angel. Cp. v. 28, and see Ap. 23. Nebuchadnezzar could know nothing of N.T. revelation.

26 mouth = door.

27 saw = kept gazing upon.

changed: or, discolored.

29 speak, &c. = charge any fault or error.

amiss: or, rash. Cp. 2 Sam. 6. 7, as Nebuchadnezzar himself had done.

cut in pieces, &c See note on 2, 5.

deliver = rescue.

4: 1-37. NEBUCHADNEZZAR'S DREAM OF THE GREAT TREE. HIS TEMPORARY DEPOSITION.

- 1-3. The Proclamation.
- 4, 5. The dream dreamed.
- 6-9. Interpretation desired.
- 10-17. The dream recited.
- 18. Interpretation required.
- 19-23. The dream repeated.
- 24-33. Interpretation given and fulfilled.
- 34-37. The proclamation.

1 Nebuchadnezzar. What follows is evidently a proclamation. Given probably in 454 B.C., the last of the seven years of his "madness"(461-454 B. C.), the same year as the decree of Astyages, Daniel being then fifty-nine.

people = the peoples.

nations = races.

languages = tongues.

29 Therefore I make a decree, That every people, nation, and language, which **charge any fault or error or** any thing **rash** against the ¹⁵God of Shadrach, Meshach, and Abed-nego, shall be ^ocut in pieces, and their houses shall be made a dunghill: because there is no other ¹⁵God that can **rescue** after this sort."

30 Then the king promoted ¹²Shadrach, Meshach, and Abed-nego, in the province of Babylon.

4 ^oNebuchadnezzar the king, unto all **the peoples, races,** and **tongues**, that dwell in all the earth; "Peace be multiplied unto you.

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 ¹⁰*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 ¹³*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

2 *thought* = have thought.

HIGH = most HIGH.

3 *How great, &c.* Cp. v. 34; 2. 44; 7. 17.

5 *dream.* One of twenty recorded dreams. See note on Gen. 20. 3.

visions of my head, &c. Cp. v. 10, and 2. 28.

6 *to bring in all the wise men, &c.* Probably done from motives of state policy, or acting on Daniel's own advice. A writer clever enough to be a forger would be wise enough not to leave the loophole alleged.

7 *magicians, &c.* See note on 1. 2.

8 *Belteshazzar.* See note on 1. 7.

spirit. Heb. *ruach.* Ap. 9.

gods. Chald. *'elahn* (pl.). Ap. 4. I.

9 *master of the magicians.* Daniel still held the position given him in 2. 48.

secret. Chald. *raz.* Same word as in ch. 2 (except v. 22). See notes on 2. 18, 22.

10 *I saw* = I was gazing.

13 *a watcher and an holy one.* Fig. *Hendiadys* (Ap. 6) = an holy angel.

watcher. A Chaldee name (*'ir*) for an angelic being, watching over the affairs of men. Cp vv. 17, 23. Not the same root as in 9. 14.

15 *the stump of his roots* = his root-trunk.

tender grass = herbage.

16 *Let his heart, &c.* The figure here changes from a tree to that of a beast, mentioned in v. 15.

man's. Chald. *'anasha'*. Ap. 14. III.

seven times. The inscriptions state that there were several years in which Nebuchadnezzar did nothing.

17 *demand* = mandate.

basest = lowest.

19 *astonied* = astonished.

one hour. Chald. *sha 'ah* = a moment, as v. 33; 3. 6, 15; 5. 5.

The king spake. Note the change of speakers.

answered and said. See note on Deut. 1. 41.

wonders = astonishing things.

God. Chald. *'elaha'* (emphatic). Ap. 4. I.

god. Chald. *'elah.* Ap. 4. I.

holy. See note on Ex. 3. 5.

behold. Fig. *Asterismos.* Ap. 6.

wet = drenched.

ruleth = hath dominion.

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.

°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.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 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:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a ¹³*holy angel* coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave ¹⁵*his root-trunk* thereof in the earth, even with a band of iron and brass, in the ¹⁵*herbage* of the field;

and let it be ¹⁵*drenched* with the dew of heaven, and *let* his portion *be* with the beasts of the field, till ¹⁶seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the ²MOST HIGH, which is come upon my lord the king:

25 That they shall ^odrive 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 ¹⁵*drench* thee with the dew of heaven, and ¹⁶seven times shall pass over thee, till thou know that the ²MOST HIGH ¹⁷*hath dominion* in the kingdom of men, and giveth it to whomsoever **He** will.

26 And whereas they commanded to leave ¹⁵*his root-trunk*; thy kingdom shall be sure unto thee, after that thou shalt have known that the *God in heaven rules*.

27 Wherefore, O king, let my *advice* be acceptable unto thee, and ^obreak off thy ^osins by ^orighteousness, and thine ^oiniquities by shewing mercy to the *wretched*; if it may be a lengthening of thy tranquillity.'

28 ^oAll 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 ^ogreat Babylon, ^othat 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 ²⁵drive thee from ²⁵men, and thy dwelling *shall be* with the beasts of the field: they shall ²⁵*suffer* thee to eat grass as oxen, and ¹⁶seven times shall pass over thee, until thou know that the ²MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever **He** will.'

33 The same ¹⁹*moment* was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was ¹⁵*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 ^oI Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed ^othe ²MOST HIGH, and ^oI praised and honoured **Him** that liveth for ever, **Whose** dominion *is* an everlasting dominion, and **His** kingdom *is* from generation to generation:

35 And ^oall the inhabitants of the earth *are* reputed as nothing: ^oand **He** doeth according to **His** will in the army of heaven, and *among* ^othe inhabitants of the earth: and ^onone can stay **His** hand, or say unto **Him**, ^o'What doest **Thou**?'

36 At the same time my reason returned unto me; and for the

25 drive thee, &c. The mental disease of Nebuchadnezzar is rare. It is called *Lycanthropy* (from Greek, *lukos* = a wolf, and *anthropos* = a man), because the man imagines himself to be a wolf, or some other animal.

men. Chald. pl. of '*anash*'. Ap. 14. III.

make = suffer.

26 the heavens. Put by Fig. *Metonymy* (of Subject), Ap. 6. for God Who dwells there. Cp. Luke 15. 18.

27 counsel = advice. Not the same word as in 3. 24, 27; 4. 36; 6. 7.

break off. This is rendered in the Vulgate (the Authorized version of the Church of Rome) by "redeem"; but the Chald. *p^e rak* = break off. First occ. in Heb. (*parak*) Gen. 27. 40. Ex. 32. 2, 3, 24, &c. See note on Ps. 136. 24.

sins: *chatai*. Same as Ap. 44. i.

righteousness. This is rendered as "almsgiving" in the vulg. But Chald. *tzidkakh* (Heb. *tz^e dakah*) = righteousness never signifies alms or almsgiving.

iniquities. Chald. '*ivya*'. Same as Ap. 44. iv.

poor = wretched, miserable. Chald. '*anah*'. See note on "poverty", Prov. 6. 11. Here referring doubtless to the Jewish captives.

28 All this came. Here the change is to the historical narration.

30 spake = answered.

great Babylon. The German Orient Society's excavations during recent years have shown how "great" it was. See *Records of the Past*, vol. i, p. &c. **that I have built.** Everywhere this is repeated by Nebuchadnezzar on bricks, pavements, walls, &c.

house of the kingdom = the royal palace.

34 I Nebuchadnezzar, &c. Here the king again speaks. This corresponds with the Proclamation (vv. 1-3), and is the ground of its being made.

the Most High. Cp. vv. 17, 32.

I praised, &c. Modern critics are stumbled because Nebuchadnezzar should do this while he was an idolater. But surely it is the token that a great change had taken place.

This occurred in 454, just after Astyages (the great king = Artaxerxes) had issued his decree for the rebuilding of Jerusalem; and it was imperative that Nebuchadnezzar should now issue this imperial decree. See Ap. 58.

This year, 454 B. C. is specially marked by the issue of these two momentous proclamations.

When Nebuchadnezzar's madness began, Daniel was fifty-two, and when it ended, he was fifty-nine years old.

35 all, &c. Cp. Job 34. 14, 15, 19-24. Isa. 40. 15-17, 22-24.

and He, &c. Cp. 1 Sam. 3. 18. Job 23. 13. Pss. 33. 9-11; 115. 3; 135. 6. Isa. 14. 24-27; 46. 10, 11.

the inhabitants, &c. Pss. 33. 8, 14; 49. 1. Isa. 26. 9.

none, &c. Cp. Job 9. 4, 13; 34. 29; 40 9-12; 42. 2. Acts 5. 39; 9. 5; 11. 17, &c.

What, &c. Cp. Job 9. 12; 33. 12, 13; 40. 2. Isa. 45. 9-11.

36 counsellors. See note on 3. 24.

lords. See note on 5. 1, and "princes", 5. 2.

37 I Nebuchadnezzar, &c. This corresponds with vv. 1-3. See the Structure, p. 1185.

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 ^oI 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."

5 ^oBelshazzar the king made ^oa great feast to a thousand of his **nobles**, and drank ^owine before the thousand.

2 ¹Belshazzar, while he tasted the ¹wine, commanded to bring the golden and silver ^ovessels which his **ancestor** Nebuchadnezzar had **brought forth** of the temple which *was* in Jerusalem; that the king, and his ²**nobles**, his ^owives, and his concubines, might drink therein.

3 Then they brought the golden ²vessels that were ²**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.

4 They drank ¹wine, and praised the ³gods of gold, and of silver, of brass, of iron, of wood, and of stone.

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

6 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.

7 The king cried aloud to bring in the ^oastrologers, 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."

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

9 Then was king Belshazzar greatly troubled, and his ⁶**bright looks** was changed in him, and his ¹**nobles** were **dumbfounded**.

10 Now ^othe queen by reason of the words of the king and his ¹**nobles**, ^ocame into the banquet house: *and* the queen spake and said, "O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There *is* a ^oman in thy kingdom, in whom *is* the ^ospirit of the ^oholy ^ogods; and in the days of thy ²**ancestor** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ²**ancestor**, the king, I *say*, thy ²**ancestor**, ^omade master of the magicians, ⁷astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent ¹¹Spirit, and knowledge, and understanding, interpreting of dreams, and shewing of **dark** sentences, and dissolving of doubts, were found in the same Daniel, whom the king named ^oBeltshazzar: now let Daniel be called, and he will shew the interpretation."

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, ^o"*Art* thou that Daniel, which *art* of the **sons** of the captivity of Judah, whom the king my **ancestor** brought out of **Judah** ?

14 I have even heard of thee, that the ¹¹spirit of **the holy gods** *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

5: 1-31. BELSHAZZAR'S VISION OF THE HAND. HIS FINAL DOOM.

1-29. The Prediction.
30, 31. The Fulfillment.

5: 1-29. THE PREDICTION. (BELSHAZZAR'S FEAST.)

1-4-. Impiety.
-4. Idolatry.
5. The Hand.
6-15. Interpretation required.
16. Gifts promised.
17-23-. Impiety.
-23. Idolatry.
24. The Hand.
25-28. Interpretation given.
29. Gifts given.

1 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.

lords = great ones, or nobles. Chald. *rabr^eban*, same as "princes" in vv. 2, 3.

wine. Chald. *chamra'*. Same as Heb. *chemer*. Ap. 27. III.

2 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. Chald. *rabr^eban*, as in v. 3, same as "lords" in vv. 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.

5 In the same hour = At the same moment. See note on "hour", 3.5. **man's.** Chald. *'enash*. Ap. 14. III.

candlestick = lampstand. **saw** = was gazing on.

the part = the end: i.e. the fingers.

6 countenance = bright looks.

7 astrologers, &c. See note on 2.2.

scarlet = purple.

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

8 the king's. Some codices read "Babylon's".

9 astonished = dumbfounded.

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

came into, &c. She was not present among the "wives" of v. 2.

11 man: or, grandee. Chald. *g^ebar*. Same as Ap. 14. IV.

spirit. Chald. *ruach*. Ap. 9.

holy. See note on Ex. 3. 5. **gods.** Chald. *'elahin* (pl.). Ap. 4. I.

made master of the magicians. See 2.48. See note on 2.2.

12 hard = dark.

Beltshazzar. See note on 1.7.

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

children = sons.

Jewry = Judah.

14 the gods. Some codices, with seven early printed editions, and Syr., read "the holy gods", as in v. 11, and 4.18.

15 And now the wise *men*, the ⁷astrologers, 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:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with ⁷purple, and have a chain of gold about thy neck, and shalt ⁷rule as one of three in the kingdom.”

17 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*.”

18 O thou king, ^othe MOST HIGH God gave Nebuchadnezzar thy ²ancestor a kingdom, and majesty, and glory, and honour:

19 And for the majesty that **He** gave him, all *peoples*, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his *spirit* hardened in pride, he was deposed from his kingly throne, and they ³¹removed his glory from him:

21 And he was ^odriven from the sons of ⁵men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was *drenched* with the dew of heaven; till he knew that ¹⁸the MOST HIGH God ruled in the kingdom of men, and that **He** appointeth over it whomsoever **He** will.

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

23 But hast lifted up thyself against ^othe LORD of heaven; and they have brought the ²vessels of **His** house before thee, and thou, and thy ¹nobles, thy ²wives, and thy concubines, have drunk ¹wine in them; and thou hast praised the ¹¹gods of silver, and gold, of brass, iron, wood, and stone, ^owhich see not, nor hear, nor know: and the God ^oin Whose hand thy ^obreath is, and Whose *are* all thy ways, hast thou not glorified:

24 Then was ⁵the fingers of the hand sent from **Him**; and ^othis writing was *graven*.

25 And this *is* the writing that was *graven*, ^oMENE, MENE, ^oTEKEL, ^oUPHARSIN.

26 This *is* the interpretation of the thing: ²⁵MENE; God hath numbered thy kingdom, and finished it.

27 ²⁵TEKEL; Thou art weighed in the balances, and art found wanting.

28 ²⁵PERES; Thy kingdom is divided, and given to the Medes and Persians.”

17 interpretation. Sept., Syr., and vulg. read "interpretation thereof".

18 the MOST HIGH. Same as Heb. 'elyon. Ap. 4. VI.

19 people = peoples.

whom he would, &c. See note on "inferior" (2. 39).

20 mind = spirit. Chald. *ruach*. Ap. 9.

21 driven, &c. Cp. 4. 32.

wet = drenched.

22 his son. See note on "father", v. 2.

23 the Lord. Chald. *mare*. The equivalent for the Heb. Adonai.

Ap. 4. VIII. (2). Cp. *Maran* in "*Maranatha*" (1 Cor. 16. 22).

which see not, &c. Cp. Pss. 115. 4-8; 135. 15-17. Isa. 37. 19; 46. 6, 7.

in Whose hand, &c. Cp. Gen. 2. 7. Job 12. 10; 34. 14, 15. Pss. 104. 29.

breath. Chald. *nishma'*. Same as Heb. *n'shamah*. Ap. 16.

and Whose, &c. Cp. Job 31. 4. Ps. 139. 3. Prov. 20. 24. Jer. 10. 23.

24 this writing. The Divine prophetic meaning could not be *known* or *understood* till interpreted by Daniel.

written: or graven.

25 MENE, MENE = NUMBERED, NUMBERED. Fig. *Epizeuxis* (Ap. 6), for great emphasis. Chald. *m'ne'*, *m'ne'* = numbered [yea] ended. See note on Jer. 27. 7.

TEKEL = WEIGHED. Chald. *t'kel* (cp. Heb. *shekel*. Ap. 51. II. 5).

UPHARSIN = AND DIVIDED (or BROKEN). Chald. *upharsin* (the "u" being the conjunction = and), from Chald. *paras* = to break. See note on 4. 27. There is a further reference, by the Fig. *Syllepsis* (or combination), Ap. 6, to the *Persians*, by whom the kingdom of Babylon was broken up.

28 made a proclamation. See note on "herald", 3. 4.

30 that night. Cp. v. 1.

Belshazzar. See note on v. 2.

the Chaldeans. Here spoken of in the national sense, not of a special class. See note on 1. 4.

slain. Either by the Persians, or it may have been by assassination by one of his own followers, or accidentally in the tumult. Chald. *k'tal*, used of a violent death. Cp. v. 19. This was on the third of the month Marchesvan. On the eleventh, Belshazzar's wife died, perhaps from grief. See *Encycl. Brit.*, vol. iii, p. 711, 712, 11th (Cambridge) edition. See Ap. 57.

31 Darius the Median. Through not noting the fact that "Darius" was an appellative denoting "the Maintainer", and used by Xerxes and others, modern critics have denied the existence of such a king. ASTYAGES was called "Darius". CYRUS (his son) was co-regent. His general GOBRYAS took the city in the name of CYRUS. See Isa. 45. 1. Cp. Jer. 51. 30, 31. See notes there. Consult Ap. 57.

took. Chald. *k'bal* = to take from another. Cp. 7. 18. Not the same word as in vv. 2. 3, which is *n'phak* = to take out; or v. 20, which is *'adah* = remove.

threescore and two. Born 488 B. c. Herodotus states that CYRUS was about forty years of age at the taking of Babylon (in 426 B. c.). At that age his father ASTYAGES ("Darius the Median") was about "threescore and two years old" (5. 31). Cyrus would therefore be just forty, according to the chronology of Ap. 60, having been born in 466 B. C.

29 Then commanded Belshazzar, and they clothed Daniel with ⁷purple, and put a chain of gold about his neck, and ^omade a proclamation concerning him, that he should ⁷rule as one of three in the kingdom.

30 In ^othat night was ¹Belshazzar the king of ^othe Chaldeans ^oslain.

31 And ^oDarius the Median ^otook the kingdom, being about ^othreescore and two years old.

6 It pleased ^oDarius 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 ¹princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was ^opreferred above the ²*ministers* and ¹*satraps*, because ^oan excellent ^oSpirit *was* in him; and ^othe king *purposed* to set him over the whole realm.

4 Then the ²*ministers* and ¹*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 ¹occasion against this Daniel, except we find *it* against him concerning the law of his God.”

6 Then these ²*ministers* and ¹*satraps* *came crowding together* to the king, and said thus unto him, “King Darius, live for ever.

7 All the ²*ministers* of the kingdom, the *deputies*, and the ¹*ministers*, 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.

8 Now, O king, establish the ⁷decree, 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 ⁷decree.

10 Now when Daniel knew that the writing was signed, he went into ^ohis house; and his windows being open in his chamber ^otoward 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 ⁶*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 ⁷decree; “Hast thou not signed a ⁷decree, 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, ⁸*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 ⁷decree 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 ⁶*crowded together* unto the king, and said unto the king, “Know, O king, that the law of the Medes and Persians *is*, That no ⁷decree nor statute which the king establisheth may be changed.”

**6: 1-28. DANIEL HIMSELF.
THE DEN OF LIONS.**

1-3.	Daniel's prosperity.
4-6.	Conspiracy made.
7-9.	Decree obtained.
10-13.	Conspiracy succeeds.
14-17.	Decree enforced.
18-24.	Conspiracy fails.
25-27.	Decree reversed.
28.	Daniel's prosperity.

1 Darius. A careful study of Ap. 57 will show that this "Darius the Median" of 5. 31 is the Artaxerxes (the great king) of Neb. 2. 1 and Ezra 6. 14, and the Ahasuerus of Est. 1. 1. These names are all used of one and the same person; and by comparison of the Median kings, according to Herodotus, compared with the genealogy of Cyrus in his Cuneiform Cylinder, the important fact becomes clear that this man was ASTYAGES; and the names ARSAMES = CAMBYSES, common to Herodotus, the Behistun Rock, and the Cylinder of Cyrus, all refer to one and the same person.

If this be so, and ASTYAGES is to be identified with "DARIUS the Median", then all difficulty vanishes. The Scripture record harmonizes exactly with the accounts given in the three sources named above; and we have the *real* clue to the parentage of Cyrus the Great (Ap. 57). If this be not so, then "Darius the Median" remains an insoluble riddle to history and chronology alike, for there can be found no place for him on the page of history.

an hundred and twenty. Darius Hystaspis, in his inscription on the Behistun Rock (Ap. 57), enumerates twenty-three names. This number was continually altered according to historical changes and conquests. In Est. 1. 10, 13, 14, there were seven when Astyages took the kingdom; but he added 120 more (Dan. 6. 1), and made 127 (Est. 1. 1; 8. 9; 9. 30).

princes = satraps. As in 3. 2.

2 presidents = ministers. Occurs only in this chapter.

3 preferred . . . the king thought. Showing that Daniel was well known to Astyages, and appreciated.

an excellent spirit. Referring to the affectionate regard in which Astyages held Daniel after many years of faithful service.

spirit. Heb. *ruach*. Ap. 9.

thought = purposed. Chald. *'ashith*. Occurs only here (426 B. C), Daniel being eighty-seven.

4 occasion = pretext.

5 God. Chald. *'elah*. Same as Heb. *'elohim*. Ap. 4. I.

6 assembled = came crowding together.

7 governors = deputies.

counsellors. See note on 3. 24.

captains = pashas. See 3. 2, 3, 27. Cp. Est. 3. 12, &c. Neh. 2. 7, &c.; and Ezra 5. 3, &c. Also Hag. 1. 1, 14; 2. 2, 21. Mai. 1. 8.

to establish a royal statute: or, for the king to establish a statute.

make a firm decree: or, confirm a decree. Occurs only in this chapter.

decree = interdict. Chald. *'esar*. The same word as in vv. 8, 9, 12, 13, 15. Not the same as in v. 26.

ask a petition = pray a prayer. Fig. *Polyptoton* (Ap. 6), for emphasis. Cp. v. 12. Occurs only in this chapter.

man. Chald. *'enash*. Same as Heb. *'enosh*. Ap. 14. III.

8 which altereth not = which changeth not, or passeth not away.

10 his house. Not into a secret, or public place.

toward Jerusalem. Remembering Solomon's prayer (1 Kings 8. 47-50).

13 children = sons.

maketh his petition = prayeth a prayer. Same as in v. 7.

14 with himself = concerning it.

laboured = was exerting himself

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, “Thy **God Whom** thou servest continually, **He** will deliver thee.”

17 And a stone was brought and laid upon the *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.

18 Then the king went to his palace, and ^opassed the night fasting: neither were ^oinstruments of musick brought before him: and his sleep went from him.

19 Then the king arose ^overy early in the morning, and went in haste unto the den of lions.

20 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?”

21 Then said Daniel unto the king, “O king, live for ever.

22 My God hath ^osent **His** angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before **Him** *purity* was found in me; and also before thee, O king, have I done no hurt.”

23 Then was the king ^oexceeding 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.

24 And the king commanded, and they brought those men which had ^oaccused Daniel, and they cast *them* into the den of lions, them, their ¹³*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.

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

26 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 ^oGod, and stedfast for ever, and **His** kingdom *that* which shall not be destroyed, and **His** dominion *shall be even* unto the end.

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

28 So this Daniel prospered in the reign of ¹Darius, and in the reign of ^oCyrus the Persian.

7 ^oIn the first year of ^oBelshazzar [*the last*] king of Babylon Daniel *beheld* ^oa dream and visions of his head upon his bed: then ^ohe wrote the dream, *and* told *the substance* of the *words*.

17 *mouth* = door.

lords = nobles. See note on "lords" (5. 1), and "princes" (5. 2).

18 **passed the night fasting**. Showing the long-standing affection which Astyages had for Daniel.

instruments of musick. Some understand the word as referring to "tables"; others, women or dancing girls.

19 **very early, &c** Another evidence of the king's strong feelings for Daniel.

22 **sent His angel**. As in 3. 28.

innocency = rectitude, or purity. See the Structure, p. 1178.

23 **exceeding glad**. Another proof of the long-standing friendship between Astyages and Daniel.

believed in = had trusted. Chald. '*aman*'. Same as Ap. 69. iii.

24 **accused**. Cp. v. 12. Est. 7. 10. Ps. 7. 15-17.

25 **people** = peoples. Cp. 3. 29.

26 **decree**. Chald. *t'am* = a decision, implying the pleasure or approval with which it was made. **God**. Chald. '*elaha*' (emphatic).

27 **power** = paw.

28 **Cyrus the Persian**. The son of Darius the Mede. He is the young Darius, his father Astyages being the old Darius, "Darius" meaning "the Maintainer". Cp. Isa. 45. 1. See Ap. 57.

7. 1—8. 27 [For Structure see next page].

In the first year of Belshazzar. This was 429 B. c. See Ap. 50. Daniel being eighty-four years old. Three years before the events of ch. 6. Cp. 5. 30, 31, and the notes on the other dates (8. 1; 9. 1; 10. 1; 11. 1, &c).

This vision (ch. 7) is still in Chaldee (the Gentile language), because it is the continuation of 2. 44, and shows what will take place in "the days of those kings" before the stone strikes the image. It brings us up to the end of Gentile dominion over Israel. Ch. 8 is in Hebrew, because it specially concerns Israel.

It is the writing of "Daniel the prophet" (Matt. 24). This is directly stated by our Lord, Who, seven times in the Gospel of John, declared that what He spake were not His own words, but the Father's (John 7. 16; 8. 28, 40, 47; 12. 49; 14. 10, 24; 17. 8. Cp. Deut. 18. 18 and Isa. 51. 16).

This member 7: 1—8 : 27 consists of two visions. Each is distinct and complete in itself.

The dream of Nebuchadnezzar (ch. 2) was interpreted to him by Daniel; while the dream (or vision) of Daniel was interpreted to him by the Angel. The former referred to the *beginning and duration* of Gentile dominion over Israel; the latter concerns the *end* of it. See the Structure, p. 1178.

The second (ch. 8) was given two years later than the first (cp. 7. 1 with 8. 1), and is subsequent to the first, giving further details concerning "the latter time of their dominion" (i.e. that of the four beasts of the first vision in ch. 7). Further details are given in chs. 9, 11, and 12.

The interpretation is given in vv. 17, 18; and shows that these visions (chs. 7 and 8) are still future, and are not therefore to be confounded with the dream of ch. 2. See the notes on vv. 17, 18, below.

The interpretations given to us of these two separate visions need no further interpretation by us. The source of the dream is the source of the interpretation also. They are for us to understand and to believe. We may *comment* on the interpretations given, but not *interpret* them.

Belshazzar. The last king of Babylon. Until 1854, when Sir H. C. Rawlinson discovered the cuneiform texts, all was speculation. An inscription belonging to the first year of Nabonidus, his father (see notes on 5. 2, and Jer. 27. 7), calls him his "firstborn son" and gives his name *Bel-sarra-uzer* = "O Bel defend the king". There are frequent references to him in contracts and similar documents (*Encycl. Brit*, 11th (Cambridge) ed., vol. iii, p. 711). He was the last king of Babylon (5. 30, 31). See note on 5. 7.

had = beheld.

a dream. One of twenty recorded dreams. See note on Gen. 20. 3.

he wrote. This is to be noted, as it was afterward "told" in speech (vv. 1, 2).

the sum = substance, or the chief of the words.

matters = words.

2 Daniel ^ospake and said, "***I was looking*** in my vision ***during*** night, and, behold, ^othe four ^owinds of the heaven [***all blowing at the same time***] ***burst forth against, converging on one point on the sea.***

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

4 ^oThe first ***was*** ^olike 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 ^oman, 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*** ^othree 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 ^ofour heads; and dominion was given to it.

7 After this ***I was looking*** in the night visions, and behold a ^ofourth 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 ^oten horns [***ten contemporaneous kings at the time of the end***].

8 ***I was considering*** ^othe horns, and, behold, there came up among them another ^olittle 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 ^ospeaking great things.

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

three ribs, &c. This is not interpreted by the angel. The interpretations given by man are diverse, conflicting, and are unnecessary.

6 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.

7 a fourth beast. Not Rome, for it has the "ten horns" when 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.

great iron teeth. Lit. two (or two rows of) teeth, great ones.

the residue = the rest: i.e. the other three beasts which will be co-existent. They

do not destroy or succeed one another, like the kingdoms in ch. 2; but are trampled on by the fourth beast. See v. 12. **before** = in front of, as in vv. 10, 13, 20, and 6. 10, 11, 12, 13, 18, 22, 26, &c. Chald. *k^edam*, as in Ezra 4. 18, 23; 7. 14, 19; and frequently in Dan. chs. 2, 3, 4, 5. This shows that the three will be co-existent, for this could not be spoken of those who had long passed away.

the ten contemporaneous kings at the time of the end. See notes on vv. 8, 24.

8 I considered = I was considering.

the horns. Mentioned in v. 7.

little horn = a horn of small beginnings. This identifies this

vision with those of chs. 8, 9, 11, 12. See Ap. 90. The first of twelve titles given to the power commonly known as "the Antichrist": it is used again in 8. 9. Cp. 11. 21-30. Note the other titles: "the king of Babylon" (Isa. 14. 4); "the Assyrian" (Isa. 14. 25); "Lucifer, son of the morning", in opposition to "the bright and morning star" (Isa. 14. 12); "the Prince that shall come" (Dan. 9. 26); "the king of fierce countenance" (Dan. 8. 23); "the vile person" (Dan. 11. 21); "the wilful king" (Dan. 11. 36); "the man of sin" (2 Thess. 2. 3); "the son of perdition" (2 Thess. 2. 3); "that wicked (or lawless) one" (2 Thess. 2. 8. Rev. 13. 18); "the beast with ten horns" (Rev. 13. 1). **man** = a mortal man. Chald. *'enash*. Ap. 14. III.

development, explained in vv. 11. 20, 25; 8. 11; 11. 36, 37. 2 Thess. 2. 3, 4. Rev. 13. 5, 6.

9 till = till that.

the thrones = the seats for judgment.

cast down = set or placed. The seats of Orientals are cushions laid, not "set",

but "cast down". The reference is to this, in Rev. 4. 2. Cp. Pss. 9. 7; 29. 10. Isa. 28. 6.

Cp. Ps. 90. 2. Rev. 4. 2.

did sit = took His seat.

the Ancient of days = the Everlasting One.

his wheels = the wheels thereof: i.e. of the throne. Cp. Ezek. 1. 15-20, 26-28; 10. 9-13.

white as snow, &c. Cp. Rev. 1. 4.

7: 1-8: 27. THE DREAM, AND VISION OF DANIEL. THE END OF GENTILE DOMINION.

7: 1-28. The Vision of the Four Beasts. (Third year.)

8: 1-27. The Vision of the Two Beasts. (Third year.)

7: 1-28. THE VISION OF THE FOUR BEASTS.

1-8. The Four Beasts. } The Vision.
9-14. The judgment of the Son of Man. }

15, 16. Daniel's perturbation and inquiry.

17. The Four Beasts. }

18. The judgment of the Son of Man. } The Interpretation.

19-22. Daniel's inquiry.

23-25. The Fourth Beast. }

26, 27. The judgment of the Son of Man. } The Interpretation.

28. Daniel's perturbation.

2 spake and said. The vision is related in words.

I saw = I was looking.

by = during.

the four winds. All blowing at the same time and producing the one result described in vv. 3-8.

winds. Chald. *ruach*. Ap. 9.

strove upon = brake or burst forth against; converging on one point.

the great sea: i.e. the Mediterranean Sea, or the sea, denoting the peoples of the earth, as interpreted for us in v. 17.

3 four great beasts. These are not the four dominions of ch. 2. They stand up one after the other, and each stands, successively, in the place of the other. These are to arise in "the days of" those last "ten kings" of Dan. 2. 44. These continue the last of Nebuchadnezzar's last dominion, and do exist together. See note on v. 12 below.

4 The first, &c. Cannot be Babylon, for this had already arisen, and was within two years of its end (see notes on v. 1). Daniel could not see that kingdom arise now. He had said, "Thou art this head of gold" (2. 38); but Nebuchadnezzar himself had been dead twenty-three years, and these are "four kings which shall arise" (v. 17). Therefore Babylon is not included. **like.** These descriptions will be easily recognized by those who shall see them arise.

I beheld = I continued looking, as in vv. 6, 9, 11. Same as "I saw" in vv. 2, 7, 13. **till** = till that.

the feet = the two feet.

Chald. *'anash*. Ap. 14. III.

5 it raised up itself: or, was made to stand.

on one side: i.e. partially.

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 ^othe books were opened.

11 ⁴*I continued looking* then because of the voice of the great words which *the horn kept speaking*: ⁴*I continued looking even ⁹till that* ^othe beast was slain, and his body destroyed, and given to ^othe burning flame.

12 As concerning ^othe 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 ¹*I was looking* in the night visions, and, behold, *one* like ^othe Son of man *was coming* with the clouds of heaven, and came to ⁹*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 ^oan everlasting dominion, which shall not pass away, and His kingdom *that* which shall not be destroyed.

15 I Daniel was ^ogrieved 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 ^oThese great beasts, which are four, *are* four kings, *which* ^oshall arise out of the earth.

18 But ^othe saints [the holy ones] of ^othe MOST HIGH [the Messiah Himself] shall *receive* the kingdom, and possess the kingdom for ever, even for ever and ever.⁷

19 Then I would know the ¹⁶*certainty* of ⁷the 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 ⁷*the other three beasts* with his ^ofeet;

20 And of the ⁷ten 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 ⁷*in front of* whom three fell; even *of* that horn that had eyes, and a mouth that ^ospake very great things, whose look *was* more stout than his fellows.

21 ⁴*I continued looking*, and ^othe same horn [the Antichrist] ^omade war with ¹⁸the saints, and prevailed against them;

22 Until ⁹*the Everlasting One* came, and *vindication* was given to the saints of ¹⁸the MOST HIGH; and the time came that the saints possessed the kingdom.

23 ^oThus he said, ⁷⁴The 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 ⁷ten horns out of this kingdom *are* ^oten kings *that* shall arise [at the time of the end]: and another shall rise after them; and ^ohe [the little horn, the Antichrist] shall be diverse from the first, and he shall subdue ^othree kings.

25 And he shall ⁸speak *great* words against ¹⁸the MOST HIGH, and shall *afflict* the saints of ¹⁸the MOST HIGH, and think to change times and *law*: and they shall be given into his hand until a ^otime and times and the dividing of time [three and a half years].

10 ministered = were ministering.

stood = were standing. Indicating readiness for service.

the judgment = the Judge; "judgment" being put by Fig. Metonymy (of the Subject), Ap. 6, for the Judge Who actually sat.

was set = took His seat.

the books, &c. Lit. "books were opened".

11 the horn spake = the horn kept speaking.

the beast. At length we learn who "the (little) horn" is. See note on v. 8 and Rev. 19. 20.

the burning flame. Cp. 2 Thess. 1. 7-10; 2. 8.

12 the rest of the beasts: i.e. the three mentioned in vv. 4-7 as co-existing,

they had, &c. = their dominion was caused to pass away.

their lives were prolonged = a lengthening of their life was given to them : i.e. the remaining three after the fourth beast has been destroyed.

for a season and time: i.e. for an appointed season.

13 the Son of Man. See notes on Ps. 8. 4. Matt. 8. 20.

came = was coming.

14 there was given, &c. = to Him was given, &c.

people = peoples.

an everlasting dominion. See vv. 18, 27; 2. 35, 44; 4. 3; 6. 26. Pss. 45. 6; 145. 13; 146. 10. Isa. 9. 7. Obad. 21. Mic. 4. 7. Luke 1. 33. John 12. 34. Heb. 1. 8.

15 grieved. Because he did not understand. Therefore ch. 7 could not be identical with ch. 2, because he had interpreted that already to Nebuchadnezzar.

my spirit = myself. Chald. *ruach*. Ap. 9.

16 them.: i.e. the standing ones.

stood = were standing.

asked = made exact inquiry.

truth = certainty. Chald. *ya'ib*.

of = about.

17 These great beasts, &c. In vv. 17, 18 we have therefore the interpretation of this vision, which needs no further interpretation by man.

shall arise. The two which had already arisen cannot therefore be included: viz. Babylon and Medo-Persia, which almost (at this time) equaled Babylon in extent. The vision is not continuous history, but the prophecy of a crisis: and refers to the ten toes of the fifth power of Dan. 2. See note on v. 12. In this, and in each successive vision we are always directed to the end and consummation. Cp. v. 26; 8. 17-19; 9. 26; 11. 40; 12. 4, 9, 13. Matt. 24. 14, 15. See Ap. 90.

18 the saints = the holy ones: i.e. God's People Israel.

the MOST HIGH. Chald. *'elyonin*. Same as Heb. *'elyon*.

Ap. 4. VI. Here pl. = the Messiah Himself in relation to dominion in the earth. Verse 27 shows that a Person is intended, not a place.

take = receive. As in 5. 31; cp. 2. 6.

19 nails = claws, or hoofs. Chald. text is pl.; marg. sing.

feet. Chald. text, pl.; marg. sing.

20 the other: i.e. the little horn of v. 8, which is still future. See Ap. 90; and cp. 8. 9-12, 23-25, and note on v. 8.

spake. See note on "speaking", v. 8.

21 the same horn. Cp. v. 8.

made war. This connects "the little horn" with Rev. 13. 7, and shows it to be still future.

22 judgment: or, vindication.

23 Thus he said. Giving an additional interpretation.

24 ten kings. See note on v. 7.

he. The little horn of vv. 8, 20.

three kings. See the interpretation of v. 8.

25 wear out = afflict.

laws = law.

time and times, &c.: i.e. three and a half years = one half of the "one week" of Dan. 9. 27. It is repeated as forty-two months (Rev. 11. 2), and as 1,260 days (Rev. 11. 3). See Ap. 90 and 91; and cp. 8. 14; 12. 7, 11, 12.

26 But the ¹⁰**Judge will take His seat**, and they shall take away his dominion, to consume and to destroy *it* ^ounto 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 ¹⁸the saints [the holy ones] of ¹⁸the MOST HIGH [the Messiah Himself], ^oWhose kingdom *is* ¹⁴an 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 ^oI kept the matter in my heart.

8 ^oIn the third year of the reign of king Belshazzar ^oa vision appeared unto me, *even unto* me Daniel, **two years after** that which appeared unto me at the first.

2 And I saw in ¹a 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 ^oa ram which had ^otwo horns: and the ^otwo horns *were* high; but one *was* ^ohigher than the other, and the higher came up last.

4 I saw the ³ram **butting hostile to the west**, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and **acted proudly**.

5 And as I was considering, behold, an ^ohe goat [a leaper of the goats] came ^ofrom the [direction of the] west **over** the face of the whole earth, and touched not the ground: and the goat **had a conspicuous** horn between his eyes.

6 And he came to the ³ram that had *two* horns, which I had there seen standing before the river, and ^oran unto him in the fury of his power.

7 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**.

two horns. In v. 20 these are interpreted of the kings of Media and Persia. Astyages. Both were in existence when Daniel saw the vision. Cp. v. 20. Not the same word as in v. 5.

became great = acted proudly. as the ram was of Persia (see v. 3), because the first colony was directed by an oracle to take a goat for a guide and build a city, which they did, and called it Egeae (from Aix = a goat). Figures of a goat are found to-day on ancient Macedonian monuments.

6 ran unto him. Symbolizing the rapidity of Alexander's conquests, which, in the short space of thirteen years, subdued the world.

7 was moved with choler = moved himself, or strove violently with.

anger or wrath, which was supposed to be due to excess of bile. Greek, *cholos* = bile; whence we have "cholera".

none that could, &c. = no deliverer for.

26 shall sit = will take His seat.

unto the end. This is the determining factor of the interpretation. Cp. 8. 17-19; 9. 26; 11. 40; 12. 4, 9, 13, Matt. 24. 14. See note on v. 17.

27 Whose, &c. This shows that '*elyonin* (in v. 18) means a person, and not a place.

28 much troubled me: or, baffled me. See note on "grieved", v. 15. **I kept, &c.** Cp. Luke 2. 19. Here ends the portion of the book written in the Chaldee (or Gentile) tongue.

8: 1-27. THE VISION OF THE TWO BEASTS.

1, 2.	Circumstances.	}	The Vision.
3, 4.	Ram.		
5-.	He-goat.		
-5-7.	Great horn.		
8-.	Great horn broken.		
-8.	Four horns.		
9-12.	Little horn. (Future.)		
13, 14.	Time. Number of days.		
15, 16.	Command to Angel to give the interpretation to Daniel.		
17-19.	The command obeyed by the Angel.		
20.	Ram.	}	The Interpretation.
21-.	He-goat.		
-21.	Great horn.		
22-.	Great horn broken.		
-22.	Four horns.		
23-25.	Little horn.		
26.	Time. "Many days".		
27.	Circumstances.		

1 In the third year: 426 B. C. (see Ap. 50). Daniel being eighty-seven. **a vision.** Like the vision in ch. 7, this also is complete in itself, but is necessary to contribute its proof of the unity of the book as a whole. This vision (and the rest of the book from here) is written in Hebrew; because its purpose is to show how Gentile dominion (of ch. 2) specially concerns and affects Israel.

after. Two years after. At the end of the Babylonian empire, for Belshazaar reigned little more than two years.

2 I was at = I was in. Daniel may have retired there (during the lycanthropy of Nebuchadnezzar) when Nehemiah and Mordecai were in the court of Astyages (Neh. 1. 1). That Daniel was there employed by Astyages is clear from 8. 27.

Shushan. The chief city of all Persia.

river. Heb. '*ubal* = canal. Only here, and in vv. 3, 6.

3 saw = looked.

a ram. In v. 20 this is interpreted of Persia. A ram is always the symbol of Persia. Found to-day on ancient Persian coins. The king wore a ram's head of gold, and rams' heads are to be seen on the sculptured pillars of Persepolis.

higher, &c. Cyrus (the latter) became greater than his father

4 pushing = butting : always hostile.

westward = to the west.

5 he goat = a leaper of the goats. The acknowledged symbol of Greece,

from the west. Heb. *ma'rab*. Not the

on = over. **notable** = conspicuous.

choler = bile. Put by Fig. *Metonymy* (of Cause), Ap. 6, for

hand = power. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.

8 Therefore the ⁵he goat ^owaxed *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 ^othe four ^owinds of heaven.

9 And out of *the one* of them came forth ^oa little horn [the Antichrist, at the time of the end], which *grew and became* exceeding great, toward the ^osouth [Egypt], and toward the ^oeast [Babylonia and Persia], and toward the ^opleasant land [the land of Israel].

10 And it ⁹*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] ¹¹the continual burnt offering* by ^otransgression, 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, ^o'How long shall be the vision *of the continual burnt offering [as taken away], [and the setting up of the desolating rebellion]* and the ¹²transgression of desolation, *after He hath given over the sanctuary and ^othe host to be trodden under foot?*'

14 And he said unto *him*, 'Unto ^otwo 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, ^o'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 ^oson of man: for ^oat 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 ^othe last end of the *wrath of God*: for at the time appointed the end *shall be*.

the host. Here it is the "host", the technical term for the ministers of the sanctuary. Cp. Num. 4. 23, 30, 35, 39, 43; 8. 24, 25.

14 me. Sept., Syr., and Vulg. read "him".

two thousand and three hundred days. See [Ap. 91](#), and note on v. [26](#) below.

days = evenings and mornings, the times of the offering of the "continual" or daily sacrifice. **cleansed** = vindicated or sanctified: in this form, occurs only here. Cp. [9. 24](#); and see [Ap. 90](#), whence his name.

Gabriel. The first of two angels who are named in Scripture (cp. [9. 21](#), Luke 1. 19, 26). The second is Michael ([10. 13](#), [21](#); [12. 1](#); Jude 9. Rev. 12. 7).

17 son of man. Only Daniel and Ezekiel so called, beside Messiah. See note on Ps. 8. 4.

at the time of the end. This gives the time to which this vision refers. See the interpretation in (vv. [20-25](#)), and especially (vv. [23-25](#)). See also [Ap. 90](#); and cp. [7. 26](#); [9. 26](#); [11. 40](#); [12. 4](#), [9](#), [13](#); and Matt. 24. 14.

shall be. Supply the *Ellipsis* ([Ap. 6](#)) by reading "[belongeth]".

18 I was in = I fell into.

19 the last end. Another indication of the time of the fulfillment of the vision at the time appointed, &c.

indignation = wrath [of God].

8 waxed very great. Referring to the great extent of Alexander's conquests, as "ran" (v. [6](#)) refers to the rapidity of them.

very = exceedingly.

great: or, proud. Cp. v. [4](#).

broken = broken in pieces.

for it = instead of it.

came up. Sept. adds "afterward".

four notable ones = four conspicuous [ones].

the four winds. See note on [7. 2](#).

winds. Heb. *ruach*. [Ap. 9](#).

9 one = [the] one.

a little horn. See note on [7. 8](#): where it is already shown that this name, and these members (vv. [9](#) and [23](#)) belong to the still future time of the end. See [Ap. 90](#).

waxed = grew. Anglo-Saxon, *weaxan* = to grow. Supply the *Ellipsis* ([Ap. 6](#)), "grew [and became]"

south: i.e. Egypt.

east: i.e. Babylonia and Persia.

pleasant land = the glory of [gems]: i.e. the land of Israel. Only Ezekiel (20. 6, 15) and Daniel here use this term of the Holy Land. The same land as in [11. 16](#), [41](#). Cp. Ps. 106. 24. Jer. 3. 19. Zech. 7. 14.

10 even to = as far as.

host = stars. Cp. Rev. 12. 4.

of the host and of the stars. Fig. *Hendiadys* ([Ap. 6](#)), for emphasis = the starry host.

stamped upon them = trampled them under foot. Cp. v. [13](#); [7. 21](#), [25](#).

them: i.e. the people symbolized by them.

11 to = against.

the Prince of the host. God Himself, the Creator and Ruler of the starry host, verses 10, 11 are "difficult" only if Antiochus Epiphanes is assumed to fulfil them. There is no difficulty arising from "the state of the text". **Prince** = Ruler. Heb. *sar*. See note on [10. 13](#).

by him . . . was taken: or, it took away from Him: i.e. God.

daily sacrifice = the continual [burnt offering]: i.e. the morning and evening sacrifice (Num. 28. 3. 1 Chron. 16. 40. 2 Chron. 29. 7). This belongs to the time of the end, and was not fulfilled by Antiochus. His career was a foreshadowing of it, to show that the fulfillment will yet be exhausted by him who is "the little horn". See [Ap. 90](#); and note all the references there given (8. 11, 12, 13; [9. 27](#); [11. 31](#); [12. 11](#)). Ref. to Pent. (Ex. 29. 38. Num. 28. 3). [Ap. 92](#).

12 an host. Here the word is used of a military host, in opposition to the "host" of Num. 4. 23, 30, 35, 39, 43; 8. 24, 25.

was given him against = was set over: i.e. war is raised against "the daily sacrifice". **by reason of** = by.

transgression. Heb. *pasha'*. [Ap. 44. ix](#).

it cast down the truth = truth was cast down. The verb is passive.

truth: i.e. the truth of God as revealed in the law and the prophets.

practised = did it with effect. Cp. v. [24](#).

and prospered = and succeeded.

13 saint = holy [one]. An angelic attendant. Cp. [4. 13](#), Deut. 33. 2.

Job 5. 1; 15. 15. Ps. 89. 5, 7. Zech. 14. 5.

that certain saint = a certain [unnamed] one, or such an one, as in Ruth 4. 1. Or, a proper name *Palmoni* = the wonderful one, or the wonderful [numberer], as in Judg. 13. 18. Isa. 9. 6. Ps. 139. 6.

How long . . . ? Referring to the *duration* of what is said concerning "the daily sacrifice" and the desolation; not the interval before the fulfillment.

concerning, &c. = of "the daily sacrifice" [as taken away].

and. Supply "and [the setting up of] the desolating (or astounding) rebellion."

to give, &c.: or, after He hath given over the sanctuary, &c.

20 The ³ram which thou sawest having *two* horns *are* ^othe 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 being broken, whereas ⁸*four conspicuous ones* stood up *in the place thereof*, ^ofour kingdoms shall stand up out of *his nation*, but ^onot in his power.

23 And in ^othe latter time of their kingdom, when the *transgressions 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 ^onot by his own power: and he shall destroy wonderfully, and shall ¹²*succeed*, and ¹²*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 shall also stand up against ^othe Prince of princes [*the Messiah*]; but ^ohe shall be broken without hand.

26 And the vision of ^othe evening and the morning which was told *it is truth*: wherefore ^oshut 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 ^othe king's business; and I was *dumb* at the vision, but none *became aware of it*.

9 In ^othe first year of *Cyrus* the son of *the venerable king Astyages*, of the seed of the Medes, which *was appointed by Astyages [his father]* king over [*Babylon*] the realm of the Chaldeans;

2 In ¹the first year of his reign I Daniel *came to an understanding by the writings of Jeremiah* ^othe number of the years [*which were now drawing to an end*], whereof the word of the LORD came to ^oJeremiah

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).

king: or, kingdom.

Grecia = Greece.

is the first king = representeth the first king: i.e. Alexander the Great (v. 5).

22 for it = in the place thereof.

four kingdoms. These are said to have been: (1) Ptolemy's (Egypt, Palestine, and some parts of Asia Minor); (2) Cassander's (Macedonia and Greece); (3) Lysimachus's (Bithynia, Thrace, Mysia, &c.); (4) Seleucus's (Syria, Armenia, and territory east of the Euphrates). But the continuity of Alexander's dominion ceased with him, and will not be seen again till "the little horn" arises.

the nation. Sept. and vulg. read "his nation".

not in his power: i.e. not with Alexander's vigour of action and endurance.

23 the latter time of their kingdom, &c. This is a further indication as to the interpretation of this vision.

the transgressors. The Sept., Syr., and vulg. read "transgressions".

Heb. *pasha'*, as in v. 12 = rebellions. Cp. 9. 24.

are come to the full: or, have filled up their measure. Therefore not full yet. This is a blow to all who are vainly trying to make the world better, and to "realize the kingdom of God on earth" now.

a king of fierce countenance = a king of mighty presence. One of the titles of the antichrist. See note on 7. 8.

understanding dark sentences = skilled in dissimulation.

24 not by his own power. We are not told here who is the giver of the power, but we are not left in ignorance. Rev. 13. 2, and 2 Thess. 2. 9, 10, are clear on this point.

mighty = mighty ones.

holy People = People of the holy ones. These are "the holy ones of the Most High" (7. 18, 22).

25 craft = deceit.

by peace = by their prosperity, or careless security.

the Prince of princes: i.e. the Messiah.

he shall be broken without hand. To understand this read Isa. 11. 4. 2 Thess. 2. 8. Rev. 19. 19, 20. Cp. Isa. 10. 12; 14. 25; 31. 8. Mic. 5. 6-7. Zeph. 2. 13. Zech. 10. 11. Nah. 1. 11.

26 the evening and the morning. See note on "days" (Ap. 90).

These are interpreted as being 2,800 days. No one may interpret the interpretation and say they are "years".

is true = it [is] truth.

shut thou up. As in 12. 4.

it shall be, &c. Supply the *Ellipsis* (Ap. 6) thus: "it [belongeth] to many days [to come]": i.e. to a yet future time.

27 fainted. The Sept. omits "fainted, and".

astonished = dumb.

the king's business. In Shushan, whither he had gone. See note on v. 2.

understood = became aware of.

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

9: 1, 2.	The time.
9: 3-19.	Daniel's Humiliation.
9: 20-23-	The <i>Hierophant</i> .
9: -23-27.	The Prophecy.
10: 1.	The time.
10: 2, 3.	Daniel's Humiliation.
10: 4-21.	The <i>Hierophant</i> .
11: --12: 13.	The Prophecy.

1 the first year: 426 B.C. Daniel being then eighty-seven. See Ap. 50.

Restrainer: i.e. Cyrus. See Ap. 57; and special note on p. 615.

made king: i.e. Cyrus was appointed king of Babylon by Astyages his father.

2 understood = came to an understanding; perceived, or observed. Heb. *bin*, to separate or distinguish. Implying that he had not known this before.

by books = by the writings [of Jeremiah]. Jer. 29. 1, 10, as well as 25. 11. Note the definite Article in the Heb.

the number of the years.

Which were now drawing to an end.

the LORD. Heb. Jehovah. Ap. 4. II.

Jeremiah. The passage was doubtless 25. 11-14; 29. 10-14.

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 ²the 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 *revolted 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 ⁵sinned against **Thee**.

9 To the Lord our God *belong compassions* and forgivenesses, though we have ⁵revolted 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, ⁷all Israel have [◊]transgressed **Thy** law, even by departing, that they might not ¹⁰hearken 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 ⁵sinned 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 ¹²calamity is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our ⁵iniquities, and understand **Thy** truth.

14 Therefore hath the LORD [◊]watched upon the ¹²calamity, and brought it upon us: for the LORD our God *is* righteous in all **His** works which **He** doeth: for we ¹⁰hearkened not **His** voice.

15 And now, O ³Lord 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 ⁵lawlessly.

16 O ³Lord, 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 ⁵iniquities of our fathers, Jerusalem 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*.

accomplish = fulfil [within].

seventy years. Note the bearing of this on v. 24.

the desolations of Jerusalem. From 479 to 409 B. C. See note on p. 615. The "desolations" had therefore lasted 42 (6 x 7) years, and had yet 28 (4 x 7) years to run before they were "accomplished". We find the same subdivisions of the "servitude"; for from the first year of Nebuchadnezzar (496) to the decree of Artaxerxes (Astyages) (454) was forty-two years; and from the decree to the end of the servitude was twenty-eight years.

3 set my face. Knowledge of Jehovah's words quickened his spiritual interest in them.

the LORD*. One of the 134 cases in which the *Sopherim* state that they altered "Jehovah" of the primitive text to "Adonai". See [Ap. 32](#).

God. Heb. Elohim (with Art.) = the (true) God. [Ap. 4. I.](#)
to seek = to worship, or to seek [information].

4 prayed. Ref. to Pent. (Lev. 26. 40). [Ap. 92](#).

my God. Heb. Elohim. [Ap. 4. I.](#)

O LORD*, **the great, &c.** Ref. to Pent. (Ex. 20. 6; 34. 6, 7. Num. 14. 18. Deut. 7. 9). [Ap. 92](#).

GOD. Heb. El [Ap. 4. IV.](#)

the covenant. Note the Art. = the covenant [made of old].

mercy = the lovingkindness or grace [promised therein]. Ref. to Pent. (Ex. 20. 6; 34. 6, 7). [Ap. 92](#).

5 We. Note that Daniel associates himself with his People. Cp. Neh. 1. ; and 9. 33-38. Ezra 9. 5-15.

wickedly = lawlessly. Heb. *rasha.* [Ap. 44. x.](#)

rebelled = revolted. Heb. *marad*. Usually of revolt against Deity or royalty.

6 spake in Thy name. Cp. Heb. 1. 1. Cp. Ex. 7. 1 with 4. 16, and see [Ap. 49](#).

7 Lord. Heb. Adonai. [Ap. 4. VIII \(2\)](#).

all Israel. See note on 1 Kings 12. 17.

near, &c. Cp. Deut. 4. 27. 2 Kings 17. 6, 7. Isa. 11. 11, Jer. 24. 9. Amos 9. 9; and see Acts 2. 36.

trespass . . . trespassed. Heb. *ma'al*. [Ap. 44. xi.](#)

9 God. Heb. Elohim. [Ap. 4. I.](#)

mercies = compassions.

10 obeyed = hearkened to. **by** = by the hand of.

11 transgressed. Heb. *'abar*. [Ap. 44. vii.](#)

therefore the curse is, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 27. 15, &c.; 28. 15, &c.; 29. 20; 30. 17, 18; 31. 17; 32. 19).

is poured upon = hath come pouring upon.

Moses the servant of God. See note on 1 Chron. 6. 49. Neh. 10. 29. [Ap. 92](#).

12 confirmed His words : i.e. by His prophets since the giving of the law (2 Kings 17. 13. Isa. 44. 26. Lam. 2. 17. Zech. 1. 6).

words. Heb. marg., with some codices, and one early printed edition, read "word" (sing.). Heb. text, with Sept., Syr., and Vulg., read "words" (pl.).

evil = calamity. Heb. *ra'a'*. [Ap. 44. viii.](#)

13 As = According as.

it is written, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 28. 15, &c, as above). [Ap. 92](#).

14 watched. Cp. Jer. 31. 28; 44. 27.

15 hast brought, &c. Ref. to Pent. (Ex. 6. 1, 6; 12. 41; 14. 18; 32. 11). [Ap. 92](#).

gotten Thee renown = made Thee a Name.

16 holy. See note on Ex. 3. 5.

because for our sins . . . fathers. Ref. to Pent. (Ex. 20. 5). [Ap. 92](#).

become a reproach. Cp. Jer. 24. 9; 29. 18; 42. 18; 44. 8, 12. Ezek. 5. 14, 15; 22. 4.

17 cause Thy face to shine. Ref. to Pent. (Num. 6. 25, 26). [Ap. 92](#).

for the LORD'S* sake. Sept. reads "for Thy servants' sake".

18 O my God, incline Thine ear, and hear; open ^oThine eyes, and behold our ²desolations, and the city *upon which Thy name has been called*: for ^owe do not present our supplications before Thee for our righteousnesses, but for Thy great ⁹lovingkindness.

19 O ³Lord, 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 ¹⁸*upon which Thy name has been called.*'

20 And whiles I was speaking, and praying, and confessing my ⁵sin and the sin of my People ⁷Israel, and presenting my supplication before the LORD my God for the ¹⁶holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man ^oGabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me ^oabout the time of the evening *gift offering*.

22 ^oAnd he informed *me*, and talked with me, and said, 'O Daniel, I am now come forth *to teach thee understanding*.

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 ^oSeventy weeks [*Seventy sevens of years*] are ^odetermined [*divided off from all other years*] upon ^othy People [*Israel*] and upon ^othy ¹⁶holy city [*Jerusalem*],

x | to *put an end to* the ^otransgression,

y | and to ^omake an end of sins,

z | and to *make atonement* for iniquity,

x | and to bring in everlasting righteousness,

y | and to *make an end of the vision and prophecy by*

z | *fulfilling all that has been the subject of the prophet,*

z | and to anoint *a Holy of Holies*.

25 Know therefore and understand, *that* ^ofrom the going forth of the *Divine word* to restore and to build ^oJerusalem

18 Thine eyes. Fig. *Anthropopatheia*. Ap. 6.

which is called by Thy name: or, upon which Thy name has been called. **we.** Others were praying with Daniel.

19 do = perform [it].

21 Gabriel. See note on 8. 16. This prophecy is not given by a "prophet", but by an angel or hierophant (who shows sacred things) to a prophet. It is therefore a most transcendent prophecy.

about the time, &c. Compare similar important occasions : David (2 Sam. 24. 15, note); Elijah (1 Kings 18. 29); Ezra (Ezra 9. 5).

oblation = gift or donation offering. Heb. *minchah*. Ap. 43. II. iii.

22 And he informed me. The Syr. reads "Yea, he came".

to give thee skill, &c. = to teach thee understanding, or to make thee wise as to, &c. Note the special emphasis as to the admonition for ourselves in the Structures below. It is not a vision that requires *interpretation*, but a direct prophecy given in simple words by the angel Gabriel, sent by God for the express purpose of making everything clear, and solving the most weighty problems that perplex the human mind. There is no "difficulty", as supposed. All that is required of US is to understand, and consider, and believe what is thus written for our learning.

9: -23-27. THE PROPHECY.

- 23. Admonition. "Understand", "Consider".
- 24. The Seventy sevens. In whole.
- 25-. Admonition. "Know", "Understand".
- 25-27. The Seventy years. In their parts.

9: 24. THE SEVENTY SEVENS. IN WHOLE.

x	To <i>put an end to</i> the transgression,	} Internals.
y	And to make an end of (<i>hatham</i>) sin.	
z	And to <i>make atonement</i> for iniquity.	
x	And to bring in everlasting righteousness.	} Externals.
y	And to <i>make an end of the vision and the prophecy by fulfilling all that has been subject to the prophet.</i>	
z	And to anoint a <i>Holy of Holies</i> .	

24 Seventy weeks = Seventy sevens: i.e. of years. Not on any "year-day" theory. If "days" had been intended, it would be so expressed, as in 10. 3 (cp. Lev. 25. 8). Moreover, "years" had been the subject of Daniel's prayer (v. 2). The last "seven" is "one", and it is divided in half in v. 27, and the half is three and a half years (7. 25; cp. 8. 11-14; 11. 33). In Rev. 11. 2 this half is expressed by "forty-two months"; and in the next verse as

"1,260 days". See Ap. 90. The whole period is therefore 490 years.

in the singular to indicate the unity of the whole period, however it may be divided up. Heb. *hathak*. Occurs only here.

People, Israel, with which alone the prophecy is concerned.

transgression. Heb. *pasha'*(with Art.). Ap. 44. vii. Cp. 8. 12, 23.

sins. Heb. *chata'*. Ap. 44. i. Heb. marg., with four early printed editions, some codices, and vulg., read "sin" (sing.).

make expiation or atonement.

iniquity. Heb. '*avah*. Ap. 44. iv.

the subject of prophecy.

prophecy = prophet.

the most Holy = a Holy of Holies. Never used of a person. This answers to

the cleansing of the sanctuary (8. 14) which immediately precedes "the end". See Ap. 89.

25 Know therefore and understand. Note this second admonition, as shown in the Structure ("25-") above.

9: -25-27. THE SEVENTY SEVENS. IN THEIR PARTS.

- 25-. The City. Restoration.
- 25-. Messiah. Coming.
- 25-. Time. "Unto" seven sevens and sixty-two sevens.
- 26-. Time. "After" the sixty-two sevens.
- 26-. Messiah. Cut off.
- 26, 27. The City. Destruction.

from the going forth, &c.: i.e. in the twentieth year of Artaxerxes (= the great king: i.e. Astyages), 454 B.C. See notes on Neh. 2. 1; longer note on p. 653. Also Ap. 50 and Ap. 58.

commandment = word. Heb. *dabar*. Ap. 73. X. Referring to the Divine word rather than to a royal decree.

Jerusalem. Not the Temple (as in Ezra), but the city (as in Nehemiah), which was the subject of Daniel's prayer, and therefore the answer to it.

unto the *anointed Messiah [that is to say]* ^othe Prince [of the People] shall be ^oseven weeks [forty-nine years 454-405 B.C.], and ^othreescore and two weeks [434 years, 405 B.C.-A.D. 29]: the square shall be built again, and *the moat*, even ^oin troublous times [of Ezra and Nehemiah].
26 And ^oafter threescore and two weeks [the 483 years] shall ²⁵Messiah be ^ocut off [in death], *He shall be rejected and crucified, and shall not then enter into the kingdom for which He came:*
 and ^othe people of ²⁵a prince [the little horn] that shall come ^oshall destroy the city and the sanctuary; and ^othe 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 ^odetermined.
27 And *the little horn shall make a firm covenant [at the beginning of the last seven years] with the many* for ^oone 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,*

Messiah = anointed. Only priests and kings were anointed, lepers, and Elisha (1 Kings 19, 16) being the only exceptions.
Messiah the Prince = "Messiah [that is to say] the Prince [of the People]". Messiah is a noun, and is connected with Prince by apposition: i.e. a priest-king. Only one such known to Scripture (Ps. 110. 4. Zech. 6. 13. John 4. 25).
the Prince. Heb. *nagid* = a leader and ruler of the People (1 Sam. 9. 16; 10. 1; 13. 14; 18. 13; 25. 30. 2 Sam. 5. 2, &c). Therefore not Zerubbabel (who was a prince but not a priest); nor Ezra (who was a priest but not a prince); nor Cyrus (who was a king but not a priest, and he only as a type of Messiah, who was both).
seven weeks = forty-nine years (454-405 B.C.). See Ap. 50, and Ap. 91.
threescore and two weeks = 434 years (405 B.C.-A.D. 29): the two together being 49 + 434 = 483 years; leaving seven years to make up the full 490 years of v. 24. See Ap. 50, and Ap. 91.
the street . . . and the wall = open place . . . and close street: implying the completeness of the restoration; which included the places of resort and the thoroughfares leading thereto, like our English "court and alley".
the street = the broad way or open space by the gates or elsewhere.
the wall. Heb. *haruz*. Whatever it may mean, it cannot be "wall", for that is *homah* (that which surrounds). *Haruz* = something cut in or dug out; and may well be used of what is narrow, and then that which is narrowed down to a deciding point, a decision or determination, as in 9. 26; 11. 36. Cp. Isa. 10. 22. Job 14. 5, &c. See the Oxford *Gesenius*.
in troublous times: i.e. the times of Ezra and Nehemiah. This covers the forty-nine years. We know this, not from history profane or Divine, but from the statement here.

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. the sixty-two sevens (= 434 years). See note on v. 25.
cut off : i.e. in death. Heb. *karath* (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 Coming Prince. (The Desolator.)
-26.	The Desolation (<i>shamem</i>) decreed. The end of the Desolation.
27-	His Covenant made.
-27-	The Time. One seven (= 7 years).
-27-	The Time. The middle of the one seven (= 3 ½ years).
-27-	His Covenant broken (cp 11: 30, 31).
-27-	The Coming Prince. (The Desolator.)
-27.	The Desolation (<i>shamem</i>) decreed. The end of the Desolator.

-26 the people : i.e. the Roman people. Cp. Luke 19. 41-44; 21. 20. of 7. 8, 24-26; 8. 9-12, 23-25. See Ap. 89.
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, vv. 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).
the sacrifice and the oblation to cease = sacrifice and oblation to cease. This is the action of "the little horn" (see 8. 11, 12, 13; 11. 31; 12. 11). 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 ^odetermined *shall come pouring upon the causer of desolation.*'

10 In ^othe third year of Cyrus king of Persia a *matter* was revealed unto Daniel, whose name was called ^oBelteshazzar; 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 ^owine 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 behold a certain ^oman ^oclothed 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 ^omen 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 ^sman greatly beloved, understand the words 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 ^othe first day [*of thy supplications*] that thou didst set thine heart to understand, and to *humble* thyself before thy ^oGod, 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,

4 the four and twentieth, &c.: i.e. the twenty-fourth of Nisan (i.e. Abib).

5 man. Heb. *'ish*. Ap. 14. II.

clothed, &c. Cp. the description in Rev. 1. Note the Divine and angelic appearances in this book : 3. 25;

4. 13, 17, 23; 6. 22; 7. 16; 8. 13, 14, 16-26; 9. 21; 10. 4-8, 10, 16, 18, 20; 12. 1, 5, 6.

7 men. Heb. pl. of *'enosh*. Ap. 14. III. Cp. Acts 9. 7.

9 was I in a deep sleep, &c. Cp. 8. 18.

11 stand upright. Note the Fig. *Polyptoton* (Ap. 6), stand upon thy standing : i.e. stand up where thou art.

12 the first day. See 9. 23.

chasten = humble. See note on v. 3.

God. Heb. Elohim. Ap. 4. I.

13 the prince = ruler. Heb. *sar* = a ruler (from *sarar* = to rule). Hence *Caesar*, *Tzar* or *Czar*. Generally rendered "prince" in this book. See 1. 7, 8, 9, 10, 11, 18; 8. 11, 25; 9. 6, 8; 10. 13, 20, 21; 11. 5; 12. 1. The rulers may be good, angelic (good or evil), or the world-rulers of Eph. 6. 12. **withstood** = was standing confronting me.

one and twenty days. See vv. 2, 3.

for the overspreading of = on the wing, or battlement of; but Ginsburg suggests '*al kanno* (instead of '*al kanaph*) = in its stead [shall be]: i.e. in place of the daily sacrifice. Cp. 11. 7.

abominations he shall make it desolate = the abomination that maketh desolate. See Ap. 90. This is certainly future. See Matt. 24. 15. Our Lord tells us where it will stand "in the holy place" : i.e. in the Temple at Jerusalem : and we have the same admonition to "understand" (cp. vv. 23, 25, above). Antiochus, the type of "the little horn", defiled the sanctuary, but he did not destroy it. He cannot therefore be the fulfiller of this prophecy, though he foreshadowed him.

abominations. Jehovah's name for an "idol", as being what he detests. Heb. *shakaz* = to be abominable. The "of" in this connection being the Genitive (of the Origin), Ap. 17. 2 : i.e. which causes the desolation. Cp. 2 Kings 23. 13. Isa. 44. 19, &c. Dan. 12. 11 is conclusive.

until the consummation = unto a full end. The reference is to Isa. 10. 22, 23.

determined. See note on "the wall", v. 25 above.

shall be poured upon = shall come pouring upon. For the fulfillment, cp. Rev. 16. 1, 2, 3, 4, 8, 10, 12, 17.

desolate = the causer of desolation. See 12. 11. Then the consummation of v. 24 will be fulfilled.

10. 1 the third year of Cyrus. Called by his appellative "Darius" (= the Restrainer, or Maintainer, in 9. 1; 424 B.C.). Two years later than ch. 9. This is Daniel's latest date; which continues to the end of this book, seventy-three years since his deportation : he being now eighty-nine years old.

thing = word, or matter.

Belteshazzar. See 1. 7.

but the time appointed was long = but [concerned] a long warfare.

time appointed. Heb. *tzaba*. Generally rendered "host" or "army" (8. 10, 11, 12). Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for warfare.

long: or, great.

2 three full weeks = three sevens of days. See next verse and v. 13, in contrast with 9. 24, 25. Cp. this humiliation with that of 9. 3-19, and see the Structure ("9: 3-19" and "10: 2, 3", p. 1196).

3 pleasant bread = bread of desires : i.e. pleasant food.

wine. Heb. *yayin*. Ap. 27. I.

three whole weeks = three sevens of days, as in vv. 2, 13.

10: 4-21. THE HIEROPHANT.

4-8.	The Hierophant.
9-.	His words.
-9.	Their effect.
10.	The Hierophant.
11-14.	His words.
15.	Their effect.
16-.	The Hierophant.
-16-17-.	Daniel's words.
-17.	Their effect.
18.	The Hierophant.
19-.	His words.
-19.	Their effect.
20-.	The Hierophant.
-20, 21.	His words.

Hiddekel : i.e. the Tigris. See Gen. 2. 14.

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.' And when he had spoken unto me, I was strengthened, and said, 'Let my lord speak; for thou hast strengthened me.'

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.

Michael = who is like GOD (Heb. El)? The second angel named in this book. The special angelic ruler for Israel (v. 21; 12. 1. Cp. Jude 9, and Rev. 12. 7).

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

I remained = I was superfluous: i.e. not needed. Hence we may render, "I left him there". Not the same word as in v. 17. **with** = beside.

14 the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29). Ap. 92. See note on 2. 28. Note the bearing of this on the prophecy itself, given in 11. 21—12. 3.

15 dumb. Cp. Ps. 139. 2, 9.

16 men. Heb. *'adam*. Ap. 14. I.

17 remained = continued. Not the same word as in v. 13.

breath. Heb. *n^eshamah*. See Ap. 16.

18 strengthened = strengthened (for endurance). Heb. *hazak*.

11: 1--12: 13. HIS PROPHECY.

11: 1-20. The Past. (Then Future to Daniel.)

11: 21--12: 3. The Future. (Still Future to us.)

12: 4-13. Meanwhile. (As to Daniel himself.)

11: 1-20. THE PAST. THEN FUTURE TO DANIEL.

1-3. The first king of Grecia.

4. Four contemporary kings.

5-20. Subsequent kings.

1 This verse is parenthetical, to tell us what the angelic speaker had done two years previously (426 B.C.).

Darius the Mede is the same king as in 9. 1: i.e. Cyrus.

stood = was at my station.

him : i.e. Michael.

2 now. Calling attention to the then present time (424 B.c.) as being distinct from v. 1, which refers to what took place two years before.

yet : i.e. in the then immediate future.

three kings in Persia. Cambyses, the pseudo-Smerdis, and Darius Hystaspes. See Ap. 57. But ancient histories "contain much that is admittedly fabulous" (*Encycl. Brit.* 11th ed., vol. 21, p. 210), and the commentaries based on them differing among themselves are therefore not to be relied on. We know from this verse that there were three, after Cyrus, and a fourth. Whoever he was, he was succeeded by the "mighty king" of v. 4 (Alexander the Great).

by his strength through his riches. Some codices, and five early printed editions, read "by strengthening himself in his riches he will stir up".

3 a mighty king. The he-goat's "little horn" (8. 9).

do according to his will. See 8. 4. Cp. vv. 16, 36.

4 broken. See 8. 8.

divided. See 8. 22.

winds. Heb. *ruach*. Ap. 9.

not to his posterity. But to his generals. Cp. "not in his power" (8. 22).

others beside those : i.e. beside those four. See note on 8. 22.

11: 5-20. SUBSEQUENT KINGS.

5. The first king of the South.

6. The first king of the North.

7-9. The second king of the South.

10. The second king of the North.

11, 12. The second king of the South.

13-20. The second king of the North.

That there is a break between the past and the future is manifest from 10. 14, of which this chapter is the continuation.

Those who take vv. 5-20 as belonging to the past do not agree as to the interpretation from history. We give the commonly held view, making the break between vv. 20 and 21.

(see v. 8). He took the title "king" ; whereas his father "Lagus" had been only governor.

one of his princes. Seleucus I (Nicator = conqueror).

him : i.e. Ptolemy.

a great dominion. It added Syria to Babylon and

Media.

6 And ^oin the end of years they shall ^ojoin themselves [*in league*] together; for ^othe king's daughter of the south shall come to ^othe king of the ^onorth 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 ^oa branch of her roots shall *one* 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* ^omore 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 ^ohis sons shall be stirred up, and shall assemble a multitude of great forces: and *one he shall* certainly *come against him*, and overflow, and pass through: then shall he return, and *will wage war*, *even* to his fortress.

11 And ^othe 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 ^ohis 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 ^ohe shall not be strengthened by it.

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

14 And in those times there shall many stand up against ^othe king of the south: also ^othe robbers of thy People shall exalt themselves ^oto establish the vision; ^obut they shall fall.

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

16 But he that cometh against ^ohim shall ^odo 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 ^oset his face to enter with the strength of his whole kingdom, ^oand upright ones with him; thus shall he do: and he shall give him

6 in the end of years. In v. 13 this is rendered "after certain years", said to be sixty-three. Cp. 2 Chron. 18. 2, and v. 8 below.

join : i.e. in league.

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

the king of the north. Antiochus.

north. With reference to Judea.

make an agreement = do upright things : i.e. to come to terms upon what is equitable between the parties. Here it included her marriage with Antiochus, who divorced his wife (Laodice) and disinherited her son (Seleucus Callinicus). **given** = delivered.

times : or, vicissitudes.

7 a branch of her roots. Her brother Ptolemy III (Euergetes), "roots" referring to their father Ptolemy II (Philadelphus).

in his estate = in his stead. Heb. *kanno*. See note on 9. 27 ("for the overspreading"): i.e. in the stead of Philadelphus, who avenged the murder of Berenice and her son by Laodice. Euergetes had been restored. This is the second king of the south.

8 their precious vessels = vessels of desire, said to have been valued at 40,000 talents of silver; and 2,400 images, including Egyptian idols, which Cambyses had taken from Egypt. Hence he was named by the grateful Egyptians "Euergetes" (= Benefactor). **continue** = stand.

more years : i.e. four years, reigning forty-six years in all.

9 land = soil.

10 his. Seleucus II (Callinicus).

sons. Heb. text is "son" (sing.). But the Heb. marg., with some codices and one early printed edition, read "sons" (pl.), as here : i.e. Seleucus II (Callinicus) and his brother Antiochus III. See *Encycl. Brit.*, 11th (Cambridge) ed., vol. 24, p. 604.

shall = he shall : i.e. Antiochus III, the second king of the north, his brother having died by a fall from his horse.

come. Some codices, with one early printed edition, and Syr., read "come against him".

be stirred up = will wage war. Defeating Antiochus III.

11 the king of the south. The second, Ptolemy III.

choler. See note on 8. 7.

he : i.e. the king of the north, Antiochus III.

given = delivered.

his hand : i.e. Ptolemy's hand.

12 taken away = subdued.

cast down, &c. = will cause tens of thousands to fall. This occurred at Raphia, south-west of Gaza.

he shall not be strengthened by it. Giving himself up to licentiousness.

13 the king of the north. The second king, Antiochus III.

return = renew the war.

come. Some codices, with three early printed editions, read "will come against him". Fig. *Polyptoton* = coming he will come. Ap. 6.

after certain years. Heb. at the end of years, as in v. 6. This was fourteen years after his defeat at Raphia.

14 the king of the south. This would be the third king, Ptolemy V (Epiphanes), a mere child.

the robbers = sons of the oppressors : i.e. apostate Jews, or turbulent men who defied laws and justice.

to establish the vision : i.e. to help to fulfil prophecy, by taking the side of Syria, so as to make Judea independent.

but they shall fall. For they indirectly helped to establish Antiochus. See vv. 16-19.

15 the king of the north. This is Antiochus III (the Great); and vv. 16-19 describe his doings, which were a typical foreshadowing of his antitype, "the little horn", the yet future antichrist, described in 11. 21—12. 1; which show how the latter portion can be fulfilled by an individual.

neither his chosen people. Dr. Ginsburg suggests "but his people will flee".

16 him. Ptolemy V.

do according to his own will. Thus foreshadowing but not exhausting what is said of "the vile person" in vv. 21, 36.

which by his hand shall be consumed = much wasted in his hand.

consumed = perfected : i.e. completely desolated.

17 set his face. The idiom for expressing a fixed purpose. Cp. 2 Kings 12. 17.

and upright ones ... shall he do = he will make

equitable terms with him (i.e. Ptolemy V). The words which follow tell us what the terms were. With this agree the Sept., Syr., and vulg.

the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 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 untarnished reputation* he shall cause it to turn upon him.

19 Then he shall turn his face toward the *fortresses* of his own land: but he shall *stagger* and fall, and not be found.

20 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.

21 And *in his stead* shall stand up a vile [despicable] 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.

22 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.

23 And after the covenant made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall *devise plots* against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall 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.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 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.

28 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.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 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.

28 his heart, &c Showing when the purpose of breaking the covenant was plotted. his heart].

30 Chittim = Cyprus, or some European power. See note on Num. 24. 24. Ref. to Pent. (Num. 24. 24). Ap. 92. 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.

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 untarnished 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.)

11: 21-31. "The vile person" ("the little horn").

11: 32-35. The People. Tried.

11: 36-45. "The willful king" (the little horn").

12: 1-3. The People. Delivered.

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 v. 40 he is attacked by both a "king of the south" and a "king of the north". Note the parallel exhibited in Ap. 89.

vile = despicable. Cp. Ps. 15. 4.

they shall not give = to whom was not given.

honour = dignity.

peaceably = unexpectedly : i.e. in a time of careless security (cp. 8. 25). Cp. Ezek. 16. 49 ("abundance of idleness").

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 hearts, &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

28 the former. In vv. 25, 26. the latter. In vv. 42, 43.

31 And arms shall stand on his part, and they shall ^opollute the sanctuary of strength, and shall ^otake away the daily *sacrifice* and they shall ^oplace 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 ^oknow 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 ^oshall fall by the sword [*in the great tribulation*], and by flame, by captivity, and by spoil, *many* days.

34 Now when they ³³shall fall [*in the great tribulation*], they *shall obtain but little help*: but many shall cleave to them with flatteries.

35 And *some* of them ³³*that are wise* ³³shall fall, to *refine* them, and to *purify*, and to make *them* white, *even* to ^othe time of the end [*Now near at hand*]: because *it is* ²⁷yet [*the closing scene*] for a time appointed.

36 And the king shall ^odo according to his will; and ^ohe shall exalt himself, and magnify himself above every ^oGOD, and shall speak marvellous things ^oagainst the GOD of ^ogods, and shall prosper till *Jehovah's indignation* be accomplished: for that that is *decreed* shall be done.

37 Neither shall he regard the ³²God of his fathers, nor ^othe desire of women, nor regard any God: for he shall magnify himself above all.

38 But *in its place* ^oshall he honour the *God of fortresses* [*on its pedestal*]: and a god whom his fathers knew not ^oshall 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 horsemen, 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 ^othe 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.

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.

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.

11: 32-35. THE PEOPLE TRIED.

32-. The unfaithful.

-32-34-. The faithful.

-34-. The unfaithful.

35. The faithful.

32 such as do wickedly against = them that are ready to deal lawlessly with. **wickedly.** Heb. *rasha'*. Ap. 44. x.

corrupt = make impious or profane.

know their God. Denotes those who have an experimental rather than an intellectual knowledge. Heb. *yada'*.

God. Heb. Elohim. Ap. 4. I.

be strong = prove themselves strong. Heb. *hazak* = strong for endurance (i.e. for resisting all temptation to apostatize).

do exploits = work effectually.

33 understand = are wise. See v. 35 and 12. 3, 10, where it would be well to use the Heb. *Maskilim*, as a proper name.

shall fall by the sword: i.e. in the great tribulation which is here described, in part.

many. Some codices, with six early printed editions, read this word "many" in the text.

34 shall be holpen, &c. = shall obtain but little help.

35 try = refine. Expulsion of dross.

purge = purify. Separation from dross.

the time of the end. Now near at hand.

11: 36-45. "THE WILFUL KING."

36-39 His character.

40-. His adversaries. Their Assault.

-40-43. His conquests.

44, 45. His adversaries. Their Victory.

36 do according to his will. Cp. 8. 4; 11. 3.

he shall 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.

GOD. Heb. El. Ap. 4. IV.

against, &c. Cp. 8. 11, 24, 25.

gods. Heb. '*elim*.

the indignation, &c. Jehovah's indignation. Cp. 8. 19; 9. 16; and Isa. 10. 23, 25. **determined** = decreed.

37 the desire of women. In view of the context this must refer to any gods desired by women: such as *Baalis*, *Astarte*, or *Mylitta* of the Babylonians; the Persian *Artemis*, or the *Nanoea* of the Syrians; or the "queen of heaven" of Jer. 7. 18; 44. 17, &c.

GOD. Heb. Eloah. Ap. 4. V.

38 in his estate = in its place: i.e. the God of forces on its pedestal.

God of forces. Heb. *Ma'uzzim* = God of fortresses.

shall he honour, &c. Thus, in secret he is superstitious, though in public he exalts himself above all gods.

39 do = deal. **the most strong holds** = the strongest fortresses.

whom he shall acknowledge = whosoever acknowledged him.

and increase = he will increase. **gain** = a price.

40 at the time of the end: i.e. near the close of the last seven years.

he: i.e. this "wilful king". **the countries** = the countries [adjoining].

41 the glorious land. Cp. vv. 16, 45; and 8. 9. **children** = 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 ^ocome to his end, and ^onone shall help him [*for he is smitten by God Himself*].

12 And ^oat that time shall ^oMichael stand up, the great prince which standeth for the *sons* of ^othy 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 ^othy People ^oshall be delivered, every one that shall be found ^owritten in the book.

2 And many *from among them* that ^osleep in the dust of the *ground* ^oshall awake, *these [the former]* to ^oeverlasting life, and *the rest of the dead* to shame and everlasting *thrusting away*.

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 increased.'

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 ^oman clothed in linen, which *was above* the waters of the river, ^o'How long *shall it be* to the end of these wonders?'

7 And I heard the ^oman clothed in linen, which *was above* the waters of ^o*the Tigris river*, when he ^oheld up his right hand and his left hand unto heaven, and sware by **Him** That liveth for ever that *it shall be* for ^oa time, times, and an half; and when *Antichrist* shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, 'O MY Lord, ^owhat *shall be* ^othe 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.

aside, apostatise, "those who turn aside", or revolvers (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 *sut*, unless Dan. 12. 4 be another). The dots over the letter ^o making it ^o (Sin = S) and ^o (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".

Ginsburg would read *hara'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 ^o (= R) for ^o (= D), being not infrequently 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.

8 MY Lord. Heb. *Adoni*. See Ap. 4. VIII (1).

the end of these things ? (i.e. the "wonders" of v. 6). The prophecy from 10. 14 is given in view of these questions.

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

Michael. See note on 10. 13.

children = sons.

thy People : i.e. Daniel's People, Israel.

a time of trouble : i.e. the great Tribulation. Cp. 8. 24, 25; 9. 26. Isa. 26. 20, 21. Jer. 30. 7. Matt. 24. 21. Mark 13. 19. Rev. 16. 17-21.

trouble = tribulation.

shall be delivered. Cp. Isa. 11. 11, &c.; 27. 12, 12. Jer. 30. 7. Ezek. 37. 21-28; 39. 25-29. Hos. 3. 4, 5. Joel 3. 16-21. Amos 9. 11-15. Obad. 17-21. Zech. 12. 3-10. Rom. 11. 5, 6, 15, 26.

written in the book. Ref. to Pent. (Ex. 32. 32, 33). Ap. 92. Cp. Pss. 56. 8; 69. 28. Isa. 4. 3. Ezek. 13. 9. Luke 10. 20. Rev. 3. 5; 13. 8; 20. 12, 15.

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).

everlasting life. John 5. 28, 29. Acts 24 15.

some = those. The latter : i.e. the rest of the dead (Isa. 26. 19, 21; 27. 6. Rev. 20. 5, 6). Cp. 1 Cor. 15. 23. 1 Thess. 4. 16.

contempt = thrusting away.

3 they that be 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. |
| -7-. | The times. Three and a half years. |
| -7. | The end. |
| 8. | Inquiry of Daniel. "What?" |
| 9. | The book closed and sealed. |
| 10. | The answer. |
| 11, 12. | The times. |
| 13. | The end. The 1, 290 and 1, 335 days (<u>Ap. 90</u>). |

4 shut = close up.

even to = until.

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 *sut* with ^o (= S), instead of with ^o (= Sh), the meaning is *to swerve, turn*

6 man. Heb. *ish*. Ap. 14. II.

upon = above.

7 held up his right hand, &c. Ref. to Pent. (Deut. 32. 40). Ap. 92.

he : i.e. the "little horn" or Antichrist.

what . . . ? Note the correspondence of these two questions in vv. 6 and 8.

10 Many shall be purified, and made white, and *refined*; but the *lawless* shall do *lawlessness*: and none of the *lawless* shall ^ounderstand; but the ³wise shall understand.

11 And from the time *that* ^othe daily *sacrifice* [the *continual burnt offering*] shall be taken away, and the ^oabomination that maketh desolate set up, there shall be ^oa 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 ^othe end be: for thou shalt ^orest [*in death*], and stand in thy lot at ⁸the end of the days.' ”

10 *tried* = refined.

wicked . . . wickedly . . . wicked = lawless . . . lawlessness . . . lawless. Heb. *rasha'*. Ap. 44. x. **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. **waiteth** = is steadfast. Cp. Matt. 24. 13. Mark 13. 13. Rev. 2. 26.

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.