1 In the third year of the reign of Jehoiakim king of Judah came 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 children of Israel, and of the king’s seed, and of the princes;  
4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning 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 learning and the tongue of the Chaldeans.

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

DAVID = GOD [my] Judge, which accords with the character and contents of the book. David was the child of the house of David. See note on v. 3. He is mentioned thrice by Ezekiel, his contemporary (14, 15, 35). And once by our Lord. In Matt. 22:15 (Mark 12:12), the Lord referred also to Dan. 3:15, 27:11, 12.  

In Mat. 22:15 (Mark 12:12), the Lord referred also to Dan. 7:13. In Matt. 22:15-17, 20-22, He referred to Dan. 7:13. In the third year, &c. It was in the third year of the continuance of Nebuchadnezzar’s reign that Nebuchadnezzar set out from Babylon; and Daniel, writing there, speaks of the starting, of the arrival of the messengers, and of the arrival of the messengers at Jerusalem. See note on “came,” above. The fourth year: according to the context, the fourth year of the captivity (Daniel 1:2). In the fourth year, he carried out the object with which he set out. Nebuchadnezzar’s name is so spelt (i.e. with “n’ instead of “r’”) by Berosus (who wrote his history from the monuments, Cent. 5 n.c.). Both spellings were in vogue. Ezekiel uses the “r’”; and Jeremiah uses the “n’” before ch. 27; and then eight times the “r’” (27:6 where Nebuchadnezzar is once specially called Jehovah’s appointed servant, 5:20; 28:1, 11, 14; 29:1, 3) and after that, always with “r’” except twice (29:39; 30:22). It is spelt with “n’” in 2 Kings 24:1, 10, 11; 25:1, 8, 22; 1 Chron. 6:5, 7, 10, 15; Ezra 1:7; 2:1; Neh. 7:6, Est. 2:6.  

2 the Lord’s. 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. 21:24, 27. part. Others were brought later (2 Kings 24:1, 2 Chron. 36:10). See Ezra 1:7 for the subsequent restoration of them by Cyrus. God. Heb. Elohim. Ap. 4. the land of Shinar. Refer to Pent. (Gen. 10:10; 11:2; 14:1, 3). Ap. 32. Outside the Pentateuch found only in Josh. 7:1 (Heb. text). Isa. 11:11. Ezek. 5:11; and here. 3 the master of his eunuchs. Heb. rab sara = master or chief of the eunuchs; whence the title “Rab-sara” in 2 Kings 18:17. See note there. Called “prince” in v. 7. children = sons = 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. par mim, a Persian word, found only here and Est. 1:3, 6, 9. Not the same word as in v. 7, 8, 10, 11, 12. 4 Children = Youths. The Inscriptions show that there was a palace school with elaborate arrangements for special education. See below on “Chaldeans,” and note on 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 libraries in our own day.  

These books related to all subjects, and were classified according to their subjects (pp. 12-14).  

This was a special and important department. Chaldeans. A name not peculiar to Daniel. From Chaldea onward it is met with, especially in Jeremiah. They were distinct from the Babylonians (Jer. 22:25, 28:25, 29:1, 23), and belonged to South Babylonia. Used here of a special class, well known as such at that time (pp. 2, 4, 5, 10), and distinct also from other learned classes (2, 4). The word (Heb. Chazim) is used also in the wider sense of a nationality (6, 30). See Dr. Pinches on The Old Testament, p. 371; Rawlinson’s History of Herodotus, vol. i, pp. 255, 266; and Lensmont’s The Ancient History of the East, i, pp. 498-503.  

A mess of food. Heb. pathag. Occurs only in Esr. 4:7, 11. Sometimes. See 437, 498, and 498 n.c. See note on 2. 1. It does not say these years concluded before the events of ch. 2 took place.
8 Now among these were of the children of Judah, *Daniel, *Hananiah, *Mishael, and Azariah:
7 Unto whom the prince of the eunuchs gave names: 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 purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested the prince of the eunuchs that he might not defile himself.

9 And God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, “I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.”

11 Then said Daniel to *Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 “Pray ye for me to the God of my masters, be merciful unto me, and I will give you understanding concerning these children; and concerning me also will I give you understanding in the decrees.”

13 Then was the portion of their meat given them; and he gave them of the wine which they should drink; and gave them of the pulse twice.

14 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

15 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

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

17 And in all matters of wisdom and understanding, 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 even unto the first year of king Cyrus.

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 gentleness; 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.
Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. And they came and stood before the king.

And the king said unto them, ‘I have dreamed a dream, and my spirit was troubled to know the dream.’

Then spake the Chaldeans to the king in Syriack, ‘O king, live for ever: tell thy servants the dream, and we will shew thee the interpretation.’

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

But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.’

They answered again and said, ‘Let the king tell his servants the dream, and we will shew the interpretation of it.’

The king answered and said, ‘I know of certainty that ye would gain the time, because ye see the thing is gone from me.

But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.’

Then the Chaldeans answered before the king, and said, ‘There is not a man upon the earth that can shew the king’s matter: therefore is no man that liveth, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

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

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

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

Then Daniel answered with counsel and wisdom to Arioch the captain of the king’s guard, which was gone forth to slay the wise men of Babylon.

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

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

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

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

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

And Daniel answered and said, ‘Blessed be the name of God for ever and ever: for wisdom and might are His;

And they changed 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 secret things: He knoweth what is in the darkness, and the light dwelleth with Him.

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

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

25 Then Arioch brought 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 Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

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

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

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

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

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

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

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

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

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


1 John 1. 5.

26 Belteshazzar. See note on 1. 7.

32 maketh hath made. Cp. v. 29.

32 in the latter days. Ref. to Pent. (Gen. 49. 1. Num. 24. 16. Deut. 4. 30; 32. 39. Aq. 92.

33 came = came up.

34 for their sakes = interpretation to the intent that the interpretation shall be, behold. Fig. Asterismos. Ap. 6.

31 sawest = west looking.

32 gold = gold (v. 23). Note that the most precious metal, and the highest specific gravity was at the top, decreasing with its descent: (1) gold = 19. 2; (2) silver = 10. 4; (3) brass = 8. 5; (4) iron = 7. 6; (5) clay = 2. 9: so that it was top-heavy from the first.

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

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. 22, and the five kingdoms:

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. 22, and the five kingdoms:

38 gold, silver, clay, brass, silver, clay, iron and clay. gold, gold.

39 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. 22, and the five kingdoms:

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. 22, and the five kingdoms:

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. "Art this a head of gold?"

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron is broken in pieces and subdueth all things: and as iron breaketh all things, so shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be partly strong, and partly broken.

42 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

43 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms: and it shall stand for ever.

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

48 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a Revealer of secrets, seeing thouandest discover this secret."

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

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, and the affairs of the province of Babylon: "but Daniel sat in the gate of the king."


2. 49.

39 arise = stand up. Chald. šām = to begin to exist. See note on Ex. 1. 8.

another. The kingdom of Medo-Persia, which succeeded Babylon by occupying Jerusalem (Chron. 36. 22).

second kingdom. 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 rivalry (or rather, devotion). In the first (Babylon) the king possessed absolute power ("whom he would he slay"; &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. 2). 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 7 bô'ya (text), or 7 bô'dâ (margin) = fourth, as in 3. 23; 7. 7, 19, 23. Not 7 arbas, which = fourth. The fifth is revealed in vv. 41-45. The power which was to succeed Rome in the possession of Jerusalem was to be the Mahometan 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, 18-25 could not be anticipated, assumed, or forestalled.

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

subdue = crusheth. breaketh = dasheth, or bringeth to ruin. Chald. 7 n. Not the same word as in vv. 21, 31, 42, 44, 46. bruise = bring to ruin. Chald. 7 n. Ap. 44. viii. The same word as "crushed" earlier in the verse.

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 n.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. sin. Same as Heb. ëlí. Occ. in 2 Sam. 22. 43. Job 41. 10 (Heb. v. 22). Psa. 18. 43 (Heb. v. 45); 40. 2 (Heb. v. 3); 69. 14 (Heb. v. 10). Isa. 41. 26; 67. 20. Jer. 33. 6. Mic. 7. 10. Nah. 3. 14. Zech. 9. 3. 10. Not the same as that rendered "broken" (7 bôhâl), n. 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. 5 tháth, as in 4. 29 (Heb. v. 25), 34 (Heb. v. 31). Occurs only in these three places. Op. the Heb. 5 tháth (1. 2 with 4. 15, 18).

partly broken = part of it shall be broken. broken = fragile, easily broken. Chald. 7 tháár. Occurs by the ten times: i.e. in their days, at the end of the time of the fifth power. Cp. Rev. 17. 12-13. That is the moment of the great stone, and of the coming of Messiah, for ever to the ages. See Ap. 11. VIII (2). 48 made Daniel a great man = exalted Daniel. Ap. 43. III. 47 is = 54 [is]. Lord. Chald. Adonoi. governors = officers, or nobles. Chald. sigrim. 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.

1163
3. Nebuchadnezzar the king made an image of gold, whose height was three score and six cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image which Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, 

"To you it is commanded, O people, nations, and languages,

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

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

O

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, all nations, and the four languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

M

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

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

10 Zedek, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

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

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

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

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

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; but if ye wor-
ship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that "God that shall deliver you out of my hands?"

0 16 "Shadrach, Meshach, and Abed-nego," answered and said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter.

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

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

19 Then was Nebuchadnezzar full of fury, and the "form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they shun out of the burning fiery furnace. And the flame of the fire was seven times more than it was wont to be heated.

20 And he commanded the "most mighty men of his army to bring them forth to the burning fiery furnace. And they bound them in their coats, and their hats, and their other garments, and cast them into the midst of the burning fiery furnace.

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

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

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, "Did not we cast three men into the midst of the fire?" They answered and said unto the king, "Sure, O king."

26 He answered and said, "Lo, I see four men, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of the living God."

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

28 And the princes, governors, and captains, and the king's counsellors, being gathered together, "saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

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

burning. The 1611 edition of the A.V. omits "burning."

Extended Alternation

M | h | 10. The king enraged.
1 | 20, 21. The Three cast into the furnace.
2 | 32. Fire. Power over the executioners.
3 | 33. Deliverance to the fire. Fall.
4 | 21, 25. The king amazed.
5 | 23. The Three called forth from the furnace.
6 | 27. Fire. No power over the Three.
7 | 20-30. Deliverance from the furnace.

Promotion.

20 full of filled with. form = appearance.

21 to bind. Chald. = mightily [ones] of strength.

22 those men = those very men. counsellors = officials [standing near] to him, either to his throne or near at the time. Chald. haddārin. Not the same word as in v. 2, 3.

25 the son of God = a son of God (no Art.); i.e. a superhuman being, or an angel. Cp. v. 21, and see Ap. 29. Nebuchadnezzar could know nothing of N.T. revelation.

26 mouth = door. 27 saw = kept gazing upon.

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

462-451 Nebuchadnezzar's dream of the great tree. his temporary deposition. (Intversion and Repeated Alternation.)

4. 1-37 (D. p. 1178). Nebuchadnezzar's dream of the great tree. his temporary deposition. (Intversion and Repeated Alternation.)

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the 11 God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dung-hill: because there is no other 11 God that can deliver after this sort."

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

4. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you."
2 I thought it good to shew the signs and wonders that the 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.

Q1
4 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.

Q1
10 Thus were the visions of mine head in my bed: I saw, and beheld 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 branches thereof, and all flesh was fed of it.
13 I saw in the visions of my head upon my bed, and beheld, a watcher and an holy one came down from heaven;
14 He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches:
15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet 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 watchers, and by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the base of men.

R
18 This dream 3 king Nebuchadnezzar have seen. Now O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Q1
19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, 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 them 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.
it; yet leave the stump of the roots thereof in the earth, with a band of iron and brass, in the tender grass of the field; and let it be with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

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

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall teach thee to eat grass as oxen, and thou shalt be driven to the wild beasts of the field, till thou know that the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy unto the poor; if it may be a lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

461 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, till thou know that the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was covered with thorns and hairs, till his nails grew like eagles' feathers, and his nails like birds' claws.

464 And at the end of the days three Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the MOST HIGH, and praised and honoured Him that liveth for ever. Whose dominion is an everlasting dominion, and His kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now three Nebuchadnezzar praise and exalt 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. 1-31 (D, p. 1178). Belshezzar's Vision of the Hand: His Final Doom. (Division.)


1 Belshezzar. He was the son of Nabonidus. The inscriptions show that he was made co-regent while his (Nabonidus) went to meet Cyrus. See note on 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 Dan. 3. 1. p. 160. The date was 544 B.C. Daniel being eighty-seven, lords—a great ones, or nobles. Chald. rab-ban, same as 3. "princes" in 2. 2. 3. wine. Chald. chamra. Same as Heb. chamer. Ap. 27. III. 2. vessels. Op. 1. 2; and see 2 Kings 25. 15. 2 Chron. 36. 10. Jer. 52. 19. 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. Smecodech (of Species), Ap. 6. for ancestor. Op. 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. 3. 1. of Josiah. Cp. Rom. 3. 10. where Paul speaks of "our father Isaac". But Jer. 23. 7 explains the matter fully: "all nations shall serve him (i.e. Nebuchadnezzar), and his son (Nabonidus), and his son's son (Belshezzar), until the very time of his land come". See note on 7. 1. taken out= brought forth. Ap. Ezra 1. 7. princes. Chald. rab-ban, as in 2. 5. same as "lords" of 2. 9. 10. 22. 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.

3 God. Chald. 'God'. See Ap. 4. 1. v. "the same hour" = at the same moment. See note on "hour", v. 10. man's. Chald. 'God'. Ap. 14. III. candlestick = lampstand. saw = going on the part = the end; i.e. the fingers. countenance = bright looks. 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 Belshezzar the second. the king's. Some codices read "Babylon's". astonied = dumbfounded.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing.

18 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 7scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

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

18 O thou king, the MOST HIGH God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory: and for the majesty that He gave him, all people, nations, and languages, trembled and fled from before him; and he received the things of God, and none could withstand him. He was made great, and strengthened in his majesty, and his majesty was exalted more than every other. But his heart was lifted up that he was exalted; and he dealt insolently, and said in his heart, I will set up mine exaltation above the God of heaven, and my image instead of God.

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

21 And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild ass. He was 32 wet with the dew of heaven; till he knew that the MOST HIGH God ruled in the kingdom of men, and that His appointment over it whomever He will.

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

23 But hast lifted up thyself against the Lord of heaven; and they have brought the 33 house of thy father before thee, and thou, and thy 34 lords, thy wives, and thy concubines, have drunk 35 wine in them;

26 When thou hast numbered the 36 gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the 37 God, Whose hand is the breath of life, and Whose are all thy ways, hast thou not glorified?

24 Then was the part of the hand sent from Him; and this writing was written.

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

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

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

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

29 Then commanded Belshazzar, and they clothed Daniel with 7scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

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

18 the MOST HIGH, Same as Heb. 'HY Downloads. Ap. 4. VI.

19 people=peoples.

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


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

25 MENE, MENE=NUMBERED, NUMBERED.

26 TEKEL=WEIGHED.

27 UPHARSIN = AND DIVIDED (or BROKEN).

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. "כְּפַל", 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. Throughout noting the fact that "Darius" was an appellative denoting the "Maintainer", and used by Xenophon and others, modern critics have denied the existence of such a king. Astrogates was called "Darius". Cyrus (his son) was co-regent. His general Gobunus took the city in the name of Cyrus. See Isa. 45. 1. Cp. Jer. 51. 36, 31. See notes there. Consult Ap. 57.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.
It pleased *Darius to set over the kingdom *an hundred and twenty *princes, which should be over the whole kingdom; 2 And over these three *presidents; of whom Daniel was first: that the *princes might give accounts unto them, and the king should have no damage. 3 Then this Daniel was *preferred above the *princes and *presidents, because an excellent spirit was in him; and the *king *thought to set him over the whole realm.

4 Then the *princes and *princes sought to find an occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as *he was faithful, neither was there any error or fault found in him. 5 Then said these *men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his *God." 6 Then these *princes and *princes *assembled together to the king, and said thus unto him, "King Darius, live for ever."

7 All the *princes of the kingdom, the *governors, and the *princes, the *councillors, and the *captains, have consulted together to establish a royal statute, and to *make a firm *decree, that whosoever shall *ask a petition of *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 *decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, *which altereth not. 9 Wherefore king Darius signed the writing and the *decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber *toward Jerusalem, *he kneeled upon his knees three times a day, and prayed, and gave thanks before his *God, as *he did aforetime. 11 Then these *men *assembled, and found Daniel praying and making supplication before his *God. 12 Then they came near, and spake before the king concerning the king’s *decree; "Hast thou not signed a *decree, that every *man that shall *ask a *petition of *God or *man within thirty days, save of thee, *O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, *which altereth not." 13 Then answered they and said before the king, "That Daniel, which *is of the *children of the captivity of Judah, regardeth not thee, *O king, not the *decree that thou hast signed, but *maketh his petition three times a day."

14 Then the king, when he heard these words, was sore displeased *with himself, and set his mind on Daniel to deliver him: and he *laboured till the going down of the sun to deliver him. 15 Then these *men *assembled unto the king, and said unto the king, "Know, *O king, that the law of the Medes and Persians is, That no *decree nor statute which the king establisheth may be changed."
7. 1

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Daniel. 7. 1

matters = words.

Belshazzar. The last king of Babylon. Until 586, when Nebuchadnezzar (ch. 2) was overthrown by Darius, the dream was interpreted to him by Daniel; while the dream (or vision) of Daniel was not interpreted to him. The former referred to the beginning and duration of Gentile dominion over Israel; the latter concerns the end of it.

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

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.

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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.
2 Daniel spake and said, "I saw in my vision *by night, and, *behold, *the four *winds of the heaven *strove upon *the great sea.

3 And *four great beasts came up from the sea, diverse one from another.

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

5 And *behold another beast, a second, like to a bear, and *it raised itself on its side, and it *had three ribs in the mouth of it between the teeth of it: and they said thus unto it, 'Arise, devour much flesh.'

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

7 After this *I saw in the night visions, and *behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had *great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had *ten horns.

8 *I considered *the horns, and, *behold, there came up among them another *little horn, 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 *man, and a mouth *speaking great things.

9 *I beheld till *the thrones were *cast down, and *the Ancient of days *did sit, Whose garment was *white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and *his wheels as burning fire.

10 *And threescore and two weeks were determined for *to sentenced the great sanctuary: *and *he shall make a covenant with many for one week: and *at the expiration of the week shall he cause the sacrificial offering and the oblation to cease, and shall make an end of the transgression.

11 *And for the space of the appointed week shall he cause the sacrifice and the oblation to cease: and for the excess thereof shall he cause to come unto an end all that rise against the priest and the people.

12 *And in the evening he shall cause the light to shine, and his name shall be made great in the land by this.
10 A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

11 I beheld the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

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

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

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

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

18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

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

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

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

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
7. 26. But 26 shall sit—will take His seat.
unto the end. This is the determining factor of the interpretation.

22 And the kingdom, and dominion, and the great power of the kingdom under the whole heaven, shall be given to the People of 12 the saints of 13 the Most High. Whose kingdom is 14 an everlasting kingdom, and all dominions shall serve and obey Him.

B 28 Hitherto is the end of the matter. As for me Daniel, my cogitations 29 much troubled me; and my countenance changed in me: but 30 I kept the matter in my heart.

Z E 8 In the third year of the reign of king Belshazzar 31 a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

And I saw in 32 a vision; and it came to pass, when I saw, that 33 was at Shushan in the palace, which is in the province of Elam; and I saw in 34 a vision, and 35 was by the river of Ulai.

3 Then I lifted up mine eyes, and 36 saw, and 37 beheld, there stood before the river 38 a ram which had 39 horns; and the 40 horns were high; but one was 41 higher than the other, and the higher came up last.

4 And I saw the 42 ram 43 pushing northward, and southward, and left them; and 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 44 became great.

5 And as 45 was considering, 46 beheld, an 47 he goat came from the west 48 on the face of the whole earth, and touched not the ground:

6 And he came to the 49 ram that had 50 horns, which I had seen standing before the river, and 51 unto him in the fury of his power.

7 And I saw him come close unto the ram, and he 52 was moved with 53 choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was 54 none that could deliver out of his hand.

8 In the third year: 492 B.C. (see Ap. 60, pp. 69 and 72). Daniel being eighty-seven.

F II 17, 13. The command obeyed by the Angel.

E 27. Circumstances.

1 In the third year: 492 B.C. (see Ap. 60, pp. 69 and 72). Daniel being eighty-seven.

2 3 was at = I was in. Daniel may have retired there (during the lycanthropy of Nebuchadnezzar) when Nebuchadnezzar 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.

U'lai. The Eulens canal, near Susa. Now the Karim river.

Fig. Asterismos. Ap. 6. 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 rams' heads are to be seen on the sculptured pillars of Persepolis.

a ram. In v. 20 these are interpreted of the kings of Media and Persia.

Higher, &c. Cyrus (the latter) became greater than his father Astyages. Both were in existence when Daniel saw the vision. Cp. v. 20.

4 pushing = butting: always hostile. 5 westward = to the west. Not the same word as in v. 5. became great = acted proudly.

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.

choler = bile. Put by Fig. Metonymy (of Cause). Ap. 6. for anger or wrath, which was supposed to be due to excess of bile. Greek, cholos = bile; whence we have "choler," none that could, &c. = no deliverer for. hand = power. Put by Fig. Metonymy (of Cause). Ap. 6. for the power put forth by it.
8 Therefore the *ne goat *waxed *very *great:
an and when he was strong, the great horn was
*broken;
and for it *came up *four notable ones toward
*the four *winds of heaven.

And out of *one of them came forth *a little
horn, which *waxed exceeding great, toward the
time, and toward the *east, and toward the
*pleasant land.

And it *waxed *great, *even to the *host of
heaven; and it cast down some *of the host
and of the stars to the ground, and *stamped
upon *them.

Yea, he magnified himself even *to *the
*Prince of the *host, and *by him the *daily
sacrifice *was taken away, and the place
of his sanctuary was cast down.

And *an host was given him against the
*daily sacrifice *by reason of transgression, and
*cast down the *truth to the ground; and
*practised, and prospered.

Then I heard one *saint speaking, and another
*saint said unto *that certain saint
which spake, *How long shall be the vision
*concerning *the daily sacrifice, and the
transgression of desolation, to give both the
sanctuary and *the host to be trodden under
foot?

And he said unto me, *Unto *two thousand
and three hundred *days; then shall the
sanctuary be *cleansed.

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 man.

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

So he came near where I stood: and when
he came, I was afraid, and fell upon my face:
but he said unto me, *Understanding, O *son of
man: for *at the time of the end *shall be the
vision:

Now as he was speaking with me, *I was
in a deep sleep on my face toward the ground:
but he touched me, and set me upright.
And he said, *Behold, I will make thee
know what shall be in *the end of the
*indication: for at the time appointed the
end shall be.

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.
one: [the] one.
a little horn. See note on 7. 8: where it is already
shown that this name, and these members ("w" and
"o"), v. 9 and 23) belong to the still future time of
the end. See Ap. 80.

the Ellipsis (Ap. 6), "grew [and became]."

south: i.e. Egypt.

east: i.e. Babylonia and Persia.

pleasant land: the glory of [gema]: i.e. the land of
Israel. Only Ezekiel (20, 5, 14) and Daniel here use
this term of the Holy Land. The same land as in 11. 16, 41.

10 even to: as far as.

the host and of the stars. Ap. 86, for
emphasis = the starry host.
stamped upon them: trampled them under foot.

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. Veres 11. 11 are "difficult"
only if Antiochus Epiphanes is assumed to fulfill them.
There is no difficulty arising from "thee of the text."

... was taken: or, it took away from Him:
ix. 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 fore-shadowing of it, to show that the fulfilment
will yet be accomplished by him who is "the little
horn." See Ap. 80; and note all the references there given
(8. 11, 12, 13; 9. 27; 11. 31; 12. 11). Ref. to Pent. (Ex. 29.

12 an host. Here the word is used of a military
opposition to the "host" of Num. 4. 23, 39, 35, 39,
44; 8, 24, 25.
was given him: against was set over: i.e. war is
raised against the "daily sacrifice", by reason of

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

practised: it did it with effect. Cp. v. 24.

Deut. 23. 2. Job 5. 15. 15. Ps. 89. 5. 7. Zech. 14.
5.
This certain saint = a certain [unnamed] one, or
such an one, as in Ruth 4. 1. Or, a proper name Police = the wonderful one, or the wonderful [num-
berer], as in Judg. 13. 18. Isa. 9. 6. Ps. 189. 6.

How long? P. Referring to the duration of
what is said concerning the "daily sacrifice" and the desolation; not the interval between the fulfillment.
concerning, &c. of the "daily sacrifice" [as taken away];
and. Supply "and [the setting up of]
the continual (or ascending) rebellion) to give, &c. or, after He hath given over the
sanctuary, &c. the host. Here it is the "host", the technical term for the ministers of the
two thousand and three hundred days. See Ap. 91, and note on v. 28 below.

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

16 man's: a mighty man.
17 son of man. Only Daniel and Ezekiel so call
the time of the end. This gives the time to which this
vision refers. See the interpretation in "H" (vv. 25-30), and especially "u" (v. 23-28).
See also Ap. 90; and

18 I was in: I fell into the time of the fulfilment of the vision at the time appointed, &c.

19 the last end. Another indication of the
reading "[belongeth]".

indignation = wrath of God.
20. The ram which thou sawest having two horns are the kings of Media and Persia.

21. And the rough goat is the king of 426 Grecia:

the great horn that is between his eyes o is the first king.

22. Now that being broken, whereas 4 four stood up for it, 4 four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall 12 prosper, and 12 practise, and shall destroy the mighty and the holy People.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27. And 3 Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign 3 Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah.

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, fulfilment, 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 represented. It is the Fig. Metaphor (Ap. 6).

9. 2.

22. for it is in the place thereof.

23. 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' (Bithynia, Thrace, Mysia, &c.); (4) Seleucus' (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.

24. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

25. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

The transgressors. The Sept., Syr., and Vulg. read "transgressions". The word is not a proper name but alludes to the general neglect of the Mosaic law. The translation is essentially correct.

26. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

understanding dark sentences = skilled in dissimulation.


1. the first year: 426 B.C., Daniel being then eighty-seven. See Ap. 59.

Darius. This is an appellative, and means the Maintainer or Restrainer: i.e. Cyrus. See Ap. 57; and special note on p. 816. Ahasuerus, an appellative = the venerable king Astyages. See Ap. 57, 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. Implies that he had not known this before.

by books = by the writings of Jeremiah. Jer. 29. 1, 19; see also 25. 11. Note the definite Article in the Heb. 3. Name of the years. Which were now drawing to an end. The passage was doubtful 25. 11-14;
miah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.
3 And I set my face unto the LORD of hosts, God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:
4 And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;
5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, 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 trespasses against thee.
8 O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.
9 O LORD, our God, thou art righteous; and the king's children were 10obey thy voice; therefore the curse is upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.
10 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
11 As it is written in the law of Moses, all Israel see now 12that is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.
12 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we have obeyed not his voice.
13 And now, O LORD our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.
14 O LORD, according to all thy righteousness, I beseech thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us.
15 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 sake.
16 accomplish—fulfil [within].
17 seventy years. Note the bearing of this on v. 21, 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 go before they were "accomplished." We find the same abbreviations of the "servitude"; for from the first year of Nebuchadnezzar (199) to the decree of Artaxerxes (Artaxages) (454) was forty-two years; and from the decree to the end of the servitude was twenty-eight years.
18 set my face. Knowledge of Jehovah's words quickened his spiritual interest in them.
19 the Lord. One of the 134 cases in which the Septuagint states that they altered "Jehovah" of the primitive text to "Adam", see Ap. 32.
20 God. Heb. Elohim (with Art.) = the (true) God. Ap. 4.1. to seek = to worship, or to seek [information].
23 O Lord, the great, &c. Ref. to Pent. (Ex. 20. 6; 34. 6, 7; Num. 14. 18; Deut. 7. 9). Ap. 92.
25 the covenant. Note the Art. = the covenant [made of mercy].
26 the lovingkindness or grace promised therein. Ref. to Pent. (Ex. 20, 5; 34, 6, 7). Ap. 92.
27 We. Note that Daniel associates himself with his people. Cp. Nah. 1.1; and 9.33-38. Ezra 9.9-15. Note the Fig. Anabasis (Ap. 6) in v. 5.
31 rebellions = revolted. Heb. mārâd. Usually revolted against Deity or royalty.
33 with 4, 16, and see Ap. 46.
36 all Israel. See note on 1 Kings 12. 17.
37 near. &c. Cp. Deut. 4. 7, 2 Kings 17. 6, 7. Isa. 11. 11.
40 mercies = compassions.
41 obeyed = hearkened to.
42 by = by the hand of.
44 therefore the curse is, &c. Ref. to Pent. (Lev. 26. 14, &c. Deut. 27. 15, &c.; 28. 13, &c.; 29, 20; 30, 17, 18; 31, 17; 32. 19).
45 is poured upon = hath come pouring upon.
47 confirmed. His words: i.e. by His prophets since the giving of the law (2 Kings 13. 17. Is. 44. 24. Lam. 2. 17. Zech. 1. 9).
48 words. Heb. marg., with some codices, and the earlier printed edition, read "word" (sing.). Heb. text, with Sept., Syr., and Vulg., read "words" (pl.).
51 watched. Cp. Jer. 8. 25; 44. 27.
53 got thee renown. Made thee a Name.
54 holy. See note on Ex. 3. 5.
55 because for our sins, &c. fathers. Ref. to Pent. (Ex. 20. 5). Ap. 92.
56 become a reproach. Cp. Jer. 24. 9; 29. 18; 42. 18; 44. 12. Ezek. 5. 14, 15; 32. 4.
58 for the LORD's sake. Sept. reads "for Thy servants' sake".
18 Thine eyes. Fig. Anthropothea. Ap. 6, which is called by Thy name: or, upon which Thy name has been called.

21 Gabriel. See note on 8. 15. This prophecy is not given by a "prophet", but by an angel or hierarch (who shows sacred things) to a prophet. It is therefore a most transcendental prophecy.

22 And he informed me. The Syr. reads "Yes, 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.

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. 8 (cp. Lev. 26. 8). Moreover, "years" had been the subject of Daniel's prayer in u. 2. The last "seven" is "one", and it is divided in half in u. 17; 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"; in the next verse as "1,260 days". See Ap. 60. The whole period is therefore 490 years.

determined cut off: i.e. divided off from all other years. The verb is in the singular to indicate the unity of the whole period, however it may be divided up.

25 Know therefore and understand.
9. 25. DANIEL. 9. 27.

unto the *Messiah *the Prince
shall be seven weeks, and *threesome and two weeks: *the street shall be built again, and "the wall, even \[w tile\] in troublous times.

S 26 And "after" *threesome and two weeks
R shall 25 Messiah be *cut off, *but not for Himself:

Q T a and *the people of *the *prince that shall come shall destroy the city and the sanctuary; and *the end thereof shall be with a flood,
b *and unto the end of the war *desolations are *determined.

U 27 And *he shall confirm *the covenant with many
V for *one week:
Y and in *the midst of the week
H he shall cause *the sacrifice and the obligation 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. 12; John 4. 26).

the Prince. Heb. *maggid = a leader and ruler of the People (1 Sam. 9, 13; 10. 1; 13. 14; 14. 13; 26. 30; 2 Sam. 5, 2, etc.). Therefore not Zerubbabel (who was a patriot 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 (464-405 a.C.). See Ap. 50, p. 60, and Ap. 81.

the Desecrator and two weeks = 434 years (405 a.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, p. 61, 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 broadway or open space by the gates or elsewhere.

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 threesome 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. 41. Cp. Zech. 9. 9; Luke 19. 41-44 ("this thy day"). threesome and two: i.e. the sixty-two sevens (=494 years). See note on v. 25.

9. 26, 27 (Q, p. 1193). THE CITY. DESTROYED.

(Introduction and Alternation.)

Q T a 26. The Coming Prince. (The Desolator.)

U 27. His Covenant made.
V 27. The Time. One seven (=7 years).
Y 27. The Time. The middle of the one seven (=53 years).

U 27. His Covenant broken (cp. 11. 26, 31).
T a 27. The Coming Prince (The Desolator).
T b 27. The Desolation (shammām) decreed. The end of the Desolator.

26 the people: i.e. the Roman people. Cp. Luke 19. 41-44; 21. 20...

27 the prince that shall come *a prince, &c. This is the "little horn" of 7, 21-25; 8, 9-12, 23-25. See Ap. 89. shall destroy the city, &c. See Matt. 21. 41; 52. 7. This also was "after threesome 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, ends v. 25. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He desolated it, but left it uninjured, the end thereof: or, his own end (some): 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), 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 "R" and "T", vv. 24 and 27, see Luke 4. 15-20; 21. 24. Ap. 50. 11-14 (pp. 42 and 60); also Ap. 85. 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 obligation to cease. This is the action of "the little horn" (see 11. 12, 13; 11. 21; 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 for the overspreading of abominations he shall make it desolate,

b even until the consummation, and that determined shall be poured upon the desolate.

10 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

L 2 In those days \\Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither did I drink wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

N W Y (p. 1200)

4 And in the four and twentieth day of the first month, as \\Daniel was by the side of the great river, which is Hiddekel;

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

6 His body also was like the beryl, and his face like the appearance of the sun; and his head and his arms and his legs like the appearance of fire; 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 \\Daniel alone saw the vision: for the men that were with me saw not the vision: but a great quaking fell upon them, that they fled to hide themselves.

8 Therefore \\Daniel 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.

Z' 9 Yet heard I the voice of his words: and when I heard the voice of his words,

x' then was \\Daniel in a deep sleep on my face, and my face toward the ground.

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

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

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

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo,” for the overspreading of the wing, or battlement of; but Gershom suggests 'al kazîmat (instead of 'al kanâh) – in its stead (shall be); i.e. In place of the daily sacrifices. Cp. 11, 7.

abominations he shall make it desolate – the abomination that maketh desolate. See Ap. 30. 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. vs. 3, 24, above). Antichus, the type of the little horn, defiled the sanctuary, but he did not destroy it. He cannot therefore be the fuller of this prophecy, though he forsook him. abominations. Jehovah’s name for an idol, as being what he detests. Heb. šâkâr = to be abominable. The “of” in this connection being the Genitive (of the Origin), Ap. 17, 21: i.e. which causes the desecration. See 2 Kings 25, 13. Isa. 44, 19, &c. Dan. 11, 11 is conclusive.

until the consummation – unto a full end. The reference is to Isa. 10, 22, 23.
determined. See note on the wall, vs. 25 above.

shall be poured upon shall come pouring upon. For the fulfilment, cp. Rev. 16, 1, 2, 3, 4, 8, 10, 12, 17. desolate – the causer of desolation. See 12, 11. Then the consummation of vs. 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. ἡ βασιλεία. Generally rendered “kingdom” 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 (“L” and “L,” p. 1196).

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


three pleasant weeks = three sevens of days, as in 20, 7, 13.

10. 4-21 (W, p. 1196). THE HIEROPHANT.

(Repeated Alternations)

M W Y | 4-8. The Hierophant.

Z' 9. His words.

X' 1-3. Their effect.

W Y 10. The Hierophant.

Z' 11-14. His words.

X' 15. Their effect.

W Y 16. The Hierophant.

Z' 17-19. Daniel’s words.

X' 20. Their effect.

W Y 18. The Hierophant.

Z' 19-21. His words.

X' 22. Their effect.


Z' 21-22. His words.

4 the four and twentieth, &c.: i.e. the twenty-fourth of Nisan (i.e. Abb.) Hiddekel: i.e. the Tigris. See Gen. 2, 14. 5 man. Ap. 14. II. Clothed, &c. Cp. the description in Rev. 1. Note the Divine and angelic appearances in this book: 3, 22; 4, 12, 13, 25; 5, 22; 7, 15; 8, 13, 14, 16-26; 9, 21; 10, 4-8, 10, 14, 18, 20; 12, 1, 5, 6. 7 men. Heb. pl. of čĕmēb. Ap. 14. III. Cp. Acts 9, 7. 9 was 3 in a deep sleep, &c. Cp. 8, 18. 10 behold. Fig. Asterismos. 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, Tsar or Czar. Generally rendered “prince” in this book. See 1, 4, 7, 9, 10, 11, 15, 18, 11, 22, 12, 6, 5, 10, 12, 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. 1, 8. 10. Fig. Asterismos. Ap. 6.
Michael, one of the chief princes, came to help me; and 3 remained there with the kings of Persia.

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.

And when he had spoken such words unto me, I set my face toward the ground, and I became 3 dumb.

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, 3 O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

For how can the servant of this my lord talk with my lord this day?

For as for me, straightway there 3 remained no strength in me, neither is there breath left in me.

Then there came again and touched me one like the appearance of a 4 man, and he strengthened me,

And said, 3 O man greatly beloved, fear not: peace be unto thee, be 3 strong, yea, be 3 strong.

And when he had spoken unto me, I was strengthened, and said, 3 Let my lord speak; for thou hast strengthen me.

Then said he,

Knowest thou wherefore I come unto thee? and now will I return to fight with the 3 prince of Persia: and when 3 am gone forth, 11 lo, the 3 prince of Grecia shall come.

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 3 Michael thy 3 prince.

11 (Also 3 in the first year of 3 Darius the Mede, even I, 3 stood to confirm and to strengthen 3 him.)

And now will I shew thee the truth. 3 Behold, there shall stand up 3 yet 3 three kings in Persia, and the fourth shall be far richer than they all: and 3 by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and 3 do according to his will.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and 3 not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for 3 others beside those.

And the king of the south shall be strong, and 3 one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

11. 1-12. 13 (N. p. 1196). HIS PROPHECY.

N. 11. 1-13. The Past. (Then Future to Daniel.)

11. 1-12. 3. The Future. (Still Future to us.)

11. 1-12. 3. Meanwhile. (As to Daniel himself.)

This verse is parenthetical, to tell us what the 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.

Behold. Fig. Asterismos. Ap. 6.

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

three kings in Persia. Cambyses, the pseudo-Smerdis, and Darius Hystaspes. 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. (A reading of 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", &c.


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 (B. above). SUBSEQUENT KINGS.

(Repeated Alternation)

B. 1 C. 5. The first king of the South.

D. 1. The first king of the South.

C. 1. The second king of the South.

D. 2. The second king of the South.

C. 11. The second king of the South.

D. 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. Dr. Tregelles prefers to make it at v. 5. This would alter the above Structure, and require only two members: A 1, vv. 1-4, the past; and A 2, v. 5-12, 3.

future. Those who take vs. 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 vs. 20 and 21. 5. The king of the south. Ptolemy Soter, son of Lagus, king of Egypt (see v. 5). He took the title "king" or "great king", from which this chapter is the continuation. Dr. Tregelles prefers to make it at v. 5. This would alter the above Structure, and require only two members: A 1, vv. 1-4, the past; and A 2, v. 5-12, 3.
8 And "in the end of years they shall "join themselves together; for "the king’s daughter of the south shall come to "the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but "he shall be "given up, and they that brought her, and he that begat her, and he that strengthened her in these "times.

7 But out of "a branch of her roots shall one stand up "in his estate, 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 precious vessels of silver and of gold; and "he shall "continue "more years than the king of the north.

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

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

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

12 And when he hath "taken away the multitude, his heart shall be lifted up; and he shall "cast down many ten thousands: but "he shall not be strengthened by it.

13 For "the king of the north shall "return, and shall set forth a multitude greater than the former, and shall certainly "come after certain years with a great army and with much riches.

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

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

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

17 He shall also "set his face to enter with the strength of his whole kingdom, and "upright ones with him; thus shall he do: and he shall establish the vision: i.e. to help to fulfill 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 vs. 16-19.

11 the king of the north. This is Antiochus III (the Great); and vs. 18-19 describe his doings, which were a typical foreshadowing of his antitype, the "little horn"; the yet future antichrist, described in in 11. 11-12. 11 which show how the latter portion can be fulfilled by an individual: neither his chosen people. Dr. Ginsburg suggests "but his people will flee". 18 him. Ptolemy V. according to his own will. Thus foreshadowing but not exhausting what is said of "the vile person" in in vs. 21, 26. 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. On 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.
shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

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

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overthrown from before him, and shall be broken: yea, also the prince of the covenant.

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

24 But in his estate shall not stand the seed of him that ruleth over him; but his seed shall stand upon his estate because of the transgressions thereof: and they shall destroy the fort of his kingdom, and no found.

25 Yea, they that feed on the portion of his meat shall be defiled, and his army shall overflow: and many shall fall down slain.

26 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

27 There shall stand up in his estate one that shall destroy the fort of the king's power; but his own power shall not stand: and another shall stand up in his stead.

28 At the time appointed he shall return, and come toward the south; but it shall not stand as the former, nor as the latter.

29 For no ships of Chittim shall come again against him: therefore shall he be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

him. Ptolemy V, then only twelve years of age.

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. She sided with her husband, and defeated her father's plans.

8 isles=coast-lands, or maritime countries. a prince=a captain or general. Heb. kâsin. Occurs only here in this book. He was the Roman general, Scipio (Lucius Scipio), for his own behalf: i.e. for his own interest. Antiochus III, withouthis 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.


Stiller Future to Us. (Alternation.)

A. B. E. F. | 11. 21—31. "The vile person" ("the little horn").
E. | 11. 36—45. "The willful king" ("the little horn").
F. | 12. 1—5. The People. Delivered.

Here begins the portion of this prophecy which is still future to us (1912), "the latter days" of 10. 14.

21 a vile person. One of the twelve titles given to the antichrist. See note on 7. 4. 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 successor of the king of the north, but a totally different and unique personage, still future. His existence in "flatteries", as in v. 40, is connected with both a "king of the south" and a "king of the north". Note the parallel exhibited in Ap. 89. ville=despicable. Cp. Ps. 15. 4.

22 be overflowed from=swend all.

23 the league: i.e. the covenant just mentioned (v. 27).

24 forecast his devices= devise plots.

25 he: i.e. the king of the south.

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. Hab. 3. 6. Ap. 44. will yet the end, &c. Intimating that these things belong to the closing scenes. Cp. vv. 35 and 40.

28 his heart, &c. Showing when the purpose of breaking the covenant was plotted. do exploits= act effectively, or accomplish [the purpose of his heart].

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

30 Chittim= Cyprus, or some European power. See note on Num. 24. 24.

21. 27. (N. T. N. 24. 44.) Ap. 92. again in the holy covenant. Made with the Jews at the beginning of the last seven years, already mentioned in 9. 27. In 11. 24, he had already plotted the breaking of it. do = do [so], or accomplish [it]; i.e. he will break it. = fix his attention on (with a view to co-operation),

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.

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. Hab. 3. 6. Ap. 44. will yet the end, &c. Intimating that these things belong to the closing scenes. Cp. vv. 35 and 40.

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31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

F G 32 And such as do wickedly against the covenant shall he corrupt by flatteries:
H but the people that do not know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help:
G but many shall cleave to them with flatteries.

H 35 And some of them of understanding shall fall, to try them, and to purge, and to make white, even to the time of the end: because that it is yet for a time appointed.

E J 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

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

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

K 40 And at the time of the end 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;
J and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

39 do = deal. the most strong holds = the strongest fortresses. whom he shall acknowledge = whoever acknowledgeth him. and increase = who 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.
44 But tidings out of the east and out of the north shall trouble him: therefore shall he go forth with great fury to destroy, and utterly to make away many.
45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

12 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as was never since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
3 And they that be wise shall shine as the brightness of the firmament; and they that be mighty shall shine as the stars for ever and ever.

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

O
5 Then I Daniel looked, and, behold, there stood two, the one on this side of the bank of the river, and the other on that side of the bank of the river.
6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

M a
7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him That liveth for ever and aye,

b that it shall be for a time, times, and an half;
c and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

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

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

apostatize, "those who turn aside", or revolters (Ps. 101. 2; Hos. 5. 5); as in Ps. 40. 6 (q), "such as turn aside to lies". So the Oxford Cambridge, p. 692 (these are the only occurrence of sōt, unless Dan. 12. 4 be another). The dots over the letter w, making it w (Sin=S) and w (Shin=Sh), formed no part of the inspired primitive text, but were added by the Massoretic scribes, and with the vocal points were gradually introdiced into the Heb. text. The Sept., Swete's edition, vol. iii, p. 572 (A) reads hēlē hēs apomantēsin "tell them shall have gone a'way"; knowledge: or, calamities, or wickedness. Ginsburg would read harād'ath for haddā'ath. The Sept. (A) reads adikia, "wickedness" (Swete's edition, vol. iii, p. 572). The Vatican (B), Theodotion's translation, reads "knowledge" (gnōsa): Ginsburg's hypothesis for this reading arises from the twotwo letters γ (=R) for γ (=D), being not infrequently mistaken.

5 behold. Fig. Aestermosis.

Ap. 6. the river. See note on 10.4.


7 held up his right hand, &c. Ref to Pent. (Deut. 32. 48). Ap. 82. a time, times, and an half. See Ap. 50 and 91, "MY Lord, Heb. 'Adon. See Ap. 4. VIII. what? he: i.e. the "little horn" or Antichrist. 3 MY Lord. Heb. 'Adon. See Ap. 4. VIII. what? he. Note the correspondence of these two questions in ev. 6 and 8. the end of these things? (i.e. the "wonders" of v. 6). The prophecy from 10. 14 is given in view of these questions.
10 Many shall be purified, and made white, and *tried; but the *wicked shall do wickedly; and none of the *wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”


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. thy lot. The 1611 edition of the A.V. reads “the lot.”

THE MINOR* PROPHETS.†

THE STRUCTURE OF THE TWELVE BOOKS† AS A WHOLE.§

THREE PROPHETS.|| (Division.)

A1| THREE Prophets: Hosea, Joel, Amos. The first and third dated, as being in the reigns of Kings of Judah, and in that of a King of Israel also.

A2| SIX Prophets: Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah. The third and sixth being dated, as in the reigns of Kings of Judah only.

A3| THREE Prophets: Haggai, Zechariah, Malachi. The first and second being dated, as in the reigns of Kings of Medo-Persia only; after the Captivity.

THREE PROPHETS.|| (Introduction.)

A1| Hosea. Like Amos (A2), dated in the reigns of Kings of Judah, and in that of Jeroboam II, the King of Israel. Hosea probably belonged (like Amos) to the Ten Tribes (perhaps to Reuben); and prophesied both to the house of Israel, and to the house of Judah apart.

G1| Joel. Undated. General: concerning (1) the Gentile kingdoms, and (2) “the Day of the Lord.”

A2| Amos. Like Hosea (A1), dated in the reigns of one King of Judah, and in that of Jeroboam II, one King of Israel. Amos probably belonged (like Hosea) to the Ten Tribes (perhaps to Asher); and prophesied to the house of Israel and to the house of Judah apart.

SIX PROPHETS.|| (Alternation and Introduction.)

A2| D1| Obadiah. Like Habakkuk (F1), is undated; and his prophecy is special, concerning Edom.

G1| Jonah. Like Nahum (E7), is undated; and his prophecy is special, concerning Nineveh. Gentile repentance.

E1| Micah. Like Zephaniah (E6), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning Judah.

D2| Nahum. Like Jonah (G1), is undated; and his prophecy is special, concerning Nineveh.

F1| Habakkuk. Like Obadiah (F1), is undated; and his prophecy is special, concerning the posterity of Nebuchadnezzar.

E2| Zephaniah. Like Micah (E1), is dated in the reigns of Kings of Judah only; and his prophecy is special, concerning Judah.

THREE PROPHETS.|| (Division.)

A3| H1| Haggai. Dated in the reigns of Medo-Persian Kings. After the Captivity. Special, concerning the Second Temple.

F2| Zechariah. Dated concerning the Second Temple.

H2| Malachi. Undated. General. After the Captivity, and after the days of the Second Temple.

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