

Daniel

NET Bible

Daniel Finds Favor in Babylon

1:1 In the third¹ year of the reign of King Jehoiakim of Judah King Nebuchadnezzar² of Babylon advanced against Jerusalem and laid it under siege.³ **1:2** Now the Lord⁴ delivered⁵ King Jehoiakim of Judah into his power,⁶ along with some of the vessels⁷ of God's temple.⁸ He brought them to the land of Babylonia⁹ to the temple of his gods¹⁰ and put¹¹ the vessels in the treasury of his gods.

1:3 The king commanded¹² Ashpenaz,¹³ who was in charge of his court officials,¹⁴ to bring some of the Israelites who were of royal and noble descent— **1:4** young men in whom there was no physical defect and who were attractive, learned in all kinds of wisdom, well-educated and having keen insight, and who had the potential of entering the king's royal service¹⁵—and to teach them the literature and language¹⁶ of the Chaldeans.¹⁷ **1:5** So the king assigned them a daily ration from his royal delicacies and from the wine he himself drank as their allotment for the next three years. At the end of that time they were to enter the king's service. **1:6** As it turned out, among these young men¹⁸ were some from Judah: Daniel, Hananiah, Mishael, and Azariah.¹⁹ **1:7** But the overseer of the court officials renamed them. He gave²⁰ Daniel the name Belteshazzar, Hananiah he named Shadrach, Mishael he named Meshach, and Azariah he named Abednego.²¹

1:8 But Daniel made up his mind²² that he would not defile²³ himself with the royal delicacies or the royal wine. He therefore requested the one who was in charge of the court officials for permission not to defile himself. **1:9** Then God granted Daniel compassionate favor²⁴ with the one who was in charge of the court officials. **1:10** He²⁵ responded to Daniel, "I fear my lord the king. He is the one who has decided your food and drink. Why should he later find your appearance more haggard than that of the other young men your age? If that happened, you would endanger my life²⁶ with the king!" **1:11** Daniel replied to the warden whom the chief of the court officials had appointed over Daniel, Hananiah, Mishael, and Azariah: **1:12** "Please test us²⁷ for ten days and provide us with some vegetables to eat and water to drink. **1:13** When we appear before you along with the young men who are eating the royal delicacies, deal with us in light of what you see." **1:14** So the warden²⁸ listened to them in this matter and tested them for ten days.

1:15 At the end of the ten days their appearance was better and their bodies healthier than all the young men who had been eating the royal delicacies. **1:16** So the warden removed their delicacies and the wine from their diet and gave them a diet of vegetables instead. **1:17** Now as for these four young men, God endowed them with knowledge and skill in all sorts of literature and wisdom— and Daniel had insight into all kinds of visions and dreams.

¹sn The *third year of the reign of Jehoiakim* would be ca. 605 B.C. At this time Daniel would have been a teenager. The reference to Jehoiakim's *third* year poses a serious *crux interpretum*, since elsewhere these events are linked to his *fourth* year (Jer 25:1; cf. 2 Kgs 24:1; 2 Chr 36:5-8). Apparently Daniel is following an accession year chronology, whereby the first partial year of a king's reign was reckoned as the accession year rather than as the first year of his reign. Jeremiah, on the other hand, is following a non-accession year chronology, whereby the accession year is reckoned as the first year of the king's reign. In that case, the conflict is only superficial. Most modern scholars, however, have concluded that Daniel is historically inaccurate here.

²sn King Nebuchadnezzar ruled Babylon from ca. 605-562 B.C.
³sn This attack culminated in the first of three major deportations of Jews to Babylon. The second one occurred in 597 B.C. and included among many other Jewish captives the prophet Ezekiel. The third deportation occurred in 586 B.C., at which time the temple and the city of Jerusalem were thoroughly destroyed.

⁴tn The Hebrew term translated "Lord" here is יְהוָה (*'ādōnāy*).

⁵tn Heb "gave."

⁶tn Heb "his hand."

⁷tn Or "utensils"; or "articles."

⁸tn Heb "house."

⁹sn The *land of Babylonia* (Heb "the land of Shinar") is another name for Sumer and Akkad, where Babylon was located (cf. Gen 10:10; 11:2; 14:1, 9; Josh 7:21; Isa 11:11; Zech 5:11).

¹⁰tn Or "god" (also later in this verse).

¹¹tn Heb "brought."

¹²tn Or "gave orders to."

¹³sn It is possible that the word *Ashpenaz* is not a proper name at all, but a general term for "inn-keeper." See J. J. Collins, *Daniel*, 127, n. 9. However, the ancient versions understand the term to be a name.

¹⁴sn The word *court official* (Hebrew *saris*) need not mean "eunuch" specifically, although in the case of the Book of Daniel there was in Jewish literature a common tradition to that effect.

¹⁵tn Heb "stand in the palace of the king." Cf. vv. 5, 19.

¹⁶sn The *language of the Chaldeans* referred to here is Akkadian, an East Semitic cuneiform language.

¹⁷sn That is, the Babylonians.

¹⁸tn Heb "among them"; the referent (the young men taken captive from Judah) has been specified in the translation for clarity.

¹⁹sn The names reflect a Jewish heritage. In Hebrew *Daniel* means "God is my judge"; *Hananiah* means "the Lord is gracious"; *Mishael* means "who is what God is?"; *Azariah* means "the Lord has helped."

²⁰tc The LXX and Vg lack the verb.

²¹sn The meanings of the Babylonian names are more conjectural than is the case with the Hebrew names. The probable etymologies are as follows: *Belteshazzar* means "protect his life," although the MT vocalization may suggest "Belti, protect the king" (cf. Dan 4:8); *Shadrach* perhaps means "command of Aku"; *Meshach* is of uncertain meaning; *Abednego* means "servant of Nego." The purpose of assigning pagan names to the Hebrew youths may have to do with an attempt to erase from their memory their Israelite heritage.

²²tn Heb "placed in his heart."

²³sn Various reasons have been suggested as to why such food would *defile* Daniel. Perhaps it had to do with violations of Mosaic law with regard to unclean foods, or perhaps it had to do with such food having been offered to idols.

²⁴tn Heb "loyal love and compassions." The expression is a hendiadys.

²⁵tn Heb "The one in charge of the court officials."

²⁶tn Heb "my head." Presumably this is an implicit reference to capital punishment, although this is not entirely clear.

²⁷tn Heb "your servants." Cf. v. 13.

²⁸tn Heb "he"; the referent (the warden mentioned in v. 11) has been specified in the translation for clarity.

1:18 At the end of the time that the king had specified for them to reappear,²⁹ the chief of the court officials brought them into Nebuchadnezzar's presence. **1:19** When the king spoke with them, he did not find among the entire group anyone like Daniel, Hananiah, Mishael, or Azariah. So they entered the king's service. **1:20** And in every matter of wisdom and³⁰ insight the king asked them about, he found them to be ten times³¹ better than any of the magicians and astrologers that were in his entire empire. **1:21** Now Daniel lived on until the first³² year of Cyrus the king.

Nebuchadnezzar Has a Disturbing Dream

2:1 In the second year of his³³ reign Nebuchadnezzar was in a dream state.³⁴ His mind³⁵ was disturbed and he suffered from insomnia.³⁶ **2:2** The king issued an order³⁷ to summon the magicians, conjurers, sorcerers, and Chaldeans³⁸ in order to explain his dreams to him.³⁹ So they came and awaited the king's instructions.⁴⁰

2:3 The king told them, "I have had a dream,⁴¹ and I⁴² am anxious to understand the dream." **2:4** The Chaldeans replied to the king, [in Aramaic⁴³] "O king, live forever! Tell us⁴⁴ the dream, and we will disclose its interpretation." **2:5** The king replied⁴⁵ to the Chaldeans, "My decision is firm.⁴⁶ If you do not inform me of the dream and its interpretation as well, you will be dismembered and your homes reduced to rubble! **2:6** But if you declare the dream and its interpretation, you will receive from me gifts, a reward, and considerable honor. So declare to me the dream and its interpretation!" **2:7** They again replied, "Let the king inform us of the dream; then we will disclose its interpretation." **2:8** The king answered, "I know for sure that you are attempting to gain time, because you see that my decision is firm. **2:9** If you don't inform me of the dream, there is only one thing that is going to happen to you.⁴⁷ For you have agreed among yourselves to report to me something false and deceitful until such time as things might change. So tell me the dream, and I will have confidence⁴⁸ that you can declare its interpretation."

2:10 The Chaldeans answered the king, "There is no man on earth who is able to declare the king's matter, for no king, regardless of his position and power, has ever requested something like this from any magician, conjurer, or Chaldean. **2:11** What the king is asking is difficult, and no one exists who can declare it to the king, except for the gods—but they don't live among mortals!"⁴⁹

2:12 Because of this the king got furiously angry⁵⁰ and gave orders to destroy all the wise men of Babylon. **2:13** So a decree went out, and the wise men were about⁵¹ to be executed. And Daniel and his friends were sought⁵² so that they could be executed.

2:14 Then Daniel spoke with prudent counsel⁵³ to Arioch, who was in charge of the king's executioners and who had gone out to execute the wise men of Babylon. **2:15** He inquired of the king's deputy,⁵⁴ "Why is the decree from the king so urgent?"⁵⁵ Then Arioch informed Daniel about the matter. **2:16** So Daniel went in and⁵⁶ requested the king to grant him time, that he might declare the interpretation to the king. **2:17** Then Daniel went to his home and informed his friends Hananiah, Mishael, and Azariah of the matter, **2:18** and asked them to pray for mercy from the God of heaven concerning this mystery, so that he⁵⁷ and his friends would not be destroyed with the rest of the wise men of Babylon. **2:19** Then in a night vision the mystery was revealed to Daniel. So Daniel blessed the God of heaven, **2:20** saying,

"Let the name of God⁵⁸
be blessed forever and ever,
for wisdom and power belong to him.

²⁹ **tn** *Heb* "to bring them."

³⁰ **tc** The MT lacks the conjunction, reading the first word in the phrase as a construct ("wisdom of insight"). While this reading is not impossible, it seems better to follow Theodotion, the Syriac, the Vg, and the Sahidic Coptic, all of which have the conjunction.

³¹ **tn** *Heb* "hands."

³² **sn** Cyrus' first year in control of Babylon would be 539 B.C. Daniel actually lived beyond the first year of Cyrus, as is clear from 10:1. The purpose of the statement in 1:21 is merely to say that Daniel's life spanned the entire period of the neo-Babylonian empire. His life span also included the early years of the Persian control of Babylon. However, by that time his age was so advanced that he probably died sometime in the 530's B.C.

³³ **tn** *Heb* "Nebuchadnezzar's."

³⁴ **tn** *Heb* "dreamed dreams."

³⁵ **tn** *Heb* "his spirit."

³⁶ **tn** *Heb* "his sleep left (?) him." The use of the verb *hyh* here is unusual. Cf. Dan 8:27. Some scholars emend the verb to read *nadedah* ("fled"); cf. Dan 6:19.

³⁷ **tn** *Heb* "said." So also in v. 12.

³⁸ **sn** The term *Chaldeans* (Hebrew *kasdim*) is used in the Book of Daniel both in an ethnic sense and, as here, to refer to a caste of Babylonian wise men and astrologers.

³⁹ **tn** *Heb* "to explain to the king his dreams."

⁴⁰ **tn** *Heb* "stood before the king."

⁴¹ **tn** *Heb* "I have dreamed a dream."

⁴² **tn** *Heb* "my spirit."

⁴³ **sn** Contrary to common belief, the point here is not that the Chaldeans replied to the king in the Aramaic language. It was this view that led in the past to Aramaic being referred to as "Chaldee." Rather, this phrase is better understood as an editorial note marking the fact that from 2:4b through 7:28 the language of the book shifts from Hebrew to Aramaic. In 8:1, and for the remainder of the book, the language returns to Hebrew. Various views have been advanced to account for this change of language, most of which are unconvincing. Most likely the change in language is a reflection of stages in the transmission history of the Book of Daniel.

⁴⁴ **tn** *Aram* "your servants." Cf. v. 7.

⁴⁵ **tn** *Aram* "answered and said," a common semitism.

⁴⁶ **sn** The translation "the matter is gone from me," suggesting that the king had simply forgotten the dream, is incorrect. It seems clear from what follows that Nebuchadnezzar clearly recalls the content of the dream, although obviously he does not know what to make of it. By not divulging the dream itself to the would-be interpreters, he intends to find out whether they are simply leading him on. If they can tell him the dream's content, which he is able to verify, he then can have confidence in their interpretation.

⁴⁷ **tn** *Aram* "one is your law," i.e., only one thing is applicable to you.

⁴⁸ **tn** *Aram* "I will know."

⁴⁹ **tn** *Aram* "flesh."

⁵⁰ **tn** *Aram* "was angry and very furious." The expression is a hendiadys.

⁵¹ **tn** The Hebrew participle is used here to express the imminent future.

⁵² **tn** The impersonal active plural of the Aramaic verb often, as here, functions like an English passive.

⁵³ **tn** *Aram* "prudence and counsel." The expression is a hendiadys.

⁵⁴ **tn** *Aram* "of Arioch the king's deputy." The proper name is redundant here in English and has not been included in the translation.

⁵⁵ **tn** *Aram*, *mehahsepah*. The word may refer to the severity of the king's decree (i.e., "harsh"), although it would seem that in a delicate situation such as this Daniel would avoid this kind of criticism of the king's actions. The translation above understands the word to refer to the immediacy, not harshness, of the decree.

⁵⁶ **tc** Theodotion and the Syriac lack the words "went in and."

⁵⁷ **tn** *Aram* "Daniel." The proper name is redundant here in English, and has not been included in the translation.

⁵⁸ **sn** As is often the case in the Bible, here the name represents the person.

DANIEL

2:21 He changes times and seasons,
deposing some kings
and establishing others.
He gives wisdom to the wise;
he imparts knowledge to those with understanding;
2:22 he reveals deep and hidden things.
He knows what is in the darkness,
and light resides with him.
2:23 O God of my fathers, I acknowledge and glorify you,
for you have bestowed wisdom and power on me.
Now you have enabled me to understand what I⁵⁹ requested from you.
For you have enabled me to understand the king's dilemma.”

2:24 Then Daniel went in to see⁶⁰ Arioch (whom the king had appointed to destroy the wise men of Babylon). He came⁶¹ and said to him, “Don't destroy the wise men of Babylon! Escort me to the king, and I will declare the interpretation to him!”⁶²

2:25 So Arioch quickly ushered Daniel in before the king and said to him, “I⁶³ have found a man from the captives of Judah who can disclose the interpretation to the king.” **2:26** The king then asked Daniel (whose name was also Belteshazzar), “Are you able to disclose the dream that I saw, as well as its interpretation?” **2:27** Daniel replied to the king, “The mystery that the king is asking about is such that no wise men, conjurers, magicians, or astrologers are able to declare it to the king. **2:28** However, there is a God in heaven who reveals mysteries, and he has informed king Nebuchadnezzar what will happen in the latter times.⁶⁴ The dream and the visions of your mind while you lay on your bed are as follows.

2:29 “As for you, O king, while you were lying on your bed your thoughts turned to future things. The revealer of mysteries has disclosed to you what will take place. **2:30** But for my part, this mystery was revealed to me not because I possess more wisdom⁶⁵ than in any other living person, but so that the king may understand the interpretation and comprehend the thoughts of your mind.⁶⁶

2:31 “You, O king, were watching as a great statue—one⁶⁷ of impressive size and appearance—was standing before you. Its brightness caused alarm. **2:32** As for that statue, its head was of fine gold, its chest and arms were of silver, its belly and thighs were of bronze. **2:33** Its legs were of iron; its feet were partly of iron and partly of clay.⁶⁸ **2:34** You were watching as a stone was cut out⁶⁹ without human hands. It struck the statue on its iron and clay feet, breaking them in pieces. **2:35** Then the iron, clay, bronze, silver, and gold were broken in pieces and became like chaff from the summer threshing floors that the wind carries away. Not a trace of them could be found. But the stone that struck the statue became a large mountain that filled the entire earth. **2:36** This was the dream. Now we⁷⁰ will set forth before the king its interpretation.

Daniel Interprets Nebuchadnezzar's Dream

2:37 “You, O king, are a king of kings. The God of heaven has granted to you sovereignty, power, strength, and honor. **2:38** Wherever human beings,⁷¹ wild animals,⁷² and birds of the sky live—he has given them into your power.⁷³ He has given you authority over them all. You are the head of gold. **2:39** Now after you there will arise another kingdom,⁷⁴ one inferior to yours. Then a third kingdom, one of bronze, will rule in all the earth. **2:40** Then there will be a fourth kingdom, one like iron. Just like iron breaks in pieces and shatters everything, and as iron breaks in pieces⁷⁵ all of these metals, so it will break in pieces and crush the others.⁷⁶ **2:41** In that you were seeing feet and toes⁷⁷ partly of wet⁷⁸ clay and partly of iron, so this will be a divided kingdom. Some of the strength of iron will be in it, for you saw iron mixed with wet clay.⁷⁹ **2:42** In that the toes of the feet were partly of iron and partly of clay, the latter stages of this kingdom will be partly strong and partly fragile. **2:43** And⁸⁰ in that you saw iron mixed with wet clay, so people will be mixed⁸¹ with one another⁸² without adhering to one another, just as⁸³ iron does not mix with clay. **2:44** In the days of those kings the God of heaven will raise up an everlasting kingdom that will not be destroyed and a kingdom that will not be left to another people. It will break in pieces and bring about the demise of all these kingdoms. But it will stand forever. **2:45** In that you saw that a stone was cut without human hands from a mountain and smashed the iron, bronze, clay, silver, and gold into pieces, the great God has disclosed to the king what will occur after the present time.⁸⁴ The dream is certain, and its interpretation is reliable.”

⁵⁹ **tn** *Aram* “we.” Various explanations have been offered for the plural, but it is probably the editorial plural. So also with “me” later in this verse.

⁶⁰ **tc** The MT has *al'al* (“he entered upon”). Several medieval Hebrew MSS lack the verb, although this may be due to haplography.

⁶¹ **tc** The LXX and Vg, along with one medieval Hebrew MS, lack this verb.

⁶² **tn** *Aram* “the king.”

⁶³ **sn** Arioch's claim is self-serving and exaggerated. It is Daniel who came to him, and not the other way around.

⁶⁴ **tn** *Aram* “days.”

⁶⁵ **tn** *Aram* “not for any wisdom which is in me more than [in] any living man.”

⁶⁶ **tn** *Aram* “heart.”

⁶⁷ **tn** *Aram* “an image.”

⁶⁸ **sn** *Clay* refers to baked clay, which though hard was also fragile. Cf. the reference in v. 41 to *tin'*, “wet clay.”

⁶⁹ **tc** The LXX, Theodotion, and the Vg have “from a mountain,” though this is probably a harmonization with v. 45.

⁷⁰ **tn** Various suggestions have been made concerning the plural “we.” It is probably the editorial plural and could be translated here as “I.”

⁷¹ **tn** *Aram* “the sons of man.”

⁷² **tn** *Aram* “the beasts of the field.”

⁷³ **tn** *Aram* “hand.”

⁷⁴ **sn** The identity of the first *kingdom* is clearly Babylon. The identification of the following three kingdoms is disputed. The common view is that they represent Media, Persia, and Greece. Most conservative scholars identify them as Media-Persia, Greece, and Rome.

⁷⁵ **tc** Theodotion and the Vg lack the phrase “and as iron breaks in pieces.”

⁷⁶ **tn** The words “the others” are supplied from the context.

⁷⁷ **tc** The LXX lacks “and toes.”

⁷⁸ **tn** *Aram* “potter's clay.”

⁷⁹ **tn** *Aram* “clay of clay” (also in v. 43).

⁸⁰ **tc** The present translation reads the conjunction, with most medieval Hebrew MSS, LXX, Vg, and the Qere. The Kethib lacks the conjunction.

⁸¹ **sn** The reference to people being *mixed* is usually understood to refer to intermarriage.

⁸² **tn** *Aram* “with the seed of men.”

⁸³ **tc** The present translation reads *hek di* rather than the MT *he' kedi*. It is a case of wrong word division.

⁸⁴ **tn** *Aram* “after this.”

2:46 Then king Nebuchadnezzar bowed down with his face to the ground⁸⁵ and worshiped Daniel. He gave orders to offer sacrifice and incense to him. **2:47** The king replied to Daniel, “Certainly your God is a God of gods and Lord of kings and revealer of mysteries, for you have been able to reveal this mystery!” **2:48** Then the king elevated Daniel to high position and bestowed on him many marvelous gifts. He granted him authority over the entire province of Babylon and made him the main prefect over all the wise men of Babylon. **2:49** And at Daniel’s request, the king appointed Shadrach, Meshach, and Abednego over the administration of the province of Babylon. Daniel himself served in the king’s court.⁸⁶

Daniel’s Friends Are Tested

3:1⁸⁷ King Nebuchadnezzar had a golden⁸⁸ statue made.⁸⁹ It was ninety feet⁹⁰ tall and nine feet⁹¹ wide. He erected it on the plain of Dura in the province of Babylon. **3:2** Then King Nebuchadnezzar sent out a summons to assemble the satraps, prefects, governors, counselors, treasurers, judges, magistrates,⁹² and all the other authorities of the province to attend the dedication of the statue that he⁹³ had erected. **3:3** So the satraps, prefects, governors, counselors, treasurers, judges, magistrates, and all the other provincial authorities assembled for the dedication of the statue that King Nebuchadnezzar had erected. They were standing in front of the statue that Nebuchadnezzar had erected.⁹⁴

3:4 Then the herald⁹⁵ made a loud⁹⁶ proclamation: “To you, O peoples, nations, and language groups, the following command is given: **3:5** When you hear the sound of the horn, flute, zither,⁹⁷ trigon, harp, pipes, and all kinds of music, you must⁹⁸ bow down to the ground and worship the golden statue that King Nebuchadnezzar has erected. **3:6** Whoever does not bow down and worship will immediately be thrown right into the middle of a furnace of blazing fire!” **3:7** Therefore when they all⁹⁹ heard the sound of the horn, flute, zither, trigon, harp, pipes,¹⁰⁰ and all kinds of music, all the peoples, nations, and language-groups began bowing down to the ground and worshipping the golden statue that King Nebuchadnezzar had erected.

3:8 In light of this,¹⁰¹ at that time certain Chaldeans came forward and brought malicious accusations against¹⁰² the Jews. **3:9** They said¹⁰³ to King Nebuchadnezzar, “O king, live forever!¹⁰⁴ **3:10** You have issued an edict, O king, that everyone must bow down to the ground and worship the golden statue when they hear the sound of the horn, flute, zither, trigon, harp, pipes, and all kinds of music. **3:11** And whoever does not bow down and worship, must be thrown into the middle of a furnace of blazing fire. **3:12** But there are Jewish men whom you appointed over the administration of the province of Babylon—Shadrach, Meshach, and Abednego—and these men¹⁰⁵ have not shown proper respect to you, O king. They don’t serve your gods and they don’t worship the golden statue that you have erected.”

3:13 Then Nebuchadnezzar in a fit of rage¹⁰⁶ demanded that they bring¹⁰⁷ Shadrach, Meshach, and Abednego before him. So they brought them before the king. **3:14** Nebuchadnezzar said to them, “Is it true, Shadrach, Meshach, and Abednego, that you don’t serve my gods and that you don’t worship the golden statue that I erected?” **3:15** Now if you are ready, when you hear the sound of the horn, flute, zither, trigon, harp, pipes, and all kinds of music, you must bow down and worship the statue that I had made. If you don’t worship it, you will immediately be thrown into the middle of the furnace of blazing fire. Now, who is that god who can rescue you from my power?”¹⁰⁸ **3:16** Shadrach, Meshach, and Abednego replied to King Nebuchadnezzar.¹⁰⁹ “We do not need to give you a reply¹¹⁰ concerning this. **3:17** If¹¹¹ our God whom we are serving exists,¹¹² he is able to deliver us from the furnace of blazing fire, and

⁸⁵ **tn** *Aram* “fell on his face.”

⁸⁶ **tn** *Aram* “was at the gate of the king.”

⁸⁷ **sn** The Greek OT (LXX) introduces this chapter with the following chronological note: “in the eighteenth year of.” Such a date would place these events at about the time of the destruction of Jerusalem in 586 B.C. (cf. 2 Kgs 25:8). However, there seems to be no real basis for associating the events of Daniel 3 with this date.

⁸⁸ **sn** There is, of course, no need to think of Nebuchadnezzar’s *image* as being *solid* gold. No doubt the sense is that it was *overlaid* with gold (cf. Isa 40:19; Jer 10:3-4), with the result that it presented a dazzling self-compliment to the greatness of Nebuchadnezzar’s achievements.

⁸⁹ **sn** According to a number of patristic authors, the *image* represented a deification of Nebuchadnezzar himself. This is not clear from the biblical text, however.

⁹⁰ **tn** *Aram* “sixty cubits.” Assuming a length of 18 inches for the standard cubit, the image would be 90 feet (27.4 m) high.

⁹¹ **tn** *Aram* “six cubits.” Assuming a length of 18 inches for the standard cubit, the image would be 9 feet (2.74 m) wide.

sn The dimensions of the image (*ninety feet* high and *nine feet* wide) imply that it did not possess normal human proportions, unless a base for the image is included in the height dimension. The ancient world knew of other tall statues. The Colossus of Rhodes, for example—the huge statue of Helios who stood (c. 280-224 B.C.) at the entrance to the harbor at Rhodes and was one of the seven wonders of the ancient world—was said to be seventy cubits (105 ft or 32 m) in height, which would make it even taller than this image of Nebuchadnezzar.

⁹² **sn** The specific duties of the seven types of officials listed here (cf. vv. 3, 27) are unclear. The Aramaic words that are used are transliterations of Akkadian or Persian technical terms whose exact meanings are uncertain. The translations given above follow suggestions set forth in BDB.

⁹³ **tn** *Aram* “Nebuchadnezzar the king.” The proper name and title have been replaced by the relative pronoun (“he”) in the translation for stylistic reasons.

⁹⁴ **tc** The LXX and Theodotion lack the words “that Nebuchadnezzar had erected.”

⁹⁵ **tn** According to BDB 1097 (b) the Aramaic word used here is a Greek loanword, but other scholars have argued for a Persian derivation (*HALOT* 1087 [a]).

⁹⁶ **tn** *Aram* “in strength.”

⁹⁷ **sn** The word *zither* (Aramaic *qayteros*), and the words for *harp* (Aramaic *pesanterin*) and *pipes* (Aramaic *sumponyah*), are of Greek derivation. Though much has been made of this in terms of suggesting a date in the hellenistic period for the writing of the book, it is not surprising that a few Greek cultural terms, all of them the names of musical instruments, should appear in this book. As a number of scholars have pointed out, the bigger surprise (if, in fact, the book is to be dated to the hellenistic period) may be that there are so few Greek loanwords in Daniel.

⁹⁸ **tn** The imperfect Aramaic verbs have here an injunctive nuance.

⁹⁹ **tn** *Aram* “all the peoples.”

¹⁰⁰ **tc** Though not in the Hebrew text of *BHS*, this word appears in many medieval Hebrew MSS, some LXX MSS, and Vg. Cf. vv. 5, 10, 15.

¹⁰¹ **tc** This expression is absent in Theodotion.

¹⁰² **tn** *Aram* “ate the pieces of.”

¹⁰³ **tn** *Aram* “answered and said,” a common Aramaic idiom that occurs repeatedly in this chapter.

¹⁰⁴ **sn** *O king, live forever!* is a comment of typical court courtesy that is not necessarily indicative of the real sentiments of the speaker. Ancient oriental court protocol could require a certain amount of hypocrisy.

¹⁰⁵ **sn** Daniel’s absence from this scene has sparked the imagination of commentators, some of whom have suggested that perhaps he was unable to attend the dedication due to sickness or due to being away on business. Hippolytus supposed that Daniel may have been watching from a distance.

¹⁰⁶ **tn** *Aram* “in anger and wrath.”

¹⁰⁷ **tn** The Aramaic infinitive is active.

¹⁰⁸ **tn** *Aram* “hand.” So also in v. 17.

¹⁰⁹ **tc** In the MT this word is understood to begin the following address. However, it seems unlikely that Nebuchadnezzar’s subordinates would address the king in such a familiar way, particularly in light of the danger that they now found themselves in. The present translation implies moving the *athnach* from “king” to “Nebuchadnezzar.”

¹¹⁰ **tn** *Aram* “to return a word to you.”

¹¹¹ **tc** The ancient versions typically avoid the conditional element of v. 17.

DANIEL

he will deliver us, O king, from your power as well. **3:18** But if not, let it be known to you, O king, that we don't serve your gods, and we will not worship the golden statue that you have erected."

3:19 Then Nebuchadnezzar was filled with rage, and his disposition changed¹¹³ toward Shadrach, Meshach, and Abednego. He gave orders to heat the furnace seven times hotter than it was normally heated. **3:20** He ordered strong¹¹⁴ soldiers in his army to tie up Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire. **3:21** Then those men were bound, while still wearing their mantles, trousers, turbans, and other clothes,¹¹⁵ and were thrown into the middle of the furnace of blazing fire. **3:22** But since the king's command was so urgent, and the furnace was so excessively hot, the men who escorted¹¹⁶ Shadrach, Meshach, and Abednego were killed¹¹⁷ by the fiery flame. **3:23** But those three men, Shadrach, Meshach, and Abednego, fell right into the middle of the furnace of blazing fire while securely bound.¹¹⁸

God Delivers His Servants

3:24 Then King Nebuchadnezzar was startled and quickly got up. He said to his ministers, "Wasn't it three men that we tied up and threw into¹¹⁹ the fire?" They replied to the king, "For sure, O king." **3:25** He answered, "But I see four men, untied and walking around in the middle of the fire! No harm has come to them! And the appearance of the fourth is like that of a god!"¹²⁰ **3:26** Then Nebuchadnezzar approached the door of the furnace of blazing fire. He called out, "Shadrach, Meshach, and Abednego, servants of the most high God, come out! Come here!"

Then Shadrach, Meshach, and Abednego came out of the fire. **3:27** Once the satraps, prefects, governors, and counselors of the king had gathered around, they saw that those men were physically¹²¹ unharmed by the fire. The hair of their heads was not singed, nor were their trousers damaged. Not even the smell of fire was to be found on them!

3:28 Nebuchadnezzar exclaimed,¹²² "Blessed be the God of Shadrach, Meshach, and Abednego, who has sent forth his angel and has delivered his servants who trusted in him, ignoring the edict of the king and giving up their bodies rather than¹²³ serve or worship any god other than their God! **3:29** I hereby decree¹²⁴ that any people, nation, or language group that utters calumny against the god of Shadrach, Meshach, or Abednego will be dismembered and his home reduced to rubble. For there exists no other god who can deliver in this way." **3:30** Then Nebuchadnezzar¹²⁵ promoted Shadrach, Meshach, and Abednego in the province of Babylon.

4:1 (3:31)¹²⁶ "King Nebuchadnezzar, to all peoples, nations, and language groups that live in all the land: Best wishes!¹²⁷ **4:2** I am delighted to tell you about the signs and wonders that the most high God has done for me.

4:3 "How great are his signs!
How mighty are his wonders!
His kingdom is one that will last forever,
and his authority continues from generation to generation."

Nebuchadnezzar Dreams of a Tree Chopped Down

4:4 (4:1)¹²⁸ I, Nebuchadnezzar, was at ease in my home,¹²⁹ living luxuriously in my palace. **4:5** I saw a dream that scared me. The things I imagined while lying on my bed—these visions of my mind—were terrifying me. **4:6** So I issued an order¹³⁰ for all the wise men of Babylon to be brought¹³¹ before me so that they could disclose to me the interpretation of the dream. **4:7** When the magicians, conjurers, Chaldeans, and astrologers entered, I recounted the dream for them. But they were unable to disclose its interpretation to me. **4:8** Later Daniel entered (whose name is Belteshazzar after the name of my god,¹³² and in whom there is a spirit of the holy gods). I recounted the dream for him as well, **4:9** saying, "Belteshazzar, chief of the magicians, in whom I know there to be a spirit of

¹¹²tn The Aramaic expression is very difficult to interpret. It may be an implicit reference back to Nebuchadnezzar's comment in v. 15, which denies the existence of a god capable of delivering from the king's power. Attempts to take *'itay* with the participle later in the verse (*yakil*, "able"), must explain why such a periphrastic construction would be broken apart in this way.

¹¹³tn *Aram* "the appearance of his face was altered."

¹¹⁴tn This is sometimes taken as a comparative: "[some of the] strongest."

¹¹⁵sn There is a great deal of uncertainty with regard to the specific nature of these items of clothing.

¹¹⁶tn *Aram* "caused to go up."

¹¹⁷tn The Aramaic verb is active.

¹¹⁸sn The deuterocanonical writings known as The Prayer of Azariah and The Song of the Three present at this point a confession and petition for God's forgiveness and a celebration of God's grace for the three Jewish youths in the fiery furnace. Though not found in the Hebrew/Aramaic text of Daniel, these compositions do appear in the ancient Greek versions.

¹¹⁹tn *Aram* "into the midst of."

¹²⁰sn The phrase *like that of a god* is in Hebrew "like that of a son of the gods." Many patristic writers understood this phrase in a christological sense (i.e., "the Son of God"). But it should be remembered that these are words spoken by a pagan who is seeking to explain things from his own polytheistic frame of reference; the phrase "like a son of the gods" is equivalent to "like a divine being."

¹²¹tn *Aram* "in their bodies."

¹²²tn *Aram* "answered and said."

¹²³tn *Aram* "so that they might not."

¹²⁴tn *Aram* "from me is placed an edict."

¹²⁵tn *Aram* "and the king." The proper name has been supplied in the translation for stylistic reasons.

¹²⁶sn Beginning with **4:1**, the verse numbers through **4:37** in the English Bible differ from the verse numbers in the Aramaic text (*BHS*), with **4:1** ET = **3:31** AT, **4:2** ET = **3:32** AT, **4:3** ET = **3:33** AT, **4:4** ET = **4:1** AT, etc., through **4:37** ET = **4:34** AT. Thus Dan 3:31-33 of the Aramaic text appears as Dan 4:1-3 in the English Bible, and the corresponding verses of ch. 4 differ accordingly. In spite of the division of the Aramaic text, a good case can be made for thinking that verses 3:31-33 AT (= 4:1-3 ET) are actually the introduction to ch. 4.

¹²⁷tn *Aram* "May your peace increase!"

¹²⁸sn This verse marks the beginning of chap. 4 in the Aramaic text of Daniel (see the note on **4:1**). The Greek OT (LXX) has the following addition: "In the eighteenth year of Nebuchadnezzar's reign he said." This date would suggest a link to the destruction of Jerusalem in 586 B.C. In general, the LXX of chapters 4-6 are very different from the MT, so much so that the following notes will call attention only to selected readings. In Daniel 4 the LXX lacks sizable portions of material in the MT (e.g., vv. 3-6, 31-32), includes sizable portions of material not in the MT (e.g., v. 14a, parts of vv. 16, 28), has a different order of some material (e.g., v. 8 after v. 9), and in some instances is vastly different from the MT (e.g., vv. 30, 34). Whether these differences are due to an excessively paraphrastic translation technique adopted for these chapters in the LXX, or are due to differences in the underlying *Vorlage* of the LXX, is a disputed matter. There is a growing trend in modern scholarship to take the LXX of chapters 4-6 much more seriously than was the case in most of earlier text-critical studies that considered this issue.

¹²⁹tn *Aram* "my house."

¹³⁰tn *Aram* "from me there was placed a decree."

¹³¹tn The Aramaic infinitive here is active.

¹³²sn This explanation of the meaning of the name *Belteshazzar* may be more of a paronomasia than a strict etymology.

the holy gods and whom no mystery baffles, consider¹³³ my dream that I saw and set forth its interpretation! **4:10** Here are the visions of my mind¹³⁴ while I was on my bed. While I was watching,

there was a tree in the middle of the land.¹³⁵
It was enormously tall.

4:11 The tree grew large and strong.

Its top reached far into the sky;
it could be seen¹³⁶ from the borders of all the land.¹³⁷

4:12 Its foliage was attractive and its fruit plentiful;
on it there was food enough for all.

Under it the wild animals¹³⁸ used to seek shade,
and in its branches the birds of the sky used to nest.

All creatures¹³⁹ used to feed themselves from it.

4:13 While I was watching in my mind's visions on my bed,
a holy watcher¹⁴⁰ came down from heaven.

4:14 He called out loudly¹⁴¹ as follows:¹⁴²

'Chop down the tree and lop off its branches!

Strip off its foliage

and scatter its fruit!

Let the animals flee from under it

and the birds from its branches!

4:15 But leave the stump and its taproot¹⁴³

in the ground,

with a band of iron and bronze around it!¹⁴⁴

surrounded by the grass of the field.

Let him become damp with the dew of the sky,
and let his lot be with the animals in the grass of the land.

4:16 Let his mind¹⁴⁵ be altered from that of a human being,

and let an animal's mind be given to him,

and let seven periods of time¹⁴⁶ go by for¹⁴⁷ him.

4:17 This announcement is by the decree of the watchers;

this decision is by the pronouncement of the holy ones,

so that those who are alive may understand

that the Most High has authority over human kingdoms,

and he bestows them on whomever he wishes.

He establishes over them even the lowliest of human beings.'

4:18 "This is the dream that I, King Nebuchadnezzar, saw. Now you, Belteshazzar, declare its¹⁴⁸ interpretation, for none of the wise men in my kingdom are able to declare to me the interpretation. But you can do so, for a spirit of the holy gods is in you."

4:19 Then Daniel (whose name is also Belteshazzar) was briefly¹⁴⁹ appalled; his thoughts were alarming him. The king said, "Belteshazzar, don't let the dream and its interpretation alarm you." But Belteshazzar replied, "Sir,¹⁵⁰ if only the dream were for your enemies and its interpretation applied to your adversaries! **4:20** The tree that you saw that grew large and strong, whose top reached to the sky, and which could be seen in all the land, **4:21** whose foliage was attractive and its fruit plentiful, and from which there was food available for all, under whose branches wild animals¹⁵¹ used to live, and in whose branches birds of the sky used to nest— **4:22** it is you,¹⁵² O king! For you have become great and strong. Your greatness is such that it reaches to heaven, your authority to the ends of the earth. **4:23** As for the king seeing a holy watcher¹⁵³ coming down from heaven and saying, 'Chop down the tree and destroy it.

¹³³tc The present translation reads *hazi* ("consider") rather than the MT *hezwe* ("visions"). The MT implies that the king required Daniel to disclose both the dream and its interpretation, as in chapter 2. But in the following verses Nebuchadnezzar recounts his dream, while Daniel presents only its interpretation.

¹³⁴tc The LXX lacks the first two words (*Aram* "the visions of my head") of the Aramaic text.

¹³⁵tn Some translations render this phrase "a tree at the center of the earth" (cf. NRSV) or "of the world" (NAB). The Hebrew phrase can have either meaning.

¹³⁶tn *Aram* "its sight." So also v. 17.

¹³⁷tn Or "from the ends of all the earth."

¹³⁸tn *Aram* "the beasts of the field."

¹³⁹tn *Aram* "all flesh."

¹⁴⁰tn This *watcher* is apparently an angel. The Greek OT (LXX) in fact has *angelos* ("angel") here. Theodotion simply transliterates the Aramaic word (*ir*). The term is sometimes rendered "sentinel" (NAB) or "messenger" (NIV, NLT).

¹⁴¹tn *Aram* "in strength."

¹⁴²tn *Aram* "and thus he said."

¹⁴³tn *Aram* "the stock of its root." So also v. 23. The implication here is that although the tree is chopped down, it is not killed. Its life-giving root is spared. The application to Nebuchadnezzar is obvious.

¹⁴⁴sn The function of the *band of iron and bronze* is not entirely clear, but it may have had to do with preventing the splitting or further deterioration of the portion of the tree that was left after being chopped down. By application it would then refer to the preservation of Nebuchadnezzar's life during the time of his insanity.

¹⁴⁵tn *Aram* "heart."

¹⁴⁶sn The *seven periods of time* probably refer to seven years.

¹⁴⁷tn *Aram* "over" (also in vv. 23, 25, 32).

¹⁴⁸tc The present translation reads *pisreh*, "its interpretation," with the Qere and many medieval Hebrew MSS; the Kethib is *pisra'*, "the interpretation."

So also v. 16.

¹⁴⁹tn *Aram* "about one hour."

¹⁵⁰tn *Aram* "my lord."

¹⁵¹tn *Aram* "the beasts of the field" (also in vv. 23, 25, 32).

¹⁵²sn Much of modern scholarship views this chapter as a distortion of traditions that were originally associated with Nabonidus rather than with Nebuchadnezzar. A Qumran text, the Prayer of Nabonidus, is often looked to for parallels to these events.

¹⁵³tn *Aram* "a watcher and a holy one." The expression is a hendiadys.

DANIEL

But leave the stump and its taproot in the ground, with a band of iron and bronze around it, surrounded by the grass of the field. Let him become damp with the dew of the sky, and let his lot be with the wild animals, until seven times go by for him⁷—

Daniel Interprets Nebuchadnezzar's Dream

4:24 “This is the interpretation, O king. It is the decision of the Most High that this has happened to my lord the king. **4:25** You will be driven¹⁵⁴ from human society,¹⁵⁵ and you will live with the wild animals. You will be fed¹⁵⁶ grass like oxen,¹⁵⁷ and you will become damp with the dew of the sky. Seven times will pass by for you, before¹⁵⁸ you understand that the Most High is ruler over human kingdoms and gives them to whomever he wishes. **4:26** Now in that they said to leave a taproot of the tree, your kingdom will be restored to you when you come to understand that heaven¹⁵⁹ rules. **4:27** Therefore, O king, may my advice¹⁶⁰ be pleasing to you. Break away from your sins by doing acts of righteousness, and from your iniquities by showing mercy to the poor. Perhaps your prosperity will be prolonged.”

4:28 Now all of this happened to King Nebuchadnezzar. **4:29** After twelve months, he happened to be walking around on top of the walls¹⁶¹ of the royal palace of Babylon. **4:30** The king uttered these words: “Is this not the great Babylon that I have built for a royal residence¹⁶² by my own mighty strength¹⁶³ and for my majestic honor?” **4:31** While these words were still on the king’s lips,¹⁶⁴ a voice came down from heaven: “It is hereby announced to you, King Nebuchadnezzar, that your kingdom has been removed from you! **4:32** You will be driven from human society, and you will live with the wild animals. You will be fed grass like oxen, and seven times will pass by for you before¹⁶⁵ you understand that the Most High is ruler over human kingdoms and gives them to whomever he wishes.”

4:33 Now in that very moment¹⁶⁶ this pronouncement came true¹⁶⁷ with Nebuchadnezzar. He was driven from human society, he ate grass like oxen, and his body became damp with the dew of the sky, until his hair became long like an eagle’s feathers, and his nails like a bird’s claws.

4:34 But at the end of the appointed time¹⁶⁸ I, Nebuchadnezzar, looked up¹⁶⁹ toward heaven, and my sanity returned to me.

I blessed the Most High,
and I praised and glorified the one who lives forever.

For his rule is an everlasting rule,
and his kingdom extends from one generation to the next.

4:35 All the inhabitants of the earth are regarded as nothing.¹⁷⁰

He does as he wishes with the army of heaven
and with those who inhabit the earth.

No one slaps¹⁷¹ his hand
and says to him, ‘What have you done?’

4:36 At that time my sanity returned to me. I was restored¹⁷² to the honor of my kingdom, and my splendor returned to me. My ministers and my magistrates were seeking me out, and I was reinstated¹⁷³ over my kingdom. Tremendous greatness was restored to me, greater than before. **4:37** Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, for all his deeds are right and his ways are just. He is able to bring low those who live¹⁷⁴ in pride.

Belshazzar Sees Mysterious Handwriting on a Wall

5:1 King Belshazzar¹⁷⁵ prepared a great banquet¹⁷⁶ for a thousand of his nobles, and he was drinking wine in front of¹⁷⁷ them all.¹⁷⁸ **5:2** While under the influence¹⁷⁹ of the wine, Belshazzar issued an order to bring in the gold and silver vessels—the ones that Nebuchadnezzar his father¹⁸⁰ had confiscated from the temple in Jerusalem—so that the king and his nobles, together with his wives and his concubines, could drink from them.¹⁸¹ **5:3** So they brought¹⁸² the gold and silver¹⁸³ vessels that had been confiscated from the

¹⁵⁴tn The Aramaic indefinite active plural is used here like the English passive. So also in v. 28, 29.

¹⁵⁵tn *Aram* “from mankind.”

¹⁵⁶tn Or perhaps “be made to eat.”

¹⁵⁷sn Nebuchadnezzar’s insanity has features that are associated with the mental disorder known as boanthropy, in which the person so afflicted imagines himself to be an ox or a similar animal and behaves accordingly.

¹⁵⁸tn *Aram* “until.”

¹⁵⁹sn The reference to *heaven* is a circumlocution for God. There was a tendency in Jewish contexts to avoid direct reference to God. Cf. the expression “kingdom of heaven” in the NT and such statements as “I have sinned against heaven and in your sight” (Luke 15:21).

¹⁶⁰tn *Aram* “my words.”

¹⁶¹tn The word “walls” is not in the Hebrew text, but is supplied from context.

¹⁶²tn *Aram* “house.”

¹⁶³tn *Aram* “by the might of my strength.”

¹⁶⁴tn *Aram* “in the mouth of the king.”

¹⁶⁵tn *Aram* “until.”

¹⁶⁶tn *Aram* “hour.”

¹⁶⁷tn *Aram* “was fulfilled.”

¹⁶⁸tn *Aram* “days.”

¹⁶⁹tn *Aram* “lifted up my eyes.”

¹⁷⁰tc The present translation reads *kela*, with many medieval Hebrew MSS, rather than *kelah* of BHS.

¹⁷¹tn *Aram* “strikes against.”

¹⁷²tc Read *haderet* (“I returned”) rather than the MT *hadri* (“my honor”). Cf. Theodotion.

¹⁷³tc Read *hotqenat* (“I was established”) rather than the MT *hotqenat* (“it was established”). As it stands, the MT makes no sense here.

¹⁷⁴tn *Aram* “walk.”

¹⁷⁵sn As is clear from the extra-biblical records, it was actually Nabonidus (ca. 556-539 B.C.) who was king of Babylon at this time. However, Nabonidus spent long periods of time at Teima, and during those times Belshazzar his son was *de facto* king of Babylon. This arrangement may help to explain why later in this chapter Belshazzar promises that the successful interpreter of the handwriting on the wall will be made *third* ruler in the kingdom. If Belshazzar was in effect second ruler in the kingdom, this would be the highest honor he could afford.

¹⁷⁶sn Persian kings were renowned in the ancient world for their lavish banquets. This scene calls to mind a similar grandiose event recorded in Esth 1:3-8.

¹⁷⁷sn The king probably sat at an elevated head table.

¹⁷⁸tn *Aram* “the thousand.”

¹⁷⁹tn Or perhaps, “when he had tasted,” in the sense of officially initiating the commencement of the banquet. The translation above seems preferable, however, given the clear evidence in the context of inebriation.

¹⁸⁰tn Or “ancestor”; or “predecessor” (also in vv. 11, 13, 18). The Aramaic word translated “father” can on occasion denote these other relationships.

¹⁸¹sn Making use of sacred temple vessels for an occasion of reveling and drunkenness such as this would have been a religious affront of shocking

temple, the house of God¹⁸⁴ in Jerusalem, and the king and his nobles, together with his wives and concubines, drank from them. **5:4** As they drank wine, they glorified the gods of gold and silver, bronze, iron, wood, and stone.

5:5 At that very moment the fingers of a human hand¹⁸⁵ appeared and wrote on the plaster of the royal palace wall, opposite the lampstand.¹⁸⁶ The king was watching the back of the hand that was writing. **5:6** Then all the color drained from the king's face¹⁸⁷ and his thoughts were alarming him. The joints of his hips gave way,¹⁸⁸ and his knees began knocking together. **5:7** The king called out loudly to summon the astrologers, Chaldeans, and sorcerers. The king proclaimed to the wise men of Babylon that anyone who could read this inscription and declare its interpretation would be clothed in purple¹⁸⁹ and have a golden collar¹⁹⁰ placed on his neck and be third ruler in the kingdom.

5:8 So all the king's wise men came in, but they were unable to read the writing or to declare its¹⁹¹ interpretation to the king. **5:9** Then King Belshazzar was very terrified, and he was visibly shaken.¹⁹² His nobles were completely dumbfounded.

5:10 Due to the noise caused by the king and his nobles, the queen mother¹⁹³ then entered the banquet room. She¹⁹⁴ said, "O king, live forever! Don't let your thoughts terrify you! Don't be shaken!" **5:11** There is a man in your kingdom who has a spirit of the holy gods within him. In the days of Nebuchadnezzar your father, he was discovered to possess¹⁹⁵ illumination, insight, and wisdom like that¹⁹⁶ of the gods.¹⁹⁷ King Nebuchadnezzar your father appointed him chief of the magicians, astrologers, Chaldeans, and sorcerers.¹⁹⁸ **5:12** Thus there was found in this man Daniel, whom the king renamed Belteshazzar, an extraordinary spirit, knowledge, and skill to interpret¹⁹⁹ dreams, solve riddles, and decipher knotty problems. Now summon²⁰⁰ Daniel, and he will declare the interpretation."

5:13 So Daniel was brought in before the king. The king said to Daniel, "Are you that Daniel who is one of the captives of Judah, whom my father the king brought from Judah?" **5:14** I have heard about you, how there is a spirit of the gods in you, and how illumination, insight, and extraordinary wisdom have been found in you. **5:15** Now the wise men and astrologers were brought before me to read this writing and declare to me its interpretation. But they were unable to declare the interpretation of the matter. **5:16** However, I have heard that you are able to provide interpretations and to solve knotty problems. Now if you are able to read this writing and declare to me its interpretation, you will wear purple and have a golden collar around your neck and be third²⁰¹ ruler in the kingdom."

Daniel Interprets the Handwriting on the Wall

5:17 But Daniel replied to the king, "Keep your gifts and give your rewards to someone else. However, I will read the writing for the king and declare its interpretation. **5:18** As for you, O king, the most high God bestowed on Nebuchadnezzar your father a kingdom, greatness, honor, and majesty.²⁰² **5:19** Due to the greatness that he bestowed on him, all peoples, nations, and language groups were trembling with fear²⁰³ before him. He killed whom he wished, he let live²⁰⁴ whom he wished, he exalted whom he wished, and he brought low whom he wished. **5:20** And when his mind became arrogant²⁰⁵ and his spirit filled with pride, he was deposed from his royal throne and his honor was removed from him. **5:21** He was driven from human society, his mind²⁰⁶ was changed to that of an animal, he lived with the wild donkeys, he was fed grass like oxen, and his body became damp with the dew of the sky, until he came to understand that the most high God rules over human kingdoms, and he appoints over them whomever he wishes.

5:22 "But you, his son²⁰⁷ Belshazzar, have not humbled yourself,²⁰⁸ although you knew all this. **5:23** Instead, you have exalted yourself against the Lord of heaven. You had brought before you the vessels from his temple, and you and your nobles, together with your wives and concubines, were drinking wine from them. You glorified the gods of silver, gold, bronze, iron, wood, and stone—gods that cannot see or hear or comprehend! But you have not glorified the God who has in his control²⁰⁹ your very breath and all your ways! **5:24** Therefore the palm of a hand was sent from him, and this writing was inscribed.

proportions to the Jewish captives.

¹⁸²tc Theodotion has the passive *enechthesan* ("were brought").
¹⁸³tc The present translation reads *wekaspa'* ("and the silver") with Theodotion and the Vg. Cf. v. 2.
¹⁸⁴tn *Aram* "the temple of the house of God." The phrase seems rather awkward. The Vg lacks "of the house of God," while Theodotion and the Syriac lack "the house."
¹⁸⁵tn While Aramaic *pas* can mean the palm of the hand, here it seems to be the back of the hand that is intended.
¹⁸⁶sn The mention of the *lampstand* in this context is of interest because it suggests that the writing was in clear view.
¹⁸⁷tn *Aram* "[the king's] brightness changed for him."
¹⁸⁸tn *Aram* "his loins went slack."
¹⁸⁹sn *Purple* was a color associated with royalty in the ancient world.
¹⁹⁰sn The reference to a *golden collar* here is probably to something more substantial than merely a gold chain or necklace.
¹⁹¹tc Read *pisreh* with the Qere rather than *pisra'* of the Kethib.
¹⁹²tn *Aram* "his visage altered upon him." So also in v. 10.
¹⁹³tn *Aram* "the queen." In the following discourse this woman is able to recall things about Daniel that go back to the days of Nebuchadnezzar, things that Belshazzar does not seem to have the same recollection of. It is likely that she was the wife not of Belshazzar but of Nabonidus or perhaps even Nebuchadnezzar. In that case, "queen" here means "queen mother."
¹⁹⁴tn *Aram* "The queen." The translation has used the pronoun "she" instead because repetition of the noun here would be redundant in terms of English style.
¹⁹⁵tn *Aram* "[there were] discovered to be in him."
¹⁹⁶tn *Aram* "wisdom like the wisdom." This would be redundant in terms of English style.
¹⁹⁷tc Theodotion lacks the phrase "and wisdom like the wisdom of the gods."
¹⁹⁸tc The MT includes a redundant reference to "your father the king" at the end of v. 11. None of the attempts to explain this phrase as original are very convincing. The present translation deletes the phrase, following Theodotion and the Syriac.
¹⁹⁹tc Read *mipisar* rather than the MT *mepassar*; later in the verse read *misra'* rather than the MT *mesare'*. The Masoretes have understood these Aramaic forms to be participles, but they are more likely to be vocalized as infinitives. As such, they have an exegetical function in the syntax of their clause.
²⁰⁰tn *Aram* "let [Daniel] be summoned."
²⁰¹tn Or perhaps "one of three," in the sense of becoming part of a triumvir. So also v. 29.
²⁰²tn Or "royal greatness and majestic honor," if the four terms are understood as a double hendiadys.
²⁰³tn *Aram* "were trembling and fearing." This can be treated as a hendiadys, "were trembling with fear."
²⁰⁴tn This Aramaic form is the *aphel* participle of *hyh* ("to live"). Theodotion and the Vg mistakenly take the form to be from *mh'* ("to smite").
²⁰⁵sn The point of describing Nebuchadnezzar as *arrogant* is that he had usurped divine prerogatives, and because of his immense arrogance God had dealt decisively with him.
²⁰⁶tn *Aram* "heart."
²⁰⁷tn Or "descendant"; or "successor."
²⁰⁸tn *Aram* "your heart."
²⁰⁹tn *Aram* "in whose hand [are]."

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5:25 “This is the writing that was inscribed: MENE’, MENE’,²¹⁰ TEQEL, and PHARSIN.²¹¹ **5:26** This is the interpretation of the words: As for *mene*²¹²—God has numbered your kingdom’s days and brought it to an end. **5:27** As for *teqel*—you are weighed on the balances and found to be lacking. **5:28** As for *peres*²¹³—your kingdom is divided and given over to the Medes and Persians.”

5:29 Then, on Belshazzar’s orders, Daniel was clothed in purple, a golden collar was placed around his neck, and he was proclaimed third ruler in the kingdom. **5:30** And in that very night Belshazzar, the Babylonian king,²¹⁴ was killed.²¹⁵ **5:31** (6:1)²¹⁶ So Darius the Mede took control of the kingdom when he was about sixty-two years old.

Daniel is Cast into a Lions’ Den

6:1 It seemed like a good idea to Darius to appoint over the kingdom one hundred twenty satraps who would be in charge of the whole kingdom. **6:2** Over them would be three supervisors, one of whom was Daniel. These satraps were to be accountable to them, so that the king’s interests might not incur damage. **6:3** Now this Daniel was distinguishing himself above the other supervisors and the satraps, for he had an extraordinary spirit. In fact, the king intended to appoint him over the entire kingdom. **6:4** Consequently the supervisors and satraps were trying to find²¹⁷ some pretext against Daniel in connection with administrative matters.²¹⁸ But they were unable to find any such damaging pretext, because he was trustworthy and guilty of no negligence or corruption.²¹⁹ **6:5** So these men concluded,²²⁰ “We won’t find any pretext against this man Daniel unless it is²²¹ in connection with the law of his God.”

6:6 So these supervisors and satraps came by collusion²²² to the king and said²²³ to him, “O King Darius, live forever! **6:7** To all the supervisors of the kingdom, the prefects, satraps, counselors, and governors it seemed like a good idea for a royal edict to be issued and an interdict to be enforced that for the next thirty days anyone who prays²²⁴ to any god or human other than you, O king, should be thrown into a den of lions. **6:8** Now let the king establish a written interdict²²⁵ so that it cannot be altered, according to the law of the Medes and Persians, which cannot be changed. **6:9** So King Darius issued the written interdict.

6:10 When Daniel realized²²⁶ that a written decree had been issued, he entered his home, where the windows²²⁷ in his upper room opened toward Jerusalem.²²⁸ Three²²⁹ times daily he was²³⁰ kneeling²³¹ and offering prayers and thanks to his God just as he had been accustomed to do previously. **6:11** Then those officials who had gone to the king²³² came by collusion and found Daniel praying and asking for help before his God. **6:12** So they approached the king and said to him,²³³ “Did you not inscribe an edict to the effect that for the next thirty days anyone who prays to any god or human other than you, O king, would be thrown into a den of lions?” The king replied, “That is correct,²³⁴ according to the law of the Medes and Persians, which cannot be changed.” **6:13** Then they said to the king, “Daniel, who is one of the captives²³⁵ from Judah, pays no attention to you, O king, or to the edict you inscribed. Three times daily he offers his prayer.”

6:14 When the king heard this, he was very displeased and began thinking about²³⁶ how he might rescue Daniel. Until late afternoon²³⁷ he was struggling to find a way to rescue him. **6:15** Then those men came by collusion to the king and²³⁸ said to him,²³⁹ “Recall,²⁴⁰ O king, that it is a law of the Medes and Persians that no edict or decree that the king issues can be changed.” **6:16** So the king gave the order,²⁴¹ and Daniel was brought and thrown into a den²⁴² of lions. The king consoled²⁴³ Daniel by saying, “Your God

²¹⁰tc The Greek version of Theodotion lacks the repetition of *mene*’ (cf. NAB).

²¹¹tc Theodotion has the singular, *phares* (cf. NAB “PERES”).

²¹²tn The Aramaic term *mene*’ is a noun referring to a measure of weight. The linkage here to the verb for “to number” (Aram., *menah*) is a case of paronomasia rather than strict etymology. So also with *teqel* and *parsin*. In the latter case there is an obvious wordplay with the name “Persian.”

²¹³sn *Peres* is the singular form of *pharsin* in v. 25.

²¹⁴tn Aram “king of the Chaldeans.”

²¹⁵sn The year was 539 B.C. At this time Daniel would have been approximately eighty-one years old. The relevant extra-biblical records describing the fall of Babylon include portions of Herodotus, Xenophon, Berossus (cited in Josephus), the Cyrus Cylinder, and the Babylonian Chronicle.

²¹⁶sn Beginning with **5:31**, the verse numbers through **6:28** in the English Bible differ from the verse numbers in the Aramaic text (*BHS*), with **5:31** ET = **6:1** AT, **6:1** ET = **6:2** AT, **6:2** ET = **6:3** AT, **6:3** ET = **6:4** AT, etc., through **6:28** ET = **6:29** AT. Beginning with **7:1** the verse numbers in the English Bible and the Aramaic text are again the same.

²¹⁷tn Aram “looking to find.”

²¹⁸tn Aram “from the side of the kingdom.”

²¹⁹tn Aram “no negligence or corruption was found in him.” The Greek version of Theodotion lacks the phrase “and no negligence or corruption was found in him.”

²²⁰tn Aram “were saying.”

²²¹tn Aram “unless we find [it] against him.”

²²²tn The Aramaic verb *rgs* occurs three times in this chapter (vv. 7, 12, 16). Its meaning is widely disputed by commentators and versions. The suggestion that it means “to come thronging” (BDB 1112; cf. NAB) seems inappropriate, since it is unlikely that subordinates would enter a royal court in such a reckless fashion. The ancient versions struggled with the word and are not in agreement in their understandings of its meaning. In this chapter the word apparently means to act in agreement with other parties in the pursuit of a duplicitous goal, namely the entrapment of Daniel.

²²³tn Aram “thus they were saying.”

²²⁴tn Aram “prays a prayer.”

²²⁵tn Aram “establish a written interdict and inscribe a written decree.”

²²⁶tn Aram “knew.”

²²⁷sn In later rabbinic thought this verse was sometimes cited as a proof-text for the notion that one should pray only in a house with windows. See the Talmud, *b. Berakhot* 34b.

²²⁸sn According to some scholars, the Muslim practice of praying toward Mecca is derived from this text.

²²⁹sn This is apparently the only specific mention in the OT of prayer being regularly offered three times a day. The practice was probably not unique to Daniel.

²³⁰tc Read with several medieval Hebrew MSS and printed editions *hawah* rather than the MT *hu*’.

²³¹tn Aram “kneeling on his knees.”

²³²sn No specific posture for *offering prayers* is prescribed in the OT. Kneeling, as here, and standing were both practiced.

²³³tn Aram “those men”; the referent (the administrative officials who had earlier approached the king about the edict) has been specified in the translation for clarity.

²³⁴tc The MT also has “about the edict of the king,” but this phrase is absent in the LXX and the Syriac. The present translation deletes the expression.

²³⁵tn Aram “before the king.”

²³⁶tn Aram “the word is true.”

²³⁷tn Aram “from the sons of the captivity [of].”

²³⁸tn Aram “placed his mind on.”

²³⁹tn Aram “the entrances of the sun.”

²⁴⁰tc Theodotion lacks the words “came by collusion to the king and.”

²⁴¹tn Aram “the king.”

²⁴²tn Aram “know.”

²⁴³tn Aram “said.” So also in vv. 24, 25.

²⁴⁴sn The *den* was perhaps a pit below ground level which could be safely observed from above.

²⁴⁵tn Aram “answered and said [to Daniel].”

whom you continually serve will deliver you!” **6:17** Then a stone was brought and placed over the opening²⁴⁴ to the den. The king sealed²⁴⁵ it with his signet ring and with those²⁴⁶ of his nobles so that nothing could be changed with regard to Daniel. **6:18** Then the king departed to his palace. But he spent the night without eating, and no diversions²⁴⁷ were brought to him. He was unable to sleep.²⁴⁸

God Rescues Daniel from the Lions

6:19 In the morning, at the earliest sign of daylight, the king got up and rushed quickly to the lions’ den. **6:20** As he approached the den, he called out to Daniel in a worried voice,²⁴⁹ “Daniel, servant of the living God, was your God whom you continually serve able to deliver you from the lions?”

6:21 Then Daniel spoke to the king, “O king, live forever! **6:22** My God sent his angel and closed the lions’ mouths so that they have not harmed me, because I was found to be innocent before him. Nor have I done any harm to you, O king.”

6:23 Then the king was very pleased and gave an order to haul Daniel up from the den. So Daniel was hauled up out of the den, and no injury of any kind was found on him, because he had trusted in his God. **6:24** The king gave another order, and those men who had maliciously accused²⁵⁰ Daniel were brought and thrown²⁵¹ into the lions’ den—they, their children, and their wives.²⁵² They did not even reach the bottom of the den before the lions overpowered them and crushed all their bones.

6:25 Then King Darius wrote to all the peoples, nations, and language groups who were living in all the land: “Best wishes! **6:26** I have issued an edict that throughout all the dominion of my kingdom people revere and fear the God of Daniel.

“For he is the living God;

he endures forever.

His kingdom is one that will not be destroyed;

his authority is forever.²⁵³

6:27 He saves and delivers

and performs signs and wonders

in the heavens and on the earth.

He has saved Daniel from the power²⁵⁴ of the lions.”

6:28 So this Daniel prospered during the reign of Darius and²⁵⁵ the reign of Cyrus the Persian.

Daniel has a Vision of Four Animals Coming up from the Sea

7:1 In the first²⁵⁶ year of King Belshazzar of Babylon, Daniel had a dream with mental visions²⁵⁷ while he was lying on his bed. Then he wrote down the dream in summary fashion.²⁵⁸ **7:2** Daniel explained:²⁵⁹ “I was watching in my vision during the night as the four winds of the sky²⁶⁰ were stirring up the great sea.²⁶¹ **7:3** Then four large beasts came up from the sea; they were different from one another.

7:4 “The first one was like a lion with eagles’ wings. As I watched, its wings were pulled off and it was lifted up from the ground. It was made to stand on two feet like a human being and a human mind²⁶² was given to it.²⁶³

7:5 Then a second beast appeared, like a bear. It was raised up on one side, and there were three ribs²⁶⁴ in its mouth between its teeth.²⁶⁵ It was told, ‘Get up and devour much flesh!’

7:6 After these things, as I was watching, another beast like a leopard appeared, with four bird-like wings on its back.²⁶⁶ This beast had four heads,²⁶⁷ and ruling authority was given to it.

7:7 After these things, as I was watching in the night visions a fourth beast appeared—one dreadful, terrible, and very strong.²⁶⁸ It had two large rows²⁶⁹ of iron teeth. It devoured and crushed, and anything that was left it trampled with its feet. It was different from all the beasts that came before it, and it had ten horns.

²⁴⁴tn *Aram* “mouth.”

²⁴⁵sn The purpose of the den being *sealed* was to prevent unauthorized tampering with the opening of the den. Any disturbance of the seal would immediately alert the officials to improper activity of this sort.

²⁴⁶tn *Aram* “the signet rings.”

²⁴⁷tn The meaning of Aramaic *dahawah* is a *crux interpretum*. Suggestions include “music,” “dancing girls,” “concubines,” “table,” “food”—all of which are uncertain. The translation employed here, suggested by earlier scholars, is deliberately vague.

²⁴⁸tn *Aram* “his sleep fled from him.”

²⁴⁹tn *Aram* “saying to Daniel.” This phrase has not been included in the translation for stylistic reasons; it is redundant in English.

²⁵⁰tn *Aram* “had eaten the pieces of.” Although figurative, the literal Aramaic expression is ironic, in that the accusers who had “eaten the pieces of Daniel” are themselves devoured by the lions.

²⁵¹tn The Aramaic active impersonal verb is often used as a substitute for the passive.

²⁵²tc The LXX specifies only the two overseers, together with their families, as those who were cast into the lions’ den.

²⁵³tn *Aram* “until the end.”

²⁵⁴tn *Aram* “hand.”

²⁵⁵tn Or perhaps “in the reign of Darius, even in the reign of Cyrus.” The identity of this Darius is disputed. Some take the name to be referring to Cyrus, understanding the following *vav* (“and”) in an exegetical sense (“even”). Others identify Darius with a governor of Babylon known from extra-biblical records as Gubaru, or as Cambyses, son of Cyrus. Many scholars maintain that the reference is historically mistaken.

²⁵⁶sn The *first year* of Belshazzar’s reign would have been ca. 553 B.C. Daniel would have been approximately 67 years old at the time of this vision.

²⁵⁷tn The Aramaic is difficult here. Some scholars add a verb thought to be missing (e.g., “the visions of his head [were alarming him]”), but there is no external evidence to support such a decision and the awkwardness of the text at this point may be original.

²⁵⁸tn *Aram* “head of words.” The phrase is absent in Theodotion.

²⁵⁹tn *Aram* “answered and said.”

²⁶⁰tn Or “the heavens.” The same Hebrew term, *šāmayim* (šāmayim), may be translated “heavens” or “sky” depending on the context.

²⁶¹sn The referent of *the great sea* is unclear. The common view that the expression refers to the Mediterranean Sea is conjectural.

²⁶²tn *Aram* “the heart of a man.”

²⁶³sn The identity of the first animal, derived from v. 17 and the parallels in chap. 2, is Babylon. The reference to the plucking of its wings is probably a reference to the time of Nebuchadnezzar’s insanity (cf. chap. 4). The latter part of v. 4 then describes the restoration of Nebuchadnezzar. The other animals have traditionally been understood to represent respectively Media-Persia, Greece, and Rome, although most of modern scholarship identifies them as Media, Persia, and Greece. For a biblical parallel to the mention of lion, bear, and leopard together, see Hos 13:7-8.

²⁶⁴sn The *three ribs* held securely in the mouth of the bear, representing Media-Persia, apparently symbolizes military conquest, but the exact identity of the “ribs” is not clear. Possibly it is a reference to the Persian conquest of Lydia, Egypt, and Babylonia.

²⁶⁵tc The LXX lacks the phrase “between its teeth.”

²⁶⁶tn Or, “sides.”

²⁶⁷sn If the third animal is Greece, the likely identification of these *four heads* is the four-fold division of the empire of Alexander the Great following his death. See note on Dan 8:8.

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7:8 “As I was contemplating the horns, another horn—a small one—came up between them, and three of the former horns were torn out by the roots to make room for it.²⁷⁰ This horn had eyes resembling human eyes and a mouth speaking arrogant things.

7:9 “While I was watching,
thrones were set up,
and the Ancient of Days²⁷¹ took his seat.
His attire was white like snow;
the hair of his head was like lamb’s²⁷² wool.
His throne was ablaze with fire
and its wheels all aflame.

7:10 A river of fire was streaming forth
and proceeding from his presence.
Many thousands were ministering to him;
Many tens of thousands stood ready to serve him.
The court convened
and the books were opened.

7:11 “Then I kept on watching because of the arrogant words of the horn that was speaking. I was watching²⁷³ until the beast was killed and its body destroyed and given over to flaming fire. **7:12** As for the rest of the beasts, their ruling authority had already been removed, though they were permitted to go on living²⁷⁴ for a time and a season. **7:13** I was watching in the night visions,

“And with²⁷⁵ the clouds of the sky²⁷⁶
there was coming one like a son of man.²⁷⁷
He approached the Ancient of Days
and was escorted before him.

7:14 To him was given ruling authority, honor, and sovereignty.
All peoples, nations, and language groups were serving²⁷⁸ him.
His authority is an eternal authority which will not pass away.
His kingdom is one which will not be destroyed.

An Angel Interprets Daniel’s Vision

7:15 “As for me, Daniel, my spirit was distressed,²⁷⁹ and the visions of my mind were troubling me. **7:16** I approached one of those standing nearby and asked him about the meaning of all this. So he spoke with me and enabled me to understand the interpretation of the vision:²⁸⁰ **7:17** ‘These large beasts, which are four in number, represent four kings who will arise from the earth. **7:18** The holy ones²⁸¹ of the Most High will receive the kingdom and will take possession of the kingdom forever and ever.’

7:19 “Then I wanted to know the meaning of the fourth beast, which was different from all the others—very dreadful, with two rows of iron teeth and bronze claws, and which devoured, crushed, and trampled anything that was left with its feet—**7:20** and the meaning of the ten horns on its head, and that other horn which came up and before which three others fell. This was the horn that had eyes²⁸² and a mouth speaking arrogant things, whose appearance was more formidable than the others.²⁸³ **7:21** While I was watching, that horn began to wage war against the holy ones and was defeating them, **7:22** until the Ancient of Days came and judgment was rendered²⁸⁴ in favor of the holy ones of the Most High. Then the time arrived for the holy ones to take possession of the kingdom.

7:23 “This is what he told me:
‘The fourth beast means that there will be a fourth kingdom on earth
that will differ from all the other kingdoms.
It will devour all the earth
and will trample and crush it.

7:24 The ten horns
mean that ten kings will arise from that kingdom.
Another king will arise after them,
but he will be different from the earlier ones.
He will humiliate²⁸⁵ three kings.

²⁶⁸sn The *fourth animal* differs from the others in that it is nondescript. Apparently it was so fearsome that Daniel could find nothing with which to compare it. Attempts to identify this animal as an elephant or other known creature are needlessly speculative.

²⁶⁹tn The Aramaic word for “teeth” is dual rather than plural, suggesting two rows of teeth.

²⁷⁰tn *Aram* “were uprooted from before it.”

²⁷¹tn Or “the Ancient One,” although the traditional expression has been retained in the translation because it is quite familiar to many readers.

²⁷²tn Traditionally the Aramaic word *neqe* has been rendered “pure,” but here it more likely means “of a lamb.” Cf. the Syriac, *neqya*, “a sheep, ewe.”

²⁷³tc The LXX and Theodotion lack the words “I was watching” here. It is possible that these words in the MT are a dittography from the first part of the

verse.

²⁷⁴tn *Aram* “a prolonging of life was granted to them.”

²⁷⁵tc The LXX has *epi* (“upon”) here (cf. Matt 24:30; 26:64). Theodotion has *meta* (“with”) here (cf. Mark 14:62; Rev 1:7).

²⁷⁶tn Or “the heavens.” The same Hebrew term, *šāmayim* (שָׁמַיִם), may be translated “heavens” or “sky” depending on the context.

²⁷⁷sn This text is probably the main OT background for Jesus’ use of the term “son of man.” In both Jewish and Christian circles the reference in the Book of Daniel has traditionally been understood to refer to an individual, usually in a messianic sense. Many modern scholars, however, understand the reference to have a corporate identity. In this view, the “son of man” is to be equated with the “holy ones” (vv. 18, 21, 22, 25) or the “people of the holy ones” (v. 27) and understood as a reference to the Jewish people. Others understand Daniel’s reference to be to the angel Michael.

²⁷⁸tn Some take “serving” here in the sense of “worshipping.”

²⁷⁹tn The Aramaic text includes the phrase “in its sheath,” apparently viewing the body as a container or receptacle for the spirit somewhat like a sheath or scabbard is for a knife or a sword. For this phrase the LXX and Vg have “in these things.”

²⁸⁰tn *Aram* “matter,” but the matter at hand is of course the vision.

²⁸¹sn The expression *holy ones* is either a reference to angels or to the saints.

²⁸²tc The conjunction in the MT before “eyes” is odd. The ancient versions do not seem to presuppose it.

²⁸³tn *Aram* “than its companions.”

²⁸⁴tc In the LXX, Syriac, and Vg the verb is active, understanding “judgment” to be the object rather than the subject of the verb (i.e., “the Ancient of Days rendered judgment”). This presupposes a different vocalization of the verb (*yehab* rather than the MT *yehib*).

²⁸⁵tn Or “subjugate.”

7:25 He will speak words against the Most High.
 He will continually harass²⁸⁶ the holy ones of the Most High.
 His intention will be to change times established by law.²⁸⁷
 They will be delivered into his hand
 For a time, times,²⁸⁸ and half a time.

7:26 But the court will convene, and his ruling authority will be removed—
 destroyed and abolished forever.

7:27 Then the kingdom, authority,
 and greatness of the kingdoms under all of heaven
 will be delivered to the people of the holy ones of the Most High.
 His kingdom is an eternal kingdom;
 all authorities will serve him and obey him.⁷

7:28 “This is the conclusion of the matter. As for me, Daniel, my thoughts troubled me greatly, and the color drained from my face.²⁸⁹ But I kept the matter to myself.”

Daniel Has a Vision of a Goat and a Ram

8:1²⁹⁰ In the third year²⁹¹ of King Belshazzar’s reign, a vision appeared to me, Daniel, after the one that had appeared to me previously.²⁹² **8:2** In this vision I saw myself in Susa²⁹³ the citadel,²⁹⁴ which is located in the province of Elam. In the vision I saw myself at the Ulai Canal.²⁹⁵ **8:3** I looked up and saw that a²⁹⁶ ram with two horns was standing at the canal. Its two horns were both long,²⁹⁷ but one was longer than the other. The longer one was coming up after the shorter one. **8:4** I saw that the ram was butting westward, northward, and southward. No animal²⁹⁸ was able to stand before it, and there was none who could deliver from its power. It acted as it wished and assumed great airs.²⁹⁹

8:5 While I was contemplating all this, a male goat³⁰⁰ was coming from the west over the surface of all the land³⁰¹ without touching the ground. This goat had a conspicuous horn³⁰² between its eyes. **8:6** It came to the two-horned ram that I had seen standing beside the canal and rushed against it with raging strength. **8:7** I saw it approaching the ram. It went into a fit of rage against the ram and struck it and broke off its two horns. The ram had no ability to resist it. The goat hurled the ram³⁰³ to the ground and trampled it. No one could deliver the ram from its power.³⁰⁴ **8:8** The male goat assumed even greater airs. But no sooner had the large horn become strong than it was broken, and there arose four conspicuous horns³⁰⁵ in its place,³⁰⁶ extending toward the four winds of the sky.³⁰⁷

8:9 From one of them came a small horn.³⁰⁸ But it grew to be very big, toward the south and the east and the land of beauty.³⁰⁹ **8:10** It grew so big it reached the host of heaven, and it brought about the fall of some of the host and some of the stars to the ground, where it trampled them. **8:11** It also assumed great airs even against the Prince of the host,³¹⁰ from whom³¹¹ the daily sacrifice was

²⁸⁶ **tn** *Aram* “wear out.” The word is a *hapax legomenon* in biblical Aramaic, but in biblical Hebrew it especially refers to wearing out such things as garments.

²⁸⁷ **tn** *Aram* “times and law.” The present translation is based on the understanding that the expression is a hendiadys.

²⁸⁸ **sn** Although the form *times* is vocalized in the MT as a plural, it probably should be regarded as a dual. The Masoretes may have been influenced here by the fact that in late Aramaic (and Syriac) the dual forms fall out of use. The meaning would thus be three and a half “times.”

²⁸⁹ **tn** *Aram* “brightness was changing on me.”

²⁹⁰ **sn** Dan 8:1 marks the switch from Aramaic (= 2:4b-7:28) back to Hebrew as the language in which the book is written in its present form. The remainder of the book from this point on (8:1-12:13) is in Hebrew. The bilingual nature of the book has been variously explained, but it most likely has to do with the transmission history of the book.

²⁹¹ **sn** The *third year of King Belshazzar’s reign* would have been ca. 551 B.C. Daniel would have been approximately 69 years old at the time of this vision.

²⁹² **tn** *Heb* “in the beginning.”

²⁹³ **sn** *Susa* (Heb. *Shushan*), located some 230 miles east of Babylon, was a winter residence for Persian kings during the Achaemenid period. The language of v. 2 seems to suggest that Daniel may not have been physically present at Susa, but only saw himself there in the vision. However, the Hebrew is difficult, and some have concluded that the first four words of v. 2 in the MT are a later addition (cf. Theodotion).

²⁹⁴ **sn** The word *citadel* (Heb. *bira* = “castle, palace”) usually refers to a fortified structure within a city, but here it is in apposition to the city name Susa and therefore has a broader reference to the entire city (against this view, however, see BDB 108).

²⁹⁵ **sn** The word *canal* (Heb. *ubal* = “stream, river”) is a relatively rare word in biblical Hebrew, found only here and in vv. 3 and 6. The Ulai was apparently a sizable artificial canal in Susa, and not a river in the ordinary sense of that word.

²⁹⁶ **tn** *Heb* “one.” The Hebrew numerical adjective occasionally functions like an English indefinite article. See GKC §125.b.

²⁹⁷ **tn** *Heb* “high” (also “higher” later in this verse).

²⁹⁸ **tn** Or “beast.”

²⁹⁹ **tn** In the Hiphil the Hebrew verb *gdל* (to make great; to magnify) can have either a positive or a negative sense. For the former, used especially of God, see Ps 126:2, 3; Joel 2:21. In this chapter (8:4, 8, 11, 25) the word has a pejorative sense, describing the self-glorification of this king. The sense seems to be that of vainly assuming one’s own superiority through deliberate hubris.

³⁰⁰ **tn** *Heb* “a he-goat of the goats.”

³⁰¹ **tn** Or “of the whole earth.”

³⁰² **tn** *Heb* “a horn of vision” [or, “conspicuousness”], i.e., “a conspicuous horn.”

³⁰³ **tn** *Heb* “he hurled him.” The referents of both pronouns (the male goat and the ram) have been specified in the translation for clarity.

³⁰⁴ **sn** The *goat of Daniel’s vision* represents Greece; the *large horn* is Alexander the Great. The *ram* stands for Media-Persia. Alexander’s rapid conquest of the Persians involved three battles of major significance which he won against overwhelming odds: Granicus (334 B.C.), Issus (333 B.C.), and Gaugemela (331 B.C.).

³⁰⁵ **tn** The word “horns” is not in the Hebrew text, but is implied.

³⁰⁶ **sn** The *four conspicuous ones* refer to Alexander’s successors. After his death, Alexander’s empire was carved up among four of his generals: Cassander, who took Macedonia and Greece; Lysimachus, who took Thrace and parts of Asia Minor; Seleucus, who took Syria and territory to its east; and Ptolemy, who took control of Egypt.

³⁰⁷ **tn** Or “the heavens.” The same Hebrew term, *šamayim* (*šamayim*), may be translated “heavens” or “sky” depending on the context.

³⁰⁸ **sn** This *small horn* is Antiochus IV Epiphanes, who controlled the Seleucid kingdom from ca. 175-164 B.C. Antiochus was extremely hostile toward the Jews and persecuted them mercilessly.

³⁰⁹ **sn** The expression *the land of beauty* (Heb. *hassebi* = “the beauty”) is a cryptic reference to the land of Israel. Cf. 11:16, 41, where it is preceded by the word *eres* (“land”).

³¹⁰ **tn** The *prince of the host* is an expression that apparently refers to God.

³¹¹ **tn** Or perhaps “and by him,” referring to Antiochus rather than to God.

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removed and whose sanctuary³¹² was thrown down. **8:12** The host was given over,³¹³ along with the daily sacrifice, in the course of transgression.³¹⁴ It hurled³¹⁵ truth³¹⁶ to the ground and proceeded with success.

8:13 Then I heard a holy one³¹⁷ speaking. Another holy one said to the one who was speaking, “To what period of time does the vision pertain, concerning the daily sacrifice and the desolating transgression and the giving over of both the sanctuary and host to be trampled?” **8:14** He said to me, “To 2,300 evenings and mornings;³¹⁸ then the sanctuary will be vindicated.”

An Angel Interprets Daniel’s Vision

8:15 While I, Daniel, was watching the vision, I sought to understand it. Now one who appeared to be a man was standing before me. **8:16** Then I heard a human voice coming from between the banks of the Ulai. It called out, “Gabriel,³¹⁹ enable this person to understand the vision.” **8:17** So he approached where I was standing. As he came, I felt terrified and fell flat on the ground. Then he said to me, “Understand, son of man, that the vision pertains to the time of the end.” **8:18** As he spoke with me, I fell into a trance with my face to the ground. But he touched me and stood me upright.

8:19 Then he said, “I am going to inform you about what will be in the latter time of wrath, for the vision³²⁰ pertains to the appointed time of the end. **8:20** The ram that you saw with the two horns stands for the kings of Media and Persia. **8:21** The male goat³²¹ is the king of Greece, and the large horn between its eyes is the first king. **8:22** The horn that was broken³²² and in whose place there arose four others stands for four kingdoms that will arise from his nation, though they will not have his strength. **8:23** Toward the end of their rule, when transgressions³²³ are complete, a rash and duplicitous king will arise. **8:24** His power will be great, but it will not be by his strength alone. He will be destructive to an extraordinary degree. He will destroy powerful people and the people of the holy ones. **8:25** By his skill he will make deceit successful through his influence. In his own mind he will assume great airs, and he will destroy many who are unaware of his schemes. He will rise up against the Prince of princes, but he will be broken apart from human agency. **8:26** The vision of the evenings and mornings that was told to you is correct. But you should seal up the vision, for it refers to a time many days from now.”

8:27 I, Daniel, was exhausted³²⁴ and sick for days. Then I got up and again carried out the king’s business. But I was astonished at the vision, and there was no one to explain it.

Daniel Prays for His People

9:1 In the first³²⁵ year of Darius son of Ahasuerus,³²⁶ who was of Median descent and who had been³²⁷ appointed king over the Babylonian³²⁸ empire—**9:2** in the first year of his reign³²⁹ I, Daniel, came to understand from the sacred books that, according to the word of the LORD³³⁰ disclosed to the prophet Jeremiah, the years for the fulfilling of the reproach of Jerusalem were seventy in number. **9:3** So I turned my attention to the Lord God³³¹ to implore him by prayer and supplications, with fasting, sackcloth, and ashes. **9:4** I prayed to the LORD my God, confessing in this way:

“O Lord,³³² great and wondrous God who keeps covenant fidelity³³³ with those who love him and keep his commandments, **9:5** we have sinned, behaving with iniquity and wickedness, and we have rebelled by turning away from your commandments and judgments. **9:6** We have not paid attention to your servants the prophets, who spoke as your representatives to our kings, our leaders, and our ancestors,³³⁴ and to all the inhabitants of the land as well.

9:7 “Righteousness belongs to you, O Lord, but great shame belongs to us this day—to the people of Judah and the inhabitants of Jerusalem and all Israel, both near and far away in all the countries in which you have scattered them, because they have behaved unfaithfully toward you. **9:8** O LORD, great shame belongs to us, our kings, our leaders, and our ancestors, because we have sinned

³¹² **sn** Here the *sanctuary* is a reference to the temple of God in Jerusalem.

³¹³ **tc** The present translation reads *useba’ah nittan* for the MT *wesaba’ tinnaten*. The context suggests a perfect rather than an imperfect verb.

³¹⁴ **sn** The phrase in the *course of transgression* is difficult. It could mean “due to transgression,” referring to the failures of the Jews, but this is not likely since it is not a point made elsewhere in the book. The phrase more probably refers to the transgressions against the Jews epitomized by Antiochus.

³¹⁵ **tc** A couple of medieval Hebrew MSS and the LXX have a passive verb here: “truth was hurled to the ground.”

³¹⁶ **sn** *Truth* here probably refers to the Torah. According to 1 Macc 1:56, Antiochus initiated destruction of the sacred books of the Jews.

³¹⁷ **sn** The *holy one* referred to here is presumably an angel. Cf. 4:13[10], 23 [20].

³¹⁸ **sn** The language of *evenings and mornings* is reminiscent of the creation account in Genesis 1. Since “evening and morning” is the equivalent of a day, the reference here would be to 2,300 days. However, some interpreters understand the reference to be to the evening sacrifice and the morning sacrifice, in which case the reference would be to only 1,150 days. Either way, the event that marked the commencement of this period is unclear. The event that marked the conclusion of the period is the rededication of the temple in Jerusalem following the atrocious and sacrilegious acts that Antiochus implemented. This took place on December 25, 165 B.C. The Jewish celebration of Hanukkah each year commemorates this victory.

³¹⁹ **sn** The only angels whose names are given in the OT are *Gabriel* (Dan 8:16; 9:21; cf. Luke 1:19, 26) and *Michael* (Dan 10:13, 21; 12:1; cf. Jude 9; Rev. 12:7). The name Gabriel means in Hebrew “man of God,” and Michael means “who is like God?”

³²⁰ **tn** *Heb* “for it”; the referent (the vision Daniel saw in vv. 8-12; cf. also v. 13) has been specified in the translation for clarity.

³²¹ **tn** *Heb* “the he-goat, the buck.” The expression is odd, and the second word may be an explanatory gloss.

³²² **tn** *Heb* “the broken one.” The word “horn” has been supplied in the translation to clarify the referent.

³²³ **tc** The present translation reads *happes’im* for the MT *happose’im*. While the MT is understandable (cf. NIV, “when rebels have become completely wicked”), the filling up of transgressions is a familiar OT expression (cf. Gen 15:16) and fits this context well. Cf. the LXX, Theodotion, the Vg, and the Syriac.

³²⁴ **tn** *Heb.*, *nihyeti*. The meaning of the word is not entirely clear. *Hayah* normally has meanings such as “to be” or “become.” Here, however, it describes Daniel’s emotional and physical response to the enigmatic vision that he has seen. It is parallel to the following verb, which refers to illness, and seems to refer to a state of utter exhaustion due to the amazing things that Daniel has just seen. The LXX lacks the word.

³²⁵ **sn** The identity of this *Darius* is a major problem in correlating the biblical material with the extra-biblical records of this period. Most modern scholars treat the reference as a mistaken allusion to Darius Hystaspes (ca. 522-446 B.C.). Others have maintained instead that this name is a reference to the Persian governor Gubaru. Still others understand the reference to be to the Persian king Cyrus (cf. 6:28, where the *vav* may be understood as *vav explicativum*, meaning “even”). Under either of these latter two interpretations, the *first year of Darius* would have been ca. 538 B.C. Daniel would have been approximately eighty-two years old at this time.

³²⁶ **tc** The LXX reads “Xerxes.” This is the reading used by the NIV. Most other English versions retain the Hebrew name “Ahasuerus.”

³²⁷ **tc** The present translation follows the MT in reading a Hophal (i.e., passive). Theodotion, the Syriac, and the Vg all presuppose the Hiphil (i.e., active). Even though this is the only occurrence of the Hophal of this verb in the Bible, there is no need to emend the vocalization to the Hiphil.

³²⁸ **tn** *Heb* “was made king over the kingdom of the Chaldeans.”

³²⁹ **tc** This phrase, repeated from v. 1, is absent in Theodotion.

³³⁰ **sn** The tetragrammaton (the four Hebrew letters which constitute the divine Name, YHWH) appears seven times in this chapter, and nowhere else in the Book of Daniel.

³³¹ **tn** The Hebrew phrase translated “Lord God” here is אֲדֹנָי הָאֱלֹהִים (*ādōnāy hā’ēlōhīm*).

³³² **tn** The Hebrew term translated “Lord” here and in vv. 7, 9, 15, 16, and 19 is אֲדֹנָי (*ādōnāy*).

³³³ **tn** *Heb* “the covenant and the loyal love.” The expression is a hendiadys.

³³⁴ **tn** *Heb* “our fathers” (also in vv. 8, 16). The Hebrew term translated “father” can refer to more distant relationships such as grandfathers or ancestors.

against you. **9:9** Yet the Lord our God is compassionate and forgiving,³³⁵ even though we have sinned against him. **9:10** We have not paid attention to the voice of the LORD our God by living in the light of his laws³³⁶ he set before us through his servants the prophets.

9:11 “All Israel has transgressed your law and turned away by not paying attention to your voice. Therefore you have poured out on us this curse and the oath written in the law of Moses the servant of God, for we have sinned against you.³³⁷ **9:12** He has fulfilled his words which he spoke against us and our rulers³³⁸ who were over us by bringing tremendous calamity on us—what was done with Jerusalem has never been equaled under all heaven! **9:13** Just as it is written in the law of Moses, so all this calamity has come on us. Still we have not tried to appease the LORD our God by turning away from our iniquity and by gaining insight from his truth. **9:14** The LORD was mindful of the calamity, and he brought it on us. For the LORD our God is righteous in all his deeds that he has done, and we have not paid attention to his voice.

9:15 “Now, O Lord our God, who brought your people out of the land of Egypt with great power³³⁹ and made a name for yourself that is remembered to this day—we have sinned and behaved wickedly. **9:16** O Lord, according to all your righteousness, please turn your anger and wrath away from your city Jerusalem, your holy mountain. For due to our sins and the iniquities of our ancestors, Jerusalem and your people are mocked by all our neighbors.

9:17 “So hear favorably now, our God, the prayer and supplications of your servant, and let your face shine on your devastated sanctuary for your own sake.³⁴⁰ **9:18** Listen attentively,³⁴¹ my God, and hear! Open your eyes and look on our desolations and the city which is identified with you.³⁴² For it is not because of our own righteous deeds that we are praying,³⁴³ but because your compassion is abundant. **9:19** O Lord, hear! O Lord, forgive! O Lord, pay attention, and act! Don’t delay, for your own sake, O my God! For you are identified with your city and with your people.”

Gabriel Gives to Daniel a Prophecy of Seventy Weeks

9:20 While I was still speaking and praying, confessing my sin and the sin of my people Israel and presenting my request before the LORD my God concerning his holy mountain³⁴⁴— **9:21** yes, while I was still praying,³⁴⁵ the man Gabriel whom I had seen previously in a vision was approaching me in my state of extreme weariness,³⁴⁶ around the time of the evening offering. **9:22** He spoke with me, instructing me as follows: “Daniel, I have now come to impart understanding to you. **9:23** At the beginning of your requests a message went out, and I have come to convey it to you, for you are a precious treasure. Therefore consider the message and understand the vision.³⁴⁷

9:24 “Seventy weeks³⁴⁸ have been determined concerning your people and your holy city to finish³⁴⁹ the transgression, to bring sin³⁵⁰ to completion,³⁵¹ to atone for iniquity, to bring in everlasting righteousness, to seal up³⁵² the prophetic vision,³⁵³ and to anoint a most holy place.³⁵⁴

9:25 So know and understand: from the going forth of the message³⁵⁵ to return and build Jerusalem until the anointed one, the prince, there are seven weeks³⁵⁶ and sixty-two weeks. It will again be built, with plaza and moat, but in distressful times.

9:26 Now after the sixty-two weeks, the anointed one will be cut off and have nothing.³⁵⁷ As for the city and the sanctuary, the people of the coming prince will destroy³⁵⁸ them.

³³⁵ **tn** *Heb* “belong compassion and forgiveness.”

³³⁶ **tc** The LXX and Vg have the singular.

³³⁷ **tn** *Heb* “him.”

³³⁸ **tn** *Heb* “our judges.”

³³⁹ **tn** *Heb* “with a powerful hand.”

³⁴⁰ **tn** *Heb* “for the sake of my Lord.” Theodotion has “for your sake.” Cf. v. 19.

³⁴¹ **tn** *Heb* “incline your ear.”

³⁴² **tn** *Heb* “over which your name is called.” Cf. v. 19.

³⁴³ **tn** *Heb* “praying our supplications before you.”

³⁴⁴ **tn** *Heb* “the holy mountain of my God.”

³⁴⁵ **tn** *Heb* “speaking in prayer.”

³⁴⁶ **tn** The Hebrew expression *mu`ap bi`ap* is very difficult. The issue is whether the verb derives from *up* (“to fly”) or from *y`p* (“to be weary”). Many ancient versions and modern commentators take the first of these possibilities and understand the reference to be to the swift flight of the angel Gabriel in his coming to Daniel. The words more likely refer to the extreme weariness, not of the angel, but of Daniel. Cf. 7:28; 8:27; 10:8-9, 16-17.

³⁴⁷ **tn** This sentence is perhaps a compound hendiadys (“give serious consideration to the revelatory vision”).

³⁴⁸ **tn** *Heb* “sevens.” These are periods of seventy “sevens” of years, or a total of 490 years.

³⁴⁹ **tc** The present translation reads the Qere (from the root *tmm*) with many witnesses. The Kethib has “to seal up” (from the root *htm*), a confusion with a reference later in the verse to sealing up the vision.

³⁵⁰ **tc** The present translation reads the Qere (singular), rather than the Kethib (plural).

³⁵¹ **tn** The Hebrew phrase *lekalle`* is apparently a metaplastic spelling of the root *klh* (“to complete, finish”), rather than a form of *kl`* (“to shut up, restrain”), as has sometimes been supposed.

³⁵² **sn** The act of sealing in the OT is a sign of authentication. Cf. 1 Kgs 21:8; Jer 32:10, 11, 44.

³⁵³ **tn** *Heb* “vision and prophecy.” The expression is a hendiadys.

³⁵⁴ **tn** Or “the most holy place”; or “a most holy one”; or “the most holy one.”

³⁵⁵ **tn** Or “command”; or “decree.”

³⁵⁶ **tn** *Heb* “sevens” (also later in this line and in v. 26).

³⁵⁷ **sn** The MT indicates disjunction at this point, which would make a messianic interpretation of the passage difficult, if not impossible. In light of the reference in v. 26 to the sixty-two weeks as a unit, it seems preferable to understand the disjunction as indicated above. The translation of the entire passage (vv. 24-27) presented here departs occasionally from the Masoretic understanding.

³⁵⁸ **sn** The expression *have nothing* is difficult. Presumably it refers to an absence of support or assistance for the anointed one at the time of his “cutting off.” The KJV rendering “but not for himself,” apparently suggesting a vicarious death, cannot be defended.

³⁵⁹ **tc** Some witnesses (e.g., the Syriac) understand a passive verb and the preposition *im* (“with”) rather than the noun *am* (“people”), thus reading “the

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But his end will come speedily like a flood,³⁵⁹
until the end of the war that has been decreed;
there will be desolations.

9:27 He will confirm a covenant with many
for one week.³⁶⁰ But in the middle of that week
he will bring sacrifice and offering to a halt
on the wing³⁶¹ of a desolating abomination,
until the decreed end is poured out on the one who makes desolate.”

An Angel Appears to Daniel

10:1³⁶² In the third³⁶³ year of King Cyrus of Persia a message was revealed to Daniel (who was also called Belteshazzar). This message was true and concerned a great war.³⁶⁴ He understood the message and gained insight by the vision.

10:2 In those days I, Daniel, was mourning for three whole weeks.³⁶⁵ **10:3** I ate no choice food; no meat or wine came to my lips,³⁶⁶ nor did I anoint myself with oil³⁶⁷ until the end of those three weeks.

10:4 On the twenty-fourth day³⁶⁸ of the first month³⁶⁹ I was beside the great river, the Tigris.³⁷⁰ **10:5** I looked up³⁷¹ and saw a³⁷² man³⁷³ clothed in linen;³⁷⁴ around his waist was a belt made of gold from Upaz.³⁷⁵ **10:6** His body resembled yellow jasper,³⁷⁶ and his face was like lightning. His eyes were like blazing torches; his arms and feet had the gleam of polished bronze. His voice³⁷⁷ thundered forth like the sound of a large crowd.

10:7 Only I, Daniel, saw the vision; the men who were with me did not see it.³⁷⁸ On the contrary, they were overcome with fright and ran away to hide. **10:8** I alone was left to see this great vision. My strength drained from me, and my vigor dissipated; I was without energy. **10:9** I listened to his voice,³⁷⁹ and as I did so³⁸⁰ I fell into a trance-like sleep with my face to the ground. **10:10** Then a hand touched me and set me on my hands and knees.³⁸¹ **10:11** He said to me, “Daniel, you are a treasured person. Understand the words that I am about to³⁸² speak to you. So stand up,³⁸³ for I have now been sent to you.” When he said this³⁸⁴ to me, I stood up shaking. **10:12** Then he said to me, “Don’t be afraid, Daniel, for from the very first day you applied your mind³⁸⁵ to understand and to humble yourself before your God, your words were heard. I have come in response to your words. **10:13** However, the prince of the kingdom of Persia was opposing me for twenty-one days. But Michael, one of the leading princes, came to help me, because I was left there³⁸⁶ with the kings of Persia. **10:14** Now I have come to enable you to understand what will happen to your people in the latter days, for the vision pertains to future days.”

10:15 While he was saying this to me,³⁸⁷ I was flat on the ground and unable to speak. **10:16** Then one who appeared to be a human being³⁸⁸ was touching my lips. I opened my mouth and started to speak, saying to the one who was standing before me, “Sir,³⁸⁹ due to the vision, anxiety has gripped me and I am utterly without strength. **10:17** How, sir, am I able to speak with you?³⁹⁰

city and the sanctuary will be destroyed with the coming prince.”

³⁵⁹sn Flood here is hypocatastatic for sudden destruction.

³⁶⁰tn Heb “one seven” (also later in this line).

³⁶¹tn The meaning of the Hebrew word *kenap* (“wing”) is unclear here. The LXX and Theodotion have “the temple.” Some English versions (e.g., NAB, NIV) take this to mean “a wing of the temple,” but this is not clear.

³⁶²sn This chapter begins the final unit in the Book of Daniel, consisting of chapters 10-12. The traditional chapter division to some extent obscures the relationship of these chapters.

³⁶³tc The LXX has “first.”

³⁶⁴sn Cyrus’ *third year* would have been ca. 536 B.C. Daniel would have been approximately eighty-four years old at this time.

³⁶⁵tn The meaning of the Hebrew word *saba*’ is uncertain. The word most often refers to an army or warfare. It may also mean “hard service,” and many commentators take that to be the sense here (i.e., “the service was great”). The present translation assumes the reference to be to the spiritual conflicts described, for example, in 10:16-11:1.

³⁶⁶tn Heb “three weeks of days.” The inclusion of “days” here and in v. 3 is perhaps intended to call attention to the fact that these weeks are very different in nature from those of chap. 9, which are “weeks of years.”

³⁶⁷tn Heb “mouth.”

³⁶⁸sn Anointing oneself with *oil* was a common OT practice due to the severity of the Middle Eastern sun (cf. Ps 121:6). It was also associated with rejoicing (e.g., Prov 27:9) and was therefore usually not practiced during a period of mourning.

³⁶⁹sn Twenty-four days would be about three and a half weeks, a measure of time that takes on interest in light of its similarity to the time mentioned in Dan 9:27.

³⁷⁰tn The *first month* would be the month of Nisan, during which Passover was observed.

³⁷¹tn The Hebrew text has *Hiddaql*. “Tigris” appears here in the LXX, since it is the Greek name for this river. Elsewhere in the OT “the great river” refers to the Euphrates (e.g., Gen 15:18; Josh 1:4), leading some interpreters to think that a mistake is involved in using the expression to refer to the Tigris. But it is doubtful that the expression had such a fixed and limited usage. The Syriac, however, does render the word here by “Euphrates” (Syr., *perat*), in keeping with biblical usage elsewhere.

³⁷²tn Heb “I lifted up my eyes.”

³⁷³tn Heb “one.” The Hebrew numerical adjective is used here like an English indefinite article.

³⁷⁴sn The identity of the messenger is not specifically disclosed. Presumably he is an unnamed angel. Some interpreters identify him as Gabriel, but there is no adequate reason for doing so.

³⁷⁵tn The Hebrew word *baaddim* is a plural of extension. See GKC §124.a, b, c and Joüon-Muraoka, *Grammar*, §136.c.

³⁷⁶tn The location of this place and even the exact form of the Hebrew name (*’ûpāz*) are uncertain. Apparently it was a source for pure gold. (See Jer 10:9.) The Hebrew word *pāz* (“refined gold” or “pure gold”) is more common in the OT than *’ûpāz*, and some scholars emend the text of Dan 10:5 to read this word. Cf. also “Ophir” (1 Kgs 9:28; Isa 13:12; Job 22:24; 28:16).

³⁷⁷sn *Yellow jasper* (Heb. *tarsis*) was a valuable stone. Its exact identity is somewhat uncertain. It may be the yellow jasper, although this is conjectural. Cf. NAB, NIV “chrysolite”; NASB, NRSV “beryl.”

³⁷⁸tn Heb “The sound of his words” (cf. v. 9).

³⁷⁹tn Heb “the vision.”

³⁸⁰tc The first words of v. 9 are absent in the LXX and the Syriac.

³⁸¹tn Heb “as I listened to the sound of his words.”

³⁸²tc Theodotion lacks “and the palms of my hands.”

³⁸³tn Heb “on my knees and the palms of my hands.”

³⁸⁴tn The Hebrew participle is often used, as here, to refer to the imminent future.

³⁸⁵tn Heb “stand upon your standing.”

³⁸⁶tn Heb “spoke this word.”

³⁸⁷tn Heb “gave your heart.”

³⁸⁸tc The Greek version of Theodotion reads “I left him [i.e., Michael] there,” and this is followed by a number of English translations (cf. NAB, NRSV, NLT).

³⁸⁹tn Heb “speaking to me according to these words.”

³⁹⁰tc So most Hebrew MSS; one Hebrew MS along with the Dead Sea Scrolls and LXX read “something that looked like a man’s hand.”

³⁹¹tn Heb “my lord,” here a title of polite address. Cf. v. 19.

My strength is gone, and I am breathless.” **10:18** Then the one who appeared to be a human being touched me again³⁹¹ and energized me. **10:19** He said to me, “Don’t be afraid, treasured person. Peace be to you! Be strong! Be really strong!” When he spoke to me, I was strengthened. I said, “Sir, you may speak now, for you have given me strength.” **10:20** He said, “Do you know why I have come to you?”³⁹² Now I am about to return to engage in battle with the prince of Persia. When I go, the prince of Greece is coming. **10:21** However, I will first tell you what is written in a dependable book.³⁹³ (There is no one who strengthens me against these princes,³⁹⁴ except Michael your prince. **11:1** And in the first year of Darius the Mede, I³⁹⁵ stood to strengthen him and to provide protection for him.) **11:2** Now I will tell you the truth.

The Angel Gives a Message to Daniel

“Three³⁹⁶ more kings will arise for Persia. Then a fourth³⁹⁷ king will be unusually rich, more so than all who preceded him. When he has amassed power through his riches, he will stir up everyone against³⁹⁸ the kingdom of Greece. **11:3** Then a powerful king³⁹⁹ will arise, exercising great authority and doing as he pleases. **11:4** Shortly after his rise to power, his kingdom will be broken up and distributed toward the four winds of the sky⁴⁰⁰—but not to his posterity or with the authority he exercised, for his kingdom will be uprooted and distributed to others besides these.

11:5 “Then the king of the south⁴⁰¹ and one of his subordinates⁴⁰² will grow strong. His subordinate⁴⁰³ will grow strong against him and will rule a kingdom greater than his. **11:6** After some years have passed, they⁴⁰⁴ will form an alliance. Then the daughter⁴⁰⁵ of the king of the south will come to the king of the north to make an agreement, but she will not retain her power,⁴⁰⁶ nor will he continue in his strength.⁴⁰⁷ She, together with the one who brought her, her child,⁴⁰⁸ and her benefactor, will all be delivered over at that time.⁴⁰⁹

11:7 “There will arise in her place one from her family line⁴¹⁰ who will come against their army and will enter the stronghold of the king of the north and will move against them successfully. **11:8** He will also take their gods into captivity to Egypt, along with their cast images and prized movements of silver and gold. Then he will withdraw for some years from⁴¹¹ the king of the north. **11:9** Then the king of the north⁴¹² will advance against the empire of the king of the south, but will withdraw to his own land. **11:10** His sons⁴¹³ will wage war, mustering a large army which will advance like an overflowing river and carrying the battle all the way to the enemy’s⁴¹⁴ fortress.

11:11 “Then the king of the south⁴¹⁵ will be enraged and will march out to fight against the king of the north, who will also muster a large army, but that army will be delivered into his hand. **11:12** When the army is taken away, the king of the south will become arrogant.⁴¹⁶ He will be responsible for the death of thousands and thousands of people,⁴¹⁷ but he will not continue to prevail. **11:13** For the king of the north will again muster an army, one larger than before. At the end of some years he will advance with a huge army and enormous supplies.

11:14 “In those times many will oppose the king of the south.⁴¹⁸ Those characterized by violence among your own people will rise up in confirmation of the vision, but they will falter. **11:15** Then the king of the north will advance and will build siege mounds and capture a well-fortified city.⁴¹⁹ The forces of the south will not prevail, not even his finest contingents. They will have no strength to prevail. **11:16** The one advancing against him will do as he pleases, and no one will be able to stand before him. He will prevail in the land of beauty, and its annihilation will be within his power. **11:17** His intention will be to come with the strength of his entire

³⁹⁰ **tn** *Heb* “How is the servant of this my lord able to speak with this my lord?”

³⁹¹ **tn** *Heb* “He added and touched me.” The construction is verbal hendiadys.

³⁹² **sn** The question is rhetorical, intended to encourage reflection on Daniel’s part.

³⁹³ **tn** *Heb* “a book of truth.” Several English versions treat this as a title of some sort (cf. NIV, NLT), although the NAB’s rendering “the truthful book” regards “truth” as an attributive adjective.

³⁹⁴ **tn** The word “princes” is supplied for clarity.

³⁹⁵ **sn** The antecedent of the pronoun *I* is the angel, not Daniel. The traditional chapter division at this point, and the presence of a chronological note in the verse similar to ones used elsewhere in the book to position Daniel’s activities in relation to imperial affairs, sometimes lead to confusion on this matter.

³⁹⁶ **sn** Perhaps these *three more kings* are Cambyses (ca. 530-522 B.C.), Pseudo-Smerdis (ca. 522 B.C.), and Darius I Hystaspes (ca. 522-486 B.C.).

³⁹⁷ **sn** This *fourth king* is Xerxes I (ca. 486-465 B.C.). The following reference to *one of his chiefs* apparently has in view Seleucus Nicator.

³⁹⁸ **tn** The text is difficult. The Hebrew has here *’et*, the marker of a definite direct object. As it stands, this would suggest the meaning that “he will arouse everyone, that is, the kingdom of Greece.” The context, however, seems to suggest the idea that this Persian king will arouse in hostility against Greece the constituent elements of his own empire. This requires supplying the word “against,” which is not actually present in the Hebrew text.

³⁹⁹ **sn** The *powerful king* mentioned here is Alexander the Great (ca. 336-323 B.C.).

⁴⁰⁰ **tn** Or “the heavens.” The same Hebrew term, *šāmayim* (*šāmayim*), may be translated “heavens” or “sky” depending on the context.

⁴⁰¹ **sn** The *king of the south* is Ptolemy I Soter (ca. 323-285 B.C.). The following reference to *one of his chiefs* apparently has in view Seleucus I Nicator (ca. 311-280 B.C.). Throughout the remainder of chap. 11 the expressions “king of the south” and “king of the north” repeatedly occur. It is clear, however, that these terms are being used generically to describe the Ptolemaic king (i.e., “of the south”) or the Seleucid king (i.e., “of the north”) who happens to be in power at any particular time. The specific identity of these kings can be established more or less successfully by a comparison of this chapter with the available extra-biblical records that discuss the history of the intertestamental period. In the following notes the generally accepted identifications are briefly mentioned.

⁴⁰² **tn** *Heb* “princes.”

⁴⁰³ **tn** *Heb* “and he”; the referent (the subordinate prince mentioned in the previous clause) has been specified in the translation for clarity.

⁴⁰⁴ **sn** Here *they* refers to Ptolemy II Philadelphus (ca. 285-246 B.C.) and Antiochus II Theos (ca. 262-246 B.C.).

⁴⁰⁵ **sn** The *daughter* refers to Berenice, who was given in marriage to Antiochus II Theos.

⁴⁰⁶ **tn** *Heb* “the strength of the arm.”

⁴⁰⁷ **tn** *Heb* “and his arm.” Some understand this to refer to the descendants of the king of the north.

⁴⁰⁸ **tc** The present translation reads *yaldah* (“her child”) rather than the MT *yoledah* (“the one who begot her”). Cf. Theodotion, the Syriac, and the Vg.

⁴⁰⁹ **sn** Antiochus II eventually divorced Berenice and remarried his former wife Laodice, who then poisoned her husband, had Berenice put to death, and installed her own son, Seleucus II Callinicus (ca. 246-227 B.C.), as the Seleucid king.

⁴¹⁰ **tn** *Heb* “the stock of her roots.”

sn The reference to *one from her family line* is probably to Berenice’s brother, Ptolemy III Euergetes (ca. 246-221 B.C.).

⁴¹¹ **tn** The Hebrew preposition *min* is used here with the verb *’md* (“to stand”). It probably has a sense of separation (“stand *away from*”), although it may also be understood in an adversative sense (“stand *against*”).

⁴¹² **tn** *Heb* “he”; the referent (the king of the north) has been specified in the translation for clarity.

⁴¹³ **sn** The *sons* of Seleucus II Callinicus were Seleucus III Ceraunus (ca. 227-223 B.C.) and Antiochus III the Great (ca. 223-187 B.C.).

⁴¹⁴ **tn** *Heb* “his”; the referent (the enemy of the king of the north) has been specified in the translation for clarity.

⁴¹⁵ **sn** This *king of the south* refers to Ptolemy IV Philopator (ca. 221-204 B.C.).

⁴¹⁶ **tn** *Heb* “his heart will be lifted up.” The referent (the king of the south) has been specified in the translation for clarity.

⁴¹⁷ **tn** *Heb* “of myriads.”

⁴¹⁸ **sn** This was Ptolemy V Epiphanes (ca. 203-181 B.C.).

⁴¹⁹ **sn** This *well-fortified city* is apparently Sidon. Its capture by the Ptolemies by Antiochus the Great was a strategic victory for the Seleucid kingdom.

kingdom, but he will bring with him alliances which he will enact.⁴²⁰ And he will give the king of the south⁴²¹ a daughter⁴²² in marriage in order to destroy the kingdom, but it will not turn out to his advantage. **11:18** Then he will turn his attention to the coastal regions and will capture many of them. But a commander⁴²³ will bring his shameful conduct to a halt; in addition,⁴²⁴ he will turn his shameful conduct back on him. **11:19** He will then turn his attention to the fortresses of his own land, but he will stumble and fall, not to be found again. **11:20** There will arise after him one⁴²⁵ who will send out an exactor⁴²⁶ of tribute to enhance the splendor of the kingdom, but after a few years he will be destroyed,⁴²⁷ though not in anger or battle.

11:21 “Then there will arise in his place a despicable person⁴²⁸ to whom the royal honor has not been rightfully conferred. He will come on the scene in a time of prosperity and will seize the kingdom through duplicity. **11:22** Armies will be suddenly⁴²⁹ swept away in defeat before him; both they and a covenant leader⁴³⁰ will be destroyed.⁴³¹ **11:23** After⁴³² entering into an alliance with him, he will behave treacherously; he will ascend to power with only a small force. **11:24** In a time of prosperity for the most productive areas of the province he will enter and accomplish what neither his fathers nor their fathers were able to do.⁴³³ He will distribute loot, spoils, and property to his followers, and he will devise plans against fortified cities, but not for long. **11:25** He will rouse his strength and enthusiasm against the king of the south⁴³⁴ with a large army. The king of the south will wage war with a large and very powerful army, but he will not be able to prevail because of the plans devised against him. **11:26** Those who share in the king’s fine food will attempt to destroy him, and his army will be swept away;⁴³⁵ many will be killed in battle. **11:27** These two kings, their minds filled with evil intentions, will trade lies with one another at the same table. But it will not succeed, for there is still an end at the appointed time. Then he will return to his land with a great deal of property, yet with his mind opposing a holy covenant. He will initiate action and then return to his land. **11:28** Then the king of the north⁴³⁶ will return to his own land with much property. His mind will be set against the holy covenant. He will take action, and then return to his own land. **11:29** At an appointed time he will again enter the south, but this latter visit will not turn out the way the former one did. **11:30** The ships of Kittim⁴³⁷ will go against him, leaving him disheartened.⁴³⁸ He will turn back and direct his indignation against the holy covenant. He will return and honor⁴³⁹ those who forsake the holy covenant. **11:31** His forces⁴⁴⁰ will rise up and profane the fortified sanctuary,⁴⁴¹ stopping the daily sacrifice. In its place they will set up⁴⁴² the abomination that makes for desolation. **11:32** Then he will defile⁴⁴³ those who have acted wickedly toward the covenant. But the people who know their God will act valiantly.⁴⁴⁴ **11:33** These who are wise among the people will teach the masses.⁴⁴⁵ However, they will fall⁴⁴⁶ by the sword, and by burning, and be imprisoned and plundered for some time.⁴⁴⁷ **11:34** When they stumble, they will be granted some help. But many will unite with them duplicitously. **11:35** Even some of the wise will stumble, resulting in their refinement, purification, and cleansing until the time of the end, for it is still for the appointed time.

11:36 “Then the king⁴⁴⁸ will do as he pleases. He will exalt and magnify himself above every deity and he will utter presumptuous things against the God of gods. He will succeed until the wrath is completed, for what has been decreed must occur.⁴⁴⁹ **11:37** He will not even consider the gods of his fathers—not even the god⁴⁵⁰ regarded by women. He will not consider any god; he will elevate himself above them all. **11:38** What he will honor is a god of fortresses—a god his fathers did not acknowledge he will honor with gold, silver, valuable stones, and treasured commodities. **11:39** He will take action against mighty fortresses, aided by a foreign deity. Those who recognize him he will grant considerable honor. He will place them in authority over many people, and he will parcel out land for a price.⁴⁵¹

⁴²⁰tc The present translation reads *mesarim* (“alliances”) for the MT *yesarim* (“uprightness”).

⁴²¹tn Heb “him”; the referent (the king of the south) has been specified in the translation for clarity.

⁴²²tn Heb “the daughter of the women.”

sn The *daughter* refers to Cleopatra, the daughter of Antiochus, who was given in marriage to Ptolemy V.

⁴²³sn The *commander* is probably the Roman commander, Lucius Cornelius Scipio.

⁴²⁴tn The Hebrew here is difficult in that the negative *bilti* (“not”) is used in an unusual way. The sense is not entirely clear.

⁴²⁵sn The *one who will send out an exactor of tribute* was Seleucus IV Philopator (ca. 187-176 B.C.).

⁴²⁶sn Perhaps this *exactor of tribute* was Heliodorus (cf. 2 Maccabees 3).

⁴²⁷tn Heb “broken” or “shattered.”

⁴²⁸sn This *despicable person to whom the royal honor has not been rightfully conferred* is Antiochus IV Epiphanes (ca. 175-164 B.C.).

⁴²⁹tc The present translation reads *hisatop* (Niphal infinitive absolute of *štp*, “to overflow”) for the MT *hassetep* (“flood”).

⁴³⁰tn Heb “a prince of the covenant.”

⁴³¹tn Heb “broken” or “shattered.”

⁴³²tn The preposition *min* is probably temporal here (so BDB 583 [b]), although it could also be understood here as indicating means (so J. Goldingay, *Daniel*, 279, n. 23a).

⁴³³tn The Hebrew imperfect verb here is modal in nuance.

⁴³⁴sn This *king of the south* was Ptolemy Philometer (ca. 181-145 B.C.).

⁴³⁵tc The present translation reads *yisattep* (passive) rather than the MT *yistop* (active).

⁴³⁶tn Heb “he”; the referent (the king of the north) has been specified in the translation for clarity.

⁴³⁷sn The name *Kittim* has various designations in extra-biblical literature. It can refer to a location on the island of Cyprus, or more generally to the island itself, or it can be an inclusive term to refer to parts of the Mediterranean world that lay west of the Middle East (e.g., Rome). For *ships of Kittim* the Greek OT (LXX) has “Romans.” A number of times in the Dead Sea Scrolls the word is used in reference to the Romans.

⁴³⁸sn This is apparently a reference to the Roman forces, led by Gaius Popilius Laenas, which confronted Antiochus when he came to Egypt and demanded that he withdraw or face the wrath of Rome. Antiochus wisely withdrew from Egypt, albeit in a state of bitter frustration.

⁴³⁹tn Heb “show regard for.”

⁴⁴⁰tn Heb “arms.”

⁴⁴¹tn Heb “the sanctuary, the fortress.”

⁴⁴²tn Heb “will give.”

⁴⁴³tn Or “corrupt.”

⁴⁴⁴sn This is an allusion to the Maccabean revolt, which struggled to bring about Jewish independence in the second century B.C.

⁴⁴⁵tn Heb “the many.”

⁴⁴⁶tn Heb “stumble.”

⁴⁴⁷tn Heb “days.”

⁴⁴⁸sn The identity of this *king* is problematic. If vv. 36-45 continue the description of Antiochus Epiphanes, the account must be viewed as erroneous, since the details do not match what is known of Antiochus’ latter days. Most modern scholars take this view, concluding that this section was written just shortly before the death of Antiochus and that the writer erred on several key points as he tried to predict what would follow the events of his own day. Conservative scholars, however, usually understand the reference to shift at this point to an eschatological figure, *viz.*, the Antichrist. The chronological gap that this would presuppose to be in the narrative is not necessarily a problem, since by all accounts there are many chronological gaps throughout the chapter, as the historical figures intended by such expressions as “king of the north” and “king of the south” repeatedly shift.

⁴⁴⁹tn Heb “has been done.” The Hebrew verb used here is the perfect of certitude, emphasizing the certainty of fulfillment.

⁴⁵⁰tn Heb “[the one] desired by women.” The referent has been specified in the translation for clarity.

⁴⁵¹tn Or perhaps “for a reward.”

11:40 “At the time of the end the king of the south will attack⁴⁵² him. Then the king of the north will storm against him with chariots, horsemen, and a large armada.⁴⁵³ He will invade lands, passing through them like an overflowing river. **11:41** Then he will enter the land of beauty. Many⁴⁵⁴ will fall, but these will escape: Edom, Moab, and the Ammonite leadership. **11:42** He will extend his power against other lands; the land of Egypt will not escape. **11:43** He will have sovereign control over the hidden stores of gold, silver, and all the treasures of Egypt. Libyans and Ethiopians⁴⁵⁵ will also follow in submission after him.⁴⁵⁶ **11:44** But reports will trouble him from the east and north, and he will set out in a tremendous rage to destroy and wipe out many. **11:45** He will pitch his royal tents between the seas⁴⁵⁷ toward the beautiful holy mountain. But he will come to his end, with no one to assist him.

12:1 “At that time Michael,
the great prince who affords protection to your people,⁴⁵⁸
will arise.

There will occur a time of distress
such as has not occurred from the nation’s beginning⁴⁵⁹
up to that time.

But at that time your own people,
all those found written in the book,
will escape.

12:2 Many of those who sleep
in the dusty ground will awake—
some to everlasting life,
and others to shame and everlasting abhorrence.⁴⁶⁰

12:3 But the wise will shine
like the brightness of the heavenly expanse.
And those bringing many to righteousness
will be like the stars forever and ever.

12:4 “But you, Daniel close up these words and seal the book until the time of the end. Many will dart to and fro,⁴⁶¹ and knowledge will increase.”

12:5 I, Daniel, watched as two others stood there, one on each side of the river.⁴⁶² **12:6** One said to the man clothed in linen who was above the waters of the river, “When will the end of these wondrous events occur?” **12:7** Then I heard the man clothed in linen who was over the waters of the river as he raised both his right and left hands to the sky⁴⁶³ and swore by the one who lives forever: “It is for a time, times, and half a time. Then when the power of the one who shatters⁴⁶⁴ the holy people has been exhausted, all these things will be finished.”

12:8 I heard, but I did not understand. So I said, “Sir,⁴⁶⁵ what will happen after all these things?” **12:9** He said, “Go, Daniel. For these matters are closed and sealed until the time of the end. **12:10** Many will be purified, made clean, and refined, but the wicked will go on being wicked. None of the wicked will understand, though the wise will understand. **12:11** From the time that the daily sacrifice is removed and the abomination that causes desolation is set in place,⁴⁶⁶ there are 1,290 days. **12:12** Blessed is the one who waits and attains to the 1,335 days. **12:13** But you should go your way⁴⁶⁷ until the end.⁴⁶⁸ You will rest and then at the end of the days you will arise to what you have been allotted.”⁴⁶⁹

⁴⁵²tn Heb “engage in thrusting.”

⁴⁵³tn Heb “many ships.”

⁴⁵⁴tn This can be understood as “many people” (cf. NRSV) or “many countries” (cf. NASB, NIV, NLT).

⁴⁵⁵tn Or “Nubians”; Heb “Cushites.”

⁴⁵⁶tn Heb “Libyans and Cushites [will be] at his footsteps.”

⁴⁵⁷sn Presumably seas refers to the Mediterranean Sea and the Dead Sea.

⁴⁵⁸tn Heb “stands over the sons of your people.”

⁴⁵⁹tn Or “from the beginning of nations.”

⁴⁶⁰sn This verse is the only undisputed reference to resurrection found in the Hebrew Bible.

⁴⁶¹sn Many will dart to and fro is probably an allusion to Amos 8:12.

⁴⁶²tn Heb “one to this edge of the river and one to that edge of the river.”

⁴⁶³tn Or “to the heavens.” The same Hebrew term, שָׁמַיִם (šamayim), may be translated “heavens” or “sky” depending on the context.

⁴⁶⁴tc The present translation reads *nopes* (“one who shatters”) rather than the MT *nappes* (“to shatter”).

⁴⁶⁵tn Heb “my lord,” a title of polite address.

⁴⁶⁶tn Heb “to give.”

⁴⁶⁷tn The words “your way” are not in the Hebrew text, but are implied.

⁴⁶⁸tc The LXX lacks “until the end.”

⁴⁶⁹sn The deuterocanonical writings known as Bel and the Dragon and the Story of Susanna appear as part of the Book of Daniel in certain forms of the ancient versional tradition for this book. They are not part of the Hebrew/Aramaic text of Daniel.