

Vs. 19: "Then I desired to know the truth concerning the fourth beast which was different from all the rest, exceedingly terrible, with its teeth of iron and claws of bronze; and which devoured and broke in pieces and stamped the residue with its feet;

The verb *tseva'* conveys a sense of desire and willing and is used twice to convey the words "I desired to know the truth." It is found last in 5.19 as "(whom) he would slew." It's understandable that Daniel wishes to know as much as possible about the fourth beast, so different from the first three (lion, bear and leopard). The word "like" is used with regard to each of them which means that Daniel hadn't precise knowledge about the beasts, only their external form.

In the verse at hand, the verb *shena'* means "is different" and implies change. It is quite frequent in Daniel, being used first in 2.9: "You have agreed to speak lying and corrupt words before me until the times change." The difference with regard to this beast is that is "terrible" (*dechal*, vs. 7). The not fully identified fourth beast isn't just terrible but "exceedingly" so, *yatyr* as noted in 6.3 ('excellent') intimates excess.

Vs. 19 says that the beast has claws of bronze, not mentioned earlier. They help clarify similar words in vs. 7, "it devoured and broke in pieces and stamped the residue with its feet."

Vs. 20: and concerning the ten horns that were on its head and the other horn which came up and before which three of them fell, the horn which had eyes and a mouth that spoke great things and which seemed greater than its fellows.

Daniel was focused mostly upon the beast's horns which are ten in number (cf. vs. 7). The horn which spoke great things hearkens back to the adjective *ravrav* in vs. 8, an exaggeration or *revah*, something like "great great." By reason of such boasting, this horn was greater than its "fellows" or *chavrah*, the only use of this noun. It is close to the Hebrew verbal root meaning to bind together, to bring into fellowship. Nothing is said about this beast's relationship with the lion, leopard and bear. They seem to have remained silent and were submissive to what the fourth beast ordered them to do.

Vs. 21: As I looked, this horn made war with the saints and prevailed over them,

Daniel was awe-struck by the fourth beast's strength and fearsome look but more so by the fact that just one of its horns...a little one...came to preeminence and have an existence almost independent of the beast itself. In this verse Daniel looks...*chazah* (cf. vs. 11)...which means he didn't shift his gaze from the vision transpiring before his eyes but was captivated by a new phase of the action. And that consisted in making war or *qerav*, the only use of this term which is similar to the verb *qerev* noted last in vs. 13, "was presented." Both connote the idea of drawing near and hence suggestive of combat at close quarters, here with the saints (cf. vs. 18).

Yekal means "prevailed" and is found last in 6.4 but noted there as "could." The nature of this prevailing isn't spelled out and doesn't necessarily intimate being victorious. The same applies as to the means used to gain victory.

Vs. 22: until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints received the kingdom.

Here Daniel gets a clear picture of the horn prevailing over the saints, that is, until the arrival of the Ancient of Days. Back in vs. 9 "thrones were placed" when this mysterious person came on the scene apparently while the horn is "speaking great things" [vs. 8]. So there seems to be more focus upon the boastful arrogance this horn is uttering, not so much violence in the physical sense.

Because the Ancient of Days made his appearance in the setting of a court, it is only natural for "judgment" to follow, *dyn* being the actual word for "court" in vs. 7. Throughout this dramatic dream Daniel realized something far larger was being revealed to him than the fate of the Babylonian empire, let alone his native Israel.

In vs. 18 the kingdom is to be given to the saints at a given “time” or *zeman* (cf. vs. 12) which in the verse at hand is fulfilled though that is not spelled out nor how the saints are to exercise authority. *Zeman* seems to be similar to *kairos*, time in the sense of an event.

Vs. 23: "Thus he said: 'As for the fourth beast, there shall be a fourth kingdom on earth which shall be different from all the kingdoms, and it shall devour the whole earth and trample it down and break it to pieces.

Everything said here through vs. 28 is to be accomplished in the future and is not spelled out.

Perhaps Daniel is wondering whether or not he will have a role in making it known.

Now the Ancient of Days himself approaches Daniel and explains the meaning of the fourth beast, satisfying his desire “to know the truth” [vs. 19] about it. That is to say, Daniel didn't have to say anything; this mysterious person read Daniel's heart and knows that the vision at hand has meaning not just for him but for mankind in general.

This fourth kingdom represented by the beast (again, it isn't described in the sense of its overall form, just its death, feet and ten horns) is singled out from the other three whose role seems to be of lesser significance. The Ancient of Days specifically says that it will be “on earth” as opposed to heaven where presumably Daniel's vision was taking place. At this early stage of his vision Daniel could have taken the beast either as Babylon or some as yet unknown nation that will not only destroy Babylon but all nations on the earth which is why it “shall be different” from them, *shena'* [vs. 19].

Something more ominous is in store than one kingdom conquering another. It's path of destruction will consist of three actions:

1) It will “devour” the entire earth, *'akal* being the common verb to eat and not as violent as the English translation. The idea seems that the beast/kingdom will simply walk throughout the earth and eat...take its time grazing... everything before it.

2) It will “trample or *dush*, the only use of this verb in the Bible but similar to the Hebrew which connotes threshing of grain.

3) Finally, it will “break to pieces” the earth or *deqaq* noted in 2.40 with regard to the dream of King Nebuchadnezzar which also pertained to this fourth kingdom though the image of a human being, not a beast.

Vs. 24: As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones and shall put down three kings.

Daniel saw this beast having ten horns in vs. 7 while another (it isn't called 'little') came up “among them” which means one wholly different from them. This horn was the one “speaking great things” [vss. 8 and 20] which is of primary concern here as arising after the ten horns, not “among them.” It may have been present “among” these other horns but was not a threat and hence not recognized. This new horn “shall be different” or *shena'* as is the fourth beast in vs. 23.

The task of this horn is to “put down” three kings, *shephal*, as noted last in 5.22 where it refers to being humbled in heart as opposed to being destroyed which seems to be the case in the verse at hand.

Vs. 25: He shall speak words against the Most High and shall wear out the saints of the Most High and shall think to change the times and the law; and they shall be given into his hand for a time, two times and half a time.

In vs. 8 the little horn is speaking “great things” and in vs. 11 “great words,” the adjective *ravrav* being used in both instances though not necessarily against the “Most High” or *Hilay* (cf. vs. 22). In the verse at hand the horn is speaking words, the verb *melal* having four other references in Daniel, the last being 6.21. It is used with *tsad* or “against” which here means in opposition. Nothing is said about the content of these words, just that the horn is speaking them.

Bela' means "wear out," the only use of this verb which means to afflict or to trouble and is directed against the "saints" or *qadysh* (cf. vs. 18) who are identified as belonging to the Most High (cf. vs. 22). *Sevar* means "to change," the only use of this verb which connotes hope in the sense of having an intention which the horn directs to both "times and law" or *zeman* (cf. vs. 22) and *dath* (cf. 6.8). The latter is more akin to a statute or something set compared with the divine Law or Torah. If the horn manages to change them, the whole religious structure of not only of the Babylonians and the Jews is destroyed but every governing principle in other lands. *Zeman* here is in the plural whereas *dath* is the singular (vs. 22 has it in the singular).

Another noun for time is found in vs. 25, *hidan* being found last in vs. 12 where it usually refers to the span of one year. "Two times and half a time" means three and a half years. Nothing is said as to how the horn will treat the saints, but the common image of a hand implies not simply subjection and manipulation but destruction.

Vs. 26: But the court shall sit in judgment, and his dominion shall be taken away to be consumed and destroyed to the end.

Dyn means "court" and also applies to "judgment" as in vs. 22 which Daniel first saw in his vision (vs. 10) where "books were opened" and presumably is the case here.

Shaltan means "dominion" noted last in vs. 14 as pertaining to the son of man. It will be both "consumed and destroyed," *shemad* and *'avad*. The former is the only use of this verb similar to the Hebrew and means to lay waste. The latter occurs last in vs. 11 but not noted there and implies being lost. Both verbs are in conjunction with the "end" or *suph* and found last in 6.26.

Vs. 27: And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.'

The saints will receive the following three: "kingdom, dominion and greatness (of the kingdoms)" or *malku* (cf. vs. 18), *shaltan* (cf. vs. 26) and *revu* (cf. 5.19). In the verse at hand all three will not necessarily will be given to the saints directly but to the people belonging to them, the saints acting as their guardians, if you will.

"Serve and obey" or *pelach* (cf. 6.16) and *shemah* (cf. 6.14 but not noted there) pertain to such people in union with the saints.

Vs. 28: "Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me, and my color changed; but I kept the matter in my mind."

Daniel knew the "end" (*suph*, cf. vs. 26) of his vision was at hand; "matter" or *milah* is found last in 7.2 with the same intent. He realized this when the Ancient of Days finishes speaking and concludes with the saints having total domination over all kingdoms and powers on the earth.

Daniel may have thought of sharing this vision with some confidants such as his three companions who had been cast into the fiery furnace but decides against this. Instead, he keeps it in his "mind" or *lev*, the only use of this term though similar to *levav* in vs. 4. His reasoning was that people wouldn't understand the vision even if they heard it. In this way he overcame a temptation to interpret the dream, something he had done so well for Kings Nebuchadnezzar and Belshazzar. The motive laying behind this is that his "thoughts" caused him alarm, *rahyon* (cf. 5.6) being the noun and *behal* being the verb (cf. vs. 15).

Zev is the noun for "color" noted last in 5.9 as pertaining to King Belshazzar though for a very different reason. Daniel hoped that by the time day came around no one would notice this. Even if they did, no one dare inquire as to how he felt.

Vs. 1: In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first.

This new chapter begins in the third year of Belshazzar's "reign" or *malkuth* (noted last in 4.35) which means that between now and the beginning of Chapter Seven ('in the first year of Belshazzar') two full years have past. During that time Daniel has plenty of time—and it may not have seemed enough for him—to ponder the vision of the four beasts. After the initial shock of the vision, if you will, he may have consulted trustworthy friends as Shadrach, Meshach and Abednego though we have no record of their feedback nor of anyone else. In the meanwhile Daniel went about his business and seems not to have had further visions until now. We can intimate this by the words "after that which appeared to me at the first." Again, this second vision takes place under the reign of Belshazzar; Chapter Nine jumps forward to King Darius.

Chapter Seven begins with "Daniel had a dream and vision of his head as he lay in his bed" whereas here "a vision appeared to me." The noun for "vision" in the former is *chezev* whereas in the later it's *chazon*; both are essentially the same, different spelling. Possibly in the verse at hand Daniel was not sleeping which means the vision occurred during prayer or even while (for example) taking a walk by himself. A case not unlike the latter will occur shortly by the Ulai River and a bitter later by the Tigris River. The passive use of "appeared" or the common verb *ra'ah* (to see) suggests that Daniel had nothing to do with this vision coming upon him, that he was completely passive to its operation. Daniel speaks of himself as though he were another person which can be taken as an attempt to be as objective as possible about this vision. The same attitude is found in 7.28 ('as for me, Daniel').

Vs. 2: And I saw in the vision; and when I saw I was in Susa, the capital, which is in the province of Elam; and I saw in the vision, and I was at the river Ulai.

In the previous verse the vision "appeared to me" whereas here Daniel "saw in the vision," the verb again being *ra'ah*. Note its position, if you will, "in (*b-*) the vision." The whole idea of this seems to be that Daniel, his seeing, the passive appearing and the vision are one and the same.

After having been brought attention to this vision, Daniel specifies it ('And I saw in the vision') by mentioning three locations. Because Susa was the winter capital of Babylon, he could have been there in attendance to King Belshazzar, that is, residing in that area for most of the winter. *Byrah* or "capital" means a fortress or palace and occurs this one time in the Book of Daniel. "Now it happened in the month of Chislev...as I was in Susa, the capital" [Neh 1.1]. Secondly, we have the "province" of Elam, *medynah*, which occurs one other time, 11.24: "Without warning he shall come into the richest parts of the province." Thirdly, Daniel seems to have been out for a stroll by the river Ulai, that is, away from the palace intrigue. He may have sensed the advent of a vision so decided to be in an isolated spot for the duration.

Vs. 3: I raised my eyes and saw, and behold, a ram standing on the bank of the river. It had two horns; and both horns were high but one was higher than the other, and the higher one came up last.

Daniel raises his eyes which intimates that he was not focused upon the river nor anything else, the vision having just come to him. As Daniel began his vision he couldn't help but recall the four beasts, the court, the Ancient of Days and everything else associated with it. Would this vision be the same or radically different? He would know soon enough.

'*Ayil* means "ram," often as a symbol of strength as well as an offering for sacrifice, will figure significantly in this chapter. "The mountains skipped like rams, the hills like lambs" [Ps 114.4].

Obviously Daniel was at the river Ulai when he saw this ram on one of the banks. It seems that he was some distance from it as on a hill close by. As soon as the two horns with differing lengths caught Daniel's attention, he was reminded of the previous vision and wondered if it was the same or some kind of extension of it. Even though it's a few years later, the words of 7.28 apply here as they

had done back then: “my thoughts greatly alarmed me, and my color changed.”

Vs. 4: I saw the ram charging westward and northward and southward; no beast could stand before him, and there was no one who could rescue from his power; he did as he pleased and magnified himself.

Nagach is the verb for “charging” which connotes violent pushing and has one other reference, 11.40: “At that time of the end the king of the south shall attack him.” The ram does this in three cardinal directions with the exception of the east. East is the direction of the rising sun as well as Jerusalem and could be part of the reason why the ram did not charge there. Apparently there were other beasts in the three cardinal directions which is why “no beast could stand before him.” Some could have attempted resistance but to no avail.

Natsal means “could rescue” as well as to despoil, to strip oneself and thus implies a sudden snatching away. The other reference in the Book of Daniel is vs. 7: “and there was no one who could rescue the ram from his power”...no one except that mysterious prohibition, if you will, from charging eastward.

Ratson is the noun for “pleased” and means delight or satisfaction as well as referring to the will. “Then a mighty king shall arise...and do according to his will” [11.3]. Such freedom to do as he pleased (again, not charging eastward) caused the ram to magnify himself, *gadal*. “Then the he-goat magnified himself exceedingly” [8.8].

Vs. 5: As I was considering, behold, a he-goat came from the west across the face of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.

Byn is the verb for “was considering” and implies understanding. It occurs next in vs. 23: “one who understands riddles shall arise.” It is used with “behold” or *hineh* (cf. vs. 3) which signifies the sudden appearance of something which here is a “he-goat” or *tsaphyr* (the same word is used for ‘goat’ in this verse). It occurs two other times, vss. 8 and 21, the former being cited here: “Then the he-goat magnified himself exceedingly.” The direction from which this animal came was the west, directly opposite the east where the ram did not charge, the direction of the setting sun and hence darkness. The he-goat not touching the ground suggests it did not belong to it but participated in another dimension, that of darkness or the west.

Chazuth is a noun for the adjective “conspicuous,” the text reading literally “a horn of sight.” It is similar to *chazon* last noted in vs. 1. Compare this “horn of sight” (and it doesn't necessarily mean to contain one or more eyes) with the little horn of 7.8, “eyes like the eyes of a man.”

Vs. 6: He came to the ram with the two horns which I had seen standing on the bank of the river, and he ran at him in his mighty wrath.

Had is the preposition “to” suggesting right up to or before with respect to the ram. It doesn't necessarily imply closeness but as being in the line of sight. The he-goat (goat) “ran at” the ram, *ruts*. “They shall run like mighty men” [Jl 2.7]. No reason is given for this attack, but the ram which couldn't charge eastward was now facing a goat from the opposite direction, the west. We could say that a battle between these two horizontal planes is engaged, east vs. west, with neither representing the good and the other evil, just physical strength with a view towards conquering the entire earth. “Mighty wrath” reads literally “in the wrath of his strength,” the two nouns being *chemah* and *koach* (cf. 1.4 as ‘competent’). The next reference to the former is 9.16: “let your anger and your wrath turn away from your city Jerusalem.”

Vs. 7: I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns; and the ram had no power to stand before him, but he cast him down to the

ground and trampled upon him; and there was no one who could rescue the ram from his power.

The sudden appearance of this he-goat caught Daniel by surprise and must have been smaller than the ram. It “came close” to the ram or *nagah* which is the same verb in vs. 5 as “(without) touching (the ground).” That is to say, there the he-goat traversed the earth just above it though how he did this is not spelled out. It must have had contact with the ram from this plane above the earth, if you will, which made the ram quite helpless despite its more formidable strength and ability to charge as recounted in vs. 4.

Marar is the verb for “enraged” which more specifically means to be bitter and in the context at hand, implies being jealous of the ram's power and strength. “Then the king of the south, moved with anger” [11.11]. Such bitter jealousy caused the he-goat to strike the ram, *nakah* as meaning to kill. “He has stricken, and he will bind up” [Hos 6.1]. Because the ram had been wounded mortally and lacked two horns, it was helpless. After this the he-goat cast it down and then trampled it.

Natsal is the verb for “rescue” noted last in vs. 2. Both that verse and vs. 7 have the same phrase “from his power” which literally reads as “from his hand.”

Vs. 8: Then the he-goat magnified himself exceedingly; but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.

Gadal is the verb for “magnified” as in vs. 4 with regard to the ram whereas here it is “exceedingly” or *had-me'od* which reads literally as “until excessively.” This details are left to one's imagination, though this must have terrified Daniel.

“When he was strong” seems an understatement in light of what had just transpired, but the he-goat's victory over the ram made him all the stronger. The verb is *hatsam* ('bone' is derived from it; cf. vs. 24) and means fundamentally means to bind or tie fast.

Chazuth means “conspicuous” as in vs. 5. The four “winds” (*ruach*, cf. 7.15) belonging to heaven suggest the four cardinal points of the earth, intimating that the he-goat will have dominion of the entire earth.

Vs. 9: Out of one of them came forth a little horn which grew exceedingly great toward the south, toward the east and toward the glorious land.

The last mention of a little horn is 7.8 with regard to the fourth beast. The verb *gadal* ('grew') is used as in the previous verse with the noun *yeter* ('exceedingly') which means the rest, the remaining. “The rest of the people bowed down” [Judg 7.6].

Two specific cardinal directions are singled out, south and east, whereas the “glorious land” is left unspecified but seems to be Israel, Daniel's native land, of which the interpretation of his past dreams spoke, the God of Israel. So while Daniel is both terrified and enthralled by this vision, mention of *tsvy* hits a nerve, for it is his homeland. The noun means splendor as well as a gazelle by reason of its beautiful form. “And he shall stand in the glorious land, and all of it shall be in his power” [11.16].

Vs. 10: It grew great, even to the host of heaven; and some of the host of the stars it cast down to the ground and trampled upon them.

This is the second mention of the little horn growing great (*gadal*), here at the height of its conceit. The “host” of heaven or *tseva'* refers to an army usually associated with God. It is the first mention in the Book of Daniel, the next reference being vs. 11: “It magnified itself, even up to the Prince of the host.” *Tseva'* also refers to the stars implying that they were guardians of the divine realm, not unlike angels. Mention of stars is important because the Babylonians put great stock in astrology and astronomy, the two being intertwined.

The he-goat's success at having trampled its rival, the ram, gives birth to this little horn which, in turn, manages to overcome the stars, the first line of defense belonging to the heavenly realm. If the horn could do that—trampling suggestive of that height being brought to the other extreme—it can

assault God himself and usurp his place. *Shalak* is the verb for “cast down” which means the little horn was so powerful that by one gesture it could send the stars above all the way to the “ground” or *'erets*.

Vs. 11: It magnified itself even up to the Prince of the host; and the continual burnt offering was taken away from him, and the place of his sanctuary was overthrown.

It wasn't enough for the little horn (it grew from the he-goat's great horn from which came four conspicuous horns and from which came the little horn) to stop at having trampled to the earth the host of heaven, the verb *gadal* being used for a third time. It was emboldened to go further, the “Prince” of this host or *sar* being first used in 1.7 as “chief of the eunuchs.” This person is not identified but could be the son of man (cf. 7.13) who appeared before the Ancient of Days. The same identification can refer to the Prince (*sar*) of princes in vs. 25.

This exalted heavenly figure seems to be a priest, hence mention of the “burning offering” or *rum*, a verb which means to lift up noted last in 5.23. Unlike sacrificial offerings which have been so lifted up (reference to their ascending smoke), the Prince's was “continual,” *tamyd* or taking place in the heavenly places.

“Place” and “sanctuary” are distinguished though the two are one and the same: *mekon* signifies a base or foundation. “From where (the place) he sits enthroned he looks forth” [Ps 33.14]. *Miqdash* refers to that which is set apart for God and found in 9.17: “cause your face to shine upon your sanctuary which is desolate.”

The two verbs related to the burnt offering and sanctuary are in the passive, “was taken away” and “was overthrown,” the verb *shalak* (to cast, to throw) used for both, a result of the little horn magnifying itself. There's no indication of resistance on the part of the Prince or the host of heaven since they had been taken off guard.

Vs. 12: And the host was given over to it together with the continual burnt offering through transgression; and truth was cast down to the ground, and the horn acted and prospered.

This giving over (*natan* is the common verb 'to give') lacks “to it” in the original text. It is in the passive (the same with 'cast down') and is imprecise as to who or what is involved. An advantage of putting it this way is that despite the apparent conquest of heaven by the little horn, some larger power is involved which will resolve the situation favorably.

The burnt offering as being continual is specified as one “through transgression” or *peshah* which connotes a fault or violation and is found in the next verse. “I will confess my transgressions to the Lord” [Ps 32.5]. It appears that the *peshah* involved is that of the little horn. Also it could refer to the behavior of people (the Israelites) who had been unfaithful and contributed to bringing on this tragedy.

“Truth” or *'emeth* is presented almost in human form to make the situation personal and is found next in vs. 26. Compare the passive use of the verb of its casting down or *shalak* to the “ground” (*'erets*) with the active use in vs. 10, that is, concerning these two word.

“Acted and prospered” or *hasah* and *tsaleach*. The former is the common verb meaning to do or to make (cf. 1.13) and the latter has the alternate meaning of to attack, to fall upon. The Chaldean form is found in 6.28; the next Hebrew reference occurs in vs. 24: “and shall succeed in what he does.” It seems this little horn acts and prospers by taking over the divine authority located in the heavens yet has an intimation this won't last for long. although vs. 11 speaks of the Prince of the host, nothing is said about him being cast down or the like. Apparently he escaped and withdrew in order to plan retaking his lost authority including the burnt offering associated with him.

Vs. 13: Then I heard a holy one speaking; and another holy one said to the one that spoke, "For how long is the vision concerning the continual burnt offering, the transgression that makes desolate and

the giving over of the sanctuary and host to be trampled under foot?"

The little horn attained the limit of its success in the previous verse, hence the words "acted and prospered." It is destined to last for a limited time (cf. vs. 14), and the horn seems to have sensed it, wishing to make the most of a relatively short duration. Obviously it will create as much havoc as possible.

Surely Daniel was relieved to hear the "holy one" speaking (*qadosh* being the adjective) although he doesn't see this being nor his companion. He seems to be privy to a conversation transpiring between this being and another who has knowledge of the current situation as well as its outcome. A similar being is noted in 4.13 and 23 (*qadysh*, cf. 7.25). Chances are these two holy ones are in hiding and communicating to each other and allowed Daniel to listen in order to communicate the dream's interpretation to others. Although the second *qadosh* had more knowledge as to the future for reasons not given, it is incidental to the situation at hand.

The first holy one speaks in terms of a "vision" or *chazon* and begins with the opening verse of this chapter. This puts everything into perspective, namely, a reality which has not yet come to fruition and ultimately has a successful resolution by divine intervention. By necessity the question posed here is put in temporal duration which doesn't apply to a vision. Yet the distressing images make it drag on, especially when no resolution has been offered up to this point.

A key word revealing the thoroughness of the little horn's assault is "makes desolate" or *shamem*, a verb which refers to laying waste; an alternate meaning is to be astonished. "Open your eyes and behold our desolations" [9.18].

"Sanctuary" is noted last in vs. 11 as *miqdash* whereas here it is *qodesh* or "holy." Again, use of the two passive words "giving over" and "to be trampled" suggest that despite the destruction being wrought, a higher force is involved and will intervene at the appropriate time.

Vs. 14: And he said to him, "For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state."

The first holy one, including Daniel, is both surprised and delighted to receive an immediate response to the question he just posed. The time frame of three and a half years is put in terms of evenings and mornings with regard to the sanctuary can intimate the daily evening sacrifice as well as the beginning of the Jewish Sabbath.

Tsadaq is the verb (passive again) for "shall be restored" and fundamentally means to be righteous. Nothing is said of the little horn's fate which is secondary compared with the pressing matter at hand. "And those who turn many to righteousness" [12.3]. Such is the conclusion of Daniel's vision which, as a reminder, takes place under the rule of King Belshazzar. Daniel couldn't but help be mindful of this, especially since he held a banquet during which were used the sacred vessels taken from the Jerusalem temple. So the question in Daniel's mind, is Belshazzar the little horn and Nebuchadnezzar the ram which this little horn had trampled?

Vs. 15: When I, Daniel, had seen the vision, I sought to understand it; and behold, there stood before me one having the appearance of a man.

The verb "had seen" and "vision" are of two different verbal roots: the former is the common *ra'ah* and the latter, *chazah* or seeing in the sense of beholding, often with regard to prophetic vision (cf. vs. 2 for both words, the verb and noun).

Baqash and *byn* or "sought and understand:" the former suggests a striving after (cf. 20). From the latter derives the preposition (same spelling) "between" thereby saying that any understanding is a kind of seeing in between.

Immediately after these two verbs comes *hineh* (cf. vs. 5) or "behold," a sudden presence of what Daniel had sought ever since his vision had begun. What Daniel sees now is not simply a man but the "appearance" of one, *mar'eh* (cf. 1.15; derived from the verbal root *ra'ah*). Thus the seeing of the vision

is not especially trustworthy but requires being verified by first seeking and then understanding or *baqash* followed by *byn*.

Vs. 16: And I heard a man's voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision."

Daniel hearkens back, if you will, to the site of his vision, the River Ulai. He may have decided to escape the poisonous atmosphere of the court or felt an urge deep within go there in preparation for the vision about to be revealed. Apparently his vision is focused towards the front or towards the appearance of the man, but suddenly he hears a human "voice" (*qol*, cf. 4.31) from behind. As soon as Daniel heard this voice, instinctively he knew it was better not to turn around but to remain stationary to see what would happen. The person behind the voice might approach him or prefer to remain unseen. The voice was not directed to Daniel but to Gabriel who as yet remains unidentified and is mentioned one other time in 9.21. After that he disappears from the narrative. After all, Gabriel is in the *mar'eh*...appearance...of a man, not a man proper which means he has some kind of heavenly nature.

The voice from behind Daniel disappears as soon as it bids Gabriel to understand the vision though as of yet Gabriel has not revealed himself. It turns out that when he does, he continues to speak through vs. 26.

Vs. 17: So he came near where I stood; and when he came, I was frightened and fell upon my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."

Gabriel approached Daniel by the bank of the River Ulai, that is, he had been behind him along with the source of that "man's voice." Although this lasted a minute or two, it had to be one of the longest waits in Daniel's life. Obviously Daniel was "frightened" or *bahat* which connotes suddenness. "Then Haman was in terror before the king and the queen" [Est 7.6]. Daniel was paralyzed, if you will, and couldn't flee even if he wished to do so. Falling upon his face was the most natural response, often reverence before God or a divine being. "Then King Nebuchadnezzar fell upon his face and did homage to Daniel" [2.46].

Gabriel addresses Daniel as "son of man," a phrase used last in 7.13 with respect to the Ancient of Days. although it's a phrase commonly employed by a heavenly being to a human, it must have triggered this mysterious person in Daniel's dream, that in some mysterious as yet unknown way he was tied in with him.

At last Gabriel gives Daniel what he longed for so desperately, an understanding (the verb *byn*) of the dream that had troubled him. The vision pertained to the "time of the end," the latter word being *qets* which often applies to the fulfillment of prophecy, almost always with calamitous events. This phrase appears in vs. 19, and *qets* is found at the very last verse of the Book of Daniel: "and you shall rest and shall stand in your allotted place at the end of the days." Note that in the verse at hand *qets* is bound up with *heth* or "time," suggesting it does occur within time itself after which it (and space) will be superseded by something hitherto unimaginable.

Vs. 18: As he was speaking to me, I fell into a deep sleep with my face to the ground; but he touched me and set me on my feet.

Normally a person wouldn't fall asleep under such dramatic circumstances, but Gabriel's speaking with (*ham-*) Daniel is no ordinary sleep but *radam* (it connotes snoring), not unlike that which God brought upon Adam when he created the first woman from his rib: "So the Lord God caused a deep sleep to fall upon the man" [Gn 2.21]. The other reference to this verb, not unlike the Genesis verse, is 10.9: "when I heard the sound of his words, I fell on my face in a deep sleep with my face to the ground." Yet another example of this type of sleep concerns Peter and John who witness Jesus' transfiguration: "Now Peter and those who were with him were heavy with sleep, and when they

wakened they saw his glory" [Lk 9.32].

Nagah is the verb for "touched" found last in vs. 7 as "came close" and here seems to be a gentle tap on the shoulder, if you will. Daniel was so overcome by this *radam* that he needed help standing up in order that Gabriel communicate to him the significance of the vision.

Vs. 19: He said, "Behold, I will make known to you what shall be at the latter end of the indignation; for it pertains to the appointed time of the end.

Hineh or "behold" is found last in vs. 15. In the verse at hand Gabriel uses it to make sure Daniel is fully roused from sleep that he may "make known" (*yadah*, cf. 2.45) future events; not just any events but those with respect to the "indignation" or *zaham* which means intense anger, the same as in 11.36: "He shall prosper until the indignation is accomplished." Apparently the little horn made its assault by surprise, quite embarrassing for those involved, though God is not mentioned. Obviously this created a tremendous desire to seek a time for revenge. Earlier reference had been made to some verbs being in the passive which is indicative of divine action or inaction, if you will, allowing events to unfold according to a purpose everyone involved did not quite understand fully.

Gabriel specifies the "latter end" or '*acharyth* of the indignation, neither its beginning nor middle but the final result when vengeance is brought the little horn due to the havoc it has caused. "And at the latter end of their rule" [vs. 23]. This '*acharyth* is related to the *mohed* or "appointed time" which also can refer to an assembly. "For the end is yet to be at the time appointed" [11.27]. *Qets* (cf. vs. 17) or "end" differs from '*acharyth* insofar as it pertains more to prophetic fulfillment as well as the event itself.

NB: Vss. 20 through 22 are not listed. They have historical significance for the vision which one way must have been a relief for Daniel. although powerful nations and monarchs are mentioned, they pale in comparison to any diabolical or heavenly powers.

Vs. 23: And at the latter end of their rule, when the transgressors have reached their full measure, a king of bold countenance, one who understands riddles, shall arise.

A second mention of '*acharyth* or "latter end," here with regard to "their" rule meaning the four kingdoms of vs. 22 whom Gabriel identifies as "transgressors," the verb *pashah* as a participle which means to fall away, to break away. "But the transgressors shall be altogether destroyed; the posterity of the wicked shall be cut off" [Ps 37.38]. Their fate is contained in the very meaning of this verb...those who will be cut off, if you will...once they have "reached" their full measure, *tamam*. This verb (infinitive) implies being completed or finished as in 9.24: "Seventy weeks of years are decreed...to finish the transgression." The noun *pesheh* as "transgression" derives from *pashah*. The idea seems to be that those engaged in falling away or breaking away will continue to behave thus until they have expended it, all through the permission of some unknown yet divine authority.

Waiting in the wings, if you will, is a "king" (*melek*; compare with *malkuth*, 'rule') who is described here and in succeeding verses but whose identity remains incomplete and implying someone more dreadful than anyone who had come before. "Bold confidence" or *haz-panyim* is rendered literally as "strong face" where *haz* can mean harsh or cruel. "For, lo, they lie in wait for my life; fierce men band themselves against me" [Ps 59.3]. This hardness of face by the king is sufficient to cause terror among the transgressors. "Calling to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne and from the wrath of the Lamb'" [Rev 6.16].

This mysterious king has some knowledge of the magic arts not unlike those of the Babylonian magicians, enchanters and sorcerers (cf. 2.2) whom King Nebuchadnezzar summoned to interpret his dream. He has special knowledge of "riddles" or *chydah*, the only use of the word in the Bible which fundamentally means something which is twisted and involved. And so the person who can "understand" (*byn*, cf. vs. 17) them has the ability to straighten them out, literally. "I will solve my riddle to the music of the lyre" [Ps 49.4]. This Psalm quote suggests the manner by which a riddle or

something twisted is fixed, by means of music.

In the verse at hand, the verb “arise” (*hamad*) more specifically means to stand or here, to stand in the midst of the four kings and with that “strong face” bring out their ruin.

Vs. 24: His power shall be great, and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people of the saints.

Beginning in the last verse and continuing into the next references to the “king of bold countenance” are in the future tense which means the four kings are causing havoc while Gabriel is speaking with Daniel. Obviously this was a great source of consolation to Daniel in a vision like no other he had experienced.

Koach or “power” is noted last in vs. 6 as “wrath” and modified by the verb *hatsam* which ('bone' is derived from it) means to bind or to tie up and found last in vs. 8. Therefore this *koach* will be not just great but will have the power to crush the four kings and any other opposition with ease. An alternate meaning is to do wickedness or behave in that fashion as well as corrupt.

The verb *shachath* ('shall cause destruction') is an apt consequence of this terrible power and is used here as “destroy” as well as found in the next verse. “And the people of the prince who is to come shall destroy the city and the sanctuary” [9.26]. In the verse at hand *shachath* is modified by the participle *pala'* meaning to be wonderful or distinguished. “And shall speak astonishing things against the God of gods” [11.36].

The verb *tsaleach* as “shall succeed” is noted last in vs. 12, the consequences of which is the destruction of “mighty men and the people of the saints.” The object of this *shachath* is first the “mighty men” or *hatsum* or those who are *hatsam*. “An exceedingly great and mighty army” [11.25]. Next comes the “people of the saints” or those who are *qadosh* (cf. 8.13) noted last in 7.27 to whom both the kingdom and dominion are promised.

Vs. 25: By his cunning he shall make deceit prosper under his hand, and in his own mind he shall magnify himself. Without warning he shall destroy many; and he shall even rise up against the Prince of princes; but by no human hand he shall be broken.

Opposite to *koach* or “power” in the last verse but in attendance with it is this new king's “cunning” or *sekel* which usually refers to understanding coupled with wisdom. “The fear of the Lord is the beginning of wisdom; a good understanding have all those who practice it” [Ps 111.10]. Closely allied with this *sekel* is *mirmah* or “deceit” which implies fraud and what is gained by it. “And from the time that an alliance is made with him he shall act deceitfully” [11.23]. Connected with both is the action of *tsaleach* or “prosper” not unlike the meaning found in the last verse.

“Under his hand” reads literally as “in (*b-*) his hand.” The same type of expressions is used with regard to “in (*b-*) his own mind” or *lev* which usually refers to the heart (cf. 7.28). The verb *gadal* ('magnify' himself; cf. vs. 11).

Shalvah is translated as “without warning” but more literally reads “in (*b-*) prosperity or peace, being related to *shalom*. This can bring to mind the prosperity given to those with the mark of the beast as in the Book of Revelation (cf. 13.17). “He shall come in without warning and obtain the kingdom by flatteries” [11.21]. The destruction (*shachath*, cf. vs. 24) wrought here is similar to that related to the sign of the beast incident.

Most likely the “Prince (*sar*) of princes” is the “Prince of the host” of vs. 11. He will “destroy” (*shachath*; cf. 8.26) many,” the precise number not being given. Human strength and ingenuity can't destroy this king, *shavar* being the verb mentioned last in 8.8 but not noted there with regard to the horn. *'Aphes* is the word for “no” which connotes an end or extremity. “And the ends of the earth your possession” [Ps 2.8].

Vs. 26: The vision of the evenings and the mornings which has been told is true; but seal up the

vision, for it pertains to many days hence."

Evening and mornings seem to refer to vs. 14 (two thousand of them) when the sanctuary will be restored, placed in the context of a "vision" or *mar'eh* noted last in vs. 16. Note that the vision "has been told" or uttered compared with having been seen.

Gabriel bids Daniel to "seal up" this vision, *satam* meaning more to shut up in the sense of to hide. A similar command is found in 12.4: "But you, Daniel, shut up the words and seal the book until the time of the end." In other words, Daniel is to keep this vision strictly personal and not reveal it even to his closest associates, a difficult task to carry out. The "many days hence" seem to refer to the two thousand and three hundred evenings and mornings" as pertaining to the sanctuary's restoration in vs. 14. While that isn't a long time in the larger scheme of things, certainly the prospects of waiting was a considerable burden for Daniel.

Vs. 27: And I, Daniel, was overcome and lay sick for some days; then I rose and went about the king's business; but I was appalled by the vision and did not understand it.

Here at the conclusion of the momentous Chapter Eight Daniel refers to himself to make sure he is back in his familiar everyday world compared with the time spent in his vision. And that time is unspecified and essentially is irrelevant since both the passage of time and spacial orientation are suspended.

Havah is the common verb to be and reads something like "and I was" minus the English "overcome." It's a fairly accurate and concise way to describe Daniel's recent vision, that he had been naught-ed. On the physical plane this naught-ing caused Daniel to be ill for a considerable length of time, a source of concern both to his friends and associates in the Babylonian court. If King Belshazzar got wind of this, he would press Daniel for the reasons of his absence. Of course, Daniel couldn't reveal his vision, so he decided to get up from his sickbed and return to the "business" of the king, *mela'kah*. This noun is related to the noun *mal'ak* or "angel" or more specifically, "messenger. And so Daniel and others in the king's employment could be called messengers insofar as they do his bidding. "And on the seventh day God finished his work which he had done" [Gn 2.2]. In the verse at hand note the similarity between *mela'kah* and *melek* or "king" though of a different verbal root.

Shamem (cf. vs. 13) is an apt word to describe Daniel's condition, for it suggests being laid waste or made desolate and devoid of complete understanding (*byn*, cf. vs. 23). The relief Daniel would find is the death of King Belshazzar which isn't mentioned at all in Chapter Eight and the emergence of Darius to the throne with whom he would enjoy a fruitful relationship.

Chapter Nine

Vs. 1: In the first year of Darius, the son of Ahasuerus, by birth a Mede, who became king over the realm of the Chaldeans--

Chapter Eight begins with "in the third year of the reign of King Belshazzar" whereas the text at hand skips to King Darius who became a confidant of Daniel. Nothing is said of the transition which seems a relatively minor point, more as historical markers compared to the spiritual nature of the visions at hand. Thus historical events continue alongside the unfolding of a larger spiritual reality.

See 9.23 for a reference to "king and realm" or *melek* and *malkuth*.

Vs. 2: in the first year of his reign, I, Daniel, perceived in the books the number of years which, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

This is the second mention of Darius' first year of his reign, perhaps uttered by way of enthusiasm and admiration of an admirable king forever associated with Daniel having been cast into the lions' den.

Byn is the verb for "perceived" noted last in 8.27 and connotes a sense of understanding which here

pertains to the general term “books” (*sepher*) which seems to be the only biblical reference to the accepted canon of sacred scripture. So while Daniel had lived much of his life in Babylon, he retained close contact with his native Israel from which copies of scripture made their way not only to him but to all Israelites living in exile.

Daniel singles out from among the *sepher* Jeremiah the prophet or 25.11 & 12 and 29.10 as follows:

“This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years.”

“Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the Lord, making the land an everlasting waste.”

“For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place.”

Obviously Daniel had scoured the scriptures for references to the situation at hand. He doesn't cite the three verses directly but alludes to them. The duration of seventy years covers approximately two generations, given the relatively short life span.

The former two kings, Nebuchadnezzar and Belshazzar, considered Israel a minor nation among larger ones, a nuisance to suppress. Only with the arrival of Darius was a king of the most powerful nation on earth sympathetic to Israel's significant role not so much concerning political events but more importantly, in an unfolding spiritual drama.

Daniel speaks of “desolations” or *charbah* which derives from a verbal root meaning to be dried up. In fact, *charbah* is mentioned in Jer 25.11 cited above as “waste.”

Vs. 3: Then I turned my face to the Lord God, seeking him by prayer and supplications with fasting and sackcloth and ashes.

In Chapter Seven “Daniel had a dream and visions of his head as he lay in his bed” whereas Chapter Eight has “a vision appeared to me.” In the situation at hand there's a lack of this passivity, that Daniel actively seeks the Lord which is prefaced by a lengthy prayer of confession lasting through vs. 19. And so Daniel “turned” his face to the Lord, the verb being *natan* or “to give” along with the preposition *'el* ('to'), this reading literally “I gave my face to the Lord God.” Daniel hands over his face, if you will, so as to see, hear, smell and taste the Lord.

The giving over of Daniel's face is followed by “seeking” him, *baqash* being noted last in 8.15, this verb suggesting a touching or feeling which here is fivefold:

- 1) “Prayer” or *tephilah* which involves entreaty, often through a hymn and occurs next in vs. 17.
- 2) “Supplications” or *techinah* which involves a cry for mercy as intimated from the verbal root *chanan*. “And should receive no mercy but be exterminated” [Jos 11.20].
- 3) “Fasting” or *tsom* as in Ps 35.13: “I humbled my soul with fasting.
- 4) “Sackcloth” or *saq* as in Ps 69.11: “When I made sackcloth my clothing I became a byword to them.”
- 5) “Ashes” or *'epher* as in Ps 102.9: “I have eaten ashes like bread.”

Vs. 4: I prayed to the Lord my God and made confession, saying, "O Lord, the great and terrible God, who keeps covenant and steadfast love with those who love him and keep his commandments,

A footnote in the RSV refers to Chapters One and Nine of Nehemiah, two prayers of confession.

Now Daniel begins to pray which lasts through vs. 19, the verb being *palal* (verbal root of *tephilah* in the previous verse) which has the fundamental idea of judging as well as interceding. And so *palal* is active, not passive or meditative. “While I was speaking and praying, confessing my sins and the sin of my people Israel” [vs. 20]. The preposition *-* ('to') is used compared with *'el* in vs. 3 which suggests more a tending towards.

“Made confession” is *yadah* which basically means to give thanks, the other reference being vs. 20: “while I was speaking and praying, confessing my sin and the sin of my people Israel.”

“Great and terrible” or the adjective *gadol* and the verb *yare'* (to fear) found next in 10.12: “Fear not, Daniel.”

When Daniel speaks of God keeping covenant” (*beryth*, cf. vs. 27), he is thinking of all the covenants throughout Israel's history and their remembrance down to the present, especially among exiles as now in Babylon. The keeping or *shamar* (implies keeping watch or guard) often is associated with *beryth* and is found next in vs. 27. In the verse at hand, *shamar* is also with regard to “steadfast love” or *chesed* noted last in 1.9, a word considered pretty much untranslatable since it contains envy, desire and zeal wrapped into one. The human correspondence to such *chesed* is *'ahav*, the common verb for “love.” “What man is there who desires life and covets many days that he may enjoy good” [Ps 34.12]? The human response to God's *shamar* is one of *shamar*, that is, concerning his “commandments” or *mitsva'* which has one other reference in Daniel, vs. 5.

Vs. 5: we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and ordinances;

Daniel consciously and rightly speaks in the first person plural, making intercession much like a priest, and mindful that he is representative of the Israelites in exile. He knows, of course, about the remnant left behind after King Nebuchadnezzar sacked Jerusalem but didn't feel he had to include them by reason of their unique position of being so destitute.

Daniel lists five egregious characteristics which presumably brought about Israel's dissolution and exile:

1) “Sinned” or *chata'* which fundamentally means to miss the mark as in target practice and found next in vs. 8.

2) “Done wrong” or *havah* which suggests perversity. “The queen has not done wrong to the king” [Est 1.16].

3) “Acted wickedly” or *rashah* which fundamentally means to make a noise or tumult. “He shall seduce with flattery those who violate the covenant” [11.32].

4) “Rebelled” *marad* as in Ezk 2.3: “A nation of rebels who have rebelled against me.”

5) “Turning aside” or *sur* found next in vs. 11. This *sur* is with regard to the divine “commandments and ordinances” or *mitsva'* (cf. vs. 4) and *mishpat*, the latter being the only use in Daniel. “Therefore the wicked will not stand in the judgment” [Ps 1.5].

Vs. 6: we have not listened to your servants the prophets who spoke in your name to our kings, our princes and our fathers and to all the people of the land.

Daniel speaks of the prophets (plural) after having singled out Jeremiah in vs. 2. Indeed, they have warned their own kings of impending disasters, internal and external, yet were ignored with dire consequences. The latest, of course, was King Nebuchadnezzar having conquered Jerusalem. What about the remnant left behind to forage for themselves, the ones discussed at the beginning of this book? They were at the bottom of the social ladder and in a sense, were exempt from the rebuke Daniel is making here. Daniel must be thinking of them and wondering how they are faring left behind among the ruins. Many a time he must have wished that he were part of that group instead of being at Babylon, despite his high position in the government.

Vs. 7: To you, O Lord, belongs righteousness but to us confusion of face as at this day to the men of Judah, to the inhabitants of Jerusalem and to all Israel, those that are near and those that are far away, in all the lands to which you have driven them, because of the treachery which they have committed against you.

Daniel makes a contrast between divine “righteousness” and “confusion of face,” *tsedaqah* and *bosheth*. The former is the only use in the Book of Daniel. “For the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them” [Hos 14.9]. The latter occurs in the next verse but here is in reference to “face.” Consider vs. 3 where Daniel turns his face to the Lord implying a one-

to-one relationship, something his fellow Israelites had not done for which now they are suffering the consequences. This unfortunate situation is occurring right now, “at this day.” Daniel includes those of Judah, Jerusalem, Israel as well as the exiles both near and far off. Perhaps the only ones excluded are the remnant mentioned in the last verse.

Mahal is the noun for treachery, a serious accusation indeed which Daniel uses, and implies doing something with stealth or behind one's back. “In this again your fathers blasphemed me, by dealing treacherously with me” [Ezk 20.27]. The verb *mahal* translates here as “have committed,” so it's a kind of doubling of this behavior made worse by the preposition *b-* or “in you.” Although Daniel doesn't speak of it, much of this treachery is influenced by exposure to foreign gods and astronomy/astrology as practiced by the Babylonians.

Vs. 8: To us, O Lord, belongs confusion of face, to our kings, to our princes and to our fathers because we have sinned against you.

For Daniel, this “confusion of face” is of supreme importance, and he attributes it to both princes and fathers, those principally responsible for guarding and passing on the heritage of Israel. In this verse note the frequency with which the preposition *l-* (‘to’) occurs, hammering home this message of “confusion” or *bosheth*: “to us,” “to our kings,” “to our princes,” “to our fathers” and “to you.” One gets the impression that the Israelites, no matter where they are, prefer the gods proper to the native peoples.

Vs. 9: To the Lord our God belong mercy and forgiveness; because we have rebelled against him,

The rebelling (*marad*, cf. vs. 5) by the Israelites serves as a trigger, if you will, for the manifestation of divine intervention. It is used with the preposition *b-*, literally as “in him.”

“Mercy” or *rachamym* (cf. 1.9) is in the plural suggesting that it is abundant beyond human imagining and also translates as “bowels:” “her heart (bowels) yearned for her son” [1Kg 3.26]. *Slyachah* or “forgiveness” connotes a lifting up and has two other biblical references, Neh 9.17 and Ps 130.4, the former being cited here: “But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love.”

Vs. 10: and have not obeyed the voice of the Lord our God by following his laws which he set before us by his servants the prophets.

The verb *shamah* (to hear; cf. 1.14) translates as “have (not) obeyed” or have not listened. It is specified as referring not to the Lord but to his “voice” *qol* (cf. 8.16) which must have been difficult, given the circumstances of exile and living among people who worshiped a multitude of gods. That's why Daniel brings up the prophets who were servants of the Lord, men whose attention to the divine voice was especially keen. If the Israelites couldn't be attentive to the divine *qol*, certainly they could pay attention to the prophets' *qol*.

Torah is the noun for “laws” and found in the next verse. When hearing of this word there comes to mind the Law given by the Lord to Moses on Mount Sinai with whom Daniel must have felt a certain kinship, given his exile position in Babylon where the kings seemed to him like the pharaohs of Egypt. “Set before us” reads literally as “he gave to our faces” which runs counter to that “confusion of face” already noted.

Vs. 11: All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath which are written in the law of Moses the servant of God have been poured out upon us, because we have sinned against him.

When Daniel says “all Israel” he means those left behind after the conquests of King Nebuchadnezzar and perhaps other invaders but more specifically those who had been taken into exile and subject to the influence of foreign gods. It was very difficult to resist worshiping them, perhaps more so than

the Israelites when they had been in Egypt.

Here “transgressed” and “turned aside” are more or the less the same, *havar* and *sur*. The former can apply to a passing over and is found next in 11.10 while the latter is found in vs. 5). First comes the passing over of the *Torah* which is followed immediately by turning aside.

Levilty for “refusing” is a compound of *bal* ('not') and *hady* ('to' in the sense of direction towards-which) and used with regard to not hearing the divine voice which reads literally “in (*b-*) your voice.” Daniel makes specific reference to the *Torah* of Moses compared with the disobedience of Israel. He, like the prophets of vs. 10, are considered servants which is not *heved* (cf. 1.12) as servitude but of willing obedience. In the law are found both the “curse and oath” (Dt 28.12-45), *'alah* and *shevuhah*. The first pertains to a swearing or binding with regard to an oath. “His mouth is filled with cursing and deceit and oppression” [Ps 10.7]. The second is of the same verbal root as the number seven which is considered sacred. Thus while *'alah* can be an oath, *shevuhah* seems to be a more solemn one. “The covenant which he made with Abraham, his sworn promise to Isaac” [Ps 105.9].

This law is “written” (*katav*) implying that a permanent record of it exists in scroll form and is to be interpreted by learned scribes and priests.

Natak means “poured out” and is found next in vs. 27 and is a consequence of Israel having “sinned” (*chata'*; cf. vs. 5) and used with the preposition *l*, literally as “to him.”

Vs. 12: He has confirmed his words which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity; for under the whole heaven there has not been done the like of what has been done against Jerusalem.

Daniel is confident that God has “confirmed” his words, *qum* noted last in 7.10 which fundamentally means to stand. *Davar* means “word” (cf. 2.5) which leans more towards reason than *'emer* meaning word in the sense of speech or discourse. Such *davar* are *davar* ('spoke') against us or more specifically, “upon (*hal-*) us” as well as *hal-* “rulers” or *shaphat*. This is a participle meaning to judge and also used here as “ruled.” “The judges that judged Israel” [2Kg 23.22].

Rah or “calamity” (cf. vs. 13) is a direct result of God having confirmed his words and implies evil compared with some kind of disaster. Daniel associates this *rah* with what happened to Jerusalem and which he experienced first hand. Other nations and cities had experienced worse disasters but what sets this one apart is the association with the Lord God.

Vs. 13: As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favor of the Lord our God, turning from our iniquities and giving heed to your truth.

Vs. 11 is the last reference to the “*Torah* of Moses,” there concerning the curse and oath cited in Dt 28.12-45 only here spelled out as *rah* or “calamity” (cf. vs. 12). As for this *rah*, the Book of Daniel thus far has dealt with events related to Babylon or more specifically, the kings under which Daniel had served. Then the text takes up Daniel's visions which pertain not just to Babylon but to the human race as a whole. So when Daniel is speaking about “our iniquities” and so forth—presuming he has Israel in mind—they pale in comparison with the larger picture. He must be aware of this fact and could be using Israel more as a focal point in the universal drama.

Chalah is verb for “entreated” and also can mean to be sick or to make sad as in 8.27. In the verse at hand, *chalah* is directed towards the Lord's “favor” or *panym*, a preposition meaning “before.”

Both “turning aside” (*shuv*; cf. vs. 16) and “giving heed” (*sakal*, cf. 1.17) are one and the same here just as “iniquities” (*havor*; cf. vs. 16) and “truth” (*'emeth*; cf. 8.12) are opposite each other. *Sakal* implies a looking or beholding as well as being prudent.

Vs. 14: Therefore the Lord has kept ready the calamity and has brought it upon us; for the Lord our God is righteous in all the works which he has done, and we have not obeyed his voice.

Shaqad is the verb for “has kept ready,” alternately as to lie in wait for, to be sleepless. “So I will

watch over them to build and to plant, says the Lord" [Jer 31.28]. It seems the Lord has had this "calamity" or *rah* in mind for some time and has decided to unleash it. However, any persecution of the Jews in Babylon or elsewhere is not noted. The preposition *hal-* (upon) is used twice: with the verb *shaqad* and "upon us," suggestive of the severity of the *rah*.

So this *rah* is an expression of divine righteousness, *tsadyq* being the adjective used only this time in Daniel. Note that "works" and "has done" are of the same verbal root, *hasah* (cf. 8.12).

The preposition *b-* (in) is prefaced to "voice" (*qol*, cf. vs. 10) reading literally, "We have not heard in the voice." It must have been more difficult being disposed to listen to God's voice while in exile.

However, those sensitive to divine intervention had the examples of Daniel and his three companions, all of whom must have had an active role in encouraging their fellow exiles.

Vs. 15: And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and have made you a name as at this day, we have sinned, we have done wickedly.

This is the first explicit reference to the Exodus although Daniel must have been keenly aware of Moses's role and more specifically, that of Joseph who was second in charge under pharaoh. Daniel could make a parallel between his own experience of Kings Nebuchadnezzar, Belshazzar and now Darius with that of Joseph and Moses. Although Israel's present captivity is certainly not as long as when Joseph brought his family into Egypt (i.e., for some four hundred years), the similarities are striking enough. The chief concern in both circumstances is, of course, Israel's temptation to slip into worship of local deities which some, if not many, had done.

"With a mighty hand" reads literally "in (*b-*) a mighty hand."

Note the parallel between "name" (*shem*) and "this day" (*yom*). That is to say, the name-day extends from the crossing of the Red Sea to the present or when Israel was exiled in Babylon, that is, scattered throughout its entire empire.

Chata' is the verb for "sinned" (cf. vs. 11) and *rashah* is the verb for "have done wickedly" (cf. vs. 5).

Vs. 16: O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill; because for our sins and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are round about us.

Tsedaqah is a noun for "righteous acts" noted last in vs. 7 which are to be a template, as it were, for the Lord to "turn away" (*shuv*, cf. vs. 13) both his "anger and "wrath," *'aph* and *chemah*. The former also means face or countenance, suggesting a total (facial) expression of anger. "But within a few days he shall be broken, neither in anger nor in battle" [11.20]. The latter is noted last in 8.6. Apparently this double divine fury is still directed toward Jerusalem now deserted for some time, most likely it is symbolic of the Israelites scattered abroad.

Har is the noun for "hill" which also can refer to a mountain.

Daniel speaks not just of iniquities but those of "our fathers," that is, Israel's fore-bearers who had a role in bringing about the current dire situation.

Even though Jerusalem is left to those not deemed valuable to take into captivity, that is, after its fall as noted earlier, the city and the Lord's people remain a "byword" or *cherpah* which more specifically means a reproach. "Indeed, he shall turn his insolence back upon him" [11.18]. "Those around us" suggests Israel at the center of a circle with the earth's nations gathered around them as in an amphitheater, jeering at their disgraceful behavior. The preposition *l-* or "among" more specifically means "to."

Vs. 17: Now therefore, O our God, hearken to the prayer of your servant and to his supplications and for your own sake, O Lord, cause your face to shine upon your sanctuary which is desolate.

In vs. 14 Daniel says that "we have not obeyed his voice," *shamah* being the verb as it is here with "hearken." His request is first that the Lord hearken to first his "prayer" or *tephilah* (cf. vs.4), a desire

to counter that disobedience or lack of *shamah* on behalf of the Israelites. Secondly, that this *shamah* be directed to his “supplications” or *techinah*, the only use of this noun in the Book of Daniel. This noun derives from a verbal root (*chanan*) meaning to have mercy or to show grace. “Hide not yourself from my supplication” [Ps 55.1]. David speaks like this as another person, if you will, calling himself a servant, which can be a way of not wanting attention drawn to him instead of the Lord. Daniel makes this more objective by adding “for your own sake” or *lemahan* (because of). The heart-felt request for such intercession is for the Lord's “sanctuary” or *miqdash* (cf. 8.11) which is “desolate,” *shamem* (cf. 8.27). The form of this word is similar in sound to *shamaym* or “heaven.” We could say that Daniel is making a play on words to get God moving as quickly as possible because the sanctuary is a kind of heaven (*shamaym*) on earth which has been laid waste (*shamem*). As for that remnant left behind after the fall of Jerusalem, despite their destitution, they carried on with a reduced form of worship to the best of their ability. Word about this heroic activity certainly must have reached Daniel.

Vs. 18: O my God, incline your ear and hear; open your eyes and behold our desolations and the city which is called by your name; for we do not present our supplications before you on the ground of our righteousness but on the ground of your great mercy.

Daniel's request for God to turn his ear is followed by another use of “hear” (*shamah*) which shows his earnestness and desperation for divine assistance. After all, he had been privy to two disturbing dreams which pertained to matters he still doesn't fully understand and wishes a resolution to his distress.

After having made his appeal, Daniel now begs God to “open” his presumably closed eyes, *paqach* often used with restoring sight to the blind. “Open your eyes, O Lord, and see” [Is 37.17]. Certainly the Lord didn't have his eyes closed with regard to the “desolations” or *shamem* (participle) noted in the previous verse. Should that not work, Daniel can resort to the Lord to behold...*paqach*...the city of Jerusalem named after him, *shem* being the noun for “name” and sounding not unlike the just mentioned *shamem* and *shamaym* ('heaven').

Daniel continues to make his case by appealing to the Lord's “great mercy.” The adjective here is *rav* which often means “much” or “many” and modifies *rachamym* (cf. vs. 9), a noun which refers to the bowels or deep down within a person. Note that the noun is in the plural and has the tenderest of meanings which here are not “great” but “many”...in other words, a superabundance of mercy. Human “righteousness” (*tsedaqah*, cf. vs. 16), even if collective as here, pales in comparison to divine *rachamym*.

Naphal is the verb for “present” which fundamentally means to fall and is used next in vs. 20 with this same meaning.

Vs. 19: O Lord, hear; O Lord, forgive; O Lord, give heed and act; delay not, for your own sake, O my God, because your city and your people are called by your name.”

Note the three requests, the first taken as one:

- 1) “Hear (*shamah*, cf. vs. 18) and forgive” or *shamah* and *salach* which connote a lifting up. “Pardon, I beseech you, the iniquity of this people” [Nm 14.19].
- 2) “Give heed and act” or *qashav* and *hasah* (cf. vs. 14). The former suggests giving attention through listening. “Listen to the voice of my cry” [Ps 5.2].
- 3) “Delay” (not) or *achar*, that is, to be late. “My salvation shall not tarry” [Is 46.13].

While Daniel certainly wishes the Lord to act as intimated by the various ways he couches his prayer, note the emphasis upon *shamah* or hearing, a way of getting the Lord's attention which might be elsewhere.

Daniel situates all three “for your own sake” or *lemahan* noted last in vs. 17, that is, not because of the people or anything else.

Shem or “name” as associated with Jerusalem is found in the previous verse. To have one's name associated with a place means that the person is present there even though he may be absent physically.

Vs. 20: While I was speaking and praying, confessing my sin and the sin of my people Israel and presenting my supplication before the Lord my God for the holy hill of my God;

This and the next verse begin with *hod* ('while'), suggestive of continuous action, when the Lord intervenes in vs. 22. All along the Lord had been listening to Daniel's request to *shamah* even though he may have been having his doubts while saying these words.

Daniel puts his intercession in two ways, if you will:

1) “Speaking and praying,” *davar* (cf. vs. 12) and *palal* (cf. vs. 4).

2) “Confessing and “presenting,” (*yadah*, cf. vs. 4) and *naphal* (cf. vs. 18). The first is with respect first to personal “sin” (*chata'th*; cf. vs. 24) as well as those of “my people” or the Israelites in exile. Certainly those left behind after the fall of Jerusalem can and should be included. As noted just above, this remnant must have been on Daniel's mind continually by reason of their extreme poverty and dependence upon the Lord. The second is with respect to Daniel's personal “supplication” or *techinah* which connotes favor. “And should receive no mercy but be exterminated” [Jos 11.20]. All are done both “before” (*liphney*) the Lord and “for” (*hal* connotes 'on') his holy hill (cf. vs. 16).

Vs. 21: while I was speaking in prayer, the man Gabriel whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice.

As noted in the previous verse, this is the second use of *hod* or “while,” continuous action which is put in terms of “speaking in prayer,” *palal* (cf. vs. 20).

The *shamah* so desperately wanted by Daniel from the Lord is answered by the re-appearance of Gabriel noted last in 8.16 who had the “appearance of a man” compared with here, “the man.” There Gabriel made known the vision to Daniel. If he could do that, certainly he would assist now. Gabriel may not have the authority to restore Israel but certainly could take up Daniel's intercession and present it before the Lord. So all along he had been listening in on Daniel, this being the preferred means of communication rather than by sight...and decided to step in before the Lord. That is to say, Gabriel thought the Lord was delaying too long in his response, so he decided to step in.

Gabriel approached Daniel “in swift flight” which is rendered by the noun *yephaph* and (it means weariness) and the verb *yaphaph*, to be weary. The idea seems to be that being swift makes one tired quickly. “None who seek her need weary themselves” [Is 2.24]. Gabriel flies to Daniel at a special time, that of the “sacrifice” (*minchah*) which takes place at evening. Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice” [Ps 141.2]! This is the only use of the phrase in the Book of Daniel. While it hearkens back to the sacrifices in the temple at Jerusalem, perhaps this tradition was carried on in modified form in Babylon. Since it is evening and smoke from the offering is ascending into heaven, it is the perfect disguise for Gabriel to come without anyone knowing his identity except Daniel. The incident is reminiscent of Zechariah when Gabriel himself makes his appearance “at the hour of incense” [Lk 1.10] and makes a prophecy concerning the birth of John the Baptist. And so Gabriel seems fond of revealing himself, albeit partially, at evening and within a cloud of incense or smoke from burnt offerings.

Vs. 22: He came and he said to me, "O Daniel, I have now come out to give you wisdom and understanding.

The verb “came” here is rendered as *byn* (cf. vs. 2) or to understand (with its connotation of between-ness) which means that Gabriel was already present when he speaks (*davar*, cf. vs. 20) through the cloud of smoke. And so this *davar* is in the form of smoke, if you will, means that Daniel must learn how to interpret...understand...what is being communicated.

Note that after Gabriel makes known the understanding or *byn* to Daniel, he says that he has “come out” (*yatsa*), that is, he has come out from the midst of the smoke as a man, not the form of a man, as discussed in the previous verse.

Now the man Gabriel is prepared to give Daniel both “wisdom and understanding” or *sakal* (cf. vs. 13) and *beynah* (cf. 5.21). That is to say, wisdom in the sense of being prudent and understanding in the sense of having that between-ness, *byn* being the verbal root. Up to this point Daniel was not unlike Zechariah who was struck dumb (cf. Lk 1.20 ff).

Vs. 23: At the beginning of your supplications a word went forth, and I have come to tell it to you, for you are greatly beloved; therefore consider the word and understand the vision.

Here “supplications” or *techinah* hearken all the way back to vs. 3 meaning that once Daniel has turned his face to the Lord God as in that verse, the *shamah* or hearing so desperately wanted was granted although we have no specific mention of the Lord. Someone must have been keenly attentive from the beginning, that is, when a “word” or *davar* (cf. vs. 12) went forth, the two being accomplished at the same time. Apparently Daniel didn't subscribe to this—he was completely unaware of it—which is why Gabriel came to inform him. At that moment Gabriel saw Daniel's earnest intent as well as his vulnerability which moved him to say that he is “greatly beloved,” *chamudoth*. This is a noun in the plural meaning desires—“you are desires”—or desire in the more intense sense of covetousness. Daniel is called this again in 10.11 and 19. “Then Rebekah took the best garments of Esau her older son...and put them on Jacob her younger son” [Gn 27.15].

The conjunctive *w-* which translates here as “therefore” is more like “and.”

Gabriel asks Daniel to “consider” or *byn* both the “word and the vision,” the *davar* and the *mar'eh* (cf. 8.26). Applying *byn* (that ability to see in between) to the former means honing his sense of hearing or being attentive, whereas applying the same to the latter means paying close attention to what has been seen.

Vs. 24: "Seventy weeks of years are decreed concerning your people and your holy city to finish the transgression, to put an end to sin and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet and to anoint a most holy place.

Now Gabriel begins to speak more specifically of the vision Daniel had seen, that is, he gives an answer to his earnest prayers. Again, note the absence of the direct mention of the Lord.

The time involved is equivalent to four hundred and ninety years or seventy times seven. This number seven or *shavah* is considered sacred and is mentioned last (Chaldean form) in 4.25: “and seven times shall pass over you (King Nebuchadnezzar) until you know that the Most High rules.” In the verse at hand, the seventy weeks are “decreed” or *chatak*, the only use of this term in the Bible which means to divide and is used with the preposition *hal-* (on, upon) with regard to Daniel's people and his holy city (Jerusalem). Gabriel identifies both as belonging specifically to Daniel. The verb is put into the passive indicating that Gabriel isn't the one who effected it but the Lord. The time seems excessively long—not unlike Israel being in Egypt—but should be seen in light of the number seven.

Despite having been laid waste, Jerusalem remains the focal point of attraction under the so-called minder-ship of those left behind whereas everyone else who has been led away into exile brought along memory of that sacred place. For some time now it has been Daniel's task to remind the Israelites of this even though the text is not explicit on the matter.

The lengthy time involved here has a six-fold purpose:

1) For the people to “finish their transgression,” *kalah* also meaning to consume, destroy or to shut up. “I am shut in so that I cannot escape” [Ps 88.8]. In the verse at hand, *kalah* (the only reference in Daniel) pertains to the Israelites' “transgression” (*peshah*) which occurs in the next verse and connotes a falling or breaking away. “Then I will punish their transgression with the rod and their iniquity with scourges” [Ps 89.32].

2) "To put an end" or *chatam* which fundamentally means to seal and is found next in 12.4: "But you, Daniel, shut up the words and seal the book until the time of the end." In the verse at hand, *chatam* pertains to "sin," *chata'th* (cf. vs. 20). Although atonement comes next, it appears as part as #2 in this sequence, the verb being *kaphar* (only use in Daniel) which means to cover. "When I forgive you all that you have done, says the Lord God" [Ezk 16.63]. In the verse at hand, *kaphar* pertains to *havon* or "iniquity" (cf. vs. 13).

4) "To bring in" (*bo*) "righteous" or *tsedeq*, the only use of this noun in Daniel. The *tsedeq* at hand is "eternal" or *holam* and occurs next in 12.2: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

5) "To seal," the second use of the verb *chatam* in #2 and pertaining to both "vision and prophet," *chazon* most likely referring to what Daniel had witnessed in Chapter Eight (cf. vs. 13 there). The only person mentioned specifically as a prophet is Jeremiah in 9.2.

6) "To anoint" or *mashach* (only use of this verb in Daniel) a "most holy place or *qodesh qodashym*. The first biblical reference is Gn 31.13, not dissimilar to the verse at hand: "I am the God of Bethel where you (Jacob) anointed a pillar and made a vow to me."

Vs. 25: Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat but in a troubled time.

"Therefore" is rendered by the conjunctive *w-* as noted in vs. 23 and is more like "and."

"Know and understand" or *yadah* (cf. vs. 20) and *sakal* (cf. vs. 22). Both are with regard to a specific time of seven weeks, the sacred number *shavah* being used concerning seventy weeks in vs. 24. The seven weeks commence as soon as the "word" (*davar*, cf. vs. 23) goes forth, *yatsa'* (cf. vs. 22) whose purpose is twofold: "build and restore" Jerusalem, *banah* and *shuv* (cf. vs. 16). The Hebrew has the order of these two words reversed; *banah* occurs twice in this verse and no other place in the Book of Daniel. Once this has taken place, there comes the time span of seven weeks which is short, temporally speaking, but that span is sacred because of *shavah*. Thus the idea of seven suggests a different awareness of time regardless of how much it is multiplied.

Mashyach means "anointed one" and found in the next verse. "He will give strength to his king and exalt the power of his anointed" [1Sam 2.20]. The Hebrew text lacks "coming." This *mashyach* is also called a *nagyd* or "prince" and occurs in the next verse as well as 11.22: "Armies shall be utterly swept away before him and broken and the prince of the covenant also." *Nagyd* derives from a verbal root meaning to be before or in front; the preposition *neged* means in front of.

Gabriel doesn't give any details as to the identity of this *mashyach* who apparently will remain within Jerusalem. Although sixty-two weeks come after the seven weeks, the *mashyach* doesn't seem to do anything, that time totaling to four hundred and thirty-four years. Add this to the four hundred and ninety years of vs. 24 and we have the incredibly long time of nine-hundred and twenty-four years. Nevertheless, it can be divided by seven.

The verb "shall be built" (*banah* again) is passive, suggesting that the Lord, not Gabriel, is responsible. This time Jerusalem will be re-enforced with "squares and moat" because the "time" (*heth*, cf. 8.17) will be "troubled" or *tsoq*, the only use of the noun in the Bible which connotes being distressed. The nature of this distress isn't spelled out, however. It is up to Daniel after Gabriel leaves him to have recourse to his vision in Chapter Eight and go from there.

Vs. 26: And after the sixty-two weeks an anointed one shall be cut off and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war; desolations are decreed.

Daniel's spirits were buoyed when he heard of the anointed one coming to Jerusalem but immediately was dismayed to learn that he shall be "cut off" and "have nothing," *karath* and *'eyn lu*. The first (only

use in Daniel) implies bringing to destruction. "All your enemies shall be cut off" [Mic 5.9]. The second reads literally as "there is nothing to him."

In the previous verse the anointed one is designated as a "prince," the same word used here (*nagyd*) but seems to be someone quite different and whose identity is not given. This mysterious person "shall destroy" (*shachath*, cf. 8.25) both city and "sanctuary" (*qodesh*, cf. vs. 24). As for those who have been left behind after King Nebuchadnezzar laid waste to Jerusalem, this destruction, despite being a disaster, was something they could live without. Not only that, they were able to flourish in a way the Israelites didn't think was possible and which foretold centuries later the utter devastation of the temple by the Romans.

While the prince will destroy Jerusalem and the sanctuary, its complete obliteration will come about through a flood which is reminiscent of Noah which had destroyed all life on earth. The noun for "flood" is *sheteph* which is found next in 11.22 which in the Hebrew text begins with "the arms of a flood." *Qets* means "end" in the sense of prophetic fulfillment and noted last in 8.22.

The participle *shamem* means "desolations" (cf. vs. 18) which are "decreed," *charats* (cf. next verse) meaning literally to cut or to sharpen, this sense contributing to the utter disaster to take place.

Vs. 27: And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

The prince who is causing such havoc will make a "covenant" (*beryth*, cf. vs. 4) which is "strong," this being the verb *gabar* suggestive of prevailing and not usually associated with a covenant made by the Lord because force is involved. The time of one week is not determined, most likely at the end of the extended span of time consisting of nine-hundred and twenty-four years noted in vs. 25. If true, both "sacrifice and offering" (*zevach*; only use of this term in Daniel) and *minchah*; vs. 21) will continue despite dreadful circumstances. How this will come about is unspecified, but certainly force is involved.

The symbol of wings intimates the swiftness and suddenness of the one who "makes desolate" which consists of the verb *shamem* (cf. vs. 26; compare with 'desolator' or the same verb) and the noun *shaquts* which pertains to contamination as well as loathing. It is found next in 11.31 which is close to the sense of this verse: "And they shall set up the abomination that makes desolate." And so the image of wings suggests the positive influence of the divine *ruach* ('spirit') hovering over creation with its wings.

Kalah means "end" in the sense of completion and is "decreed" or *charats* as in vs. 26. It is found next in 11.16: "and all of it shall be in his power." Compare with *qets* as "end" in vs. 26.

Natak means "poured out" (cf. 9.11), usually associated with curses, and is not unlike the flood of the previous verse. And so the full end will resemble a torrential rain or flood to drown the "desolator," *shamem*.

Chapter Ten

Vs. 1: In the third year of Cyrus king of Persia a word was revealed to Daniel who was named Belteshazzar. And the word was true, and it was a great conflict. And he understood the word and had understanding of the vision.

Cyrus is mentioned in the last verse of Chapter One, "And Daniel continued until the first year of King Cyrus," that is, continued in his post in the royal court. There the text lacks "continued" but has "and Daniel was..." These words seem to indicate well beforehand the time of service for Daniel under a number of kings. Although nothing is said about what might take place afterwards, given the nature of the revelations, the end would come not just for Babylon but all the kingdoms of the earth. And so right from the beginning Daniel had an intimation that his high position at the Babylonian court

would be subservient to a greater end, one connected with the fate of the world in which Israel would play an important part.

Apparently Cyrus was favorable toward Daniel (and hence the Jewish exiles, he being acquainted with Hananiah, Mishael and Azariah, Daniel's three trusted companions), for 6.28 reads "So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian." All in all, Daniel didn't have any real difficulty with all the rulers with whom he had come in contact. Nebuchadnezzar proved the most challenging, Belshazzar was assassinated, Darius was a friend under whom his advisers attempted to kill him, and finally we have Cyrus who brings all this full circle. And we shouldn't forget the court diviners and soothsayers. In other words, Daniel was close to the center of power for an extended period of time. That enabled him to see how all this tied in with his visions, the exiles from Israel never being far from his mind. Even though Israel was a minor nation in the eyes of Babylon and Persia, her exiles had to live among people with a multitude of gods and the practice of astrology. If they succumbed as was the temptation in Egypt prior to the Exodus, all would be lost.

The third year of Cyrus' reign seems more a focal point for Daniel's continued visions, and nothing is said here or later in the book about any relationship they may have had. However, this time is significant in the larger scheme of things because of a "word" or *davar*. The last time such a *davar* appeared is 9.25 though nothing is said of it as being revealed to Daniel. The same applies to earlier instances. *Galah* is the verb for "revealed," the only use of this verb in Daniel which means to make naked or to uncover, that is, with regard to a reality that is already present but not yet perceived. "And the glory of the Lord shall be revealed" [Is 40.5]. We don't have any details as to how or when this *galah* took place. However, *davar* is a word which means something uttered, not visualized. So for Daniel it's a question of being witness to—and *galah* is passive, not active—this uncovering. Most importantly, his sense of hearing had to be sensitive to hear it which implies being attentive to the divine Torah. And the hearing isn't a one note sound, if you will; rather, it continues for the rest of the book.

Here we encounter the Babylonian name of Belteshazzar ('Bel protect the king') given by the chief of the eunuchs to Daniel (cf. 1.7) not long after his arrival from Jerusalem. He isn't call such for the remainder of the book. By this time, the third year of Cyrus' reign, Daniel had become thoroughly Babylonian-ized, if you will, at least as far as knowing the ins and outs of the royal court under four kings. We could take the name Belteshazzar not as an indication that Daniel has forsaken his Jewish identity but that he kept it very much alive though under the guise of his Babylonian exterior. Under the benign rule of Darius Daniel was unjustly convicted and sentenced to death. It could happen under Cyrus or the next occupant of the throne.

So what this *davar* said—not just that but in its very person, if you will—is "true," *'emeth* being a noun (cf. 9.13). That truth heralded a "conflict" or *tsava'* which applies more to a host and that implies an army (cf. 8.10).

Both "understood and "understanding" (*byn*; cf. 9.23 and *beynah*; cf. 9.22) are of the same root. The former is with respect to *davar* and the latter, the "vision" or *mar'eh* (cf. 8.16): one with regard to hearing and the other with regard to seeing, two ways of putting the divine *galah* or revelation.

Vs. 2: In those days I, Daniel, was mourning for three weeks.

Mention of "those days" suggest that Daniel, now speaking in the first person compared with vs. 1 where he was named Belteshazzar, is reflected back upon his understanding of the *davar* and *mar'eh*, "word and vision." Obviously this reflection occurs afterwards, but the time frame isn't given. The first person singular suggests that Daniel is either recounting this vision to friends such as Hananiah, Mishael and Azariah or writing it down for future reference or even both.

The fact that Daniel "was mourning" or *'aval* for three weeks prepares the reader for what be a less than desirable vision in Chapter Ten. However, this preparation began all the way back with King Nebuchadnezzar and subsequent visions. "Then Ezra withdrew from before the house of God...for he

was mourning over the faithlessness of the exiles" [Ezra 10.6].

Vs. 3: I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all for the full three weeks.

Here Daniel spells out in greater detail the *aval* mentioned in the previous verse which serves to heighten the reader's anticipation of what will soon unfold.

"Delicacies" reads literally as "bread of delights," the latter word being *chamudoth* noted last in 9.23. The verb for "anoint" is *suk* which applies to after having taken a bath and is usually a less solemn event than *mashach*. "Wash therefore and anoint yourself and put on your best clothes" [Rt 3.3]. Chances are that Daniel isolated himself as much as possible from his pressing duties. At the same time he didn't want to let any Babylonian associates privy to his vision although by the end of three weeks they and others could tell that something was up. In other words, their curiosity grew which must have contributed to all sorts of rumors.

Vs. 4: On the twenty-fourth day of the first month, as I was standing on the bank of the great river, that is, the Tigris,

Compare this standing on the bank of the Tigris River with Daniel's earlier vision by the Ulai River in 8.2. Surely Daniel must have recalled that incident when "a vision appeared to me" [vs. 1]. Would the one about to happen be the same or contain greater foreboding? Daniel's position by the Tigris suggests that he is close to the capitol city, perhaps on an evening walk in the cool of the day. While this chapter begins with a reflection upon the dream after it had occurred, we are now in the midst of it.

Vs. 5: I lifted up my eyes and looked, and behold, a man clothed in linen whose loins were girded with gold of Uphaz.

Just as by the Ulai, Daniel "lifted up his eyes" and exclaimed "behold" or *hineh* (cf. 8.15). Could this man be the same "holy one" speaking to him (cf. 8.13) or "the man Gabriel" (cf. 9.21)? Daniel was uncertain and doesn't speak until vs. 10 or more accurately when "a hand touched me" which could belong to someone else entirely. Daniel is less concerned about his identity than the vision at hand. Already he has a foreboding that it will be more difficult to bear than his earlier ones. Perhaps by taking up a position by the Tigris Daniel hoped, if you will, to recreate the experience by the Ulai. Whatever his intention, certainly it exceeded his expectations.

Bad is the noun for "linen" and occurs next in 12.6 with reference to the same man: "And I said to the man clothed in linen..." "How long shall it be until the end of these wonders?" While this man was clothed totally in linen, his loins were "gold" or *ketem*, that is, highly refined material. "His head is the finest gold" [Sg 5.11]. In the verse at hand, this special gold comes from Uphaz (unknown) but has one other biblical reference, Jer 10.9: "Beaten silver is brought from Tarshish and gold from Uphaz." Regardless, Daniel identified this linen immediately, perhaps adorning part of the Babylonian court or its ministers.

Vs. 6: His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze and the sound of his words like the noise of a multitude.

The physical description here and as begun in the previous verse is reminiscent of the bride in the Song of Songs (Chapter Five) describing her spouse and has some echos of Jesus Christ in Revelation. The man whom Daniel beholds—again, not identified—has five characteristics, the second of the pair being given here:

1) Body = beryl. *Tarshysh* is precious stone identified with Tarshish or modern Spain at the other end of the Mediterranean Sea. From there King Hiram brought precious commodities for King

Solomon's temple (cf. 1Kg 10.22) and to there the prophet Jonah intended to flee. Beryl comprises one of the walls of the heavenly Jerusalem: "The foundations of the wall of the city were adorned with every jewel...the eighth beryl" [Rev 21.19-20].

2) Face = appearance of lighting. *Mar'eh* means "appearance" and noted last in vs. 1 as "vision." It is used with *baraq* or "lightning." "And the fire was bright, and out of the fire went forth lightning" [Ezk 1.13].

3) Eyes = flaming torches or literally, "torches (*lapyd*) of fire." "And for Jerusalem's sake I will not rest until her vindication goes forth as brightness and her salvation as a burning torch" [Is 62.1].

4) Arms and legs = gleam of burnished bronze. *Hayn* or "gleam" is found in a similar image as the previous example, Ezk 1.16: "their (wheels) appearance was like the gleaming of a chrysolite." This noun more commonly refers to an eye. The adjective *qalal* means "burnished" and has one other reference in line with the other two from Ezekiel (1.7): "and they (four living creatures) sparkled like burnished bronze."

5) Words = noise of multitude. Both "sound" or *qol* (it goes with 'words'; cf. 9.14) and "words" or *davar* (cf. vs. 1) go hand-in-hand, if you will. That is to say, *qol* also means "voice" which produces words. *Hamon* means "multitude" and can apply to a tumult. "His sons shall wage war and assemble a multitude of great forces" [11.10].

Vs. 7: And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves.

So while Daniel was undergoing this extraordinary vision, an experience now familiar to him, he was not by himself at the river Tigris but with men whose identity or number is not given. Could they even be his three faithful companions, Hananiah, Mishael and Azariah? Regardless, his vision had a profound effect upon them. Obviously these men hadn't a clue as to what was going on; Daniel, too, was unaware that his vision affected them. If they had known this was another of Daniel's visions, they would bring it to the attention of the Babylonian soothsayers, etc., who, in turn, would show undue interest and seek to interpret it in light of their mixture of astrology and astronomy. That, of course, would be far from the mark.

Charadah in the verse at hand means "trembling." Despite their lack of sharing Daniel's vision, its approach must have caused this trembling, most likely a noise whose source they couldn't identify. "We have heard a cry of panic, of terror and no peace" [Jer 30.5]. The incident at hand has a certain parallel with Paul's conversion on the road to Damascus. "The men who were traveling with him stood speechless, hearing the voice but seeing no one" [Acts 9.7].

The verb *naphal* ('fell'; cf. 9.20) suggests suddenness which is why those with Daniel not only fled but sought to hide. "Then the kings of the earth...and everyone...hid in the caves and among the rocks of the mountains" [Rev 6.15]. As for these men hiding, we don't know how long they remained holed up in a cave by the river or in the reeds, but it must have lasted as long as Daniel's vision. They had no direct insight into it, of course, but could tell by Daniel's demeanor.

Vs. 8: So I was left alone and saw this great vision, and no strength was left in me; my radiant appearance was fearfully changed, and I retained no strength.

The words "I was left alone" evokes an image of Daniel standing by the Tigris River all alone as the last man disappeared over the hill, running for his life. Now he could give full attention not just to a vision but "this great vision" (*mar'eh*), the only time such a phrase is used with all that Daniel had witnessed to date. As with previous incidents, the verb is *ra'ah* ('saw') with the noun of the same derivation.

Koach (cf. 8.25) is used twice and "strength" refers, of course, to bodily strength or the ability to take in what has just appeared. So Daniel was standing there paralyzed by fear, not being able to run like his associates even if he wanted to. The first verb with *koach* is *sha'ar* (an alternate meaning is to

breathe hard) and is used as “left alone.” And so Daniel was first “left alone” and then “retained” no strength, a double whammy, if you will. The second verb is *hatsar* which means to shut, to hold back and is found next in vs. 16 with the same words of “I retained no strength.”

Hod is the noun for “radiant appearance” and intimates majesty as well as splendor. The other reference is found in 11.21: “a contemptible person to whom royal majesty has not been given.” Daniel is wise enough to realize this *hod* doesn't come from him but from the vision—not just this particular vision, important as it is—but from all his previous ones.

Haphak is the verb for “changed” and often applies to turning or overturning. The other reference is vs. 16: “by reason of the vision pains have come upon me.” And so Daniel was overthrown, if you will. The adverb “fearfully” is rendered literally as “on (*hal-*) me to destruction” or *shachath* (cf. 9.26) which also refers to corruption. In sum, Daniel felt his physical, mental and spiritual life was being dissolved which is why his associates fled away as quickly as possible.

Vs. 9: Then I heard the sound of his words; and when I heard the sound of his words, I fell on my face in a deep sleep with my face to the ground.

In a state which appears not unlike death or close to it, Daniel hears the *qol* or “sound” of the unidentified man's “words” (*davar*). Actually vs. 6 has Daniel hearing the unidentified man where “the *qol* of his *davar* is like the noise of a multitude.” The verse at hand mentions these two words twice as if for emphasis whereas vs. 6 was more to get Daniel's attention. Furthermore, he must have been pleased that his associates scattered so he could now focus on the communication at hand. If they had been present, they would be hanging around dumb and ignorant as Paul's companions on the road to Damascus.

Daniel falls face down to the ground but is not hurt because the “deep sleep” had overcome him a fraction of second beforehand, the verb being *radam* as in 8.18 when someone—perhaps the same man here—touched Daniel and set him on his feet. In that same fraction of a second before hitting the ground Daniel knew this *radam* would be the same essentially but obviously with a difference. Daniel was dead, if you will, out of fear so this *radam* would not affect him as much as the earlier experience. Chances are that much later Peter and John read this account with great interest after having been on the mount of Transfiguration with Jesus. That is to say, they too “were heavy with sleep” [Lk 9.32] which upon later reflection had a certain parallel with the *radam* of Adam when the Lord had fashioned Eve (cf. Gn 2.21).

Vs. 10: And behold, a hand touched me and set me trembling on my hands and knees.

As noted several times earlier, *hineh* ('behold;' cf. vs. 5) suggests getting one's attention. Here Daniel had just fallen into a state very different from the normal one and required being directed to what he will both see and hear, hence the reason for the *hineh*.

Again, the identity of the man's hand isn't given, but whoever it is knew Daniel was in dire straits and needed consolation. This is best effected by touching, the verb being *nagah* noted last in 8.18 which is similar to the case at hand. Even though this hand is comforting, as of yet it hasn't calmed Daniel who was “trembling” or *rahad*. It has two other biblical references, Ps 104.32 and Ezra 10.9, the former being cited here: “who looks on the earth and it trembles, who touches the mountains and they smoke!” There is no Hebrew verb for the English “set me.”

The best the mysterious unidentified man could do for Daniel is get him off his face and put him on all fours so he could crawl around a bit before standing on his two feet.

Vs. 11: And he said to me, "O Daniel, man greatly beloved, give heed to the words that I speak to you and stand upright, for now I have been sent to you." While he was speaking this word to me, I stood up trembling.

Daniel was relieved to hear his name called out just in case the man in his vision was an illusion. It

still could be such, but the words “greatly beloved” are an assurance that it is for real. *Ysh-chamudoth* reads literally “man of desires,” *chamudoth* noted last in this sense in 9.23. This mysterious being who put Daniel at ease saw that these desires centered around his love for God and his fellow Israelites, not to mention those under his care as a high official in the Babylonian government. The man asks him to “give heed” or *byn* (cf. 9.23) which more properly means to understand and is used with the noun *davar*. That, in turn, is prefaced with the preposition *b-*. Thus it reads literally, “understand in my words,” the *davar* which the man is speaking or *davar* to Daniel. “Stand upright” is rendered literally as “stand on your standing, the verbal root *hamad* (cf. 8.23) plus noun derived from it, *homed* found last in 8.18. It reads literally “made me stand upon my standing.” In vs. 9 Daniel had fallen into that deep sleep so he needed to be roused, something only a supernatural being could do as in this case. The man's further words of having been sent are intended for further reassurance.

Although the man's speaking or *davar* had the capacity to effect this rousing, Daniel remained afraid or “trembling” or *rahad* which has two other biblical references, Ps 104.32 and Ezra 10.9, the former being cited here: “He looked on the earth, and it trembled.”

Vs. 12: Then he said to me, "Fear not, Daniel, for from the first day that you set your mind to understand and humbled yourself before your God, your words have been heard, and I have come because of your words.

For a second time the mysterious man addresses Daniel by name, telling him not to “fear” or *yare'* (cf. 9.4). The words which follow indicate that he and the Lord have been keeping a close eye on Daniel even though he may have not been fully conscious of it. “First day” is unspecified but can apply to Daniel before being taken captive in Babylon as well as all those days up to the present. In other words, “first day” characterizes the entirety of Daniel's life where the first day is equivalent to the last. “Set your mind” is rendered literally as “give your heart” or *lev* (cf. 8.25) which here pertains to understanding and humbling, *byn* and *hanah*, the latter noted last in 7.2 as “answer.” It appears that Daniel had been born humble, if you will, a characteristic not lost on Babylonian officials which is why kings had sought him out. Daniel's *davar* or “words” had been heard, the reason why this man had come. “I have come because of your words” reads literally “I have come in (*b-*) your words.”

Vs. 13: The prince of the kingdom of Persia withstood me twenty-one days; but Michael, one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia *Sar* or “prince” (cf. 8.25) seems to be a corresponding guardian spirit or angel of Persia who “withstood” (*hamad*, cf. vs. 11) the man for a period of twenty-one days, the same duration of Daniel's fast in vs. 3 ('three full weeks'). Such standing, if you will, doesn't seem to indicate violence but more causing a hindrance.

This is the first mention of Michael, not just a *sar* but a “chief” one (*hari'shonym*) which may or not be an indication of his superiority over the man. Regardless, both belong to the Lord, for Michael came to “help” the man, *hazar* which is found next in 11.34: “When they fall, they shall receive a little help.”

Sar is mentioned a third time where the man seems to have some authority over Michael. All this must have confused Daniel terribly, not knowing what he is experiencing.

Vs. 14: and came to make you understand what is to befall your people in the latter days. For the vision is for days yet to come.”

Regardless of the identity of man speaking with Daniel, Daniel himself, Michael or anyone else, we are at the crux of the matter, what will “befall” the Israelites. Despite their insignificance, they play a central role in the cosmic drama that will unfold later on. The verb here is *qara'*, basically as to “call” found last in 9.18 but not noted there. Although the previous chapter spoke of Israel's sins, what will

“call” them, if you will, is yet to be revealed. The same applies to the “latter days” and the “days yet to come.” While the man was communicating this, Daniel must have been wondering how he could pass it on to his fellow Israelites in order to prepare them. Without a doubt, that would take a lot of persuading and organization. In the meanwhile Daniel must have been anxious about the welfare of those currently under his jurisdiction as a high official in Babylon. After all, they had been good to him as well as to the exiles, for no complaint has been recorded.

Vs. 15: When he had spoken to me according to these words, I turned my face toward the ground and was dumb.

Another example of the verb *davar* and the noun *davar*, “had spoken” and “words.” Note the use of “according to” which is rendered by the preposition *b-*, often as “in.” It serves to indicate the importance of what this mysterious man had communicated to Daniel. Far from encouraging him (as he must have wished), they made him “dumb” or *'alam*. In other words, Daniel found himself no better off...even worse...for he now lacked the ability to communicate. “I am dumb, I do not open my mouth; for it you who has done it” [Ps 39.9].

Vs. 16: And behold, one in the likeness of the sons of men touched my lips; then I opened my mouth and spoke. I said to him who stood before me, "O my Lord, by reason of the vision pains have come upon me, and I retain no strength.

The unidentified man who had spoken with Daniel seems to have disappeared, being replaced by another who is introduced by *hineh* or “behold” (cf. vs. 10). This new being seems to be a man...“in the likeness”...or *demuth*, the only use of this term in the book and famously used in Gn 1.26: “Let us make man in our image, after our likeness.” Perhaps the being who first appeared to Daniel decided his presence was too much and wished to send someone else, more human, if you will, to continue the revelation. The touching of Daniel's lips can be taken as a gesture of making him pure as is the case of Isaiah. “Behold, this (burning coal) has touched your lips; your guilt is taken away and your sin forgiven” [Is 6.7].

Daniel addresses this person as “my Lord” (*'Adony*) who could be the Lord God himself although this isn't spelled out. Anyway, Daniel spontaneously pours out his complaint about how “pains” came upon him by reason of the vision, *tsyr*, which also means a messenger. “We have heard tidings from the Lord, and a messenger has been sent among the nations” [Ob 1.1]. Perhaps without realizing it, Daniel saw a connection between the “vision” or *mar'eh* (cf. 10.23) and his *tsyr* (messenger), the two being the same.

Hatsar means “retain” (cf. vs. 8) and is used with respect to *koach* (cf. vs. 8) which includes his whole being. To date Daniel has witnessed a lot for one man, including visions as they pertained to Babylonian kings. At the same time no resolution seems to appear on the horizon despite promises made which must have made it difficult for him to continue in his position in the government.

Vs. 17: How can my Lord's servant talk with my Lord? For now no strength remains in me, and no breath is left in me."

Daniel spells out his complaint freely about having no more “strength” (*koach*). He emphasizes this by saying he has no further “breath” or *neshamah* which is equivalent to the Greek *psuche* compared with *ruach*, more the spiritual nature of a person. “The spirit of man is the lamp of the Lord searching all his innermost parts” [Prov 20.27].

Vs. 18: Again one having the appearance of a man touched me and strengthened me.

This being is in the “appearance” of a man or *mar'eh* which translates in vs. 16 as “vision.” Daniel doesn't know if it is the first or second being who “touched” him, *nagah* as in vs. 10 under a similar circumstance. Touching is associated with healing whether physical, mental or spiritual, a gesture

Jesus used frequently in his ministry. “And he stretched out his hand and touched him saying, ‘I will; be clean’” [Mt 8.3]. At once that *koach* or strength returned, *chazaq* being the verb used here as well as in the next verse which fundamentally means to fasten or to tie.

Vs. 19: And he said, "O man greatly beloved, fear not, peace be with you; be strong and of good courage." And when he spoke to me, I was strengthened and said, "Let my Lord speak, for you have strengthened me."

Ysh-chamudoth is noted last in vs. 11 and repeated here to console Daniel in his distress. If he hadn't heard this, chances are he would have given up or just die. In rapid succession the (apparent) second man said not to fear (*yare'*, cf. vs. 12) and to be at “peace” or *shalom* (cf. 8.25). In the text *yare'* comes before *ysh-chamudoth* while *shalom* comes after, meaning that “man of desires” is stuck in between, a fact that must have struck Daniel.

The verb *chazaq* occurs four times as well as in the last verse which shows the weakness both physical and spiritual as well as desperation on Daniel's part. After he had experienced this *chazaq* by that touch of vs. 18 which permeated his entire being, Daniel asks for the “Lord” or *Adony* to speak, this word being used last in vs. 16 which either could be the Lord himself or the unidentified second man.

Vs. 20: Then he said, "Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I am through with him, lo, the prince of Greece will come."

The Lord speaks with Daniel in this first sentence more as a comfort in order to put him at rest, not at all expecting a response.

Sar is the word for “prince” noted last in vs. 13.

Lacham is the verb for “fight” which also means to eat, perhaps the two having something in common by reason of the violence involved. Here *lacham* is used with the preposition *ham-* or literally “with the prince of Persia.”

Yatsa' (cf. 9.25) is the verb for “am through” which fundamentally means to go forth. By this the Lord speaking with Daniel intimates that already he has finished with the prince of Persia after whom will come the prince of Greece.

Vs. 21: But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.

This is the first mention of the “book of truth,” *betav* more as “writing” which implies a scroll that can be rolled up and carried around. Perhaps the man speaking with Daniel had it with him in order to show Daniel its contents. *Emeth* is the noun for “truth” (cf. vs. 1). “And I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals” [Rev 5.1].

Chazaq is the verb for “contends,” Daniel having been prepared for this in vs. 19 with its mention of the same verb: “be strong and of good courage...and I was strengthened.”

Michael is first mentioned in vs. 13, “one of the chief princes” but now identified as being with Daniel, i.e., “your prince.”

Chapter Eleven

Vs. 1: And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.

A good number of verses in Chapter Eleven deal with historical events destined to unfold in the future. While important, the text at hand is written with *lectio divina* in mind which makes these facts of lesser concern. Therefore these events and sometimes persons inferred are a kind of supplement associated with reading the Book of Daniel in the spirit of *lectio divina*. That's why some of the entries are relatively sparse because it is more difficult to do *lectio* based upon historical facts

whether present or about to occur.

As for this part of Daniel's vision, it contains so many details you wonder how he could remember them all. However, the duration of the dream could be quite short; what transpires within it can be recalled easily than if the details were given apart from the dream.

The "one having the appearance of a man" in 10.18 continues to speak with Daniel, Chapter Eleven following seamlessly from Chapter Ten.

"And as for me" is rendered literally as "and I."

The beginning of this chapter introduces Darius who made his appearance in 9.1 and became a close friend of Daniel, having rescued him from the lions' den. Daniel couldn't help but take special delight in hearing these words about his friend and ally.

Before this mysterious man dealt with Darius, he "stood up" (*hamad*, cf. 10.13) which implies he was in an assembly not unlike the court which "sat in judgment" [7.10]. All eyes were upon him and agreed with his assessment that Darius is an ideal protector of Daniel. With the court's permission, he proceeded to "confirm and strengthen" Daniel, *chazaq* (cf. 10.21) and *mahoz*. The latter is a noun which occurs numerous times in Chapter Eleven, the next reference being vs. 7 as "fortress." Both verbs are prefaced with the preposition *l-* ('to') as well as adding "to him."

Vs. 2: "And now I will show you the truth. Behold, three more kings shall arise in Persia; and a fourth shall be far richer than all of them; and when he has become strong through his riches, he shall stir up all against the kingdom of Greece.

Nagad means "show" noted last in 2.1 which means to tell or recount instead of making manifest for seeing. In the verse at hand, this show-telling concerns '*emeth* or "truth." Perhaps the man has in mind the "book of truth" which also uses the verb *nagad*. Thus he could be reading what now follows all the way through 12.4, close to the completion of the book.

The man speaks of four kings from Persia which must have triggered in Daniel his past dealings with Nebuchadnezzar, Belteshazzar and Darius. After all, he was in a high position within the government and had a stake in the future of Babylon even though his true loyalties were elsewhere. The names of the four kings aren't given. If some were made known to Daniel, he might be tempted to manipulate events on his own which would be detrimental both to him and Israel's future role in the cosmic drama about to unfold.

Chazaq is the verb for "has become strong" which is used in a way different from those already noted as pertaining to Daniel.

Hur means "shall stir up" and found next in vs. 25: "And he shall stir up his power and his courage against the king of the south with a great army." This verb alternately means to awaken.

Vs.3: Then a mighty king shall arise who shall rule with great dominion and do according to his will.

Again, there is no specific mention on this king who is "mighty" (*gibor*), but it refers to Alexander the Great. "And like a strong man runs its course with joy" [Ps 19.6]. Compared with the adjective *rav* (cf. 9.18), "great" as applicable to "dominion" often refers to number such as much or many. This king "shall arise" or *hamad* which means to stand up as noted in vs. 1.

The verb "rule" or *mashal* is the root of the noun "dominion," *memshalah*. "The sun to rule over the day" [Ps 136.8]. Despite being *gibor* and *rav*, this king will not follow his own "will" but that of fourth king. *Ratson* is the noun here noted last in 8.4.

Vs. 4: And when he has arisen, his kingdom shall be broken and divided toward the four winds of heaven but not to his posterity nor according to the dominion with which he ruled; for his kingdom shall be plucked up and go to others besides these.

It seems that as soon as this mighty king has stood up (*hamad*), he will be destroyed. However, he will have an indefinite period of time to do as he pleases, that is, in accord with the words of the

previous verse.

Malkuth is the noun for “kingdom” noted last in 9.1. It shall be first “broken” and then “divided,” *shavar* (cf. 8.25) and *chatsah*. “And no longer divided into two kingdoms” [Ezk 37.22]. Both verbs could have a positive meaning with regard to the allocation of inheritance, but that isn’t the case here. The four “winds” (*ruach*, cf. 10.17) will receive them which means passing into oblivion. The positive sense intimated here is by the words “posterity” or *‘acharyth* (cf. 8.23) and “dominion” or *mashal* which is a verb (cf. previous verse) used twice.

Natash means “plucked up” with obvious overtones of destruction. “It (valley of the dead) shall not be uprooted or overthrown anymore forever” [Jer 31.40].

Vs. 5: "Then the king of the south shall be strong, but one of his princes shall be stronger than he and his dominion shall be a great dominion.

Yet another two instances of the verb *chazaq*, “shall be strong” and “shall be stronger.” There is no clear indication of the identity of this king of the south. In fact, throughout no names are given which is part of the mystery of the vision Daniel is experiencing. Even if these events pertain to the future (which they do for the most part), Daniel has sufficient insight into both Babylonian and foreign affairs to see where things are moving. Then again, he is living in a society permeated with heavenly beings...gods and angels...so the real divine figures he’s dealing with now serve to counter that strong influence. The temptation to follow these gods is especially strong among the Israelites living in exile. *Mashal* is the verb for “shall be a (great) dominion” with three forms in this verse: *mashal*, *mimshal* and *memshaltu*.

Vs. 6: After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make peace; but she shall not retain the strength of her arm, and he and his offspring shall not endure; but she shall be given up, and her attendants, her child and he who got possession of her.

Qets is the noun for “after some” and generally pertains to the end as in 9.26. These opening words read literally “to the end of years” and if taken as such, can refer to the end of marking the passage of time and the dawn of a new era where the familiar spacial-temporal world will be superceded. While this verse doesn’t pertain to the verse at hand, there is a growing sense that something important for the world as a whole is about to happen.

Associated with *qets* is the making of an “alliance” or the verb *chabar* which means to bind together or to bring into fellowship. The other reference is vs. 23: “and from the time that an alliance is made with him.”

The king’s daughter refers to Bernice who comes to “make peace” or *mesharym* which is a noun meaning equity or uprightness. “Rightly do they love you” [Sg 1.4]. Despite this attempt not so much at establishing peace but of right between nations, the queen won’t be able to “retain” the strength of her arm, *hatsar* (cf. 10.16), *koach* (cf. 10.17).

Vs. 7: "In those times a branch from her roots shall arise in his place; he shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail.

“In those times” is not in the original text. The conjunctive *w-* (most commonly as ‘and’) begins virtually every verse in the Book of Daniel. It can be taken in a number of ways such as the English rendering here.

Netser is the noun for “branch” which has three other references, all in Isaiah. “And a Branch shall grown out of his roots” [Is 11.1]. As in vs. 3, *hamad* fundamentally means “to stand” and here is taken as “shall arise.”

Mahoz means “fortress” as in vs. 1.

Chazaq is the verb for “shall prevail” (cf. vs. 5).

Vs. 8: He shall also carry off to Egypt their gods with their molten images and with their precious vessels of silver and of gold; and for some years he shall refrain from attacking the king of the north.

Masekah means “molten images,” the same term used with regard to those made by Aaron at the people’s request due to the absence of Moses on Sinai. “And he received the gold at their hand and fashioned it with a graving tool and made a molten calf” [Ex 32.4].

Chemdah is a noun for “precious” with regard to vessels and pertains to desire. The text reads literally “vessels of desire.” The other reference is vs. 37: “He shall give no heed to the gods of his fathers or to the one beloved by women” (‘the desire of women’).

Hamad (cf. vs. 7; again, literally as ‘to stand’) translates as “shall refrain.”

Vs. 9: Then the latter shall come into the realm of the king of the south but shall return into his own land.

Malkuth means “realm” (cf. vs. 4). Nothing is said of the time spent in the south and when this return will occur.

Vs. 10: "His sons shall wage war and assemble a multitude of great forces which shall come on and overflow and pass through, and again shall carry the war as far as his fortress.

Garah is the verb for “shall wage war” and more fundamentally means to stir up. It is used a second time as “shall carry the war” found next in vs. 25: “And he shall stir up his power and his courage against the king of the south with a great army.”

Hamon means “multitude” and often applies to a tumult (cf. vs. 6).

Shataph is the verb for “overflow” and implies a gushing out or inundation. It is found next in vs. 26: “his army shall be swept away.”

Vs. 11: Then the king of the south, moved with anger, shall come out and fight with the king of the north; and he shall raise a great multitude, but it shall be given into his hand.

Marar means “moved with anger” and implies having bitterness; noted last in 8.7.

Hamon is the noun for “multitude” noted last in the previous verse.

Vs. 12: And when the multitude is taken, his heart shall be exalted and he shall cast down tens of thousands, but he shall not prevail.

Two verbs of contrast: “shall be exalted” and “shall cast down,” *rum* (cf. 8.11) and *naphal* (cf. 10.7).

Hazaz is the verb for “shall (not) prevail” and fundamentally means to be strong. “Wisdom gives strength to the wise man more than ten rulers that are in a city” [Eccl 7.19].

Vs. 13: For the king of the north shall again raise a multitude, greater than the former; and after some years he shall come on with a great army and abundant supplies.

“Army and supplies:” *chyl* (cf. vs. 7) and *rekush*. The former also means strength or power and the latter, substance, goods or riches. “Scattering among them plunder, spoil and goods” [vs. 24].

Vs. 14: "In those times many shall rise against the king of the south; and the men of violence among your own people shall lift themselves up in order to fulfill the vision; but they shall fail.

Heth or “times” (cf. 9.25) is in the plural suggesting that a number of events will concur to bring about what this verse foretells. *Hamad* is the verb for “shall rise” noted last in vs. 8.

Paryts is the noun for “men of violence” meaning those who are doing the scattering or breaking asunder. “Robbers shall enter and profane it and make a desolation” [Ezk 7.22]. These violent men belong to the Israelites who at an undisclosed time in the future will attempt to “fulfill” the vision, another use of the verb *hamad*. *Chazon* (cf. 9.24) means “vision” which, of course, applies to the current one experienced by Daniel.

Kashal or “shall fail” more properly means to totter or to stumble. “But he shall stumble and fall and shall not be found” [vs. 19].

Vs. 15: Then the king of the north shall come and throw up siege works and take a well-fortified city. And the forces of the south shall not stand, or even his picked troops, for there shall be no strength to stand.

Shaphak or “throw up” connotes a pouring out or shedding. “I will pour out my wrath” [Hos 5.10]. In the verse at hand, *shaphak* suggests the sudden and violent casting of “siege works” cast upon the city walls, *sollah* or more literally, “mounds.” And put siege works against it and build a siege wall against it” [Ezk 4.2].

Two instances of the verb *hamad*, “stand” (cf. vs. 14).

Vs. 16: But he who comes against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, and all of it shall be in his power.

Ratson is the noun for “will” noted last in vs. 3.

Two instances of the verb *hamad*, “shall stand” (cf. vs. 15).

Tsvy is a noun found last in 8.9 and as noted there, means splendor as well as a gazelle by reason of its beautiful form.

“In his power” reads literally as “in his hand.”

Vs. 17: He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of peace and perform them. He shall give him the daughter of women to destroy the kingdom; but it shall not stand or be to his advantage.

Toqeph means “strength” and has two other references, Est 9.29 and 10.2, the latter given here: “And all the acts of his power and might...are they not written in the Book of the Chronicles of the kings of Media and Persia?” This noun connotes overpowering or making an assault.

“Bring the terms of peace” is rendered by the adjective *yashar* meaning right or righteous. “The integrity of the upright guides them, but the crookedness of the treacherous destroys them” [Prov 11.3].

“Be to his advantage” reads literally as “shall not to him be.”

Vs. 18: Afterward he shall turn his face to the coast lands and shall take many of them; but a commander shall put an end to his insolence; indeed he shall turn his insolence back upon him.

Qatsyn is the noun for “commander” can also apply to a judge or magistrate. “Without having any chief, officer or ruler she (ant) prepares her food in summer” [Prov 6.7].

Cherpah means “insolence” and found last in 9.16 as “byword.”

“(Back) upon him” reads literally as “to (*L*) him.”

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

“Stumble and fall” or *kashal* (cf. vs. 14) and *naphal* (cf. vs. 12).

Vs. 20: "Then shall arise in his place one who shall send an exacter of tribute through the glory of the kingdom; but within a few days he shall be broken, neither in anger nor in battle.

Hamad is the verb for “shall arise” (cf. vs. 16) and here is used with regard to an “exacter” or *nagas* which is a participle of a verb meaning to impel, to urge or demand a debt. “I have...heard their cry because of their task masters” [Ex 3.7].

Heder is the noun for “glory,” the only use of this term in the Bible and closely related to another word of the same spelling which means an ornament.

Shavar means “shall be broken” noted last in vs. 4 and connotes being divided.

Vs. 21: In his place shall arise a contemptible person to whom royal majesty has not been given; he shall come in without warning and obtain the kingdom by flatteries.

Another use of the verb *hamad*, “shall arise,” here with regard to an unidentified “contemptible person” or *bazah* (participle), a verb which means to despise. “In whose eyes a reprobate is despised but who honors those who fear the Lord” [Ps 15.5].

“Royal majesty” reads literally as “splendor of kingdom,” the first noun being *hod* (cf. 10.8).

Shalvah is a noun for “without warning” and more specifically means prosperity or tranquility (cf. 8.25).

Chazaq translates as “obtain” (cf. vs. 7) and suggests force, of taking the kingdom by force which here involves “flatteries” or *chalaqlaqoth* which means slipperiness and is found next in vs. 34: “and many shall join themselves to them with flattery.”

Vs. 22: Armies shall be utterly swept away before him and broken and the prince of the covenant also.

Zeroah is the noun for “armies” and more commonly refers to a physical arm or limb. First they will be “utterly swept away” or *shataph* noted last in vs. 10 as to overflow. Here the English is rendered by two uses of this verb, “swept away swept away.” Immediately afterwards the armies will be “broken” or *shavar* (cf. vs. 20). Included in this utter destruction is the “prince” or *nagyd* (cf. 9.26) of the covenant (*beryth*, cf. 9.27).

Vs. 23: And from the time that an alliance is made with him he shall act deceitfully; and he shall become strong with a small people.

“Time” is not in the original text.

Chavar is the verb for “alliance is made” noted last in 2.18, after which the prince of the covenant “shall act deceitfully” or literally “make deceit,” *mirmah* (cf. 8.25).

Hatsam is the verb for “shall become strong” (cf. 8.24).

Vs. 24: Without warning he shall come into the richest parts of the province; and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil and goods. He shall devise plans against strongholds, but only for a time.

Shalvah or “without warning” is found last in vs. 21.

Mishman is a noun for “richest” and more properly refers to fatness. “May God give you of the dew of heaven and of the fatness of the earth” [Gn 27.28].

Bazar is the verb for “scattering” which has one other biblical references, Ps 68.30: “scatter the people who delight in war.” In the verse at hand, this *bazar* is with regard to “plunder and spoil,” “goods” not being in the original text. The two words here are *shalal* and *rekush* (cf. vs. 13). “I rejoice at your word like one who finds great spoil” [Ps 110.162].

Chashav is the verb for “devise” which connotes inventing and plotting. It is found in the next verse though another reference is Prov 16.9: “A man’s mind plans his way, but the Lord directs his steps.” The noun *machasheveth* or “plans” is derived from this verbal root and found in the next verse though another reference is Gn 6.5: “The Lord saw that...every imagination of the thoughts of his heart was only evil continually.”

Heth means “time” and noted last in vs. 14.

Vs. 25: And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall wage war with an exceedingly great and mighty army; but he shall not stand, for plots shall be devised against him.

Hur is the verb for “shall stir up” noted last in vs. 2 and here pertains to “power and courage” or

koach (cf. vs. 6). *Levav* is noted last in 7.28 and usually refers to the heart.

Vs. 26: Even those who eat his rich food shall be his undoing; his army shall be swept away, and many shall fall down slain.

“Rich food” is rendered by two nouns, *path* and *bag* or a morsel and food, the latter being a Persian word often referring to spoil. “He casts forth his ice like morsels” [Ps 147.17]. “I will hand you over as spoil to the nations” [Ezk 25.7].

Shavar is the verb for “shall be (his) undoing” noted last in vs. 22 and more literally applies here to his breaking.

Vs.27: And as for the two kings, their minds shall be bent on mischief; they shall speak lies at the same table but to no avail; for the end is yet to be at the time appointed.

Lev is the noun for “minds” and more properly refers to the heart (cf. 10.12).

The original text lacks “bent” and has the preposition *l-* (‘to’) prefaced to *rah* or “mischief” (cf. 9.14) which applies to anything wicked or evil.

Kazav is the noun for “lies” and implies deception. “A false witness who breathes out lies and a man who sows discord among brothers” [Prov 6.19].

“To (no) avail” is rendered by the verb *tsaleach* and connotes success (cf. 8.25).

Here “end” is identified as more or less being the same as the “time appointed,” *qets* (cf. vs. 6) and *mohed* (cf. 8.22).

Vs. 28: And he shall return to his land with great substance, but his heart shall be set against the holy covenant. And he shall work his will, and return to his own land.

Rekush means great “substance” (cf. vs. 24).

The noun *levav* (cf. vs. 25) means heart, and the original text lacks the verb “shall be set” with the preposition *hal-*, literally as “upon.”

“Work” is the common verb *hasah* meaning “to do” (cf. 9.19); the original text lacks “will.”

Here the “covenant” (cf. vs. 22) is described for the first time as “holy” or *qodesh* (cf. 9.26).

Vs. 29: "At the time appointed he shall return and come into the south; but it shall not be this time as it was before.

Mohed means “time appointed” as in vs. 27.

A contrast between *ri'shnah* and *'acharonah*, “this time” (implies something done at the beginning) and “before” or afterwards.

Vs. 30: For ships of Kittim shall come against him, and he shall be afraid and withdraw and shall turn back and be enraged and take action against the holy covenant. He shall turn back and give heed to those who forsake the holy covenant.

Kittim = Cyprus.

Ka'ah is the verb for “shall be afraid” which means more accurately to rebuke, to afflict, and has three other biblical references, one being Job 30.8: “A senseless, a disreputable brood, they have been whipped out of the land.”

Zaham means “enraged” noted last in 8.22, here with respect to the “holy covenant” as in vs. 28.

Byn is the verb for “give heed” (cf. 10.12) and means to have understanding.

Vs. 31: Forces from him shall appear and profane the temple and fortress and shall take away the continual burnt offering. And they shall set up the abomination that makes desolate.

Zeroah is the noun for “forces” and more specifically means an arm as in vs. 22. The original text lacks the verb “shall appear.”

Chalal means “profane” and fundamentally means to pierce, to slay. “Like one forsaken among the dead, like the slain that lie in the grave” [Ps 88.5].

Sur means “take away” (cf. 9.11) and applies here to the “continual” (*tamyd*, cf. 8.11) “burnt offering,” this phrase not being in the original text.

Natan means “shall set up” (cf. 9.3) and means to give. In the verse at hand, it refers to the “abomination” or *shiqots* which “makes desolate,” *shamem* (cf. 9.27). The former usually pertains to something unclean in the religious sense: “their soul delights in their abominations” [Is 55.3].

Vs. 32: He shall seduce with flattery those who violate the covenant; but the people who know their God shall stand firm and take action.

Chanaph is the verb for “shall seduce” which fundamentally means to profane, to defile. “You have polluted the land with your vile harlotry” [Jer 3.2]. Such seducing is done with “flattery” or *chalaqoth*, the only use of this term in the Bible which derives from a verbal root meaning to divide. Such division, if you will, will be directed against persons who “violate” the covenant, *rashah* meaning to do evil as in 9.15.

Yadah means “know” (cf. 9.25), and as applied to God, causes one to “stand firm and take action,” *hamad* (cf. vs. 21) and *hasah* (cf. vs. 28).

Vs. 33: And those among the people who are wise shall make many understand, though they shall fall by sword and flame, by captivity and plunder, for some days.

Sakal means “are wise” (cf. 9.25) and translates here literally as “being wise.” Among this larger group of people is a small one who “understand” or *byn* (cf. vs. 3). Despite the death that will “fall” upon them (*kashal*; cf. vs. 19 and similar in sound to *sakal*), it will temporary, that is, measured in terms of days.

Vs. 34: When they fall, they shall receive a little help. And many shall join themselves to them with flattery;

Hazar is the verb for “help” (cf. vs. 13) used with the noun *hezer* (‘help’) and reads literally, “they shall be helped with a little help.”

Lavah is the verb for “shall join” and can apply to borrowing money. “Let us join ourselves to the Lord” [Jer 50.5]. In the verse at hand, *chalaqoth* means “flattery” as in vs. 32: “let us join ourselves in division, if you will.”

Vs. 35: and some of those who are wise shall fall, to refine and to cleanse them and to make them white until the time of the end, for it is yet for the time appointed.

Sakal means “are wise” (cf. vs. 33) and reads literally as “from those who are wise,” that is, they “shall fall” or *kashal* (cf. vs. 33). Here this falling has a positive role and consists of three parts:

1) “Refine” or *tsaraph* which also means to melt as well as to examine. It is found next in 12.10: “Many shall purify themselves and make themselves white and be refined.”

2) “Cleanse” or *barar* which implies separating and choosing. “A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse” [Jer 4.11].

3) “To make white” or *levan* and also found next in 12.10 quoted in #1.

All three seem to pertain to the “end” or *qets* (cf. vs. 27) which connotes an extremity and pertains to the completion of prophecy. In the verse at hand, *qets* is associated with *heth* (cf. vs. 24) or “time” which makes it a definitive end or completion.

Mohed means “time appointed” as in vs. 29. Thus we have three references to what appears as the end of time and therefore the dawn of eternity when the God of Israel will reign. Despite the details given to Daniel in this extended dream, nothing beyond this *qets* is spelled out clearly.

Vs. 36: "And the king shall do according to his will; he shall exalt himself and magnify himself above every god and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is determined shall be done.

Antiochus is usually identified as the king in this verse who will follow or "do" (*hasah*, cf. vs. 32) in accord with his own "will," *ratson* (cf. vs. 16).

Prior to speaking "astonishing things" against God (*pala'*, cf. 8.24), Antiochus will "exalt and magnify" himself, *rum* (cf. vs. 12) and *gadal* (cf. 8.25), that is, "against" or each god, *hal-* or "on" being the preposition for "against," suggesting arrogance of imposing himself upon them. After doing this, Antiochus feels he will be in a better position to do the same (*hal-*) on the God of these gods. *Tsaleach* is the verb for "shall prosper" (cf. vs. 27) but for a limited time (*had-* or 'until') the "indignation" or *zaham* (cf. vs. 30) is "accomplished," *kalah* (cf. 9.27) suggestive of bringing to an end. A correspondence between *charats* (cf. 9.27) and *hasah* or "determined" and "shall be done."

Vs. 37: He shall give no heed to the gods of his fathers, or to the one beloved by women; he shall not give heed to any other god, for he shall magnify himself above all.

Byn (cf. vs. 33) is the verb for "give (no) heed" used twice here or better, will give no understanding used with the preposition *had-* or "to."

Chemdah is the noun for "beloved" noted last in vs. 8, and here possibly referring to fertility gods. *Gadal* means "magnify" (cf. vs. 36) and used with the preposition *had-*, "upon all."

Vs. 38: He shall honor the god of fortresses instead of these; a god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts.

Kavad is the verb for "shall honor" and fundamentally means to be heavy or weighty. "Prize her (wisdom) highly, and she will exalt you; she will honor you if you embrace her" [Prov 4.8]. The gods at hand belong to "fortresses" or *mahoz* (cf. vs. 7), presumably because high locations are associated with worship of such divinities.

Chamudoth means "costly gifts" (cf. 10.19) or those which are desired (*chamad*).

Vs. 39: He shall deal with the strongest fortresses by the help of a foreign god; those who acknowledge him he shall magnify with honor. He shall make them rulers over many and shall divide the land for a price.

Here "fortresses" or *mibtsar* is used and found last in vs. 24 but not noted there. Compare with *mahoz* of vs. 38. The former applies more to a defense in general or a fortified city whereas the latter is a more general term. *Mibtsar* here are "strongest" or *mahoz*; i.e., the two are identified as being one and the same.

Nekar is a noun for "foreign" and derives from a verbal root meaning to acknowledge, to know. "There shall be no strange god among you" [Ps 81.9].

Note the correspondence between "acknowledge" and "magnify with honor," *nakar* (the just mentioned verbal root to *nekar*) and *ravah* which connotes increase. "And knowledge shall increase" [12.4].

Chalaq means "shall divide" as well as to be smooth. "The women at home divide the spoil" [Ps 68.12]. In the verse at hand, the price is not specified which makes it more ominous.

Vs. 40: "At the time of the end the king of the south shall attack him; but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen and with many ships; and he shall come into countries and shall overflow and pass through.

Another use of "time" and "end," *heth* and *qets* (for both, cf. vs. 35).

Note the correspondence between "shall attack" and "shall rush upon like a whirlwind," *nagach* (cf. 8.4) and *sahar*. The former suggests a charging and the latter suggests fear. "New gods...whom your fathers had never dreaded" [Dt 32.17].

Another correspondence or “overflow and pass through,” *shataph* (cf. vs. 22) and *havar* (cf. 9.11).

Vs. 41: He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites.

“Glorious land:” cf. vs. 16.

Malat or “delivered” fundamentally means to bring forth or to escape. “But at that time your people shall be delivered” [12.1].

Re’shyth or “main part” fundamentally means the beginning or first fruits. “In the beginning God created the heavens and the earth” [Gn 1.1].

Vs. 42: He shall stretch out his hand against the countries, and the land of Egypt shall not escape.

“Against” is the preposition *b-* or “in” prefaced to *’erets*, commonly as the earth and often as country or a people having a national identity (cf. 8.12).e

Vs. 43: He shall become ruler of the treasures of gold and of silver and all the precious things of Egypt; and the Libyans and the Ethiopians shall follow in his train.

Mikmanyim or “treasures,” the only word in the Bible; from a verbal root meaning to lay up, to hide away.

Mitshad or “train” or footsteps and has two other references, Ps 37.23 and Prov 20.24. The former is cited here: “The steps of a man are from the Lord, and he establishes him in whose way he delights.”

Vs. 44: But tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many.

Shemuhah or “tidings” derives from the verbal root *shamah* (to hear). “We have heard tidings from the Lord, and a messenger has been sent among the nations” [Ob 1.1].

Bahal is the verb for “shall alarm” and also means to hasten. “Be not rash with your mouth nor let your heart be hasty to utter a word before God” [Eccl 5.2].

Chema’ or “fury” is the only word in the Bible but closely related to the Chaldean *chama’* noted last in 3.13.

“Exterminate and utterly destroy” or *shamad* and *charam*. The former connotes laying waste and the latter also means to consecrate, the idea being that such people and things fall under a religious ban of destruction. “Therefore he said he would destroy them had not Moses, his chosen one, stood in the breach before him” [Ps 106.23]. “Slay and utterly destroy after them, says the Lord” [Jer 50.21].

Vs. 45: And he shall pitch his palatial tents between the sea and the glorious holy mountain; yet he shall come to his end, with none to help him.

’Apeden is the noun for “palatial” and refers to a palace, the only use of this word in the Bible.

Qets or “end” (cf. vs. 40) along with the verb *hazar* or “help” (cf. vs. 34).

Chapter Twelve

Vs. 1: "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book.

The heavenly being who has “the appearance of a man” [10.18] continues to speak with Daniel, having begun back in that verse and continues throughout Chapter Eleven dealing with mostly historical events that will occur in the future. Now with Chapter Twelve the tone is changed, that is, non-historical elements are introduced as pertaining to the “the end,” vs. 13 or the concluding verse.

This concluding chapter begins with the now familiar phrase “at that time” or at that *heth* (cf. 11.40).

So when Daniel hears all this, especially the various references, he is obliged to store them up in his memory and once his vision is over, sort them all out. However, the text does not end with Daniel bringing a conclusion to his vision, if it may be put that way. So what comes next leaves us in suspense. Will Daniel return to Israel along with his fellow exiles? That would be a huge sacrifice not unlike Moses, perhaps more, since Daniel was well established in the court of Babylon. The same happened to John the Evangelist; nothing is said of his personal fate upon completion of his vision in the Book of Revelation.

Michael is first introduced in 10.13 as “one of the chief princes” whereas here he is “the great (*gadal*; verbal root in 11.37) prince.” This being, just as mysterious as all those heavenly beings with whom Daniel has spoken, is “in charge” of the Israelites, the verb being *hamad* (to stand; cf. 11.32) with the preposition *hal-*. Literally it reads “standing upon your people” pretty much like a guardian which must have given Daniel great comfort in all that he has experienced thus far. So when the time arises (*hamad*), Michael will “stand” (*hamad*) upon his people. I.e., a double standing, if you will.

Heth is used a second time as one of “trouble” or *tsarah* which connotes distress, this one which will be unprecedented and universal. “That I may make an altar to the God who answered me in the day of my distress” [Gn 35.3].

During this *heth* Daniel’s people or the Israelites who have been in exile...chiefly in Babylon but in other lands as well...“shall be delivered” or *malat* (cf. 11.41 which connotes escape). That is to say, they will escape the lands of their exile and return home. However, some (and this could be a sizeable number) will opt to stay where they are. They have put down roots and have accommodated themselves to foreign gods not entirely unlike the Israelites during their four hundred years in Egypt. Perhaps that’s the reason for mention of a book (cf. 10.21 for ‘book of truth’), to keep an accurate record of those who will escape.

Vs. 2: And many of those who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

Note that those who are asleep are not just in the earth but in the “dust” of the earth (*haphar*) which suggests mortality and origin as summed up by Gn 2.7: “Then the Lord God formed man of dust from the earth and breathed into his nostrils the breath of life.” From this dust those asleep “shall awake” or *quts*, a verb which implies arousing. “And sleep a perpetual sleep and not wake, says the Lord” [Jer 51.39]. Perhaps this reminded Daniel of Ezekiel (cf. Ezk 37.1-14) prophesying over the dry bones though no explicit mention of awaking is present. Anyway, this part of the vision deals with the resurrection of the dead, something new in revelation

Note the use of *holam* or “everlasting” (cf. 9.24) as it pertains to both life and “contempt” or *dera’on*, the only use of the word in the Bible which implies something abominable. In addition to this is “shame” or *cherpah* (cf. 11.18) which isn’t everlasting. Those being referred to seems to apply to every person though the context of vs. 1 as pertaining to the Israelites can be kept in mind.

Vs. 3: And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness like the stars forever and ever.

Sakal is the verb for “wise” noted last in 11.35 and connotes a looking at or a beholding. Thus the wisdom within these persons—presumably they are those who will awake to “everlasting life”—will then “shine” or *zakar*, a verb which connotes brilliance, not just the giving off of light. More generally, though, this verb means to admonish or to give a warning. “Moreover by them (divine ordinances) is your servant warned; in keeping them there is great reward” [Ps 19.11]. The brightness at hand is unlike anything upon earth which is why it’s compared to the “firmament” or *raqyah* which applies to something that is spread out. “Let there be a firmament in the midst of the waters, and let it separate the waters from the waters” [Gn 1.6].

While this spreading-out is visible both by day and by night, stars are seen only at night. The verb

“turn to righteousness” is *tsadaq* noted last in 8.14. In other words, those who do this conversion are more worthy of honor than those who are turned.

Vs. 4: But you, Daniel, shut up the words and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase."

“But” is the familiar conjunctive *w-* which begins many sentences in Daniel, normally translated as “and.” Here the conjunctive serves to rouse Daniel from his vision which takes place on the banks of the Tigris River (cf. 10.4) in a situation not unlike the conversion of Saul on the road to Damascus. However, there is no indication that Daniel falls into a trance or the like, just that he has the vision. Those in his company flee (cf. 10.7) which means that something external must have occurred. Nothing is said about the length of this vision which fills Chapter Eleven, but that is irrelevant. Now the heavenly being with “the appearance of a man” (cf. vs. 1’s reference) speaks with Daniel outside this vision, if you will. He gives two commands, the first being “shut up” the words or *satam* noted last in 8.26 and connotes more a hiding. The noun for “words,” of course, is *davar* (cf. 10.15). Apparently these *davar* were set loose but only as addressed to Daniel. In the verse at hand, however, they are presented as distinct from 2) the “book” (*sepher*, cf. 9.2).

Despite the heavenly being as finished speaking with Daniel, his *davar* were still out there and had to be restrained. In other words, once captive in the book, they would be kept safe. Also the *davar* are present as a living reality within Daniel’s memory, else he would have no means to recall all that he had witnessed. As for the book, the second commands deals with it being “sealed” or *chatam* (cf. 9.24). The seal will remain in effect until “the time of the end” or the *heth* of the *qets*, this phrase being noted in 11.40.

This *davar* of this verse has a certain parallel with those under the altar in Rev 6.9-10, that is, in the sense of bearing witness: “When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; they cried out with a loud voice, ‘O Sovereign Lord, holy and true, how long before you wilt judge and avenge our blood on those who dwell upon the earth?’”

Shut is the verb for “run to and fro” and implies a quick, almost frantic type of left-right, right-left movement as associated, for example, with Satan: “The Lord said to Satan, ‘Whence have you come?’ Satan answered the Lord, ‘from going to and fro on the earth and from walking up and down on it’” [Job 1.7]. Chances are those to whom the verse at hand refers are those engaged in a similar restless movement compared with the repose of the *davar* in the book, sitting there until “the time of the end.”

The “knowledge” or *dahath* (cf. 2.3) seems distinction from the *shut* of those just mentioned. Rather, it will grown within the book and be nourished by the *davar* as by seeds.

Vs. 5: Then I Daniel looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream.

Here Daniel refers to himself almost as to make sure he is not in the same state where he just beheld the vision; in other words, he is back on the Tigris River which, if fact, he had never left, physically speaking. So while the rest of Chapter Twelve unfolds, it is much less historical.

Daniel’s looking and beholding (*ra’ah*, the common verb ‘to see’ as in 2.31 and *hineh* as in 10.16) is a way of saying that he does this with his physical body, not with his spirit, as recently had been the case concerning the vision. Those whom Daniel beholds are two other men—he says this to distinguish them from the heavenly beings he had been dealing with—though their identity is not yet revealed. Daniel, of course, is on one side of the Tigris which means he is closer to one than the other.

Vs. 6: And I said to the man clothed in linen who was above the waters of the stream, "How long shall it be till the end of these wonders?"

Daniel speaks with one of the two men, the one on the same side of the Tigris, clothed in “linen” or *bad*, possibly the same one as in 10.5 on the bank of the Tigris. The verse at hand intimates that the other man was not clothed thus. His position here, however, is “above” (*mimahal*) the river, which literally taken, suggests he is almost hovering over it.

Daniel’s first words since the beginning of his lengthy vision are uttered in a kind of exasperation (*had-matay* (‘how long’) in expectation of the “end” (*qets*, vs. 4). The “wonders,” of course, are the contents of his dream, the *pele’*. “I will remember your wonders of old” [Ps 77.11].

Vs. 7: The man clothed in linen, who was above the waters of the stream, raised his right hand and his left hand toward heaven; and I heard him swear by him who lives forever that it would be for a time, two times and half a time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished.

The text has the man in linen raising his right hand followed by his left, a gesture which is more dramatic than throwing both hands up at once. Chances are he did so slowly to increase the dramatic effect and for it to register in Daniel’s memory.

Shavah is the verb for “swear” and the verbal root for the number seven as in 9.25, originally sacred by reason of six days of creation plus one when God had rested. *Mohed* is the noun for “time” (11.35) which, fortunately for Daniel, gave a definite end to this agonizing waiting period of “two times and half a time.”

Napats is a verb (infinitive) for “shattering” which more properly refers to an overspreading or dispersion. “These three were the sons of Noah; and from these the whole earth was peopled” [Gn 9.19]. Most likely the *napats* at hand refers to the Israelites who had been taken into exile which, as noted above, consists of many who had become quite comfortable in their new surroundings.

Vs. 8: I heard, but I did not understand. Then I said, "O my Lord, what shall be the issue of these things?"

To date Daniel has shown himself to have been very astute concerning the events that befell him, especially their larger significance for Babylon, Israel and the world. Here, however, he admits his frustration of having heard the man in linen speak (and presumably the being before him who communicated the vision) yet did not “understand” or *byn* (cf. 11.37).

“Issue” or *acharyth* is noted last in 11.5 and refers to the end or better, the “afterwards” to distinguish it from *qets* as in vs. 6.

Vs. 9: He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end.

This verse has a certain veiled humor, for the man speaking with Daniel is frustrated as well. He doesn’t seem capable of giving an adequate response and tells Daniel to go his own way, the common verb *lakach* (to come, to go) being used. I.e., the words are summed up as *lek*, “go.”

Reference to the words being shut up and sealed (vs. 4 has this seal pertaining to the book, not the words) means that they they won’t be roused until that “time of the end,” the *heth* (cf. vs. 4) of the *qets*. (cf. vs. 8).

Vs. 10: Many shall purify themselves, and make themselves white and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand.

Barar is the verb for “shall purify” noted last in 11.36 and connotes separating and choosing. The whitening (*laven*) of both their clothes and bodies is intimated. “Let your garments be always white; let not oil be lacking on your head” [Eccl 9.8]. The persons involved are those who are in exile or more specifically, those who chose to return to their native land of Israel.

This act of purification and making white is to be carried out peacefully and without concern for the behavior of those around them. Those who are “wicked” or *rashah* will act accordingly, the verb being used here which is spelled the same (cf. 11.32). Such persons are incapable of understanding, *byn* (cf.

vs. 8), only those who “are wise” or *sakal* (cf. vs. 3). The former are not unlike those for whom Jesus prayed on the cross, “Father, forgive them for they know not what they do” [Lk 23.34.]. In other words, they do not have that *byn* nor are they *sakal*.

Vs. 11: And from the time that the continual burnt offering is taken away, and the abomination that makes desolate is set up, there shall be a thousand two hundred and ninety days.

This verse hearkens back to 11.31 with the following words noted there: “burnt offering” is lacking in the original text but found in 11.31. Here is present just the word “continual” or *tamyd*, again as in vs. 31, *shiqots* (‘abomination’) and *shamem* (‘makes desolate’). The verse at hand has the third mention of a specific time, 1,290 days.

Vs. 12: Blessed is he who waits and comes to the thousand three hundred and thirty-five days.

Obviously the person who is “blessed” is Daniel and can apply to all loyal Jews in exile, notably Shadrach, Meshach and Abednego, who had been cast into the fiery furnace yet came out unscathed. They had been accompanied in that furnace with a fourth person “like a son of the gods” [3.25] who could be the same one now speaking with Daniel; if not he, then one of his associates. ‘*Ashrey* is the exclamation for “blessed” and has the sense of being uttered spontaneously. It derives from the same root as the relative pronoun ‘*asher* (who, which, that) and thus can intimate a kind of transitional nature. In other words, as soon as ‘*ashrey* is uttered, it makes a transition or passage from one person to another and never remains still. ‘*Ashry* is the first word which opens the Psalter (‘Happy is the man’). The future-oriented nature of ‘*ashry* is borne out by the verb *chakah* (‘waits’) which connotes a certain longing. “Who longs for death, but it comes not” [Job 3.21].

Such waiting/longing is not static but “comes” to the specific period of time, almost as though it were present already. The verb here is *nagah* and found last in 10.18 as “touched” thereby intimating the presence.

Vs. 13: But go your way till the end; and you shall rest, and shall stand in your allotted place at the end of the days."

This is the second time the man in linen orders Daniel to go his way, the short and abrupt *lek* as in vs. 9. So while Daniel is about to do this, he is comforted by being told to “rest” or *nuach*, to set oneself down and not be in motion, not necessarily to sleep. “Wisdom abides in the mind of a man of understanding, but it is not known in the heart of fools” [Prov 14.33].

This *nuach* is the same as *hamad* (cf. vs. 1) or standing, that is, being ever vigilant while at rest. This will be in an “allotted place” or *goral* which means a lot, something that has been cast for. “They divide my garments among them, and for my raiment they cast lots” [Ps 22.18]. In the verse at hand, the man in linen is telling Daniel that this place had been determined beforehand without his knowledge. Perhaps it was done in a forum as the court in 7.10 with the Lord supervising. Although this *goral* pertains to the “end of the days” or the *qets* of the *heth*, Daniel will have an intimation of it by remaining at his post in the Babylonian government.

And so the Book of Daniel comes to a close but not really. It is left open-ended because of the vision of things to come. Neither the word “prophet” or “prophesy” are used with regard to this vision as well as Daniel’s earlier interpretations of dreams. In the context of the kingdom of Babylon, dreams and visions are abundant and are inhabited with exotic other-worldly beings, the most recent one being the man clothed in linen. They seem to fit in better without introducing the element of prophecy, for what Daniel sees in a sense is already accomplished.

Daniel beholds so many events about to happen yet rarely is given specific times until the three towards the end: 1) a time, two times and half a time, 2) a thousand two hundred and ninety days and 3) the thousand three hundred and thirty-five days. So what is Daniel to do? We have no record but leave him alone by the banks of the Tigris River. Given of what we know about Daniel’s outstanding

character, he returned to his duties and carried on before, waiting with a fuller confidence than he had previously. The same might be applied to John the Evangelist, author of the Book of Revelation. He opens with “a loud voice like a trumpet” [1.10] located behind him, turns and sees “one like a son of man” [vs. 13]. From this point on John dutifully takes in all that is presented to him, ending with a reference to “the prophecy of this book” [22.18] which no one is allowed to alter. This hearkens back to the very beginning of Revelation where John states “Blessed is he who reads aloud the words of the prophecy” [1.3]. That is to say, while the content of Revelation consist in things seen, essentially they are heard by people in a liturgical setting. Thus hearing shifts into seeing, and to alter the “prophecy of this book” is to alter this dynamic. That’s why the Book of Revelation resembles the one in 12.4 which is sealed “until the time of the end.”

+ The End +