1. In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

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

3. And the king spake unto Ashpenaz the master of his eunuchs, whom he should bring certain of the children of Israel, and of the king's seed, and of the princes;

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

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


1. 1-21 (A, p. 1178). THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING. (Interruptions and Alteration.)

A. 1. 2. The time.

B. C 1. Daniel and his companions.

D. a 1. Their attainments.

B. C 5. Their provision. (Appointment.)

D. b 1-16. Their provision. (Resolve.)

A. 21. The time.

1. In the third year, &c. It was in the third year of Jehoiakim that Nebuchadnezzar set out from Babylon; and Daniel, writing there, speaks of the starting, not of the arrival at Jerusalem. See note on "come", below. In the fourth year Jehovah says by Jeremiah (35: 9): "I will send". The date would be 607 B.C. Daniel's sixteenth year, he being born probably in 518 B.C. (Josiah's eighteenth year). came = went, set out, or proceeded. Heb. bō, which means to go or come, according to the context and the point of view. It is rendered "went" in Gen. 7: 9, 18.

Nebuchadnezzar. This name is so spelled (i.e. with "n" instead of "k"") by Berosus (who wrote his history from the monuments, Cent. 3, n.c.). Both spellings were in vogue. Ezekiel uses the "n"; and Jeremiah uses the "k" before ch. 27; but in the "vocal" sense, "k" is once specially called Jehovah's appointed servant, kō; 20: 29; 28: 2, 11, 14; 29: 1, 3; and after that, always with "r" except twice (31: 19; 39: 5). It is spelt with "n" in 2 Kings 24: 1, 10, 11; 25: 1, 6, 22. 1 Chron. 6: 15. 2 Chron. 36: 6, 7, 16, 15. Ezra 1: 7; 2: 1. Neh. 7: 6. Est. 2: 6. 2. The Lord, one of the 184 places where the Septuagint say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 92. gave. See Isa. 30: 7. Jer. 25: 8-11. Ezk. 21: 22, 27, 32. part. Others were brought later (3 Kings 24: 13, 2 Chron. 36: 10). See Ezra 1. 7 for the subsequent restoration of them by Cyrus. God. Heb. Elohim. Ap. 4. I. the land of Shinar. Ref. to Pent. (Gen. 10: 10; 11: 2; 14: 1, 9). Ap. 92. Outside the Pentateuch found only in Josh. 7: 21 (Heb. text). Isa. 11: 11. Ezek. 5: 6, 11 and here. 3. The master of his eunuchs. Heb. rivsēm = master or chief of the eunuchs; whence the title "Rab-saris" in 2 Kings 18: 17. See note there. Called "princes" in v. 7. Children = sons and = even, or both. Some codices, with six early printed editions, omit this "and"; and reading "sons of Israel, of the king's seed" (or "seed-royal") princes = nobles. Heb. partsim, a Persian word, found only here and Est. 1: 3, 6. Not the same word as in v. 7, 8, 10, 11, &c. 4. Children = YOUTH. cunning = skilful in the king's palace. The Inscriptions show that there was a palace school with elaborate arrangements for special education. See below on "Chaldeans", and notes on 2: 2. Learning = character, or books. See Prof. Sayce's Babylonian Literature: which shows the existence of a huge literature and famous libraries, in which books were classified according to their subjects (pp. 12-14). 5. Tongue. This was a special and important department. Genesis onward it is met with, especially in Jeremiah. They were distinct from the Babylonians (Jer. 22: 25, Ezek. 23: 27, and belonged to South Babylonia. Used here of a special class, well known as such at that time (cp. 2: 2, 4, 5, 10), and distinct also from other learned classes (2: 4). The word (Heb. Chasdim) is used also in the wider sense of a nationality (6: 30). See Dr. Pinches on The Old Testament, p. 371; Rawlinson's History of Herodotus, vol. i; pp. 255, 256; and Lenormant's The Ancient History of the East, i, pp. 495-5. 6. Sheepfold. Heb. pathag. A Persian or Aryan word. Occurs only in Daniel, wine. Heb. yn. Ap. 27. I. three years. Say 497, 496, and 495 n.c. See note on 2: 1. It does not say these years were concluded before the events of ch. 2 took place. stand before the king. Ref. to Pent. (Gen. 41: 46).
Daniel

6. Now among these were of the 2 children of Judah, 6 Daniel, 5 Hananiah, 5 Mishael, and 5 Azariah:
7 Unto whom the 6 prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel 6 purposed in his heart that he would not 6 defile himself with the portion of the king’s meat, nor with the 6 wine which he drank: therefore he requested of the 7 prince of the eunuchs that he might not defile himself.
9 Now 6 God had brought Daniel into favour and tender love with the 7 prince of the eunuchs.
10 6 And the 7 prince of the eunuchs said unto Daniel, 6 I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces 6 worse liking than the children of your sort? then shall ye make me endanger my head to the king.”
11 Then said Daniel to 6 Melzar, whom the 7 prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
12 6 “Prove thy servants, I beseech thee, ten days; and let them give us 6 pulse to eat, and water to drink.
13 Then let our countenances be looked upon before thee, and the countenance of the 4 children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants.”
14 So he consented to them in this matter, and proved them ten days.
15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the 4 children which did eat of the portion of the king’s 5 meat.
16 Thus 6 Melzar took away the portion of their 5 meat, and the 6 wine that they should drink; and gave them 6 pulse.

17 As for these four 4 children, 6 God gave them knowledge and skill in all learning and wisdom: and Daniel had 6 understanding in all visions and dreams.
18 Now at the end of the days that the king had said he should bring them in, then the 7 prince of the eunuchs brought them in before Nebuchadnezzar.
19 And the king communed with them; and among them all was found none like 6 Daniel, 5 Hananiah, 5 Mishael, and 5 Azariah: therefore 6 stood they before the king.
20 And in all matters of wisdom and 17 understanding, that the king enquired of them, he found them ten times better than all the 5 magicians 6 and astrologers that were in all his realm.

21 And Daniel 6 continued even unto the first year of king Cyrus.

6 Daniel = God is my Judge. See note on the Title. Hananiah = Jah is gracious; or, graciously given by Jah.
Mishael = who is (or is as) El? Ap. 4. IV.
Azariah = helped of Jah, or Jah has helped.
7 prince = ruler. Heb. sar.
Belteshazzar. According to Dr. Pinches, this is an abbreviated form of Balas-ha-asur = protect thou (0 Bel) his life. Many such abbreviations are found in the inscriptions; but cp. 6 Beltessuza’= (6. 1).
Shadrach. According to Delitzsch = Sudur-Aku (=command of Aku, the moon-god).
Meshach. Perhaps Misha-Aku = who is as Aku?
Abed-nego = servant or worshipper of Nego. It is not wise to suppose this to be a corruption of Abed-nebo, while any day the name may be met with in the Inscriptions.
8 purposed in his heart = made up his mind. Cp. Prov. 23. 7.
9 defile himself, &c. This was because meat was killed with the blood (contrary to Lev. 3. 17; 7. 17; 10. 14–19; 20. 26), and offered to idols (Ex. 34. 15. 1 Cor. 10. 20. Cp. Acts 15. 29). Not because they were acting on vegetarian and temperance principles.
10 tender love = compassion.
10 And = or, Yet.
11 worse liking = sadder: i.e. thin and sad-looking. Cp. Matt. 6. 16.
12 us = your sort = your own age.
13 Melzar. Heb. = the melzar = the steward or butler, who had charge of the wine, &c.
14 us. The 1611 edition of the A.V. omitted “us.”
15 pulse = vegetable food (to avoid the idol-tainted meat).
16 understanding = discernment.
20 magicians and astrologers. See notes on 2. 2 and. Some codices, with Sept., Syr., and Vulg., read this “and” in the text.
21 continued = continued in office. See first occ. Ex. 25. 30; also 27. 20; 28. 29, 30, 39; 29. 28, 42; 30. 8, &c. Cp. Ezek. 39. 14, “continual employment”, the first year of king Cyrus: i.e. during the whole period of Babylonian supremacy over Israel for sixty-nine years (495–426 B.C.). It does not say that he did not continue longer, but that he lived to see that important epoch. Cp. 10. 11; and see Ap. 57, and 58.

2. 1–49 (B, p. 178). THE DREAM OF NEBUCHADNEZZAR. THE DURATION OF GENTILE DOMINION. (Alternations and Introversion.)

B E c

E c | 1–3. Chaldeans brought in.
| d | 4–9. King’s requisition.
| e | 10. 11. Their inabilitiy.

F G f | 12–16. King’s resentment.
| g | 17, 18. Daniel and others.

E c | 24, 25. Daniel brought in.
| d | 26, 27. King’s requisition.
| e | 28–30. Daniel’s ability.

F | H 31–45. Communication.
| G | f 46–48. King’s gratuity.
| j | 49. Daniel and others.

1 And. Thus linking on this chapter of momentous prophecy with ch. 1, which is pure history.
2 the second year. 496 B.C. (Daniel’s eighteenth year).
4 brake from = had been upon: i.e. had now gone from.

Therefore Jehoikim’s fifth year, the year of the burning of the roll which marked the official rejection of Jehovah. Hence Nebuchadnezzar’s dream. Daniel was in Babylon, and writes from that standpoint. The supposed difficulty is a proof of genuineness: for the writer would have been a fool as well as a forger to have left it unexplained. Nebuchadnezzar. See note on 1. 1.
2. 2.

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

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

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

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

6 But if ye will make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

7 The Chaldeans answered and said, "3 know of certainty that if ye would gain the time, because ye see the thing is gone from me.

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

9 The Chaldeans answered and said, "3 know of certainty that if ye would gain the time, because ye see the thing is gone from me.

10 The Chaldeans answered before the king, and said, "There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things as any 2 magician, or astrologer, or 2 Chaldean.

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

F G f

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

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

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

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

16 Then Daniel went in, and desired of the king that he would 3 give him time, and that he would shew the king the interpretation.

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

18 That they would desire 3 mercies of the God of heaven concerning this 3 secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.
2. 21. DANIEL.


26 Belteshazzar. See note on 1, 7.


29 came = came up. 30 for their sake . . . interpretation = to the intent that the interpretation. shall = should. 31 sawest = wast looking. behold. Fig. Αστερισμος. Ap. 6, form = appearance.

32 head. Note the five parts: (1) the head; (2) the breast and arms; (3) the belly and the thighs; (4) the legs; (5) the feet. These five are preserved distinct throughout. Cp. Ev. 34, 25, and 38-44; and 45, 46; 50, 51, 52. gold . . . clay = (v. 23). Note that the most precious metal, and the highest specific gravity, was at the top, decreasing with its descent: (1) gold = $19.3; (2) silver = $10.41; (3) brass = $3.50; (4) iron = $7.5; (5) clay = $1.90; so that it was top-heavy from the first.

34 a stone. See note on Ps. 118, 22. without hands. An expression always emphasising the absence of all human instrumentality and the act of God alone. See v. 24; 8, 23; 44, 26. Lam. 4, 6. C. Acts 7, 48; 17, 24, 25; 19, 26; 2 Cor. 5, 1. Eph. 2, 11. Col. 2, 11. Heb. 9, 11, 24. feet = i.e. the fifth kingdom. Not the fourth, which was represented by the "legs of iron".

35 iron, the clay, &c. Note the order differently given to distinguish the five (not the four), answering to the five parts of the image in v. 22, and the five kingdoms:—

Clay.

Iron.

Brass.

Silver.

Gold.

together. As united at the time of the end (forming the sixth power, the kingdom of the "Beast" (Rev. 13), wind. Heb. רוח. Ap. 9. filled the whole earth. Thus marking the seventh kingdom, that of Messiah.

37 a kingdom. The O.T. is not designed to be a compendium of "ancient history." It is the history of Jehovah's People, Israel; and all other nations are referred to only as, and in so far as, they come into connection with Israel. Babylon was the most ancient kingdom (Gen. 10, 10). C. Deut. 32. 8. Nebuchadnezzar was not the first king; but he was the "head" or beginning of Gentile dominion, in the earth when Israel had been "removed" (according to Jer. 15, 4; 24, 9; 20, 18). These successive kingdoms are reckoned only as they obtained possession of Jerusalem. They existed before that, and each, in turn, was absorbed in the one that succeeded.

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

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

40 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

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

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

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

Gf (p. 1180)

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

47 The king answered unto Daniel, and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a Reveler of secrets, seeing thou knowest reveal this secret."

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

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

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

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

4. Then an herald cried aloud, “To you it is commanded, O people, nations, and languages, at what time ye hear the sound of the cornet, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye shall fall down and worship the golden image which Nebuchadnezzar the king hath set up:

5. And whoso suffeth not and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.”

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

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

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

9. They spake and said to the king Nebuchadnezzar, “O king, live for ever. The king, hast made a decree, that every man that shall hear the sound of the cornet, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso suffeth not and worshippeth, that he should be cast into the midst of a burning fiery furnace.

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

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

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

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

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

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

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

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

20 And he commanded the most mighty of the mighty of the kingdom to be brought, and they brought them before the king.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

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

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

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

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

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

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

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

2 I thought it good to shew the signs and wonders that the HIGH God hath wrought toward me. 3 How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. 6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and before him I told the dream, saying, 9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; 11 I saw, and beheld a tree in the midst of the earth, and the height thereof was great. 12 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: 13 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 14 I saw in the visions of my head upon my bed, and beheld, 15 a watcher and an holy one came down from heaven; 16 He cried aloud, and said thus, 17 Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: 18 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the grass of the earth: 19 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

20 This matter is by the decree of the watchers, and by the word of the holy ones: to the intent that the living may know that the MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.

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

19 Then Daniel, whose name was Belteshazzar, was astonished for a year, and his thoughts troubled him. The king spake, and said, 20 Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

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

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy...
25 The mental disease of Nebuchadnezzar is rare. It is called *Lycanthropy* (from Greek, *lukos* - a wolf, and *anthropos* - a man), because the man imagines himself to be a wolf, or some other animal.


27 Counsel = advice. Not the same word as in 3. 24, 27; 4. 44; 6. 7.

28 Break off. This is rendered in the Vulgate (the Authorised Version of the Church of Rome) by "redemp"; but the Chald. *pērūk* - break off. First occ. in Heb. (pārūk) Gen. 27. 60. Ex. 32. 2, 3, 24. See note on Ps. 136. 24.

29 Sin = chāṭā`i. Same as Ap. 44. i.

30 Righteousness. This is rendered as "almsgiving" in the Vulg. But Chald. tjākēth (Heb. tēdākēth) = righteousness never signifies alms or almsgiving.


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

29 Spake = answered.

30 Great Babylon. The German Orient Society’s excavations during recent years have shown how "great" it was. See Records of the Past, vol. i, p. 160; vol. ii, p. 293; vol. iii, p. 166, &c.; vol. vii, p. 261, &c.

31 That 3 have built. Everywhere this is repeated by Nebuchadnezzar on bricks, pavements, walls, &c.

32 House of the kingdom = the royal palace.

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

35 The High. Cp. v. 17, 32.

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

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

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

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


The inhabitants, &c. Psa. 33. 4; 40. 1. Isa. 56. 8, none, &c. Cp. Job 9. 4; 12. 34. 20; 40. 6 - 12; 42. 2. Acts 5. 39; 9. 5; 11. 17, &c.


36 Counsellors. See note on 3. 24.

37 Lords. See note on 5. 1, and "princes", 5. 2.

37 Nebuchadnezzar, &c. This corresponds with vv. 1 - 2. See the Structure, p. 1185.
5. 1 Belshazzar the king made a great feast to a thousand of his lords, and drank
wine before the thousand.
2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver
vessels which his father Nebuchadnezzar had taken out of the temple which was in
Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.
3 Then they brought the golden and silver vessels that were taken out of the temple of the house of
God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.
4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man’s hand, and wrote over against the
can transvestite upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote.

6 Then the king’s countenance was changed, and his thoughts troubled him, so that the color of his loins was changed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, ‘Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain about his neck, and shall be the third ruler in the kingdom.’

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

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake, and said, ‘O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding, and wisdom, like the wisdom of the gods, was found in him: whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.’

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, ‘Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

1 Beleshazzar. He was the son of Nabonidus. The inscriptions show that he was made co-regent while Nabonidus went to meet Cyrus. See note on vs. 7, 71. a great feast. The hall in which it was held has not been excavated. It is 60 feet wide and 172 feet long, the walls being beautified decorated with painted stucco designs. See Records of the Past, vol. i. p. 160. The date was 426 a.c., Daniel being eighty-seven. sons—great ones, or nobles. Chald. rabrôn, same as ‘princes’ in vs. 2, 3. wine. Chald. châmra. Same as Heb. chêmzer. Ap. v. 27, 111. II vessels. Csp. 11, 1; and see 2 Kings 25, 16, 1 Chron. 36, 16. Jer. 52, 19. th father Nebuchadnezzar. No ‘historical difficulty’. Critics should tell us what word Daniel could have used, seeing there is no word in Chaldee or Hebrew for ‘grandfather’. The word ‘father’ is used by Fig. Synecdoche (of species), Ap. 6, for ancestor. Op. Kings 15, 11–15, where David is called the ‘father’ of Ass. and Maachah is called his mother (op. 2 Kings 15, 1, 2 with 11–15). In 2 Kings 14, the same is said of Amaziah; and in 2 Chron. 34, 1, of Josiah. Op. Rom. 9, 16, where Paul speaks of ‘our father Isaac’. But Jer. 27, 7 explains the matter fully: ‘all nations shall serve him (i.e. Nebuchadnezzar) and his son (Nabonidus), and his son’s son (Belshazzar), until the very time of his land come’. See note on 7, 1. taken out—brought forth. Csp. Ezra 1, 7. princes. Chald. rabrôn, as in vs. 3, same as ‘lords’ in vs. 1, 9, 10, 23. Elsewhere, only in this book, in 4, 36, and 6, 17. wives. Showing that the ‘queen’ mentioned in vs. 10 must have been his mother.

3 God. Chald. ‘Elah. See Ap. 4, 1. 5 In the same hour—At the same moment. See note on ‘hour’, 3, 19. man’s. Chald. ‘ênâkh. Ap. 14, 43. candelstick—lambstand. saw—was gazing on. the part—the end: i.e. the fingers. 6 countenance—bright looks. 7 astrologers, &c. See note on 2, 2. scarlet—purple. the third ruler—rule as one of three: i.e. the third: Nebuchadnezzar being the first, and Belshazzar the second.

6 the king’s. Some codices read ‘Babylon’s’. 7 astonished—dumbfounded.

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

9 came into, &c. She was not present among the ‘wives’ of vs. 2.


14 the gods. Some codices, with early printed editions, and Syr., read ‘the holy gods’, as in v. 11, and 4, 18.
15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing:

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

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

O ye kings, the Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory and honour:

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

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

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will.

And they that hate him, O Belshazzar, hast not humbled thine heart, though thou knewest all this:

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them:

and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified:

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

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

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

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

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

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

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

18 the Most High. Same as Heb. 'Hyon. Ap. 4. VI.

19 people = peoples. whom he would, &c. See note on "inferior" (2.39).


21 driven, &c. Cp. 4. 22.

wet = drenched.

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


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

written: or graven.

25 MENE, MENE = NUMBERED, NUMBERED.


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

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

30 that night. Cp. v. 1.

Belshazzar. See note on v. 2.

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

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

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

took. Chald. κτολ = to take another. Cp. 7. 18. Not the same word as in 2. 3, which is ὄρθος = to take out; or 9. 20, which is ἀποθεού = remove.

three-score and two. Born 488 B.C. Herodotus states that Cyrus was about forty years of age at the taking of Babylon (in 428 B.C.). At that age his father Astyages ("Darius the Median") was about "three-score and two years old" (5. 31). Cyrus would therefore be just forty, according to the chronology of Ap. 60, having been born in 466 B.C.

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

31 And Darius the Median took the kingdom, being about three-score and two years old.
6.1

It pleased Darius to set over the king seven hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents, of whom Daniel was first: that the princes might give account unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

6 Then these presidents and princes assembled together to the king, and said thus unto him, "King Darius, live for ever."

7 All the presidents of the kingdom, the governors, and the captains, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; "Hast thou not signed a decree, that every man which shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?"

13 The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not."

14 Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but "maketh his petition three times a day."

15 Then these men assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed."
6. 16. DANIEL.

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

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

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

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

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king talked with Daniel, &c. Daniel, servant of the living God, is thy God, Whom thou servest continually, able to deliver thee from the lions?"

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

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

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

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

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

26 Take a decree, That every dominion of my kingdom men tremble and fear before the living God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end.

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

28 So this Daniel prospered in the reign of king Darius, and in the reign of king Cyrus the Persian.

17 mouth = door,

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

18 passed the night fasting. See note on “lions” (5. 1), and “princes” (5. 2).

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

22 sent His angel. As in 3. 28.

23 exceeding glad. Another proof of the long-standing friendship between Astyages and Daniel believed in = had trusted. Chal’d, ʾānān. Same as Ap. 68. iii.


26 decree. Chal’d, ʾēšām = a decision, implying the pleasure or approval with which it was made. God. Chal’d, ʾēšāh” (emphatic).


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

In the first year of Belshazzar. This was 428 B.C. See Ap. 50, pp. 69 and 72. Daniel being eighty-four years old. Three years before the events of ch. 6. Op. 39, 31, and the notes on the other dates (8. 1; 9. 1; 10. 1; 11. 1, &c.).

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

It is the writing of “Daniel the prophet” (Matt. 24).

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

This member B consists of two visions. Each is distinct and complete in itself (27. 1-7; 27. 8-21).

The dream of Nebuchadnezzar (ch. 2) was interpreted to him by Daniel; while the dream (or vision) of Daniel was interpreted to him by the Angel. The former referred to the beginning and duration of Gentile dominion over Israel; the latter concerns the end of it. See the Structure, p. 1175.

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

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

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

Belshazzar. The last king of Babylon. Until 1854, when Sir H. C. Rawlinson discovered the cuneiform texts, all was speculation. An inscription belonging to the first year of Nabonidus, his father (see notes on 5. 2, and Jer. 27. 7), calls him his “firstborn son” and gives his name Bel-sarru-uzer = “O Bel defend the king”. There are frequent references to him in contracts and similar documents (Encycl. Brit., 11th (Cambridge) ed., vol. iii, p. 711. He was the last king of Babylon (5. 30, 31). See note on 5. 1, “beheld a dream. One of twenty recorded dreams. See note on Gen. 20. 3.

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

matters = words.
Daniel 5:1-8. Daniel the prophet entered the king's presence and spoke to him. The king had a dream that troubled him. He called his counselors, but they could not interpret it. Daniel, however, was able to interpret it, saying that a great beast was symbolic of Nebuchadnezzar's kingdom, which would be divided into four parts. The wings of the beast represented the spread of the kingdom, and its heart was given to a man. The ten horns represented ten kings who would arise after Nebuchadnezzar. Daniel's prophecy included the vision of the four winds, which symbolized the power of God. The vision of the four beasts also included the Ancient of Days, who sat upon the fiery throne and spoke from the fiery flame. Daniel's prophecy was sealed for a period, and the king was warned to keep the vision and prophecy secret until the time of the end, when the kingdoms of the earth would be brought into judgment.
10 ministered = were ministering.
stood = were standing. Indicating readiness for service.
the judgment = the Judge; "judgment" being put by Fig. Metonymy (of the Subject), Ap. 6, for the Judge Who actually sat.
was set = took His seat.
the books, &c. "books were opened."
11 I beheld the rest of the beasts, &c. they had their dominion taken away; yet their lives were prolonged a season and time.
12 And there was given Him dominion, &c. his kingdom, which shall not pass away, and His kingdom that which shall not be destroyed.
13 These great beasts, which are four, are four kings, which shall arise out of the earth.
14 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
15 I beheld, and the same horn made war with the saints, and prevailed against them.
16 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.
17 These great beasts, &c. In vv. 17, 18 we have therefore the interpretation of this vision, which needs no further interpretation by man.
18 And of the ten horns that were in his head, &c. of this, and in each successive vision we are always directed to the end and consummation. 
19 nails = claws, or hoofs. Chald. text is pl.; marg.
spake. See note on "speaking", v. 8.
20 the other = the little horn of v. 8, which is still future. See Ap. 90; and op. 8, 9, 12, 23-25, and note on v. 8.
21 the judgment = or, vindication.
22 Thus he said. Giving an additional interpretation.
23 to provide = to change, to alter, in the sense of to subdue, to make subject, to make one’s time and times and the dividing of time.
24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
25 wear out = afflict. laws = law.
1198
26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy unto the end. 
27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

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

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

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

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground:

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

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

U'ai. The Eulens canal, near Susa. Now the Karun river. Fig. Asterismos. Ap. 6.

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

two horns. In v. 20 these are interpreted of the kings of Media and Persia.

Choler. Put by Fig. Metonymy (of Cause), Ap. 6, for anger or wrath, which was supposed to be due to excess of bile. Greek, cholos = bile: whence we have “cholera”.

Abe. = a canal. Only here, and in vs. 5, 6.

3 saw = looked. behold. = a ram. = a leaper of the goats. The acknowledged symbol of Greece, as the ram was of Persia (see v. 3). When Daniel saw the vision. Cf. v. 20. Pushing = buttling: always hostile. Westward = to the west. Not the same word as in v. 5.


Whose, &c. This shows that elypin (in v. 18) means a person, and not a place.

28 much troubled me or, baffled me. See note on “grieved”, v. 15.


1 In the third year: 406 B.c (see Ap. 50, pp. 69 and 72). Daniel being eighty-seven. A vision. Like the vision in ch. 7, this also is complete in itself, but is necessary to contribute its proof of the unity of the book as a whole. This vision (and the rest of the book from here) is written in Hebrew; because its purpose is to show how Gentile dominion (of ch. 2) specially concerns and affects Israel.

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

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

8 Therefore the *ne goat waxed *very great: and when he was strong, the great horn was *broken:

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

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

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

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

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

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

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

16 And I heard a man’s voice between the* Knowledge of Dili, which called, and said, *Gabriel, make this man to understand the vision.

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

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

19 And he said, *Behold, I will make thee know what shall be in *the last end of the indignation: for at the time appointed the end shall be.

8 waxed very great. Referring to the great extent of Alexander’s conquests, as “rain” (6, 6) refers to the rapidity of them. very = exceedingly.

breaken = broken in pieces. for it = instead of it.

four notable ones = four conspicuous ones.

the four winds. See note on 7, 2.


one = the one.

a little horn. See note on 7, 8. where it is already shown that this name, and these members (“w” and “v”) of the 4, 23, 7, and 23 belong to the still future time of the end. See Ap. 90.

waxed = grew. Anglo-Saxon, seezam = to grow. Supply the Ellipsis (Ap. 6), “grew [and became].”

pleasant land = the glory of [gens]: i.e. the land of Israel. Only Ezekiel (20, 6, 18) and Daniel here use this term of the Holy Land. The same land as in 11, 16, 14.


to = as far as.


of the host and of the stars. Fig. Hendiadyo (Ap. 8), for emphasis=the starry host.

stamped upon = trampled them under foot. Cp. v. 13; 7, 21, 25.

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

1 to = against.

the Prince of the host. God Himself, the Creator and Ruler of the starry host. verses 18-11 are “difficult” only if Antiochus Epiphanes is assumed to fulfill them. There is no difficulty arising from “the state of the text.”


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

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

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

was given him against = was set over: i.e. war is raised against “the daily sacrifice,” by reason of—by transgression. Heb. פַּחַם. Ap. 44, ix.

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

truth = the truth of God as revealed in the law and the prophets. practised = did it with effect. Cp. v. 24.


that certain saint = a certain [unnamed] one, or such an one, as in Ruth 4, 1. Or, a proper name פָּלוֹמִי = the wonderful one, or the wonderful [number]. How long = referring to the duration of the sanctuary.

and the host. Here it is the “host.” See note on 29, 21, and note all the references there given (8, 11, 12, 13; 9, 27; 11, 31; 12, 11). Refer to Pent. (Ex. 29, 38. Num. 28, 3). Ap. 92.

14 me. Sept., Syr., and Vulg. read “him.”

twice and three hundred and thirty days. See Ap. 91, and note on v. 26 below.

days = evenings and mornings, the times of the offering of the “continual” or daily sacrifice. cleansed = vindicated.

and sanctified: in this form, occurs only here. Cp. 9, 21; and see Ap. 80.

man = a mighty man. Ap. 14, IV. Here it is Gabriel, whereas this name.

Gabriel. The first of two angels who are named in Scripture (op. 9, 21. Luke 1, 19, 26). The second is

15 son of man. Only Daniel and Ezekiel so called, at the time of the end. This gives the time to which this vision refers. See the interpretation in “H” (69, 20-25), and especially “w” (66, 23-35). See also Ap. 90; and cp. 7, 26; 9, 26; 11, 40; 12, 4, 9, 13; and Matt. 24, 21.

19 the last end. Another indication of the indignation = wrath [of God].

1195
20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia:
and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it,

23 four kingdoms shall stand up out of the nation, but not in his power.

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

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

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

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

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

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


These are interpreted as being 2,500 days. No one may interpret the interpretation and say they shall shut thee up. As in 12. 4. it shall be, &c. Supply the Ellipsis (Ap. 6) thus: "it belongeth" to many days (to come)" i.e. to a yet future time.

28 the first year. 426 a.c. Daniel being then eighty-seven. See Ap. 50. Darius. This is an apppellative, and means the Maintainer or Restraintor: i.e. Cyrus. See Ap. 57; and special note on p. 815. Ahasuerus, an apppellative= the venerable king Astyages. See Ap. 57. made king: i.e. Cyrus was appointed king of Babylon by Astyages his father.

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

1 the first year: 426 a. c., Daniel being then eighty-seven. See Ap. 50. Darius. This is an apppellative, and means the Maintainer or Restraintor: i.e. Cyrus. See Ap. 57; and special note on p. 815. Ahasuerus, an apppellative= the venerable king Astyages. See Ap. 57. made king: i.e. Cyrus was appointed king of Babylon by Astyages his father. 2 understood = came to an understanding; perceived, or observed. Heb. bin, to separate or distinguish. Implying that he had not known this before. by books = by the writings of Jeremiah. Jer. 29. 1, 10, as also 25. 11. Note the definite article in the Heb. the number of the years. Which were now drawing to an end. the LORD. Heb. Jehovah. Ap. 4. II. Jeremiah. The passage was doubtless 29. 11-14;
min the prophet, that He would accomplish seventy years in the desolations of Jerusalem.
And I set my face unto the LORD, my God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

And I prayed unto the LORD my God, and made my confession, and said, "O LORD, the great and dreadful God, keeping covenant and mercy to them that love Him, and to them that keep His commandments;

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments:

Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land:

O LORD, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of Their trespass that they have trespassed against Thee:

O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee;

To the LORD our God belong mercies and forgivenesses, though we have rebelled against Him;

Neither have we obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

Yea, all Israel, have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him;

And we have confirmed His word, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been as hath been done upon Jerusalem.

And the LORD our God is righteous in all His works which He doeth: for we have not obeyed His voice.

And now, O LORD, our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast grafted Thee renown, as at this day; we have sinned, we have done wickedly.

O LORD, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy People are become a reproach to all that are about us.

Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD's sake.
18 O my God, incline Thine ear, and hear; open 1 Thine eyes, and behold our desolations, and the city 2 which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great 3 mercies.

19 O 1 LORD, hear; O 2 LORD, forgive; O 3 LORD, hearken and 4 do; defer not, for Thine own sake, O God: for Thy city and Thy People 5 are called by Thy name.'

20 And whiles 3 I was speaking, and praying, and confessing my sin and the sin of my People 1 Israel, and presenting my supplication before the LORD my 2 God for the 16 holy mountain of my God;

21 Yea, whiles 3 I was speaking in prayer, even the man 4 Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me 5 about the time of the evening oblation.

22 And he informed me, and talked with me, and said, 4 O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for that art greatly beloved:

P Q

Therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy People and upon thy holy city,

x to finish the transgression,

y and to make an end of sins,

z and to make reconciliation for iniquity,

x and to bring in everlasting righteousness,

y and to seal up the vision and prophecy,

s and to anoint 5 the Most Holy.

O 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem

Not on any "year-day" theory. If "days" had been intended, it would be so expressed, as in 10. 3 (cp. Lev. 26. 3). Moreover, "years" had been the subject of Daniel's prayer (v. 2). The last "seven" is "one", and it is divided in half in v. 7, and the half is three and a half years (7. 25; cp. 8. 11-14; 11. 33). In Rev. 11. 2 this half is expressed by "forty-two months"; and in the next verse as "1,260 days". See Ap. 89. The whole period is therefore 490 years. determined = cut off; i.e. divided off from all other years.

The verb is in the singular to indicate the unity of the whole period, however it may be divided up. Heb. מַעֲשָׂרָה for מַעֲשָׂר. Occurs only here. "seventy" is used as an adverb, with the complete proposition.

thy holy city: i.e. Jerusalem (vv. 7, 16). finish = put an end to. transgression. Heb. גָּזַה (with Art.). Ap. 44. vii. Cp. 8. 12, 23. and. Note the Fig. Polyptoton (Ap. 6) in this verse, to emphasise each of these six special announcements and their connection with the whole period. make an end of. Heb. הַנָּה, as below ("to seal up"). sins. Heb. כָּתוּב. Ap. 44. i. Heb. marg., with four early printed editions, some codices, and Vulg., read "sin" (sing.) make reconciliation = make expiation or atonement. iniquity. Heb. דָּבָּר. Ap. 44. iv.

18 Thine eyes. Fig. Anthropopatheia. Ap. 6, which is called by Thy name: or, upon which Thy name has been called.

we. Others were praying with Daniel.

19 do = perform [it].

21 Gabriel. See note on 8. 14. This prophecy is not given by a "prophet", but by an angel or hierophant (who shows sacred things) to a prophet. It is therefore a most transcendent prophecy.

about the time, &c. Compare similar important occasions: David (2 Sam. 24. 15, note); Elijah (1 Kings 18, 29); Ezra (Ezra 9. 6). oblation = gift or donation offering. Heb. מַנְחָה. Ap. 43. ii. iii.

22 And he informed me. The Syr. reads "That he came", to give these skill, &c. = to teach these understanding, or to make thee wise as to, &c. Note the special emphasis in the adoration for the Temple itself. structures below. It is not a vision that requires interpretation, but a direct prophecy given in simple words by the angel Gabriel, sent by God for the express purpose of making everything clear, and solving the most weighty problems that perplex the human mind.

There is no "difficulty", as supposed. All that is required of us is to understand, and consider, and believe what is thus written for our learning.


O | -25-. Admonitions. "Know", "Understand".

P | -25-27. The Seventy sevens. In their parts.

9. 24 (P, above). THE SEVENTY SEvens. IN WHOLE. (Extended Alteration.)

P x | To finish the transgression,

y And to make an end of (hatham) sin.

z | Internals.

x And to bring in everlasting righteousness,

y And to seal up (hatham) the vision and prophecy.

z | Externals.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem

24 Seventy weeks = Seventy sevens: i.e. of years.


P Q | -25-. The City. Restoration.


R | -26-. Messiah. Cut off.

Q | -26. 27. The City. Destruction.

from the going forth, &c.: i.e. in the twtieth year of Artaxerxes (i.e. great king: i.e. Astyages), 454 a.c. See notes on Neh. 2. 1; longer note on p. 653. Also Ap. 50 (p. 60) and Ap. 58 (p. 82). commandment = word. Heb. דָּבָּר. Ap. 73. x. Referring to the Divine word rather than to a royal decree. Jerusalem. Not the Temple (as in Ezra), but the city (as in Nehemiah), which was the subject of Daniel's prayer, and therefore the answer to it.
26 And after three-score and two weeks the Prince shall be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, even unto the midst of the war desolations.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the abomination that causeth desolation, strong hold shall be cast down.

9. 26, 27 (Q, p. 1198). THE CITY. DESTROYED.

(Introduction and Alternation.)

-26 the people: i.e. the Roman people. Cp. Lk. 19. 41-44; 21. 20. the prince that shall come: a prince, &c. This is "the prince" of 7. 24-26; 8. 9-12; 23-25. See Ap. 89. shall destroy the city, &c. See Matt. 21. 41; 22. 7. This also was "after three-score and two weeks", but not within the last seven; which are confined to the doings of "the prince's people, the people that is coming" ("the little horn") after the doings of "the people of destruction of the city, which ends v. 26. What "the little horn" will do is stated in the words which follow. Antiochus never did this. He defied it, but left it uninjured. the end thereof: or, his own end [some]: i.e. the end of the desolator looking on to the end of the last seven years, and unto the end of the war: up to the full end of the war (i.e. the end of the last seven years). 27 he shall confirm the covenant: make a firm covenant: i.e. the little horn will do this at the beginning of the last seven years. See note below on "one week". It may even be the beginning of the 2,800 days of 8. 14. Cp. 11. 21-24. the covenant: a covenant: many: the many. one week. This is the last seven years which completes the "seventy" of 7. 24: the time when action commences in connection with Daniel's "city" and "people" (i.e. Jerusalem and Israel). These have been in abeyance since v. 26. Israel is "Lo-ammi" (=not my people, Hos. 1. 9, 10). For the present interval between "R" and "T", see 26; cp. Lk. 14. 18-20; 21. 24. Ap. 50. 11-14 (pp. 42 and 60); also Ap. 63. IX; 72; and 91. This fills the first half of the "week" (see Rev. 11. 3-11). the midst of the week: the middle of the week (i.e. at the end of the first three and a half years). the sacrifice and the oblation to cease: the sacrifice and the oblation to cease. This is the action of the "little horn" (see 8. 11, 12, 13; 11. 31; 12. 11). This belongs to the time of the end, and will be accompanied by the setting up of the abomination mentioned below and by our Lord in Matt. 24. 15. See Ap. 89 and 90.
and for the overspreading of abominations he shall make it desolate,
even until the consummation, and that determined shall be poured upon the desolate.

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

2 In those days Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

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

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

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

7 And 3 Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore 3 was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

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

10 And 3 beheld, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that 3 speak unto thee, and stand upright: for unto thee am I sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to kasten thyself before thy God, thy words were heard, and 3 am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo,

for the overspreading of an wing, or battlement of; but Ginsburg suggests 6l kemâh (instead of 6l hunphî) in its stead [shall be]: i.e. in place of the daily sacrifices. Cp. 11. 7.

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

abominations. Jehovah's name for an "idol", as being what he detests. Heb. ashah = to be abominable. The "of" in this connection being the Genitive of the Origin, Ap. 17. 2: i.e. which causes the desolation. Cp. 2 Kings 23. 13. Isa. 44. 19, &c. Dan. 12. 11 is conclusive until the consummation = unto a full end. The reference is to Isa. 10. 22, 23, determined. See note on "the wall", ver. 25 above. shall be poured upon shall come pouring upon. For the fulfilment, cp. Rev. 18. 1, 2, 3, 4, 5, 6, 10, 12, 17, desolate = the cause of desolation. See 12. 11. Then the consummation of 24. 24 will be fulfilled.

10. i the third year of Cyrus. Called by his appellative "Darius" (= the Restorer, or Maintainer in 8. 1; 424 B.C.). Two years later than ch. 9. This is Daniel's latest date; which continues to the end of this book, seventy-three years since his deportation: he being now eighty-nine years old.

thing = word, or matter. Belteshazzar. See 1. 7, but the time appointed was long = but [concerned] a long warfare. time appointed. Heb. tzabao. Generally rendered "host" or "army" (8. 10, 11, 12). Put by Fig. Melonym (of Adjectiv), Ap. 6, for warfare. long = or, great.

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

3 pleasant bread = bread of desires: i.e. pleasant food. Heb. yiqyn. Ap. 27. 1, three whole weeks = three sevens of days, as in ver. 2, 12.

10. 4-21 (M. p. 1196). THE HIEROPHANT. (Repeated Alternations)
10. 13. 424 15 And when he had spoken such words unto me, I set my face toward the ground, and I became 1 so dumb.

16 And, behold, one like the similitude of the sons of 2 men touched my lips:

17 Then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength.

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

X³ Then said he, 18 Knowest thou wherefore I come unto thee? and now will I return to fight with the 18 prince of Persia; and when I am gone forth, 13 the 13 prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael thy 18 prince.

11 (Also 3 in the first year of Darius the Mede, even I, 2 stood to confirm and to strengthen 3 him.)

And 2 now will I shew thee the truth. 3 Behold, there shall stand up 4 yet 6 three kings in Persia; and the fourth shall be far richer than they all: and 4 by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and 5 do according to his will.

4 And when he shall stand up, his kingdom shall be 6 broken, and shall be divided toward the four 4 winds of heaven; and 4 not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for 4 others beside those.

5 And 6 the king of the south shall be strong, and 4 one of his princes; and he shall be strong above him, and have dominion; his dominion shall 6 be a great dominion.


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

remained = was superfluous: i.e. not needed. Hence we may render, "I left him there". Not the same word as in v. 17. 15 dumb. Cp. Ps. 189. 2, 9.


remained = continued. Not the same word as in v. 13. 13 breath. Heb. וַּחֲדָשׁ. See Ap. 16.


11. 1—12. 13 (N, p. 1106). HIS PROPHECY. (Division.)

N A 1| 11. 1—20. The Past. (Then Future to Daniel.)
A²| 11. 11—12. 3. The Future. (Still Future to us.)
A³| 11. 12—14. Meanwhile. (As to Daniel himself)

11. 1—20 (A³, above). THE PAST. THEN FUTURE TO DANIEL. (Division.)

A³ B¹ 1| 1—5. The first king of Grecia.
B² 4| Four contemporary kings.
B³ 5—20. Subsequent kings.

1 This verse is parenthetical, to tell us what the angelic speaker had done two years previously (424 B.C.). Darius the Mede is the same king as in 8. 1: i.e. Cyrus. stood = was at my station.

him: i.e. Michael.

2 Now. Calling attention to the then present time (424 B.C.) as being distinct from v. 1, which refers to what took place two years before. Behold. Fig. Asterismos. Ap. 6.
yet: i.e. in the then immediate future.

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

by his strength through his riches. Some codices, and five early printed editions, read "by strengthening himself in his riches he will stir up" &c., a mighty king. The he-goat's "little horn" (8. 9), do according to his will. See 8. 4. Cp. vs. 18, 34. 4 broken. See 8. 8. divided. See 8. 22.


not to his posterity. But to his generals. Cp. "not in his power" (8. 22), others beside those: i.e. beside those four. See note on 8. 22.

11. 5—20 (B³, above). SUBSEQUENT KINGS. (Repeated Alternation.)

B³ C¹ 5| The first king of the South.
D¹ 4| The first king of the North.
C¹ 7—9. The second king of the South.
D² 10. The second king of the North.
C² 11, 12. The second king of the South.
D³ 13—20. The second king of the North.

That there is a break between the past and the future is manifest from 10. 14, of which this chapter is the continuation. Dr. Tregelles prefers to make it at v. 6. This would alter the above Structure, and require only two members: A¹, vv. 1—4, the past; and A³, vv. 5—12, the future.

We give the commonly held view, making the break between vv. 20 and 21. The king of the South, Ptolemy Soter, son of Lagus, king of Egypt (see v. 8). He took the title "king"; whereas his father "Lagus" had been only governor. South. With reference to Judea. one of his princes. Seleucus I (Nicator = conqueror). him: i.e. Ptolemy. a great dominion. It added Syria to Babylon and Media.
6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

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

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

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

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

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

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

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

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

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

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

17 He shall also set his face to enter with the strength of his whole kingdom; thus shall he do: and he 6 in the end of years. In v. 13 this is rendered “after certain years”, said to be sixty-three. Cp. 2 Chon. 18, 2, and v. 6 below.

join: i.e. in league.

the king’s daughter. Berenice, daughter of Ptolemy II (Philadephus) of Egypt, the king of the north. Antiochus. north. With reference to Judea.

make an agreement do upright things: i.e. to come to terms upon what is equitable between the parties.

Here it included her marriage with Antiochus, who divorced his wife (Laodice) and disinherited his son (Seleucus Callinicus).

given delivered.
times: or, vicissitudes.

a branch of her roots. Her brother Ptolemy III (Euergetes), “roots” referring to their father Ptolemy II (Philadephus).

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

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

continue stand.

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

land soil.


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

come. Some codices, with one early printed edition, and Syr., read “come against him”, be stirred up will wage war. Defeating Antiochus III.

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

choler. See note on 8, 7.

he i.e. the king of the north, Antiochus III.
given delivered.

his hand i.e. Ptolemy’s hand.

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

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

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

return renew the war.

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

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

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

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

to establish the vision: i.e. to help to fulfil prophecy, by taking the side of Syria, so as to make Judea independent. but they shall fall. For they indirectly helped to establish Antiochus. See vv. 14–19.

the king of the north. This is Antiochus III (the Great); and vv. 15–19 describe his doings, which were the typical foreshadowing of his antitype, “the little horn”, the yet future antichrist, described in in 11. 21–12. 1; which show how the latter portion can be fulfilled by an individual. neither his chosen people. Dr. Ginsburg suggests “but his people will flee”. 16 him. Ptolemy V. do according to his own will. Thus foreshadowing but not exhausting what is said of “the vile person” in vv. 31, 32; which by his hand shall be consumed much wasted in his hand. consumed perfected i.e. completely desolated. the idiom for expressing a fixed purpose. Cp. 2 Kings 12, 17. and upright ones shall he do he will make equitable terms with him (i.e. Ptolemy V).

The words which follow tell us what the terms were. With this agree the Sept., Syr., and Vulg.
Daniel 11. 17.

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

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

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

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

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

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

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

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

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army: but he shall not stand: for they shall forecast devices against him.

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

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

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

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

30 For the ships of Cyprus shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

within, as well as fighting without. Two kings, their hearts [will be set] to do, &c. Yet the end, &c. Intimating that these things his heart, &c. Showing when the purpose of breaking the covenant was plotted. Do exploits = act effectively, or accomplish [the purpose of his heart]. The former. In vv. 25, 26.

27 28 29 30


28 against the holy covenant. Made with the Jews at the beginning in 11. 28, he had already plotted the breaking of it holy. See note on Ex. 5. 5.

26 They that feed, &c. There will be treachery And both these kings’ hearts, &c. = Now, as to the mischief—evil. Heb. rob’o. Ap. 44. viii. Belong to the closing scenes. Op. vv. 23 and 49.

27 28 29 30

and accomplish [it]: i.e. he will break it. = fix his attention on (with a view to co-operation).

him. Ptolemy V., then only twelve years of age, the daughter of women; i.e. Cleopatra, his own daughter, then only eleven years of age. The term denotes beauty, &c.

women; i.e. her mother and grandmother, probably still caring for her education, &c.

not stand, &c. She sided with her husband, and defeated her father’s plans.

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

without his own reproach: i.e. with untarnished reputation.

fort = fortresses. Stumble = stagger. Antiochus III, after his defeat by Scipio at Magnesia (near Smyrna), withdrew to Syria.

20 A raising of taxes, &c. = kingdom = one [Seleucus] causing the exaction [Heliodorus] to pass through [Judaea], the glorious land (cp. v. 15, 41; 8. 9). Seleucus sent Heliodorus to Jerusalem to plunder the Temple, &c. See 3 Macc. 3. 4, &c. Zech. 9. 9 is in direct contrast with this.

neither in anger. Ginsburg suggests “and not with hands”, because it was by poison.

Here ends the historical portion, which has been fulfilled now, but which was then future. Verse 21-12, 3 passes on to the time which is still (112) future to us.

11. 21-12. 3 (A at p. 1201). THE FUTURE. (Still future to us.) (Alternation.)

11. 21-24. A vile person. One of the twelve titles given to the antichrist. See note on 7. 8. The prophecy concerning him is continuous to the end of the chapter. It is parallel with 7. 7, &c.; 8. 9, &c.; and 8. 26-27. He is not another successional king of the north, but a totally different and unique personage, still future. He comes in by “flatteries”, and in v. 40 he is attacked by both a “king of the south” and a “king of the north”. Note the parallel exhibited in Ap. 89.

Vile = despicable. Cp. Ps. 15. 4. They shall not give, &c. He was not given the honour = dignity. Peaceably — unexpectedly: i.e. in a time of careless security (cp. 8. 25). Cp. Ezek. 16. 49 (“abundance of iniquity”). So the Oxford Genesis, p. 1017.

Broken = broken in pieces. Yea, also, &c. = i.e. a prince with whom he had made a covenant or league (v. 23), and who had hitherto aided him.

23 The league: i.e. the covenant just mentioned (v. 22). With a small people. Hence he is called “the little horn”. Forecast his devices = devise plots.

25 He: i.e. the king of the south. Shall not stand = will make no stand.

26 This false prophet. As the latter, in vv. 42, 43.

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

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

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

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

Now when they shall fall, they shall be holpen with a little help:

but many shall cleave to them with flatteries.

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

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

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god. He shall magnify himself above all.

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

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

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships:

And he shall enter into the countries, and shall overflow and pass over.

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

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

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

DANIEL.

31 pollute the sanctuary. By putting up the "abomination" (the Asherah, Ap. 43), which brings on the judgment of "desolation". The end is marked by the "cleansing of the sanctuary" (8. 14; 9. 24). Ap. 89. take away the daily sacrifice. This marks the middle of the "week", or the last seven years. See 8. 11, 12; 9. 27; 12. 11; and Ap. 89. From this point he is energized by Satan. place the abomination, &c. This accompanies the taking away of the daily sacrifice (8. 13; 9. 27; 12. 11; and Ap. 89). Our Lord refers to this verse in Matt. 24. 15.

11. 32-35 (F, p. 1208). THE PEOPLE. TRIED. 

(Alternation.)

such as do wickedly against them that are ready to deal lawlessly with wickedly. Heb. ṛāshā'. Ap. 44. x. corrupt—make impious or profane.


do exploits—work effectually.

understand—are wise. See v. 25 and 12. 3, 20, where it would be well to use the Heb. Maskilim, as a proper name.

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

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

shall be holpen, &c.—shall obtain but little help.


time of the end. Now near at hand.

11. 36-45 (E, p. 1203). "THE WILFUL KING." 

(Alternations.)

His character.

K | 40-42. His adversaries. Their Assault.

J | 40-45. His conquests. Their Victory.

From vv. 36-45 we have "the wilful king" in his unhindered course. It cannot be exhaustively interpreted of Antiochus.

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

shall exalt himself, &c. This is quoted in cp. 2. 3, 4; and referred to in 7. 25; 8. 11, 25; Rev. 13. 5, 6. GOD. Heb. El. Ap. 4. IV. against, &c. Cp. 8. 11, 24, 25.


determined—decreed.

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

the countries—adjoining.

God of forces. Heb. Mā'azzāz = God of fortresses. shall he honour, &c. Thus, in secret he is superstitious, though in public he exalts himself above all whom he shall acknowledge—whosoever acknowledgeth him. gain—a price.

at the time of the end—i.e. near the close of the last seven years. he: i.e. this wilful king. the countries—the countries adjoining. children—sons.

"the glorious land. Cp. 19. 18, 40; and 8. 9.
11. 44. DANIEL. 12. 9.
44 But tidings out of the east and out of the north shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many.
45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

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

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

5 Then 3 Daniel looked, and beheld, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

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

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and said by him that liveth for ever:

8 And 3 heard, but I understood not: then said I, "O my Lord, what shall be the end of these things?"

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

12. 4-13 (A?, p. 1201). MEANWHILE, AS TO DANIEL HIMSELF. (Alterations and Interspersion.)

4 shut=close up.
run to and fro: or, apostatize. The Heb. shut=close up. turn about, despite. Hence, to do despite (Ezek. 18:7; 29, 24, 26). But if we spell Shut (Sh), instead of with Sh, the meaning is to scour, turn aside.

7 hold up his right hand, &c. Ref. to Pent. (Deut. 32:40). Ap. 92. a time, times, and an half. See Ap. 90 and 91. be: i.e. the "little horn" or Antichrist.

Note the correspondence of these two questions in verses 3 and 8. "wonders" of v. 6. The prophecy from 10. 14 is given in view of these questions.
THE MINOR* PROPHETS.†

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

(12. 10.)

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

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

13 the end. This is the sole object of the hierophant's words from 10, 14 onward. rest: i.e. in resurrection. thy lot. The 1611 edition of the A.V. reads "the lot."