

ספר דניאל

Book of Daniel 但以理書

-Interpretation of Hebrew & Aramaic Text by Kyungrae Kim, Ph.D.-
-Chronology & History Based on the Materials of Eugene Faulstich-

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כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דְּבַר כִּי אִם-נִלְאָה סוּדוֹ אֶל-עֲבָדָיו הַנְּבִיאִים: **Amos 3:7**
^{NIV} Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets.
主耶和華若不將奧秘指示他的僕人眾先知，就一無所行。

Course Description

According to human view, prophecy is history pre-written. According to divine view, however, prophecy and history are the same thing, because God “the Almighty is the Alpha and the Omega, who is and who was and who is to come” (Rev. 1:8). The book of Daniel provides a comprehensive and chronological view of the movement of history. The book is one of the most interesting portions of the Bible, which is filled with the Messianic prophecies and other future prophecies. A careful and sound interpretation of the book will strengthen the faith and hope of those that read the book. Students are required to read the whole book of Daniel at least 5 times in any Version before attending the course.

Book of Daniel <Abstract from *ISBE*>

I. Divisions of the Book.

According to its subject-matter, the book falls naturally into two great divisions, each consisting of six chapters, the first portion containing the historical sections, and the second the apocalyptic, or predictive, portions; though the former is not devoid of predictions, nor the latter of historical statements. More specifically, the first chapter is introductory to the whole book; Daniel 2 through 6 describe some marvelous events in the history of Daniel and his three companions in their relations with the rulers of Babylon; and chapters 7 through 12 narrate some visions of Daniel concerning the great world-empires, especially in relation to the kingdom of God. **The second division begins with Daniel 7, where the narrative passes over from the 3rd to the 1st person.**

According to the languages in which the book is written, it may be divided into the Aramaic portion, extending from Daniel 2:4b to the end of chapter 7, and a Hebrew portion embracing the rest of the book.

II. Languages.

The language of the book is partly Hebrew and partly (2:4b-7:28) a dialect of Aramaic, which has been called Chaldee, or Biblical Aramaic. This Aramaic is almost exactly the same as that which is found in portions of Ezra. On account of the large number of Babylonian and Persian words characteristic of this Aramaic and of that of the papyri recently found in Egypt, as well as on account of the general similarity of the nominal, verbal and other forms, and of the syntactical construction, the Aramaic of this period might properly be called the Babylonian-Persian Aramaic.

III. Purpose of the Book.

The book is not intended to give an account of the life of Daniel. It gives neither his lineage, nor his age, and recounts but a few of the events of his long career. Nor is it meant to give a record of the history of Israel during the exile, nor even of the captivity in Babylon. Its purpose is to show how by His providential guidance, His miraculous interventions, His foreknowledge and almighty power, the God of heaven controls and directs the forces of Nature and the history of nations, the lives of Hebrew captives and of the mightiest of the kings of the earth, for the accomplishment of His Divine and beneficent plans for His servants and people.

<Date of Writing>

The Book of Daniel & The Dead Sea Scrolls <<http://home.earthlink.net/~ironmen/qumran.htm>>
Daniel is well represented in the manuscripts found near Qumran. This abundant manuscript evidence does not fit well with the late dating of Daniel in the mid-second century B.C. Daniel must have been well established as scripture **before** this time.

Daniel Manuscripts [†]		
Name	Contents	Date Copied
1QDan ^a (1Q71)	Dan 1:10–17; 2:2–6. / Confirms the shift of language from Hebrew to Aramaic, and omits the phrase ‘in Aramaic’ at 2:4.	50–68 A.D.
1QDan ^b (1Q72)	Dan 3:22–30 / <u>Four fragments</u> on vellum in Aramaic. Confirms the absence of the apocryphal “Prayer of Azariah and Song of the Three Men.”	50–68 A.D. or earlier
4QDan ^a (4Q112)	Dan 1:16–2:33; 4:29–30; 5:5–7; 7:25–8:5; 10:16–20; 11:13–16. Note that portions of these verses are incomplete. / Confirms the shift of language from Aramaic to Hebrew. The <u>manuscript</u> has a blank line between the end the Aramaic section and beginning of the Hebrew.	50 B.C.
4QDan ^b (4Q113)	Dan 5:10–12, 14–16, 19–22; 6:8–22, 27–29; 7:1–6, 26–28; 8:1–8, 13–16. / Confirms the shift of language from Aramaic to Hebrew.	50–68 A.D.
4QDan ^c (4Q114)	Dan 10:5–9, 11–16, 21; 11:1–2, 13–17, 25–29. / <u>The oldest known text of Daniel.</u>	Late 2nd century B.C.
4QDan ^d (4Q115)	Dan 3:23–25; 4:5?–9; 4:12–14. / Fragments, the largest of which contains five partial lines in severe decay.	
4QDan ^e (4Q116)	Dan. 9:12–14?, 15–16?, 17?... / Five tiny fragments from chapter nine.	
6QDan ^a (6Q7) (aka 6QpapDan)	Dan 8:16, 17, 20, 21; 10:8–16, 11:33–36, 38. / This cave contained <u>papyrus</u> manuscripts rather than leather parchment.	50–68 A.D.
<p>*Comment: It is interesting to note that every chapter of Daniel is represented in these manuscripts, except for Dan 12. However, this does not mean that the Book lacked the final chapter at Qumran, since Dan 12:10 is quoted in the Florilegium (4Q174), which explicitly tells us that ‘it is written in the Book of Daniel the Prophet.’ The evidence provided by these scrolls shows us that Daniel was a popular book at Qumran.” — ‘The Prophet Daniel at Qumran,’ in Craig A. Evans and Peter W. Flint (eds.), <i>Eschatology, Messianism, and the Dead Sea Scroll (Studies in the Dead Sea Scrolls and Related Literature)</i>; Grand Rapids: Eerdmans, 1996. “On the whole, the Qumran discoveries provide powerful evidence of the antiquity of the textual tradition of the MT.” Collins, <i>Daniel</i>, p. 3.</p>		

Was Daniel written AFTER the events he foretold?

<Abstract from <http://www.christian-thinktank.com/qwhendan3a.html>>

Do we have any copies of the Book of Daniel that either date BEFORE 165 BC, or somewhat later ones that virtually require the existence of the Book of Daniel before that time? Yes, we very probably have the latter. The Dead Sea Scrolls have an extensive collection of both manuscripts of the biblical book of Daniel, as well as discussions and references to his work in other works. There are now eight manuscripts of Daniel from Qumran (1QDan/a, 1QDan/b, 4QDan/a, 4QDan/b, 4QDan/c, 4QDan/d, 4QDan/e, pap6QDan). This represents every chapter of Daniel, as Flint observes: "Every chapter of Daniel is represented in these manuscripts, except for Daniel 12. However, this does not mean that the book lacked the final chapter at Qumran, since Daniel 12:10 is quoted in the Florilegium (4Q174), which explicitly tells us that it is written in 'the book of Daniel, the Prophet.'"

Item	Manuscript	Number	Content Range	Date Copied
1	1QDan(a)	1Q71	1:10 to 2:6	Herodian
2	1QDan(b)	1Q72	3:22-30	Herodian
3	4QDan(a)	4Q112	1:16 to 11:16	Mid-1st c. BCE
4	4QDan(b)	4Q113	5:10 to 8:16	Ca. 20-50 CE
5	4QDan(c)	4Q114	10:5 to 11:29	Late 2nd c. BCE (note: Ulrich, DJD 16)
6	4QDan(d)	4Q115	3:23 to 7:23?	Ca. mid-1st c. BCE
7	4QDan(e)	4Q116	9:12-17?	1st half of 2nd c. BCE (elsewhere, Late 2nd c.)
8	Pap6QDan	6Q7	8:16? To 11:38	Ca. 50 CE

We may conclude that Daniel was regarded as a scriptural book at Qumran for two reasons. First, the large number of preserved copies is a clear indication of Daniel's importance among the Qumran covenanters. Second, the way in which Daniel was used at Qumran is indicative of its authoritative status; for instance, the Florilegium (4Q174) quotes Dan 12:10 as 'written in the book of Daniel, the Prophet' (frgs. 1-3 ii 3-4a). **This reference has two implications: that Daniel was regarded by the writer as Scripture and that it may have belonged among the 'Prophets'.**" And 11QMelch:15ff: "This is the day of peace about which God spoke of old through the words of Isaiah the prophet, who said: How beautiful upon the mountains are the feet of the messenger who announces peace, of the messenger of good who announces salvation, saying to Zion: 'your God reigns'. Its interpretation: the mountains are the prophets...**And the messenger is the anointed of the spirit about whom Daniel spoke...**and the messenger of good who announces salvation is the one about whom it is written that he will send him to comfort the afflicted, to watch over the afflicted ones of Zion"

The book of Daniel generated extra, transitory works associated with his name (e.g., the Pseudo-Danielic mss, 4Q242-244 [245 doesn't mention Daniel, so it doesn't fall into this category.]) and was itself the subject of interpretation (e.g., pesher, midrash, or expansions). There are 5 or 6 extra-biblical texts 'associated' with Daniel, and some of these 'look like' re-telling, dependency, or explanation of the canonical Daniel:

- *Prayer of Nabonidus* (4Q242) has a tale that bears some resemblance to Daniel 4. It looks like someone is trying to 'fill in the gaps' of what happened during the 10-year absence of Nabonidus from his capital, by using a Daniel-type motif. He seems to try to 'cram' or 'smuggle' the entire narrative into the prayer! It's even written in Aramaic (this is unusual), perhaps in emulation of Daniel. In any case, it just a easy to understand it as being 'inspired' by the canonical Daniel. A. York has pointed out that 11QtgJob corresponds to MT 40:10–11 and reflects indisputably the vocabulary of Dan 3:13, 19; 4:33, 34; 5:20. "The numerous resemblances to the Daniel passages can hardly be coincidental." Can these be allusions to the Nebuchadnezzar so described in the canonical Daniel? Though we cannot be conclusive, the possibility of such an allusion to the Aramaic portion of Daniel would be remarkable. [*Journ. of Evang. Theol. Soc.*, 21/4 (December 1978) 323-328]
- The Pseudo-Daniel scrolls [(4Q243-245?) ar] look like an expanded Daniel story, in which Daniel is 'dropped into' a sweeping historical review. It goes back to Enoch, and forward into the Hellenistic Age (mentioning a Greek Balakros by name). 4Q245 mentions the Hasmonean priests of Jonathan and Simon, the later of whom held office 142-135 BC. This, of course, requires a content dating *much later* than our Dan(e) fragment. These docs look like a re-telling and large-scale expansion of the biblical Daniel motif.
- The only other substantial piece is 4Q246--the Daniel Apocryphon. Daniel is actually not mentioned, but some commentators see 'similarities' between this an Daniel, esp. in a couple of suggestive phrases. Daniel was also **the subject of interpreting work**, as opposed to being an 'interpretation' itself [i.e., primary authority instead of secondary/derivative authority]. Although we do not find pesher-style commentaries on Daniel at Qumran, there is at least one passage in the Damascus Document which appears to be a midrash on Daniel. Chaim Rabin [*The Zadokite Documents: I. The admonition. II. The laws.*, Oxford/Clarendon:1954, 1958 (2nd Rev), page 34] identifies at 8.11ff what he calls a 'midrash on Daniel 8.23ff'. ONLY scripture (not 'authorized interpretations') were legitimate sources upon which to 'do midrash' or 'do pesher'.

Critical scholars have attempted to dismantle the authenticity of the book of Daniel. They question and generally dismiss the date of the Babylonian exile which is claimed in the book itself. Many of them date the final composition of the book to the second century B.C. Thus they reject the idea of inspired prophecy of the book of Daniel. Critical scholars conclude that the book was written actually as a historical record of events during the Maccabean period, but couched in apocalyptic or prophetic language. Such conclusions clearly deny that this book was the authentic composition of a Daniel who lived in the sixth century B.C., that the Bible affirms. The Dead Sea fragments of Daniel present compelling evidence for the earlier, biblical date of this book. It is now up to Bible believers to allow these texts to direct our attention to divine concerns and become the people God intends us to be.

<The Last Kings of Judah> <猶大末期的君王>

Hezekiah 希西家	BC 729-699
Manasseh 瑪拿西	BC 699-644
Amon 亞們	BC 644-642
Josiah 約西亞	BC 642-610
Jehoahaz (Josiah's second son) 約哈斯 (約西亞的次子)	BC 610
Jehoiakim (Josiah's eldest son) 約雅敬 (約西亞的長子)	BC 610-599
Jehoiachin (Jehoiakim's son) 約雅斤 (約雅敬的兒子)	BC 599-598
Zedekiah (Josiah's youngest son) (a regent) 西底家 (約西亞的幼子)	BC 598-588
Jerusalem destroyed 耶路撒冷毀滅	BC 588
Gedaliah, governor of the Province of Judah 基大利, 猶大省長	BC 588

<Structure of Daniel>

Chapter	Language		Deportation	Year / King at the Time
Chapter 1	Hebrew	Introduction	0-48	599-551 BC
Chapter 2-3	Aramaic	Daniel Interprets	17-18	582-581 BC / Nebuchadnezzar
Chapter 4	Aramaic	Daniel Interprets	17-28	582-571 BC / Nebuchadnezzar
Chapter 5-6	Aramaic	Daniel Interprets	25	574 BC / Belshazzar
Chapter 7	Aramaic	Daniel's Vision	22	577 BC / Belshazzar
Chapter 8	Hebrew	Daniel's Vision	24	575 BC / Belshazzar
Chapter 9	Hebrew	Daniel's Vision	25	574 BC / Darius = Astyages
Chapter 10-12	Hebrew	Daniel's Vision	50	549 BC / Cyrus

<Darius as Astyages in Daniel's Chronology>

Chronological Statement	Reference	BC Dating
The 3 rd year of Jehoiakim	Daniel 1:1	599 BC
The 2 nd year of Nebuchadnezzar	Daniel 2:1	581 BC
At the end of twelve months	Daniel 4:28-29	577 BC
Belshazzar slain / Darius king at 62	Daniel 5:30-6:3	574 BC
Daniel 1 st president under Darius	Daniel 5:28	575-540 BC
Daniel 1 st president under Cyrus	Daniel 5:28	551-522 BC
The 1 st year of Belshazzar	Daniel 7:1	577 BC
The 3 rd year of Belshazzar	Daniel 8:1	575 BC
In the 1 st year of Darius the Mede	Daniel 9:1	574 BC
In the 3 rd year of Cyrus, king of Persia	Daniel 10:1	549 BC
The 1 st year of Darius the Mede	Daniel 11:1	574 BC

<Neo-Babylonian Kings>

Nabopolasser	BC 627-606
Nebuchadnezzar	BC 606-563
Evil-Merodoch (Nebuchadnezzar's grandson)	BC 563-561

<Chronology of Nebuchadnezzar, king of Babylon>

606 BC rise to power

601 BC takes tribute from Jehoiakim

599 BC (the 7th year) 1st deportation of Judah (Jer 52:28-30), replaces Jehoiakim for Jeconiah.

590 BC lays siege to Jerusalem

589 BC the siege to Jerusalem lifted to fight Egypt.

588 BC (the 18th year) 2nd deportation of Judah (Ant. X.ix.7), Jerusalem destroyed.

583 BC (the 23th year) 3rd deportation (Jer 52:29-30; Dan 2:1; 3:1 LXX; Ant. X,x,3),
Egypt captured (Ezek 29-30)

581 BC (the 2nd year as world king) dream; builds statue of a man (Dan 2:1)

578 BC (the 28th year) tree dream (Dan 4:25)

577 BC (the 29th year) becomes insane (Dan 4:32-43 / 7 years of lycanthropy)

577-574. his wife and his son, Belshazzar rule instead of him.

574-571. his wife and his brother-in-law, Astyages rule instead of him.

571 BC (the 35th year) restored

569 BC (the 37th year) defeats Egypt, kills Hophra (Ezek 29:17-21; Jer 44:29-30)

563 BC (the 43th year) dies

<Darius the Mede = Astyages, the last king of Media> (575-540 BC)

Ancient Media occupied the land west of the Caspian Sea and south of the Zagros Mountains, corresponding to western Iran and southern Azerbaijan, today. The Median capital was Ecbatana. From the time of Sargon II (722-705 BC) until the middle of the seventh century BC, the Medes were subject to the Assyrian kings. The Medes joined the Scythians and Cimmerians in besieging Nineveh, which fell in 613 BC. With freedom restored, the Medes continued as an independent people until Astyages was defeated in 551 BC by Cyrus, founder of the Persian Empire. The Medes were given positions of honor, and their customs and laws were joined with those of the Persians.

Darius, which means 'king,' is a royal title used by Medo-Persian monarchs and is not a proper name. Darius the Mede was the son of Ahasuerus, also a Median monarch (Dan 9:1). Darius, at his 62-year old age, received the rulership over the government of Babylon upon the death of Belshazzar (Dan 5:30-31). He bore the title of king (Dan 6:6,9,25), and periods of time were marked by the years of his reign (Dan 11:1). Darius the Mede appointed 120 subordinate governors under three presidents of whom one was Daniel (Dan 6:1-3). Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian (Dan 6:28). According to Josephus, "Darius the Mede took Daniel the prophet, and carried him with him into Media, and honored him very greatly, and kept him with him" (*Antiquities* X.xi.4).

<Josephus dates the first year of Darius the Mede, and the last year of Belshazzar>

A single statement made by Josephus may be the clue to the identification of several missing personages, and it also confirms the long Persian chronology by connecting year 145 of the Seleucid era to the first year of Darius the Mede. The profaning of the Temple at the time of Antiochus Epiphanes in 167 BCE took place, 408 years after Daniel predicted it (*Antiquities*, 12,7,6). This event was predicted in the year Darius the Mede took the kingdom at age 62, the year when Belshazzar, the king of Babylon, died (Daniel 8:10). Darius the Mede began to rule, therefore, in 575 BCE, the same year as a king named Astyages the Mede. Astyages was the brother-in-law of Nebuchadnezzar; he kept the kingdom for Nebuchadnezzar until the seven years of his madness were complete. Belshazzar ruled for the first four years of it. We know that Belshazzar was the immediate son of Nebuchadnezzar by the letter written in the book of Tobit to Nebuchadnezzar and his son Belshazzar. This was written before Belshazzar became crown prince in his father's absence.

We also found that Esther was married to Astyages. The first Feast of Purim took place in the 12th year of a Median king named Ahasuerus, on Adar 13, a Shabbat. By empirically examining the Mede and Persian kings, only 563 BCE, the 12th year of Astyages fits. He also is chronologically situated so that Esther, who was born about the time of the destruction of the first Temple (588 BCE), was a young lady, approximately 25 years old. Astyages would have been 74 in his 12th year; so Esther may not have any children by him. Furthermore, the battle of Purim took place two weeks before Jeconiah was released from prison (563 BCE) and placed at the king's table. No doubt Esther had influenced this move. In conclusion, if 167 BCE is the 145th of the SE, and 408 years earlier is the 31st year of Nebuchadnezzar, we must indeed have a long Persian government with many kings.

<The Monarchs of Media and Their Reigns from Herodotus>

Monarch	Total Reign	BC Dating
Deioces (Cyaxeres)	53 years	690-637 BC
Phaortes, son of Deioces	22 years	637-615 BC
Cyaxeres, son of Phaortes	40 years	615-575 BC
Astyages, son of Cyaxeres	35 years	575-540 BC

*Astyages, Darius the Mede was the grandfather of Cyrus, king of Persia. Astyages had no male heir, but had a daughter called Mandane, who was married to Cambyses, king of the Persians. From them Cyrus the Great was born. Astyages, having ruled for 24 years over Media(575-551 BC), was deposed at the age of 85 by Cyrus, but he appears to have lived in Cyrus' house for his final eleven years and has been considered a king until his death. After his death, Cyrus succeeded him to the throne and captured Babylon in 540 BC

*Astyages, Darius the Mede was the brother-in-law of Nebuchadnezzar and vice versa. The relationship was made by the marriage of Nebuchadnezzar and Amytis(or Amuhia), the daughter of Cyaxares and Astyages' sister. This came as a result of an alliance between Nabopolassar, the father of Nebuchadnezzar, and Cyaxares, the father of Astyages. Therefore, it appears that after Belshazzar, the son of Nebuchadnezzar, was slain by his own palace guard in 574 BC, Darius the Mede received the kingdom from Nebuchadnezzar's wife, Astyages' sister Amytis, and was asked to rule until Nebuchadnezzar, returned from his madness(cf. Dan 5:30-31). Perhaps, Evil-merodach, the grandson of Nebuchadnezzar, and Astyages' great-nephew, was too young to rule at this time. He does rule as king twelve years later upon the death of Nebuchadnezzar, in 563 BC

<Astyages is the Ahasuerus of the Book of Esther>

-The word 'Ahasuerus' is a Median title. Ahasuerus of the book of Esther "reigned from India even unto Ethiopia, over 127 provinces" (Esther 1:1).

-Astyages, Darius the Mede, appointed 120 satraps over his kingdom and Daniel was one of the presidents(Dan 6:1-2). Astyages had 120 provinces in his first year over Babylon. By his third year, 573 BC, those provinces had increased by seven(Esther 1:1). The feast may have been given in honor of his recently acquired world government. Ahasuerus had both the Median and the Persian army at his banquet during his third year; this indicates that he was a Median king before the Persian takeover by Cyrus the Great(Esther 1:3).

-The law of the Medes and Persians was irreversible – not even a king could change it, once it had become a decree(Dan 6:8,12,15; Esther 1:19).

-Esther becomes Astyages' wife in the 7th year of his reign(568 BC Esther 2:15-16). Esther appears to have been deported by Nebuchadnezzar along with Mordecai at the time of Jeconiah in 599 BC(Esther 2:5-7). If Esther was a baby at the time of deportation, then she would be around thirty years old in 568 BC

The Calendar of Events for the Reign of Astyages

- ca 581 BC Cyrus the Great is born
 577 BC Nebuchadnezzar goes mad
 575 BC Astyages is king of Media
 574 BC Astyages is king of Babylon, Belshazzar died
 573 BC Astyages conquered Egypt and Ethiopia
 572 BC (Nisan 15/April 14, Wed.) 6 month feast starts
 572 BC (Tishri 15/October 8, Fri.) 6 month feast ends
 572 BC (Tishri 22/October 22, Fri.) Servant feast ends
 571 BC Nebuchadnezzar returns to throne
 570 BC (Tebet 10/December 30, Sat.) Esther is engaged, Cyrus 11 years old
 569 BC (Tammuz 1/June 25, Mon.) Esther's six months with spices
 569 BC (Tebet 10/December 19, Wed.) Esther marries Astyages / Nebuchadnezzar defeats Egypt
 563 BC (Nisan 13/April 4, Wed.) Edict issued to exterminate Jews
 563 BC (Sivan 23/June 12, Tues.) Astyages learns of Mordecai's valour
 Mordecai is honored / Esther's second banquet
 Haman's plot is exposed and he is hanged / Decree for Jews to defend themselves
 562 BC (Adar 13/February 23, Sat.) First Purim
 562 BC (Adar 14/February 24, Sun.) Jews in king's provinces rested
 562 BC (Adar 15/February 25, Mon.) Jews in Susa rested
 562 BC (Adar 27/March 9, Sat.) Jehoiakin released
 560 BC Cyrus is married
 559 BC Atossa born to Cyrus; Esther is 40; *Herodotus* VII, 1-5
 540 BC Astyages dies; Cyrus captures Babylon

*After Nebuchadnezzar's death, **Jeconiah was released** in the 37th year of the exile, in the accession year of Evil-Merodoch (Babylonian reckoning) on Adar 27 (2Kings 25:27-30; 'Adar 25' in Jer 52:31-34, 'Adar 24' in LXX of Jer 52:31). The battle of Purim took place two weeks before Jeconiah was released from prison (563 BCE) and placed at the king's table. No doubt Esther had influenced this move.

<Persian Kings>

Teispes, son of Achaemenes	675-640 BC
Cyrus I, son of Teispes	640-600 BC
Cambyses I, son of Cyrus I	600-559 BC
Cyrus II = Cyrus the Great	559-551-522 BC

- 559 BC Cyrus the Great rises to the Persian throne.
- 551 BC Cyrus the Great rises to the throne of the Medo-Persian Empire.
- The mother of Cyrus was Mandane, a daughter of Astyages, the king of Media.
- Cambyses, son of Cyrus the Great (531-523 BC)

Darius Hystaspes the Persian	521-485 BC
Xerxes I, son of Darius Hystaspes	485-464 BC
Artaxerxes I, Longimanus	464-423 BC

Cyrus the Great (551-522 BC) (540-531 BC)

-Isaiah spoke of him by name about 177 years before he issued the famous edict(Ezra 1:1-4; 6:3-5) (Isaiah 44:24-45:4,12-13; 46:10-11).

-Daniel foretold the great Median-Persian Empire whose head Cyrus became(Dan 2:39; 7:5; 11:1-2).

-The Cyrus Cylinder, a clay barrel inscription, contains the information of Cyrus' conquest of Babylon and is not directly related to the Biblical decree; but it justifies his policies of allowing captive peoples to

return to their homelands and to rebuild their sacred shrines(cf. 2Chron 36:22-23; Ezra 1:1-4; 6:3-4).
 -When Cambyses I, Cyrus' father, died in 560 BC, Cyrus inherited the throne of Anshan. After this, Cyrus sought to gain control over the kingdom of Astyages, his grandfather. The Median general, Harpagus, whom Astyages had previously wronged as Herodotus relates, deserted the aged king, Astyages, and brought his army to the side of the young Cyrus. Astyages was soon captured and the Persians took the capital city of Ecbatana in 551 BC without a battle. Cyrus did no further harm to Astyages, and kept him in his own house till Astyages died. Cyrus' lenient policy toward his grandfather was the beginning of political policies which showed concern, care and kindness toward others, including the people of Israel.
 -Unlike the Assyrians and Babylonians, who uprooted and exiled conquered people from their countries, Cyrus believed that it was in his best interest to permit the people to return to their native countries and to rebuild their shrines. His was a policy of religious polytheism.
 -The fact that Cyrus made a contribution toward the rebuilding of the Temple in Jerusalem could have been a result of influence through one or more of the following persons – King Darius the Mede (Astyages) and Esther, Mordecai, Daniel and the Hebrew people in general. It could be that he was influenced by Isaiah's prophecy as Josephus related(*Antiquities* XI.i.2). Also, Cyrus would have been aware of the first Purim which occurred only 12 years earlier(563 BC + 12 = 551 BC) and wanted to help a people who had faced the threat of annihilation.

<Chronology of Cyrus the Great>

ca 581 BC Cyrus the Great is born

ca from 571 BC Cyrus lives in the house of Atyages, he probably became a foster child of Esther.

ca 560 BC Cyrus is married

559 BC Atossa born to Cyrus; Esther is 40; *Herodotus* VII, 1-5

551 BC Cyrus became king at the age of about 30 years; the edict

540 BC Astyages dies; Cyrus captures Babylon

531 BC Cyrus appointed his son, Cambyses to be his co-regent and king of Babylon.

526 BC Cambyses, son of Cyrus, conquered Egypt and became the first Persian king over Egypt.

522 BC Cyrus died

*Daniel in Ezekiel (14:14, 20; 28:3)

Nebuchadnezzar vs. Daniel

- 1) Nebuchadnezzar: He became to know God of Israel through dreams and Daniel's interpretations. He experienced God through the contacts with Daniel and his 3 friends. He acknowledged the supremacy of the God of Israel and publicly praised Him. He witnessed to the greatness of God. He even advertised the God of Israel. But he did not love God. He did not keep the commandments of God. He did not follow God. He did not serve God. He served himself. (2:46-48; 3:24-33; 4:31-34).
- 2) Daniel: He knew God. He experienced God. He loved God. He kept the commandments of God. He followed God. He served God.

John 12:26 ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

^{NIV} Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

若有人服事我，就當跟從我；我在那裡，服事我的人也要在那裡；若有人服事我，我父必尊重他。」

<Chapter 1> Off to the University 3403 AM / 598 BC

Dan 1:1-2. The first siege and capture of Jerusalem by the Babylonians (599-598 BC)

Daniel 1:1 בַּשָּׁנָה שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ־יְהוּדָה
בָּא נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּצַר עָלֶיהָ:

^{NIV} In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 猶大王約雅敬在位第三年，巴比倫王尼布甲尼撒來到耶路撒冷，將城圍困。

‘The 3rd year of Jehoiakim’ (בַּשָּׁנָה שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים) is the 3rd year of subjugation under the Babylonian monarch and not the 3rd year of Jehoiakim’s regency (cf. II Kings 24:1 ‘During Jehoiakim’s reign, Nebuchadnezzar king of Babylon invaded the land, and Jehoiakim became his vassal for three years. But then he changed his mind and rebelled against Nebuchadnezzar.’ 約雅敬年間，巴比倫王尼布甲尼撒上到猶大；約雅敬服事他三年，然後背叛他。) – 599 BC (the 7th year of Nebuchadnezzar and the 11th year of Jehoiakim). In this year Jehoiakim rebelled against Nebuchadnezzar. Cf. Josephus, *Antiquities* X.vi.1-2; X.xi.1; *Contra Apion* I.19; 2Kings 24:7.

Nebuchadnezzar’s first year was in the 4th year of Jehoiakim (Jeremiah 25:1 猶大王約西亞的兒子約雅敬第四年，就是巴比倫王尼布甲尼撒的元年，耶和華論猶大眾民的話臨到耶利米。). Twenty three years from the 13th year of Josiah (629 BC. Jeremiah 25:3 「從猶大王亞們的兒子約西亞十三年直到今日，這二十三年之內，常有耶和華的話臨到我；我也對你們傳說，就是從早起來傳說，只是你們沒有聽從。)-the 4th year of Jehoiakim (606 BC = the 1st year of Nebuchadnezzar in Hebrew reckoning = the accession year in Babylonian counting). In 599 BC, king Jehoiakim was killed either by Judean assassins hoping to placate the king of Babylon or by Nebuchadnezzar as Josephus relates (cf. 2Chron 36:6-7; Jer 52:28; Josephus, *Antiquities* X.vi.3).

In 599 BC Daniel and Ezekiel were deported (Ezekiel 1:2; 2Kings 24:1; 2Chron 36:7; Dan 1:1-2; Josephus, *Antiquities* X.vi.3). A part of the Temple vessels were deported at this time (Daniel 1:2; 2Chron 36:6-7), the rest of the Temple vessels under Jehoiachin (2Chron 36:10; 2Kings 24:13). In the year 599/598 BC two deportations occurred – one under Jehoiakim (Bul=VIII 21, 3402 = Nov. 12, 599 BC) and the other under Jehoiachin (Adar=XII 2, 3402 = Feb. 19, 598 BC). These two deportations occurred three months and ten days apart. Jehoiachin, the 18-year old son of Jehoiakim, reigned but 3 months and 10 days before Jerusalem surrendered to Nebuchadnezzar (2Kings 24:8, 10-11). In 598 BC, Jehoiachin (2Chron 36:10), Nehemiah (Neh 7:6-7), Mordecai and Esther (Esther 2:5-6) etc. were deported (cf. Josephus, *Antiquities* X.vii.1).

Daniel 1:2 他就把這器皿帶到示拿地(אַרְרִי־שֵׁנַר)，收入他神的廟裡，放在他神的庫中。

The name *Shinar* occurs eight times in the Hebrew Bible, in which it refers to Babylonia. This location of Shinar is evident from its description as encompassing both Babylon (Babel) (in northern Babylonia) and Erech (Uruk) (in southern Babylonia). In *Genesis* 10:10, the beginning of Nimrod's kingdom is said to have been "Babel [Babylon], and Erech [Uruk], and Akkad, and Calneh, in the land of Shinar." *Genesis* 11:2 states that Shinar enclosed the plain that became the site of the Tower of Babel after the Great Flood. In *Genesis* 14:1, 9, King Amraphel rules Shinar. Shinar is further mentioned in *Joshua* 7:21; *Isaiah* 11:11; *Daniel* 1:2; and *Zechariah* 5:11, as a general synonym for Babylonia.

Dan 1:3-4. (cf. 2Kings 24:11-12). This was in fulfillment of Isaiah’s prophecy to King Hezekiah (Isaiah 39:7; 2Kings 20:17-18).

Ant 10:188 ἦσαν δ' ἐν τούτοις τῶν ἐκ τοῦ Σαρχίου γένους τέσσαρες καλοὶ τε καὶ ἀγαθοὶ τὰς φύσεις ὧν ὁ μὲν Δανιήλος ἐκαλεῖτο ὁ δὲ Ἀνανίας ὁ δὲ Μισάηλος ὁ δὲ τέταρτος Ἀζαρίας τούτους ὁ Βαβυλώνιος μετωνόμασε καὶ χρῆσθαι προσέταξεν ἑτέροις ὀνόμασι (Now among these there were **four of the family of Zedekiah**, of most excellent dispositions, one of whom was called **Daniel**, another was

called Hananiah, another Mishael, and the fourth Azariah; and the king of Babylon changed their names, and commanded that they should make use of other names.)

Daniel 1:3 וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפַּנְזַר רֹב־סָרִיסִין

לְהָבִיא מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַפְּרִתְמִים:

^{LXX} καὶ εἶπεν ὁ βασιλεὺς Ἀβιεσδρι τῷ ἑαυτοῦ ἀρχιευνούχῳ ἀγαγεῖν αὐτῷ ἐκ τῶν υἱῶν τῶν μεγιστάνων τοῦ Ἰσραὴλ καὶ ἐκ τοῦ βασιλικοῦ γένους καὶ ἐκ τῶν ἐπιλέκτων

(And the king told Asphanez **his chief eunuch**, to bring in *some* of the captive children of Israel, and of the seed of the kingdom, and of the princes;)

^{NIV} Then the king ordered Ashpenaz, **chief of his court officials**, to bring in some of the Israelites from the royal family and the nobility--

^{TNK} Then the king ordered Ashpenaz, **his chief officer**, to bring some Israelites of royal descent and of the nobility --

^{NKJ} Then the king instructed Ashpenaz, **the master of his eunuchs**, to bring some of the children of Israel and some of the king's descendants and some of the nobles,

CUV 王吩咐太監長亞施毗拿，從以色列人的宗室和貴冑中帶進幾個人來，

*The Hebrew סָרִיס (*saris*), which occurs 45 times in the Hebrew OT, does not necessarily mean ‘eunuch’ in many passages of the Bible, even though many dictionaries give it as the primary meaning of the word. The word means ‘eunuch’ explicitly in Isaiah 56:3, 4, and very probably in 2 Kings 9:32. In most passages, however, the word is applied to a palace official without indicating the status of castration (1 Samuel 8:15; 1 Kings 22:9; 2 Kings 8:6; 18:17; 23:11; 24:12, 15; 25:19; 1 Chronicles 28:1; 2 Chronicles 18:8; Jeremiah 29:2; 34:19; 38:7; 39:3, 13; 41:16; 52:25; Daniel 1:3, 7, 8, 9, 10, 11, 18).

Potiphar, who was called סָרִיס (*saris*) of Pharaoh, was a married man and therefore could not be a ‘eunuch’ (Genesis 37:36; 39:1). It is quite probable that ‘both the chief cupbearer and the chief baker’ of Pharaoh were not ‘eunuchs’ either (Genesis 40:2, 7). Then, the word should be probably rendered as ‘palace official’ than as ‘eunuch’ also in 2 Kings 20:18; Isaiah 39:7.

The Hebrew סָרִיס (*saris*) occurs 12 times in the Book of Esther alone (1:10, 12, 15; 2:3, 14, 15, 21; 4:4, 5; 6:2, 14; 7:9). Among them, the word seems to be rendered as ‘eunuch’ at least in 5 cases (2:3, 14, 15; 4:4, 5). It is not certain for other 7 cases if they are applied to genuine ‘eunuchs’ or not.

Jesus once mentioned about ‘eunuch’: “Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. For some are eunuchs (εὐνοῦχοι) because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it.” (^{NIV} Matthew 19:11-12).

Dan 1:5-16. The conflict between YHWH worship and paganism

Dan 1:5. 3 years of education: 598-595 BC

Dan 1:6-7. Name changes

Daniel (דָּנִיֵּאל): ‘God is my judge’ / Belteshazzar (בֵּלְטַשְׁצַּר): ‘May Bel protect his life’

Hananiah (חַנַּנְיָהּ): ‘YHWH is gracious’ / Shadrach (שַׁדְרַךְ): ‘command of Aku (the moon-god)’

Mishael (מִישַׁאֵל): ‘who is what God is’ / Meshach (מֵשַׁךְ): ‘who is what Aku is’

Azariah (עֲזַרְיָהּ): ‘YHWH is my help’ / Abednego (עֲבֵד נְבֹ): ‘servant of Nebo’

Dan 1:8-16. Diet: The food did not meet the requirements of the Mosaic law in that it was not prepared according to regulations and may have included meat from forbidden animals. The wine and the meat may have been dedicated to idols as was customary in Babylon (cf. Tobit 1:10-11; 1Maccabees 1:62-63).

Tobit 1:10 καὶ ὅτε ἠχμαλωτίσθην εἰς Νινευη πάντες οἱ ἀδελφοί μου καὶ οἱ ἐκ τοῦ γένους μου ἦσθιον ἐκ τῶν ἄρτων τῶν ἔθνῶν **11** ἐγὼ δὲ συνετήρησα τὴν ψυχὴν μου μὴ φαγεῖν (^{NRS} **10** After I was carried away captive to Assyria and came as a captive to Nineveh, everyone of my kindred and my people ate the food of the Gentiles, **11** but I kept myself from eating the food of the Gentiles.)

1 Maccabees 1:62 καὶ πολλοὶ ἐν Ἰσραὴλ ἐκραταιώθησαν καὶ ὠχυρώθησαν ἐν αὐτοῖς τοῦ μὴ φαγεῖν κοινὰ **63** καὶ ἐπεδέξαντο ἀποθανεῖν ἵνα μὴ μαινωσιν τοῖς βρώμασιν καὶ μὴ βεβηλώσωσιν διαθήκην ἁγίαν καὶ ἀπέθανον (**62** But many in Israel stood firm and were resolved in their hearts not to eat unclean food. **63** They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die.)

Daniel 1:11 וַיֹּאמֶר דָּנִיֵּאל אֶל-הַמְלִצָר אֲשֶׁר מָנָה שָׂר הַסְּרִיסִים

^{NIV} Daniel then said to the guard whom the chief official had appointed

^{TNK} Daniel replied to the guard whom the chief officer had put

^{NKJ} So Daniel said to the steward whom the chief of the eunuchs had set

CUV 但以理对太监长所派管理但以理、哈拿尼雅、米沙利、亚撒利雅的委办说、

LZZ 但以理对太监长所派来照管但以理、哈拿尼雅、米沙利、亚撒利雅的监护人说：

NCV 后来但以理对太监长分派看管但以理、哈拿尼雅、米沙利、亚撒利雅的人说：

*This Babylonian title, whose meaning is dubious, occurs only twice in OT (Daniel 1:11, 16).

Dan 1:17-21. After the 3 years of education: 598-595 BC, Daniel was active as a statesman in the affairs of Babylon until the 1st year of Cyrus (551 BC) – a time span of 46 years.

<Chapter 2> The man of his dreams and the kingdom of God 3373-4073 AM

Dan 2:1-16. Nebuchadnezzar's dream

Dan 2:1. 尼布甲尼撒在位第二年，他做了夢，心裡煩亂，不能睡覺。 ‘The 2nd year of the reign of Nebuchadnezzar’ = 581 BC. Nebuchadnezzar’s 2nd year over Egypt or as king of the world = ‘the 18th year of Nebuchadnezzar’ (over Jerusalem / 599 BC + 18 = 581 BC). Nebuchadnezzar made a campaign into Egypt and conquered the nation in **582 BC** (Jer 46:13-28). Cf. LXX of Dan 3:1.

^{NIV} **Daniel 3:1** King Nebuchadnezzar made an image of gold, ninety feet high and nine feet wide, and set it up on the plain of Dura in the province of Babylon.

^{LXX} **Daniel 3:1** ἔτους ὀκτωκαὶδεκάτου Ναβουχοδονοσορ βασιλεὺς διοικῶν πόλεις καὶ χώρας καὶ πάντας τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ Ἰνδικῆς ἕως Αἰθιοπίας ἐποίησεν εἰκόνα χρυσοῦν τὸ ὕψος αὐτῆς πηχῶν ἑξήκοντα καὶ τὸ πλάτος αὐτῆς πηχῶν ἕξ καὶ ἔστησεν αὐτὴν ἐν πεδίῳ τοῦ περιβόλου χώρας Βαβυλωνίας (In his eighteenth year Nabuchodonosor the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon.)

Daniel 2:4 וַיַּדְבְּרוּ הַכַּשְׂדִּים לְמֶלֶךְ אַרְמִית

מֶלֶךְ לְעֶלְמִין חַיֵּי אָמַר חֲלָמָא (לְעַבְדֵּיךָ) [לְעַבְדֵּיךָ] וּפְשָׂא נְחֻא:

^{NIV} Then the astrologers answered the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will interpret it."

迦勒底人用亞蘭的言語對王說：「願王萬歲！請將那夢告訴僕人，僕人就可以講解。」

*The Aramaic portion of Daniel begins in this verse and continues till 7:28. <OT Passages written in Aramaic> - Genesis 31:47 (2 words) / Jeremiah 10:11 (1 verse) / Ezra 4:8-6:18; 7:12-26 (67 verses) / Daniel 2:4-7:28 (200 verses).

Dan 2:17-23. God reveals Nebuchadnezzar's dream

Dan 2:19-23. Daniel praises God who revealed the secret to him.

Dan 2:24-45. Daniel interprets Nebuchadnezzar's dream

Dan 2:31-45. The Image of the Man <Interpretation by Eugene Faulstich>

The vision of the man was understood to represent the future nations who were to rule over the Jews. The period from the 1st year of Nabopolassar (628 BC), until the deportation of the Jews and the final fall of Masada (73 AD), was 700 years.

The Head of Gold: Babylon (107 years) 628 (the 1st year of Nabopolassar) -521 BC

-Zedekiah was blinded (2Kings 25:1-8): Eye – 588 BC

-The edict of Cyrus to return and build Jerusalem (Ezra 1:1): Mouth – 551 BC

-Babylon was destroyed by Darius the Persian (Jer 25:11-13): Shoulders – 521 BC (Herodotus III.159).

The Chest & Arms of Silver: Media & Persia (190 years) 521-331 BC

-2 peoples (arms): the Medes and the Persians.

-10 kings (ten fingers) from Darius I to Darius III.

The Waist & Thighs of Bronze: Macedonia (Greece) (170 years) 331-161 BC

-12 years rule of Alexander (cf. *Antiquities* XI.viii.5).

-Conflict between the Seleucids and Ptolemies.

-The Jews made an alliance with Rome in 161 BC (I Maccabees 8).

-The final fall of Masada (73 AD)

The Legs of Iron & the Feet of Iron and Clay: Rome (161BC ~ 73 AD)

-The Roman nation was a democracy until the time of the Caesars. Julius was the first, Vespasian was the tenth. Julius came to power in 61 BC. At the time of ankles, the kingdom changes from iron to a mixture of iron and clay. The 'iron-clay' mixture continues about 50 years. The ministry of John the Baptist began at the ankles, in AD 24. The Herods were from Edom, a land of red clay. Judea was ruled by part iron (Pilate) and part clay (Herod), at the death of Jesus.

The Rock Kingdom of God

-This was to come at the time of the ten kings of the fourth kingdom. Cf. Isaiah 8:14; Zechariah 3:9; 4:9 ('Stone'); Matthew 21:42-43 ('all races'); Deuteronomy 18:15-20; John 18:36.

-Israel rejected Jesus as the prophet and was deported by Titus 77,777 weeks after Moses predicted it (XI 1, 2579 AM / January 22, 1421 BC – VI 14, 4070 AM / September 7, 70 AD).

Dan 2:46-49. Daniel and his friends promoted

<Chapter 3> An Eye for Gold and the Eternal Kingdom 4030-4070 AM

Dan 3:1-18. The golden image

Daniel 3:1 נְבוּכַדְנֶצְרַר מֶלֶךְ אַשּׁוּר עָבַד צְלָם דְּיִדְהָב רֹמָה אֲמִין שְׁתֵּי פְתִיחַ אֲמִין שָׁתַּ אֲקִימָה בְּבִקְעַת דְּוִרָא בְּמַדִּינַת בְּבֶל:

^{LXX} **Daniel 3:1** **ἔτους ὀκτωκαίδεκάτου Ναβουχοδονοσορ** βασιλεὺς διοικῶν πόλεις καὶ χώρας καὶ πάντα τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ Ἰνδικῆς ἕως Αἰθιοπίας ἐποίησεν εἰκόνα χρυσοῦν τὸ ὕψος αὐτῆς πηγῶν ἑξήκοντα καὶ τὸ πλάτος αὐτῆς πηγῶν ἕξ καὶ ἔστησεν αὐτὴν ἐν πεδίῳ τοῦ περιβόλου χώρας Βαβυλωνίας (**In his eighteenth year Nabuchodonosor** the king made a golden image, its height was sixty cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon.)

^{TNK} King Nebuchadnezzar made a statue of gold sixty cubits high and six cubits broad. He set it up in the plain of Dura in the province of Babylon.

CUV 尼布甲尼撒王造了一個金像，高六十肘，寬六肘，立在巴比倫省杜拉平原。

*According to LXX, the golden statue was erected in the 18th year of Nebuchadnezzar (over

Jerusalem / 599 BC + 18 = 581 BC). This is the same chronology as for chapter 2. The year 581 BC is the king's 25th year over Babylon (since 606 BC) and it is the 2nd year over Egypt (since 583 BC).

*The same year also occurs in Daniel 4:4 of LXX: **ΔΑΝΙΗΛ 4:4** ἔτους ὀκτωκαίδεκάτου τῆς βασιλείας Ναβουχοδονοσορ εἶπεν εἰρηνεύων ἡμην ἐν τῷ οἴκῳ μου καὶ εὐθηνῶν ἐπὶ τοῦ θρόνου μου (**In the eighteenth year of the king Nabuchodonosor** he said, "I was living serenely in my house, flourishing on my throne.")

***The size of the statue was chronologically Messianic.** It stood 60 cubits high and 6 cubits wide. Nebuchadnezzar became the king (3395AM/606 BC) 600 years before Jesus was born (6 BC). Nebuchadnezzar returned from madness and had his kingdom restored (3430AM/571 BC) 600 years before Jesus' kingdom was restored at the time of His accession (30 AD). Nebuchadnezzar laid siege to Jerusalem (3411AM/590 BC), and 660 years later (4071AM/71 AD), Vespasian, the 10th king of Rome, had deported Jerusalem (60+6=66 x 10 = 660). The number 6 is the number of man (Rev. 13:18).

Cf. a description on the golden statue in Herodotus, *Histories I. 183

There is moreover in the temple at Babylon another cell below, wherein is a great image of Zeus sitting, made of gold, and by it is placed a large table of gold, and his footstool and seat are of gold also; and, as the Chaldeans reported, the weight of the gold of which these things are made is eight hundred talents. Outside this cell is an altar of gold; and there is also another altar of great size, where full-grown animals are sacrificed, whereas on the golden altar it is not lawful to sacrifice any but young sucklings only: and also on the larger altar the Chaldeans offer one thousand talents of frankincense every year at the time when they celebrate the feast in honor of this god. There was moreover in these precincts still remaining at the time of Cyrus, a statue twelve cubits high, of gold and solid. This I did not myself see, but that which is related by the Chaldeans I relate. Against this statue Dareios the son of Hystaspes formed a design, but he did not venture to take it: it was taken however by Xerxes the son of Dareios, who also killed the priest when he forbade him to meddle with the statue. This temple, then, is thus adorned with magnificence, and there are also many private votive-offerings.

Daniel 3:8 : **וְאָכְלוּ קִרְצִיָּהוֹן דֵּי יְהוּדָיָא**

R95y acusaron maliciosamente a los judíos.

NIVand denounced the Jews.

TNKto slander the Jews.

NKJand accused the Jews.

CUV进前来控告犹太人。 / LZZ诬 控告了这几个犹太人。 / NCV诬蔑控告犹太人。

*Also Daniel 6:24. The passage literally means "They ate the pieces of the Jews."

Dan 3:19-30. The fiery furnace

Dan 3:28. "The 4th man in the flame of fire". Talmud asserts that it was the archangel Gabriel (*Pes.* 118a, b), while Christian interpretation asserts that it was the pre-incarnate Christ.

***Prayer of Azariah:** LXX inserts the 'Prayer of Azariah' and the 'Song of the Three Youths' with some additional explanation for the events of Daniel 3.

RSV **Prayer of Azariah** ¹And they walked about in the midst of the flames, singing hymns to God and blessing the Lord. ²Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said: ³"Blessed art thou, O Lord, God of our fathers, and worthy of praise; and thy name is glorified for ever. ⁴For thou art just in all that thou hast done to us, and all thy works are true and thy ways right, and all thy judgments are truth. ⁵Thou hast executed true judgments in all that thou hast brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice thou hast brought all this upon us because of our sins. ⁶For we have sinfully and lawlessly departed from thee, and have sinned in all things and have not obeyed thy commandments; ⁷we have not observed them or done them, as thou hast commanded us that it might go well with us. ⁸So all that thou hast brought upon us, and all that thou hast done to us, thou hast done in true judgment. ⁹Thou hast given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world. ¹⁰And now

we cannot open our mouths; shame and disgrace have befallen thy servants and worshipers. ¹¹ For thy name's sake do not give us up utterly, and do not break thy covenant, ¹² and do not withdraw thy mercy from us, for the sake of Abraham thy beloved and for the sake of Isaac thy servant and Israel thy holy one, ¹³ to whom thou didst promise to make their descendants as many as the stars of heaven and as the sand on the shore of the sea. ¹⁴ For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins. ¹⁵ And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before thee or to find mercy. ¹⁶ Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs; ¹⁷ such may our sacrifice be in thy sight this day, and may we wholly follow thee, for there will be no shame for those who trust in thee. ¹⁸ And now with all our heart we follow thee, we fear thee and seek thy face. ¹⁹ Do not put us to shame, but deal with us in thy forbearance and in thy abundant mercy. ²⁰ Deliver us in accordance with thy marvelous works, and give glory to thy name, O Lord! Let all who do harm to thy servants be put to shame; ²¹ let them be disgraced and deprived of all power and dominion, and let their strength be broken. ²² Let them know that thou art the Lord, the only God, glorious over the whole world." ²³ Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush. ²⁴ And the flame streamed out above the furnace forty-nine cubits, ²⁵ and it broke through and burned those of the Chaldeans whom it caught about the furnace. ²⁶ But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace, ²⁷ and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them. ²⁸ Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying: ²⁹ "Blessed art thou, O Lord, God of our fathers, and to be praised and highly exalted for ever; ³⁰ And blessed is thy glorious, holy name and to be highly praised and highly exalted for ever; ³¹ Blessed art thou in the temple of thy holy glory and to be extolled and highly glorified for ever. ³² Blessed art thou, who sittest upon cherubim and lookest upon the deeps, and to be praised and highly exalted for ever. ³³ Blessed art thou upon the throne of thy kingdom and to be extolled and highly exalted for ever. ³⁴ Blessed art thou in the firmament of heaven and to be sung and glorified for ever. ³⁵ "Bless the Lord, all works of the Lord, sing praise to him and highly exalt him for ever. ³⁶ Bless the Lord, you heavens, sing praise to him and highly exalt him for ever. ³⁷ Bless the Lord, you angels of the Lord, sing praise to him and highly exalt him for ever. ³⁸ Bless the Lord, all waters above the heaven, sing praise to him and highly exalt him for ever. ³⁹ Bless the Lord, all powers, sing praise to him and highly exalt him for ever. ⁴⁰ Bless the Lord, sun and moon, sing praise to him and highly exalt him for ever. ⁴¹ Bless the Lord, stars of heaven, sing praise to him and highly exalt him for ever. ⁴² Bless the Lord, all rain and dew, sing praise to him and highly exalt him for ever. ⁴³ Bless the Lord, all winds, sing praise to him and highly exalt him for ever. ⁴⁴ Bless the Lord, fire and heat, sing praise to him and highly exalt him for ever. ⁴⁵ Bless the Lord, winter cold and summer heat, sing praise to him and highly exalt him for ever. ⁴⁶ Bless the Lord, dews and snows, sing praise to him and highly exalt him for ever. ⁴⁷ Bless the Lord, nights and days, sing praise to him and highly exalt him for ever. ⁴⁸ Bless the Lord, light and darkness, sing praise to him and highly exalt him for ever. ⁴⁹ Bless the Lord, ice and cold, sing praise to him and highly exalt him for ever. ⁵⁰ Bless the Lord, frosts and snows, sing praise to him and highly exalt him for ever. ⁵¹ Bless the Lord, lightnings and clouds, sing praise to him and highly exalt him for ever. ⁵² Let the earth bless the Lord; let it sing praise to him and highly exalt him for ever. ⁵³ Bless the Lord, mountains and hills, sing praise to him and highly exalt him for ever. ⁵⁴ Bless the Lord, all things that grow on the earth, sing praise to him and highly exalt him for ever. ⁵⁵ Bless the Lord, you springs, sing praise to him and highly exalt him for ever. ⁵⁶ Bless the Lord, seas and rivers, sing praise to him and highly exalt him for ever. ⁵⁷ Bless the Lord, you whales and all creatures that move in the waters, sing praise to him and highly exalt him for ever. ⁵⁸ Bless the Lord, all birds of the air, sing praise to him and highly exalt him for ever. ⁵⁹ Bless the Lord, all beasts and cattle, sing praise to him and highly exalt him for ever. ⁶⁰ Bless the Lord, you sons of men, sing praise to him and highly exalt him for ever. ⁶¹ Bless the Lord, O Israel, sing praise to him and highly exalt him for ever. ⁶² Bless the Lord, you priests of the Lord, sing praise to him and highly exalt him for ever. ⁶³ Bless the Lord, you servants of the Lord, sing praise to him and highly exalt him for ever. ⁶⁴ Bless the Lord, spirits and souls of the righteous, sing praise to him and highly exalt him for ever. ⁶⁵ Bless the Lord, you who are holy and humble in heart, sing praise to him and highly exalt him for ever. ⁶⁶ Bless the Lord, Hananiah, Azariah, and Mishael, sing praise to him and highly exalt him for ever; for he has rescued us from Hades and saved us from the hand of death, and delivered us from the midst of the burning fiery furnace; from the midst of the fire he has delivered us. ⁶⁷ Give thanks to the Lord, for he is good, for his mercy endures for ever. ⁶⁸ Bless him, all who worship the Lord, the God of gods, sing praise to him and give thanks to him, for his mercy endures for ever."

<Chapter 4> The Tree Dream. The 18th year of Nebuchadnezzar (581 BC)

Dan 4:1-18. Nebuchadnezzar's second dream

Daniel 4:4 אָנָה נְבוּכַדְנֶצְר שָׁלַח הַיּוֹת בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי:

^{LXX} ἔτους ὀκτώκαιδεκάτου τῆς βασιλείας Ναβουχοδονοσορ εἶπεν εἰρηνεύων ἡμην ἐν τῷ οἴκῳ μου καὶ εὐθηνῶν ἐπὶ τοῦ θρόνου μου (**In the eighteenth year of the king Nabuchodonosor** he said, "I was living serenely in my house, flourishing on my throne.")

^{NIV} I, Nebuchadnezzar, was at home in my palace, contented and prosperous.

CUV 「我尼布甲尼撒安居在宮中，平順在殿內。

Cf. Daniel 3:1.

Daniel 4:13[10]: קָזָה הַיּוֹת בְּחֻזִי רֵאשִׁי עַל־מִשְׁכְּבִי וְאֵלֹהִי עִיר וְקַדְיִשׁ מִן־שָׁמַיָא נָחַת:

^{LXT} ἑθεώρουν ἐν τῷ ὕπνῳ μου καὶ ἰδοὺ ἄγγελος ἀπεστάλη ἐν ἰσχύι ἐκ τοῦ οὐρανοῦ (I beheld in the night vision upon my bed, and, behold, a watcher and an holy one [*'an angel'*] came down from heaven and cried aloud, and thus he said,)

^{NIV} "In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven.

^{TNK} In the vision of my mind in bed, I looked and saw a holy Watcher coming down from heaven.

^{NKJ} " I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven.

CUV 我在床上腦中的異象、見有一位守望的聖者、從天而降、

LZZ 「我在床上在我腦中所見的異象中我觀看着，就見有一位警衛者就是一位聖者、從天上降下來。

NCV “我躺在床上，在我腦海出現的異象中，我見有一位守望者，就是聖者，從天上下來，

*Also Daniel 4:23[20] (עִיר וְקַדְיִשׁ מִן־שָׁמַיָא) נָחַת מִן־שָׁמַיָא). The two words occur in plural forms in Daniel 4:17[14].

Dan 4:19-27. Daniel interprets Nebuchadnezzar's second dream

Daniel 4:22 (4:19 in Hebrew) (אַנְתָּה) [אַנְתָּה] הוּא מֶלֶךְא דִּי רַבִּית וְתַקְפָּת

וְרַבּוּתָךְ רַבַּת וּמַטָּת לְשָׁמַיָא וְשִׁלְטָנְךָ לְסוּף אַרְעָא:

^{NIV} you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.

「王啊，這漸長又堅固的樹就是你。你的威勢漸長及天，你的權柄管到地極。

^{LXX} τὸ δὲ ἀνυψωθῆναι τὸ δένδρον ἐκεῖνο καὶ ἐγγίσει τῷ οὐρανῷ καὶ τὸ κύτος αὐτοῦ ἀψασθαι τῶν νεφελῶν σύ βασιλεῦ ὑψώθης ὑπὲρ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ προσώπου πάσης τῆς γῆς ὑψώθη σου ἡ καρδία ὑπερηφανία καὶ ἰσχύι τὰ πρὸς τὸν ἅγιον καὶ τοὺς ἀγγέλους αὐτοῦ τὰ ἔργα σου ὥφθη καθότι ἐξερήμωσας τὸν οἶκον τοῦ θεοῦ τοῦ ζῶντος ἐπὶ ταῖς ἀμαρτίαις τοῦ λαοῦ τοῦ ἡγιασμένου

*Cf. Isaiah 14:12-17.

<Double Meanings of the Dream> (Interpretation by Eugene Faulstich)

In the immediate sense, the dream was speaking of Nebuchadnezzar, but in the future sense it was speaking of Israel in relation to the Gentile nations, for the tree remained banded with the Greek (Bronze) and Roman (iron) bands.

-The tree was next to be cut down (cf. Romans 11:16-32; Jeremiah 5:9-11; John 15:5).

-The trunk of the tree was to be left in place with the roots in the ground, for at some later date it was again to produce fruit (cf. Mark 11:12-14; Matthew 24:32-36; Isaiah 6:13).

-The tree was not to pass away until the prophecy was fulfilled (cf. Matthew 24:34).

-“Let him be drenched with dew, share the grass with animals” (cf. Deuteronomy 28:63-68; Luke 9:58; 21:24). The application is of course to Nebuchadnezzar, but seems also to apply to Jacob (the nation of Israel). Jacob is to be held in subjection by the Greek and Roman peoples who have become Christians until the time of the Gentiles terminates.

-Nebuchadnezzar’s madness is a malady of a kind well known to modern medical science as **lycanthropy**. This madness took place in 577 BC, and in 3430/571 BC, he returned from his madness.

<The Tree and the Seven Times> (Interpretation by Eugene Faulstich)

*Counting a day for a year. Numbers 14:34; Ezekiel 4:6; Daniel 8:14, 19; 9:24.

A week as seven, a month as 30 days, a season as 90 days, and a year as 360 days (cf. Genesis 7:11; 8:4).

3480/521 BC Cutting down of the tree / Babylon was destroyed when Darius dismantled the walls of the city.

3840/161 BC Bands of iron and brass / The Jews made an alliance with Rome.
*360 years difference

3670/331 BC The beginning of the Greek rule over Judea
4030/30 AD the Passion of Jesus
*360 years difference

3430/571 BC Nebuchadnezzar’s kingdom was restored.
5950/1950 AD The Law of Return was issued, and Israel could come back.
*Seven times (7 x 360 = 2520 years) difference

Dan 4:28-33. Nebuchadnezzar’s humiliation

^{NIV} **Daniel 4:29** **Twelve months later**, as the king was walking on the roof of the royal palace of Babylon, 過了十二個月，他遊行在巴比倫王宮裡（原文作上）。

***The greatness of Babylon was described by Herodotus (484-430 BC): *Histories* I.178-182.**

178. *Cyrus, so soon as he had made subject to himself all other parts of the mainland, proceeded to attack the Assyrians. Now Assyria has doubtless many other great cities, but the most famous and the strongest, and the place where the seat of their monarchy had been established after Nineveh was destroyed, was Babylon; which was a city such as I shall say.--It lies in a great plain, and in size it is such that each face measures one hundred and twenty furlongs, the shape of the whole being square; thus the furlongs of the circuit of the city amount in all to four hundred and eighty. Such is the size of the city of Babylon, and it had a magnificence greater than all other cities of which we have knowledge. First there runs round it a trench deep and broad and full of water; then a wall fifty royal cubits in thickness and two hundred cubits in height: now the royal cubit is larger by three fingers than the common cubit.*

179. *I must also tell in addition to this for what purpose the earth was used, which was taken out of the trench, and in what manner the wall was made. As they dug the trench they made the earth which was carried out of the excavation into bricks, and having moulded enough bricks they baked them in kilns; and then afterwards, using hot asphalt for mortar and inserting reed mats at every thirty courses of brickwork, they built up first the edges of the trench and then the wall itself in the same manner: and at the top of the wall along the edges they built chambers of one story facing one another; and between the rows of chambers they left space to drive a four-horse chariot. In the circuit of the wall there are set a hundred gates made of bronze throughout, and the gate-posts and lintels likewise. Now there is another city distant from Babylon a space of eight days' journey, of which the name is Is; and there is a river there of no great size, and the name of the river is also Is, and it sends its stream into the river Euphrates. This river Is throws up together with its water lumps of asphalt in great abundance, and thence was brought the asphalt for the wall of Babylon.*

180. *Babylon then was walled in this manner; and there are two divisions of the city; for a river whose name is Euphrates parts it in the middle. This flows from the land of the Armenians and is large and deep and swift, and it flows out into the Erythraian sea. The wall then on each side has its bends carried down to the river, and*

from this point the return walls stretch along each bank of the stream in the form of a rampart of baked bricks: and the city itself is full of houses of three and four stories, and the roads by which it is cut up run in straight lines, including the cross roads which lead to the river; and opposite to each road there were set gates in the rampart which ran along the river, in many in number as the ways, and these also were of bronze and led like the ways to the river itself.

181. This wall then which I have mentioned is as it were a cuirass for the town, and another wall runs round within it, not much weaker for defence than the first but enclosing a smaller space. And in each division of the city was a building in the midst, in the one the king's palace of great extent and strongly fortified round, and in the other the temple of Zeus Belos with bronze gates, and this exists still up to my time and measures two furlongs each way, being of a square shape: and in the midst of the temple is built a solid tower measuring a furlong both in length and in breadth, and on this tower another tower has been erected, and another again upon this, and so on up to the number of eight towers. An ascent to these has been built running outside round about all the towers; and when one reaches about the middle of the ascent one finds a stopping-place and seats to rest upon, on which those who ascend sit down and rest: and on the top of the last tower there is a large cell, and in the cell a large couch is laid, well covered, and by it is placed a golden table: and there is no image there set up nor does any human being spend the night there except only one woman of the natives of the place, whomsoever the god shall choose from all the woman, as say the Chaldeans who are the priests of this god.

182. These same men say also, but I do not believe them, that the god himself comes often to the cell and rests upon the couch, as happens likewise in the Egyptian Thebes according to the report of the Egyptians, for there also a woman sleeps in the temple of the Theban Zeus (and both these women are said to abstain from commerce with men), and as happens also with the prophetess of the god in Patara of Lykia, whenever there is one, for there is not always an Oracle there, but whenever there is one, then she is shut up during the nights in the temple within the cell.

Dan 4:34-37. Nebuchadnezzar praises God

Daniel 4:37 現在我尼布甲尼撒讚美、尊崇、恭敬天上的王；因為他所做的全都誠實，他所行的也都公平。那行動驕傲的，他能降為卑。

*The LXX has a long addition.

LXX **Daniel 4:37** τῷ ὑψίστῳ ἀνθομολογοῦμαι καὶ αἰνῶ τῷ κτίσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας καὶ τοὺς ποταμοὺς καὶ πάντα τὰ ἐν αὐτοῖς ἐξομολογοῦμαι καὶ αἰνῶ ὅτι αὐτὸς ἐστὶ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ βασιλεὺς τῶν βασιλέων ὅτι αὐτὸς ποιεῖ σημεῖα καὶ τέρατα καὶ ἄλλοιοῖ καιροὺς καὶ χρόνους ἀφαιρῶν βασιλείαν βασιλέων καὶ καθιστῶν ἑτέρους ἀντ' αὐτῶν [1] ἀπὸ τοῦ νῦν αὐτῷ λατρεύσω καὶ ἀπὸ τοῦ φόβου αὐτοῦ τρόμος εἴληφέ με καὶ πάντας τοὺς ἁγίους αὐτοῦ αἰνῶ οἱ γὰρ θεοὶ τῶν ἔθνων οὐκ ἔχουσιν ἐν ἑαυτοῖς ἰσχὺν ἀποστρέψαι βασιλείαν βασιλέως εἰς ἕτερον βασιλέα καὶ ἀποκτεῖναι καὶ ζῆν ποιῆσαι καὶ ποιῆσαι σημεῖα καὶ θαυμάσια μεγάλα καὶ φοβερά καὶ ἄλλοιωσαι ὑπερμεγέθη πράγματα καθὼς ἐποίησεν ἐν ἐμοὶ ὁ θεὸς τοῦ οὐρανοῦ καὶ ἡλλοίωσεν ἐπ' ἐμοὶ μεγάλα πράγματα ἐγὼ πάσας τὰς ἡμέρας τῆς βασιλείας μου περὶ τῆς ψυχῆς μου τῷ ὑψίστῳ θυσίας προσοίσω εἰς ὁσμὴν εὐωδίας τῷ κυρίῳ καὶ τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ποιήσω ἐγὼ καὶ ὁ λαὸς μου τὸ ἔθνος μου καὶ αἱ χώραι μου αἱ ἐν τῇ ἐξουσίᾳ μου καὶ ὅσοι ἐλάλησαν εἰς τὸν θεὸν τοῦ οὐρανοῦ καὶ ὅσοι ἂν καταληφθῶσι λαλοῦντές τι τούτους κατακρινῶ θανάτῳ [2] ἔγραψε δὲ ὁ βασιλεὺς Ναβουχοδονοσορ ἐπιστολὴν ἐγκύκλιον πᾶσι τοῖς κατὰ τόπον ἔθνεσι καὶ χώραις καὶ γλώσσαις πάσαις ταῖς οἰκούσαις ἐν πάσαις ταῖς χώραις ἐν γενεαῖς καὶ γενεαῖς κυρίῳ τῷ θεῷ τοῦ οὐρανοῦ αἰνεῖτε καὶ θυσίαν καὶ προσφορὰν προσφέρετε αὐτῷ ἐνδόξως ἐγὼ βασιλεὺς βασιλέων ἀνθομολογοῦμαι αὐτῷ ἐνδόξως ὅτι οὕτως ἐποίησε μετ' ἐμοῦ ἐν αὐτῇ τῇ ἡμέρᾳ ἐκάθισέ με ἐπὶ τοῦ θρόνου μου καὶ τῆς ἐξουσίας μου καὶ τῆς βασιλείας μου ἐν τῷ λαῷ μου ἐκράτησα καὶ ἡ μεγαλωσύνη μου ἀποκατεστάθη μοι [3] Ναβουχοδονοσορ βασιλεὺς πᾶσι τοῖς ἔθνεσι καὶ πάσαις ταῖς χώραις καὶ πᾶσι τοῖς οἰκοῦσιν ἐν αὐταῖς εἰρήνη ὑμῖν πληθυνθεῖ ἐν παντὶ καιρῷ καὶ νῦν ὑποδείξω ὑμῖν τὰς πράξεις ἃς ἐποίησε μετ' ἐμοῦ ὁ θεὸς ὁ μέγας ἔδοξε δέ μοι ἀποδείξαι ὑμῖν καὶ τοῖς σοφισταῖς ὑμῶν ὅτι ἔστι θεὸς καὶ τὰ θαυμάσια αὐτοῦ μεγάλα τὸ βασίλειον αὐτοῦ βασίλειον εἰς τὸν αἰῶνα ἢ ἐξουσία αὐτοῦ ἀπὸ γενεῶν εἰς γενεάς καὶ ἀπέστειλεν ἐπιστολὰς περὶ πάντων τῶν γεννηθέντων αὐτῷ ἐν τῇ βασιλείᾳ αὐτοῦ πᾶσι τοῖς ἔθνεσι τοῖς οὖσιν ὑπὸ τὴν βασιλείαν αὐτοῦ

<Chapter 5> Belshazzar's feast and downfall / 574 BC

Dan 5:1-12. Belshazzar's feast and writing on the wall

Daniel 5:2 בְּטַעַם חֲמֵרָא אָמַר בִּלְשַׁאֲזַר

NIV While Belshazzar was drinking his wine, he gave orders

TNK Under the influence of the wine, Belshazzar ordered

NKJ While he tasted the wine, Belshazzar gave the command

CUV 伯沙撒欢饮之间、吩咐人.....

LZZ 当伯沙撒喝酒欢畅的时候，他吩咐人..... / NCV 伯沙撒喝酒欢畅的时候，下令.....

Daniel 5:7 and he will be made the third highest ruler in the kingdom."

..... 誰能讀這文字，把講解告訴我，他必身穿紫袍，項帶金鍊，在我國中位列第三。

-1) Nebuchadnezzar, 2) Belshazzar, 3) Daniel (also in Daniel 5:16, 29)

Daniel 5:10 מִלְכַּתָּא לְקַבַּל מוֹלֵי מַלְכָּא וְרַבְרַבְנֵיהּ עָנְתָּא מִלְכַּתָּא

NIV **The queen**, hearing the voices of the king and his nobles, came into the banquet hall.

TNK **the queen** came to the banquet hall. **The queen** spoke up

太后（或作：皇后；下同）因王和他大臣所說的話，就進入宴宮，說：.....

*'Queen' – the wife of Nebuchadnezzar

Daniel 5:11 אֵיִתִּי גְבַר בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קָדִישִׁין בֵּיהּ

וּבְיוֹמֵי אַבְדָּךְ נְהִירוּ וְשַׁכְלָתְנוּ וְחַכְמָה פַּחְכְּמַת-אֱלֹהִין הַשְׁתַּכַּחַת בֵּיהּ

וּמַלְכָּא נְבֻכַדְנֶצַּר אַבְדָּךְ רַב חַרְטֻמִּין אֲשַׁפִּין פְּשָׁדָאִין גְּזָרִין הַקִּימָה אַבְדָּךְ מַלְכָּא:

NIV There is a man in your kingdom who has the spirit of the holy gods in him. In the time of **your father** he was found to have insight and intelligence and wisdom like that of the gods. **King Nebuchadnezzar your father-- your father the king**, I say-- appointed him chief of the magicians, enchanters, astrologers and diviners.

CUV 在你國中有一人，他裡頭有聖神的靈，你父在世的日子，這人心中光明，又有聰明智慧，好像神的智慧。你父尼布甲尼撒王，就是王的父，立他為術士、用法術的，和迦勒底人，並觀兆的領袖。

*Belshazzar was son & co-regent of Nebuchadnezzar (cf. Baruch 1:11-12). See also Daniel 5:13

(מַלְכָּא אָבִי my father the king); 5:18 (לְנְבֻכַדְנֶצַּר אַבְדָּךְ to your father Nebuchadnezzar); 5:22

(רַבְרַבְנֵיהּ בִּלְשַׁאֲזַר) you, Belshazzar his son). - "Pray for the long life of Nebuchadnezzar king of Babylon, and of his son Belshazzar, and that their days on earth may endure as the heavens; pray that the Lord may give us strength and clear understanding so that we may lead our lives under the protection of Nebuchadnezzar king of Babylon and of his son Belshazzar, and by our long service with their favour" (Jerusalem Bible, Baruch 1:11-12).

Dan 5:13-31. Writing on the wall interpreted

Daniel 5:25 וְדָנָה כְּתָבָא דִּי רְשִׁים מְנָא מְנָא תְּקֵל וּפְרָסִין:

NIV "This is the inscription that was written: MENE, MENE, TEKEL, PARSIN

TNK This is the writing that is inscribed: MENE MENE TEKEL UPHARSIN

NKJ " And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN.

RSV And this is the writing that was inscribed: MENE, MENE, TEKEL, and PARSIN.

CUV 所写的文字是弥尼、弥尼、提客勒、乌法珥新·

*RSV is preferred: 'and' instead of transliteration ('U-'). Daniel probably read these three words

as units of weight. A ‘mene’ (מֵנָה) is usually 50 shekels. A ‘peres’ (פֶּרֶס plural – ‘parsin’) is a half-mene. ‘Tekel’ (תְּקֵל) is probably the Aramaic form of Hebrew ‘shekel.’

Daniel 5:26-28 דָּנָה פֶּשֶׁר־מִלְתָּא מֵנָה מְנָה אֱלֹהָא מְלֻכּוּתְךָ וְהַשְׁלֵמָה:

תְּקֵל תְּקִילְתָּהּ בְּמֵאוֹנָיָא וְהַשְׁתַּכַּחַת חֲסִירָה: פֶּרֶס פְּרִיסַת מְלֻכּוּתְךָ וְיִהְיֶבֶת לְמַדְי וּפְרָס:

^{NIV} **26** "This is what these words mean: **Mene**: God has numbered the days of your reign and brought it to an end. **27 Tekel**: You have been weighed on the scales and found wanting. **28 Peres**: Your kingdom is divided and given to the Medes and Persians."

CUV **26** 讲解是这样。弥尼、就是神已经数算你国的年日到此完毕。27 提客勒、就是你被称在天平里显出你的亏欠。28 毗勒斯、〔与乌法珥新同义〕就是你的国分裂、归与玛代人和波斯人。

LZZ **26** 这话的解析是这样：『弥尼』即是：『上帝已经数算了你的执掌国政的年日，使它终止』；27 『提客勒』即是：『你被称在天平里，被发现为亏欠的』；28 『才勒斯』（此为『法珥新』一词之单数式；亦与『波斯』一词同字母）即是：『你的国崩裂了、归与玛代和波斯人。』

NCV **26** 这文字的意思是这样：‘弥尼’就是 神已数算了你国度的年日，使国终止；27 ‘提客勒’就是你被称在天平上，显出你的缺欠；28 ‘毗勒斯’（‘毗勒斯’即“乌法珥新”的单数式）就是你的国要分裂，归给玛代人和波斯人。”

*A word-play or a simple interpretation.

Daniel 5:30-31 [Heb. 5:30 & 6:1] בַּיָּה בְּלַיְלָיָא קָטִיל בִּלְאִשְׁצַר מְלֻכָּא (כְּשַׁדְיָא) [כְּשַׁדְיָא]: פּ

וְדַרְיוֹשׁ (מְדָיָא) [מְדָאָה] קִבֵּל מְלֻכּוּתָא כְּבַר שְׁנַיִן שְׁתַּיִן וְתַרְתֵּינָן:

^{NIV} **30** That very night Belshazzar, king of the Babylonians, was slain, **31** and Darius the Mede **took over** the kingdom, at the age of sixty-two.

^{TNK} **5:30** That very night, Belshazzar, the Chaldean king, was killed, **6:1** and Darius the Mede **received** the kingdom, being about sixty-two years old.

*NIV's ‘ ’ is not correct. TNK's ‘received’ is correct.

<Josephus dates the first year of Darius the Mede, and the last year of Belshazzar>

A single statement made by Josephus may be the clue to the identification of several missing personages, and it also confirms the long Persian chronology by connecting year 145 of the Seleucid era to the first year of Darius the Mede. The profaning of the Temple at the time of Antiochus Epiphanes in 167 BC took place, 408 years after Daniel predicted it (*Antiquities*, 12, 7, 6). This event was predicted in the year Darius the Mede took the kingdom at age 62, the year when Belshazzar, the king of Babylon, died (Daniel 8:10). Darius the Mede began to rule, therefore, in 575 BC, the same year as a king named Astyages the Mede. Astyages was the brother-in-law of Nebuchadnezzar; he kept the kingdom for Nebuchadnezzar until the seven years of his madness were complete. Belshazzar ruled for the first four years of it. We know that Belshazzar was the immediate son of Nebuchadnezzar by the letter written in **the book of Tobit** to Nebuchadnezzar and his son Belshazzar. This was written before Belshazzar became crown prince in his father's absence.

*Astyages, Darius the Mede was the brother-in-law of Nebuchadnezzar and vice versa. The relationship was made by the marriage of Nebuchadnezzar and Amyitis (or Amuhia), the daughter of Cyaxares and Astyages' sister. This came as a result of an alliance between Nabopolassar, the father of Nebuchadnezzar, and Cyaxares, the father of Astyages. **Therefore, it appears that after Belshazzar, the son of Nebuchadnezzar, was slain by his own palace guard in 574 BC, Darius the Mede received the kingdom from Nebuchadnezzar's wife, Astyages' sister Amyitis, and was asked to rule until Nebuchadnezzar returned from his madness (cf. Dan 5:30-31).** Perhaps, Evil-merodach, the grandson of Nebuchadnezzar, and Astyages' great-nephew, was too young to rule at this time. He does rule as king twelve years later upon the death of Nebuchadnezzar in 563 BC

*“Moreover he (Darius the Mede) took Daniel the prophet, and carried him with him into Media,

and honored him very greatly, and kept him with him” (Josephus, *Antiquities* X.xi.4 = 10:249). - ὁς καὶ Δαυιήλον τὸν προφήτην λαβὼν ἤγαγεν εἰς Μηδίαν πρὸς αὐτὸν καὶ πάσης αὐτῷ τιμῆς μεταδιδοῦς εἶχε σὺν αὐτῷ τῶν τριῶν γὰρ σατραπῶν ἦν οὐς ἐπὶ τῶν ἐξήκοντα καὶ τριακοσίων σατραπειῶν κατέστησε τοσοῦτους γὰρ ἐποίησε Δαρεῖος εἰς αὐτήν (Moreover, he took Daniel the prophet, and carried him with him into Media, and honoured him very greatly, and kept him with him; for he was one of the three presidents whom he set over his three hundred and sixty provinces, for into so many did Darius part them.)

<Chapter 6> Daniel in the lions' den / 574 BC

Dan 6:1-9. The plot against Daniel

Dan 6:10-18. Daniel in the lions' den

Daniel 6:18 לְאֶהֱנֵעַל קְדָמוּהֵי וְשִׁנְתָהּ נִדְתָּ עָלוּהֵי: וְרָחֵן
NIVand without any entertainment being brought to him. And he could not sleep.

TNKno diversions were brought to him, and his sleep fled from him.

NKJand no musicians were brought before him. Also his sleep went from him.

CUV 王回宮、終夜禁食、无人拿乐器到他面前。并且睡不着觉。

LZZ 王回了宮，不吃而過夜；任何娛樂都沒有讓人帶到他面前；連睡眠都跑掉了。

NCV 王回到宮里，整夜沒有吃東西，也不要任何娛樂解悶，並且睡不着覺。

*Hapax legomenon.

Dan 6:19-28. Daniel saved from the lions

<Chapter 7> Daniel's vision of the four beasts / 577 BC (Belshazzar)

-Israel's future under Rome-

Dan 7:1-8. Visions of the four beasts

Daniel 7:1. ‘the 1st year of Belshazzar’ 巴比倫王伯沙撒元年 – 577 BC.

Daniel 7:8 מִשְׁתַּפֵּל הָיִית בְּקַרְנֵיָא וְאֵלו קָרְן אַחֲרֵי זְעִירָה
 סִלְקַת בִּינִיהוֹן [בִּינִיהוֹן] וַחֲלַת מִן־קַרְנֵיָא קְדָמֵיהָ אַחְעָקְרוּ [אַחְעָקְרוּ]
 מִן־קְדָמֵיהָ [קְדָמֵיהָ] וְאֵלו עֵינִין כְּעֵינֵי אִנְשָׁא בְּקַרְנֵא־דָא וּפִם מִמְלַל רַבְרָבוּ:

NIV "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns **were uprooted before it**. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

TNK While I was gazing upon these horns, a new little horn sprouted up among them; three of the older horns **were uprooted to make room for it**. There were eyes in this horn like those of a man, and a mouth that spoke arrogantly.

NKJ "I was considering the horns, and there was another horn, a little one, coming up among them, **before whom** three of the first horns **were plucked out by the roots**. And there, in this horn, *were* eyes like the eyes of a man, and a mouth speaking pompous words.

CUV 我正觀看這些角，見其中又長起一個小角；先前的角中有三角在這角前，連根被他拔出來。這角有眼，像人的眼，有口說誇大的話。

*The addition of ‘被他’ in CUV is wrong and problematic. The Aramaic text does not say that those three horns were uprooted **by this little horn**, but **‘before it.’** Also in Daniel 7:20. But, Daniel 7:24 (לבושה | פתלג חזר ושער ראשה פעמר נקא פרסיה שביבין דינור גלגלוהי נור דלק: נהר דינור נגר ונפק מן קדמוהי אלף אלפים [אלפין] ישמשונה ורבו רבון [רבבן] קדמוהי יקומון דינא יתב וספרין פתיחו: ^{NIV} ‘.... different from the earlier ones; he will subdue three kings’ / CUV 後來又興起一王，與先前的不同；他必制伏三王。) may probably support the rendering of CUV.

Dan 7:9-14. Judgment before the Ancient One

Daniel 7:9-10 חזה הוית עד די כרסון רמיו ועתיק יומין יתב
 לבושה | פתלג חזר ושער ראשה פעמר נקא פרסיה שביבין דינור גלגלוהי נור דלק:
 נהר דינור נגר ונפק מן קדמוהי אלף אלפים [אלפין] ישמשונה
 ורבו רבון [רבבן] קדמוהי יקומון דינא יתב וספרין פתיחו:

^{NIV} **9** As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. **10** A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. **9** 我觀看，見有寶座設立，上頭坐著亙古常在者。他的衣服潔白如雪，頭髮如純淨的羊毛。寶座乃火焰，其輪乃烈火。10從他面前有火，像河發出；事奉他的有千千，在他面前侍立的有萬萬；他坐著要行審判，案卷都展開了。

*See Ezekiel 1; Isaiah 6; Revelation 4 to find the description of the throne of God the almighty. Concerning the judgment, two kinds of book are mentioned in the Bible: a) (**the book of life**) Ex 32:32-33; Rev 3:5; 13:8; **20:12-15**; Lk 10:20; Phil 4:3; Is 4:3; Dan 12:1; Mal 3:16; Ps 69:28; b) (**‘the books, according to their works’**) Ps 139:16; 56:8; **Rev 20:12-15.**

Daniel 7:12 ושאר חיותא העדיו שלטנהון וארכה בחיין יהיבת להון עד זמן ועדן:

^{NIV} The other beasts had been stripped of their authority, **but were allowed to live for a period of time.**
^{TNK} The dominion of the other beasts was taken away, **but an extension of life was given to them for a time and season.**

CUV 其餘的獸，權柄都被奪去，生命卻仍存留，直到所定的時候和日期。

*(Eugene Faulstich's interpretation) ‘a season and time’: a season (90 days/years) / a time (360 days/years). From the first Caesar in 3940/61 BC, it was 90 years until 4030/30 AD, when Christ died and established the Kingdom of God. The first Roman emperor was forced to submit to the demands of the church 360 years (a time) later in 4390/390 AD as follows: “Theodosius cruelly massacred 7000 people at Thessalonica in revenge for an insurrection. Bishop Ambrose of Milan forced him to do penance for this act and emphasized thereby the independence of the western church from imperial domination.” [William L. Langer, ed., *Encyclopedia of World History*, 5th edition (Boston: Houghton Mifflin Company), p.134].

Daniel 7:13-14 חזה הוית בחזוני ליליא וארו עם ענני שמיא
 כבר אנש אתה הוה ועד עתיק יומיא מטה וקדמוהי הקרבוהי:
 וליה יהיב שלטן ויקר ומלכו וכל עממא אמיא ולשניא לה יפלחון
 שלטנה שלטן עלם די לא יעדה ומלכותה די לא תחבל:

^{NIV} **13** In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. **14** He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

^{TNK} **13** As I looked on, in the night vision, One like a human being Came with the clouds of heaven; He reached the Ancient of Days And was presented to Him. **14** Dominion, glory, and kingship were given to him; All peoples and nations of every language must serve him. His dominion is an everlasting dominion that shall not pass away, And his kingship, one that shall not be destroyed.

CUV **13** 我在夜間的異象中觀看，見有一位像人子的，駕著天雲而來，被領到亙古常在者面前，**14** 得了權柄、榮耀、國度，使各方各國各族的人都事奉他。他的權柄是永遠的，不能廢去；他的國必不敗壞。

*See also Revelation chapter 5.

Dan 7:15-28. Daniel's vision interpreted

Daniel 7:15 אֶתְכַרִּית רוּחִי אֲנִה דָּנִיֵּאל בְּגוֹא נְדָנָה וְחֻזִּי רָאִשִׁי יִבְהַלְנִי:

^{NIV} "I, Daniel, was troubled in spirit, and the visions that passed through my mind disturbed me.

^{TNK} As for me, Daniel, my spirit was disturbed within me and the vision of my mind alarmed me.

^{NKJ} "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me.

CUV 至于我但以理、我的灵在我里面愁烦、我脑中的异象使我惊惶。

LZZ 我但以理呢、我的灵在它的鞘子里愁苦；我脑中所见的异象使我惊惶。

NCV “至于我但以理，我的灵在我里面忧伤，我脑海中出现的异象使我惊惶。

*(נְדָנָה) Hapax legomenon.

Daniel 7:18 וַיִּקְבְּלוּן מַלְכוּתָא קַדְיִשִׁי עֲלֵיוֹנִין וַיַּחֲסִנוּן מַלְכוּתָא עַד-עֲלֵמָא וְעַד עֲלֵמָא:

^{NIV} But **the saints of the Most High** will receive the kingdom and will possess it forever-- yes, for ever and ever.' 然而，至高者的聖民，必要得國享受，直到永永遠遠。

*See also Daniel 7:21-22, 25, 27; 8:24 (我觀看，見這角與聖民爭戰，勝了他們。.....)。

Daniel 7:22 עַד דִּי-אַתָּה עֲתִיק יוֹמָא וְדִינָא יְהִיב לְקַדְיִשִׁי עֲלֵיוֹנִין וְזִמְנָא מְטָה וּמַלְכוּתָא הַחֲסִנוּ קַדְיִשִׁין:

^{NIV} until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

直到亙古常在者來給至高者的聖民伸冤，聖民得國的時候就到了。

Daniel 7:25 וּמִלִּין לְצַד (עֲלֵיָא) [עֲלָאָה] יִמְלֹל וּלְקַדְיִשִׁי עֲלֵיוֹנִין יִבְלָא וַיִּסְבֵּר לְהַשְׁנִיָּה זְמַנִּין וְדָת וַיְחִיבֵבֹן בִּידָה עַד-עֲדָן וְעַד-עֲדָן וּפְלַג עֲדָן:

^{NIV} He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him **for a time, times and half a time**.

CUV 他必向至高者說誇大的話，必折磨至高者的聖民，必想改變節期和律法。聖民必交付他手一載、二載、半載。

<Interpretation of the four beasts> (by Eugene Faulstich)

<**The first Beast: Babylon**> a lion with the wings of an eagle: The empire rose under Nabopolassar in 628 BC, and was not destroyed until Darius in 520 BC, after 108 years. The 70 years of Jeremiah began when Ezekiel was told to mark that day (24:2), 590 BC, and ended in the 2nd year of Darius when Haggai was again told to mark that day (2:18), 520 BC.

<**The Second Beast: Medo-Persia**> a bear with three ribs in its mouth: The three ribs are nations which Medo-Persia devoured: Babylon, Lydia and Egypt. The Medo-Persian Empire began over the Jews in 520 BC, and continued until 334 BC, the time of Alexander the Great.

<**The Third Beast: Greece**> a leopard with 4 wings and 4 heads: The 4 divisions of the armies of Alexander the Great which ruled when he died are the 4 heads/wings.

<**The Fourth Beast: Rome**> The dominion of Rome began with the occupation of Sicily in 242 BC as a result of victory in the first Punic war. The Mediterranean Sea became a Roman lake by the beginning of the 2nd century with the conquest of Spain and Carthage at the battle of Zama in North Africa. By subjugating the area north of Italy, Rome then moved eastward, conquering Macedonia, Greece, and Asia Minor. She entered into a military alliance with the Jews in 161 BC. Finally, the Roman general Pompey swept into Jerusalem in 64 BC after destroying the remnant of the Seleucid empire (Syria), at which time he stopped the sacrifice in the temple for one day by personally killing the priests on duty. Afterwards, Rome extended control to southern Britain, France, Belgium, Switzerland, and Germany west of the Rhine River. The Roman Empire was ruthless in its destruction of civilizations and peoples, killing captives by the thousands and selling them into slavery by the hundreds of thousands.

Ten horns represent the ten Roman emperors who ruled over Israel from Julius Caesar (61 BC) to Vespasian (70 AD). After 70 AD, most Jews were removed from their homeland.

<Standard and Modified Chronologies of Rome>

Emperor	Regnal Years	Standard Chronology	Modified Accension Dates
Julius		60-44 BC	61-45 BC
Augustus	43 yr. 11 mo. 17 da.	27 BC – 14 AD	45 BC – 13 AD
Tiberius	22 yr. 6 mo. 27 da.	14-37 AD	13-36 AD
Caligula	3 yr. 10 mo. 9 da.	37-41 AD	36-40 AD
Claudius	13 yr. 8 mo. 26 da.	41-54 AD	40-53 AD
Nero	13 years 9 months	54-68 AD	53-67 AD
Galba	5 months 26 days	68-69 AD	67-68 AD
Otho	92 days	69 AD	68-68 AD
Vitellius	8 months 5 days	69 AD	68-68 AD
Vespasian	10 yr. lacking 6 da.	69-79 AD	68-78 AD

***The Roman little horn** of chapter 7 (7:8, 24-26) is different from the Greek little horn of chapter 8 (8:9-12). The Roman little horn is Pontius Pilate (Josephus, *Antiquities*, XVIII.iii.1). Pilate became procurator of Judea in the fall of 4026/26 AD. Christ died in the spring of 30 AD, 3 1/2 years or 1260 days later. Pilate was finally sent to Rome where he was judged and from there banished to Vienne on the Rhone in the south of France.

<Chapter 8> Daniel's Vision of a Ram and a Goat / 575 BC (Belshazzar) -Israel's future under Greece-

Dan 8:1-14. Daniel's vision of a ram and a goat

Daniel 8:1 בְּשָׁנָה שְׁלוֹשׁ לְמַלְכוּת בִּלְאֲשַׁצַּר הַמֶּלֶךְ חָזוֹן נִרְאָה אֵלַי

^{NIV} In the third year of King Belshazzar's reign, I, Daniel, had a vision,

伯沙撒王在位第三年，有異象現與我但以理，是在先前所見的異象之後。

*From Daniel 8:1, it begins to be written in Hebrew again. The 3rd year of the reign of king Belshazzar is 575 BC.

Daniel 8:12 וַיִּצְבֹּא תַנְתָּן עַל-הַתְּמִיד בְּפִשְׁעַי וַתִּשְׁלַךְ אֶמֶת אֶרְצָה וְעִשְׂתָּהּ וְהִצְלִיחָהּ:

^{LXT} καὶ ἐγενήθησαν ἐπὶ τῆ θυσίᾳ αἱ ἁμαρτίαι καὶ ἐρρίφη χαμαὶ ἡ δικαιοσύνη καὶ ἐποίησε καὶ εὐδωθή (And a sin-offering was given for the sacrifice, and righteousness was cast down to the ground; and it practised, and prospered.)

^{NIV} Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

^{TNK} An army was arrayed iniquitously against the regular offering; it hurled truth to the ground and prospered in what it did.

^{NKJ} Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did *all this* and prospered.

^{RSV} And the host was given over to it together with the continual burnt offering through transgression; and truth was cast down to the ground, and the horn acted and prospered.

CUV 因罪过的缘故、有军旅和常献的燔祭交付他、他将真理抛在地上、任意而行、无不顺利。

LZZ 有军队被遣派，以犯罪行为阻挠不断献之祭；它将真理抛弃地上，任意而行，无不顺利（经文有残缺，意难确定）。

NCV 因罪过的缘故，圣民（“圣民”和 8:10、11 的“天象”原文是同一个字）连同常献的祭都交给它；它将真理丢在地上，任意而行，凡事顺利。

*NIV and RSV seem to be correct. The preposition על sometimes means ‘beside, in addition to, together with.’ ‘The host’ indicates the people of Israel, as the following verse shows (Daniel 8:13 הַחֲזוֹן הַתָּמִיד וְהַפֶּשַׁע שָׁמַם תָּת וְקָדֵשׁ וְצָבָא מִרְמָס). Regarding the historical fulfillment of this prophecy, see 1Maccabees 1:21-62.

<1 Maccabees 1:21-64> ²¹ And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, ²² And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off. ²³ He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. ²⁴ And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. ²⁵ Therefore there was a great mourning in Israel, in every place where they were; ²⁶ So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. ²⁷ Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness, ²⁸ The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion. ²⁹ And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, ³⁰ And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. ³¹ And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. ³² But the women and children took they captive, and possessed the cattle. ³³ Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them. ³⁴ And they put therein a sinful nation, wicked men, and fortified themselves therein. ³⁵ They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: ³⁶ For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. ³⁷ Thus they shed innocent blood on every side of the sanctuary, and defiled it: ³⁸ Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. ³⁹ Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt. ⁴⁰ As had been her glory, so was her dishonour increased, and her excellency was turned into mourning. ⁴¹ Moreover king Antiochus wrote to his whole kingdom, that all should be one people, ⁴² And every one should leave his laws: so all the heathen agreed according to the commandment of the king. ⁴³ Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. ⁴⁴ For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, ⁴⁵ And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: ⁴⁶ And pollute the sanctuary and holy people: ⁴⁷ Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: ⁴⁸ That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: ⁴⁹ To the end they might forget the law, and change all the ordinances. ⁵⁰ And whosoever would not do according to the commandment of the king, he said, he should die. ⁵¹ In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. ⁵² Then many of the people were gathered unto them, to wit

every one that forsook the law; and so they committed evils in the land; ⁵³ And drove the Israelites into secret places, even wheresoever they could flee for succour. ⁵⁴ Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; ⁵⁵ And burnt incense at the doors of their houses, and in the streets. ⁵⁶ And when they had rent in pieces the books of the law which they found, they burnt them with fire. ⁵⁷ And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. ⁵⁸ Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. ⁵⁹ Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. ⁶⁰ At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. ⁶¹ And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. ⁶² Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. ⁶³ Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. ⁶⁴ And there was very great wrath upon Israel.

Dan 8:15-27. Gabriel interprets the vision

<Interpretation by Eugene Faulstich>

-Daniel 8:3-4, 20. The ram represents both Media and Persia and the higher horn is Persia which was the stronger of the two.

-Daniel 8:5, 21. The he-goat represents Greece and the notable horn is Alexander the Great.

-Daniel 8:6-7. War: Alexander routed the Persian armies after crossing the Helespont in 334 BC; he defeated Darius Codomanus at Issus in Cilicia in 333 BC. His final blow to Persia occurred at Arbela east of Nineveh, two years later, in 331 BC.

-Daniel 8:8, 22. Alexander died of a fever in Babylon, at the age of 32 in 323 BC. After the death of Alexander, a long period of strife followed among his four generals, since Alexander had no heir. The Greek empire was finally divided among these four rulers – Macedonia and Greece went to Cassander; Thrace and Bithynia to Lysimachus; Syria and Babylonia to Seleucus who also received other provinces right up to the Indus; and Egypt to Ptolemy. At first, Israel was under the Ptolemies, but later came under the control of the Seleucids.

-Daniel 8:9-12. The little horn (which is different from the little horn of chapter 7) represents Antiochus IV Epiphanes (175-164 BC). He becomes great and conquers territory east (Parthia as far as Elymais, east of Babylonia) and south of his kingdom. His conquests also include the beautiful land which is Israel (cf. Josephus, *Antiquities* X.xi.7). Under Antiochus IV, the daily sacrifice was removed from the God of Israel, and the Sanctuary was desecrated. This occurred for three years from Kislev 25, 145 of the Seleucid Era (December 13, 167 BC), a Saturday, until Kislev 25, 148 of the Seleucid Era (December 8, 164 BC), a Saturday (Josephus, *Antiquities* XII.ii.6). The profaning of the Temple at the time of Antiochus Epiphanes in 167 BCE took place, 408 years after Daniel predicted it (*Antiquities*, 12,7,6). This event was predicted in the year Darius the Mede took the kingdom at age 62, the year when Belshazzar, the king of Babylon, died (Daniel 8:1).

-Antiochus' first visit to Jerusalem: 169 BC (=143 SE): I Maccabees 1:21-25.

-Antiochus' second visit to Jerusalem: 167 BC (=145 SE): I Maccabees 1:30-62.

-With the victory of the Maccabees, the Jewish people cleansed the Temple of Jerusalem and restored the worship of God, an event commemorated by the feast of Hanukkah (John 10:22; I Maccabees 4:55-61).

-Daniel 8:13-14 *Daniel's 2300 years (8:13-14) began on June 7 (Artemisius 28), 334 BC, the exact day that Alexander had defeated Darius, and ended on June 7 (Sivan 28), AD 1967, the exact day the Temple mount was captured. At the same time, the king of Greece was overthrown, and Greece was no longer a monarchy. In April of AD 1967, military units seized the royal palace, government offices and leaders, and radio stations. Three army officers then took the power of a military dictatorship, thus ending the kings of Greece. The last king, Constantine II went into exile to Italy in April of 1967.

-Daniel 8:23-25. It is believed that ‘the king of a fierce countenance’ is Adolf Hitler (AD 1889-1945). The Austrian-born Hitler became the chief of the German National Socialist Party from 1920 and the chancellor of the Reich from 1933. Hitler not only acknowledged that the Aryan race could achieve a Greek culture, but also he believed that the Aryan coincided the Greek ideal of beauty (Adolf Hitler, *Mein Kampf*, Trans. By Ralph Manheim [Boston, 1971], p.393, 408). Hitler wanted a Hellenic culture for the German people (*Ibid.*, p. 423). If Hitler had a Greek background, it is quite possible that he is the king of a fierce countenance.

<Chapter 9> Daniel’s Prayer and the Seventy Weeks / 574 BC (Darius = Astyages) -Israel’s future from the first year of Cyrus to the first year of Julius Caesar-

Chapter 7: Israel’s future under Rome.

Chapter 8: Israel’s future under Greece.

Chapter 9: Israel’s future from the first year of Cyrus to the first year of Julius Caesar.

Dan 9:1-19. Daniel’s prayer for the people, Jerusalem and the Temple

Daniel 9:1 בְּשָׁנָה אֶחָת לְדַרְיוֹשׁ בֶּן־אַחְשֵׁרוּשׁ מִזְרַע מְדֵי אֲשֶׁר הַמֶּלֶךְ עַל מַלְכוּת כַּשְׂדִּים:

^{NIV} In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom-- 瑪代族亞哈隨魯的兒子大利烏立為迦勒底國的王元年，

*‘The 1st year of Darius the son of Ahasuerus’ when he was made king of Babylon is 574 BC.

^{NIV} **Daniel 9:2** I, Daniel, understood from the Scriptures, according to the word of the LORD given to **Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.** 就是他在位第一年，我但以理從書上得知耶和華的話臨到先知耶利米，論耶路撒冷荒涼的年數，七十年為滿。

***Jeremiah’s 70 years**

References. Jer 25:11-12; 29:10; 2Chron 36:21; Daniel 9:2; Ezra 1:1-4.

BC 590. (Dec. 21) *terminus a quo* to ‘Jeremiah’s 70 years’

1) Ezekiel’s fourth-dated message (10-10-09): Judah begins to suffer, Ezekiel’s wife dies (Ezek 24:1-18).

2) Jerusalem Siege by Nebuchadnezzar (Zedekiah’s 10-10-09): (2Kings 25:1)

BC 520. (Dec. 11) *terminus ad quem* to ‘Jeremiah’s 70 years’ (Haggai 2:10, 18, 20).

Daniel 9:13 : וְלֹא־חָלִינוּ אֶת־פְּנֵי יְהוָה אֱלֹהֵינוּ לָשׁוּב מֵעֲוֹנוֹנוּ וְלֹא־שָׁפִיל בְּאַמְתָּךְ:
.....yet we have not sought the favor of the LORD our God by turning from our sins and giving

attention to your truth.

^{TNK}yet we did not supplicate the LORD our God, did not repent of our iniquity or become wise
through Your truth.

^{NKJ}yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.

CUV我们却没有求耶和華我們 神的恩典、使我们回头离开罪孽、明白你的真理。

LZZ而我们却没有求永恒主我们的上帝的情面，而使我们回头离开我们的罪孽，而留心于你的真理。

NCV但我们仍没有恳求耶和華我們的 神施恩，使我们离开罪孽，明白你的真理。

*TNK seems to be correct. Cf. Daniel 1:4 (וּמִשְׁפִּילִים בְּכָל־חֻמָּה).

Dan 9:20-27. The seventy weeks

Daniel 9:24 [וְלֹא־הָתַם] שְׁבַעִים שָׁבָעִים נְחָתָךְ עַל־עַמּוֹךְ וְעַל־עִיר קְדֻשָּׁךְ לְכֹלֵי הַפֶּשַׁע וְלֹא־הָתַם [וְלֹא־הָתַם]

חַטָּאוֹת [חַטָּאת] וְלַכֹּפֶר עֹן וְלִהְבִּיא צֶדֶק עֲלֵמִים וְלַחֲתֹם חַזֵּן וְנִבִּיא וְלַמְשַׁח קֹדֶשׁ קֹדְשִׁים:

LXX-Theodotion ἑβδομήκοντα ἑβδομάδες συνετεμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν σου τοῦ συνετελεσθῆναι ἁμαρτίαν καὶ τοῦ σφραγίσαι ἁμαρτίας καὶ ἀπαλεῖψαι τὰς ἀνομίας καὶ τοῦ ἐξιλάσασθαι ἀδικίας καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον καὶ τοῦ σφραγίσαι ὄρασιν καὶ προφήτην καὶ τοῦ χρίσαι ἅγιον ἁγίων (Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.)

NIV "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

TNK "Seventy weeks have been decreed for your people and your holy city until the measure of transgression is filled and that of sin complete, until iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified, and the Holy of Holies anointed.

NKJ " Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

Daniel 9:24 קֹדֶשׁ קֹדְשִׁים: וְלַחֲתֹם חַזֵּן וְנִבִּיא וְלַמְשַׁח

NIVto seal up vision and prophecy and to anoint the most holy.

(Footnote: Or *Most Holy Place*; or *most holy One*)

TNK and prophetic vision ratified, and the Holy of Holies anointed.

NKJTo seal up vision and prophecy, And to anoint the Most Holy.

RSVto seal both vision and prophet, and to anoint a most holy place.

CUV封住异象和预言、并膏至圣者。〔者或作所〕

LZZ印证（或译：封住）异象和神言人的话，膏抹至圣之地（或译：至圣之坛）。

NCV封住异象和预言，并且膏抹至圣所（“至圣所”或译：“至圣者”）。

*The Hebrew expression ‘the holy of holies’ may indicate three different things in the Old Testament. One is ‘the most holy place,’ which is in the Temple (Exodus 26:33, 34; 1Kings 6:16). Another is ‘the most holy bread’ which was given to the priests who served YHWH in the Temple (Leviticus 6:17, 29; 7:6). Finally it may indicate ‘the most holy person.’ There is no major discrepancy between the Versions, except that RSV clarifies what ‘the holy of holies’ is. The phrase here seems to indicate the Temple.

‘至聖的’ (the holy of holies)：在燔祭當中，除了動物的皮毛，其他的都要燒掉在祭壇之上；所以理所應當的，祭司最後只能得到動物的皮毛。而素祭卻有所不同的是，祭司只需要幫獻祭人獻上一部分（利 2： 2），其他的都要歸祭司所有，這是神發給祭司的薪水。而這份薪水稱為“至聖的”，在希伯來文為“קֹדֶשׁ קֹדְשִׁים” (qodesh qodashim)，就是最聖潔的，聖中之聖的。這個組合詞代表了希伯來文最高級的意思，也就是最聖潔的，在舊約聖經一共出現 41 次，其中：

- 18 次提到歸於祭司的祭物（利 2： 3, 10; 6： 17, 25, 29; 7： 1, 6; 10： 12; 14： 13; 21： 22; 民 18： 9 – 10; 拉 2： 62 – 63）
- 12 次提到至聖所
- 8 次提到聖殿或會幕中的物品
- 2 次提到將來的聖殿和聖殿所處的區域（結 43： 12; 45： 3）
- 1 次提到“永獻的物”（利 27： 28; 希伯來文為【חֶרֶם; Cherem】）

我們可以在這個詞裡面看到神對祭司的保護機制，並且神多麼眷顧事奉他的人。獻給耶和華的祭物本來就是至聖的，神卻只取一些，剩下的歸於服事他的人；如同這些服事他的人與神同桌進餐一樣，這是何等大的榮耀。

通過這個詞，我們或許要澄清舊約聖經另一處的翻譯誤差：

但以理書 9: 24 “為你本國之民和你聖城，已經定了七十個七。要止住罪過，除淨罪惡，贖盡罪孽，引進（或作：彰顯）永義，封住異象和預言，**並膏至聖者（者：或作所）**” 希伯來文顯示為“至聖的”，NIV 版本顯示為“the most holy”（至聖的，但不知道到底是什麼），中文顯示為“至聖者”。通過我們以上的研究，“קדש קדשים”（qodesh qodashim）從來沒有至聖者的意思，所以此處明顯合理的解釋就是“至聖所”。

Daniel 9:25 ותדע ותשכל מן־מִצְאָ דָבָר לְהַשִּׁיב וּלְבַנּוֹת יְרוּשָׁלַם עַד־מְשִׁיחַ נָגִיד שְׁבַעִים שְׁבַעַה וּשְׁבַעִים שָׁשִׁים וּשְׁנַיִם תְּשׁוּב וּנְבַנְתָּהּ רְחוֹב וְחַרוּץ וּבִצּוֹק הָעֵתִים:

^{NIV} "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

^{TNK} You must know and understand: From the issuance of the word to restore and rebuild Jerusalem until the *time of the* anointed leader is seven weeks; and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress.

^{NKJ} "Know therefore and understand, *That* from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, *There shall be* seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

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

CUV 你当知道、当明白、从出令重新建造耶路撒冷、直到有受膏君的时候、必有七个七、和六十二个七。正在艰难的时候、耶路撒冷城连街带濠、都必重新建造。

LZZ 你要知道，要明白，从神谕之发出：『恢复并重新建耶路撒冷』，直到有受膏之人君的时候、必有七十个七。经历了六十二个七，耶路撒冷必得恢复、重新建造，有广场有濠沟，这又是在困苦时候造的。

NCV 你要知道，也要明白，从发出命令恢复和重建耶路撒冷，直到受膏君的时候，必有七个七；又有六十二个七（“必有七个七；又有六十二个七” 或译：“必有七个七和六十二个七”），耶路撒冷连广场和濠沟，都必重新建造起来；那是一段困苦时期。

*The first area of concern here involves the ‘seven sevens’ and ‘sixty-two sevens.’ In many Versions (NIV, NKJ, CUV & NCV), these two phrases are combined. As the result, readers are to understand the duration as ‘sixty-nine sevens’ together. Such a translation is against the accent rule of the Massoretic text, as well as against the context itself. By such translation, there is no sound explanation why verse 26 takes only ‘the sixty-two sevens’ (pay attention to the definite article) among the total ‘sixty-nine sevens,’ and why the time duration of ‘seven sevens’ is separated from ‘sixty-two sevens.’ The second phrase of concern is ‘Messiah’ (pronounced as *mashiach* in Hebrew), which means ‘anointed.’ The Hebrew ‘*mashiach*’ appears in verses 25 and 26. Both cases do not have a definite article. This means that the word ‘*mashiach*’ should be translated into ‘a Messiah’ or ‘an anointed one’ rather than ‘the Messiah’ in both cases. A verb infinitive form derived from the same root appears in verse 24. The verb, however, hardly causes any problem. The Hebrew word ‘*nagid*’ (means ‘ruler’ or ‘prince’) which appears juxtaposed to ‘*mashiach*’ in verse 25, should also be examined. This word also appears in verse 26, certainly indicating another person. RSV is correct and the best. NIV, NKJ, CUV & NCV are incorrect. ‘七十個七’ of LZZ is wrong.

Daniel 9:26 וְאַחֲרַי הַשְּׁבַעִים שָׁשִׁים וּשְׁנַיִם יִכָּרֵת מְשִׁיחַ וְאֵין לוֹ

^{NIV} After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing.

^{TNK} And after those sixty-two weeks, the anointed one will disappear and vanish.

^{NKJ} "And after the sixty-two weeks Messiah shall be cut off, but not for Himself;

^{RSV} And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing;

CUV 过了六十二个七、那受膏者〔那或作有〕必被剪除、一无所有.....

LZZ 六十二个七之后，必有一位受膏者要被剪除，而一无所有（意难确定）.....

NCV 六十二个七以后，受膏者必被剪除，一无所有（“一无所有”或译：“不再存在”）.....

*See Daniel 9:25. RSV is correct and the best. Once again, many Versions force readers to understand the term ‘Messiah’ here as the Christ. The ‘messiah’ here seems to have no association with Christ; and he is different from the first ‘messiah.’ In my judgment, RSV has the most reliable translation for the text of Daniel 9:24-26. According to the context (Daniel 9:1-23), we know that Daniel was praying for his own people of Israel and the city of Jerusalem. The answer of Gabriel regarding to the ‘seventy sevens,’ therefore, should be understood in relation to the people of Israel and Jerusalem.

但以理書 9:24-26 的翻譯和解經難題

對於許多聖經讀者和解經者，但以理書 9:24-27 的經文是有關末世事件之最重要經文之一。此段經文在許多譯本中由於翻譯者錯誤的解讀而翻譯錯誤百出。所以在我們開始解釋這段經文前，我們該問，正確的翻譯是甚麼？

為了正確的翻譯，第一關鍵的片語是第 24 節的「至聖者」(קֹדֶשׁ קְדָשִׁים *qodesh qodashim*)。希伯來文辭句「至聖的」是用來指聖所或聖殿不同的器皿、祭物，也用來指聖殿本身〔出 26:33；29:37；30:10，29，36；利 2:3，10；6:17；10:12；24:9...〕。亞倫和他的子孫也被分別為聖作「至聖」〔代上 23:13〕。

第二關鍵的片語是第 25 節的「七個七」和「六十二個七」。在幾個譯本中，這兩個片語是結合的，因此造成讀者認為持續期間為一起的「六十九個七」。如此翻譯違反馬索拉聖經的重音規則、甚至上下文的意思。照這樣翻譯，沒有合理的解釋說明為何第 26 節在總計的「六十九個七」中只用「the 六十二個七」〔注意定冠詞〕，以及為是說「六個七和六十二個七」而不是說「六十九個七」。

第三關鍵的片語是「彌賽亞」〔希伯來文發音為 *mashiach*〕，它的意思為「受膏」。希伯來文 מָשִׁיחַ ‘*mashiach*’ 出現在第 25 及 26 節。在此兩節均沒有一個指定冠詞。意思說在此兩處 ‘*mashiach*’ 一字應翻譯作「一位彌賽亞」或「一位受膏者」而非「the 彌賽亞」。有同樣字根的以不定動詞的形態出現在第 24 節，不過此動詞不會造成任何困擾。在第 25 節的希伯來字 נָגִיד ‘*nagid*」〔意思是「統治者」或「君」〕出現在 ‘*mashiach*’ 旁邊也是我們所關切要檢查的字，此字也出現在第 26 節，的確在指另一人。

根據所有這些考量，在每一場合我們來比較英欽王譯本、新國際譯本及新修訂標準譯本。

V. 24 וְלִמְשָׁח קֹדֶשׁ קְדָשִׁים *velimshoach qodesh qodashim*

英欽王譯本：並要膏這至聖的

新修訂標準譯本：並要膏一至聖的地方

新國際譯本：並要膏這至聖的〔註：或至聖所，或至聖者〕

※在這些譯本之間，並無太大差異，除了新修訂標準譯本澄清「至聖的」是指甚麼。

V. 25 עַד־מָשִׁיחַ נָגִיד *ad-mashiach nagid*

英欽王譯本：直到這彌賽亞這君王

新修訂標準譯本：直到一位受膏的君王的時候

新國際譯本：直到那位受膏者，那君王來到〔註：或一位受膏者〕

※英欽王譯本和新國際譯本加上定冠詞和使用大寫字母，迫使讀者認為「彌賽亞」或「受膏者」辭語就是指基督。但是根據新修訂標準譯本，在此這位受膏的君王似乎與基督無關，新修訂標準譯本的翻譯證實為正確因希伯來經文中這兩個名詞沒有定冠詞。

V. 25 שְׁבַעִים שְׁבַעִים וְשִׁבְעָה וְשִׁבְעָה *shavuim shivah veshavuim shishim ushenayim*

英欽王譯本：必有七個七，和六十二個七

新修訂標準譯本：將必有七個七；並且有六十二個七

新國際譯本：將有七個七，和六十二個七。

※根據標點法，新國際譯本結合了「七個七」和「六十二個七」在一起，英欽王譯本似乎也追隨同樣原則，只有新修訂標準譯本把它們分開。根據新修訂標準譯本，這「七個七」屬於一位受膏的君王來臨的時期，而「六十二個七」屬於「正在艱難的時候，街和城牆都必重新建造」的時期。新修訂標準譯本的翻譯和上下文十分吻合並且不留下任何上述困擾。

V. 26 יְכַרֵּת מָשִׁיחַ *yikaret mashiach*

英欽王譯本：彌賽亞必被剪除，但不是為他自己

新修訂標準譯本：一位受膏者必被剪除

新國際譯本：那受膏者必被剪除

英欽王譯本和新國際譯本再次迫使讀者認為「彌賽亞」或「受膏者」辭語就是指基督。但是根據新修訂標準譯本，這裏的這位「受膏者」看來與基督無關，而他和第一位「彌賽亞」是不同的，新修訂標準譯本的翻譯證實為正確因希伯來經文中‘*mashiach*’沒有定冠詞。

根據我的判斷，新修訂標準譯本在但以理書9:24-26有最可靠的翻譯。另一方面，新國際譯本顯示出最糟透的翻譯，可能是因為翻譯者錯誤的理解和解經造成經文被扭曲。根據上下文〔但9:1-23〕，我們知道但以理正在為他以色列的同胞和耶路撒冷城禱告，所以加百列回答中所提到的「七十個七」應該被了解是與以色列人和耶路撒冷相關的。

Translation Problems in Daniel 9:24-26

For many Bible readers and interpreters, the text of Daniel 9:24-27 is one of the most important passages in relation to the eschatological events. The text has been corrupted in many versions by translators because of their wrong interpretation. We should ask, therefore, what the right translation is, before we begin interpreting it.

The first phrase of concern for correct translation is ‘the holy of holies’ (*qodesh qodashim*) of verse 24. The Hebrew expression ‘the holy of holies’ is used of various vessels or offerings of the sanctuary or the Temple, as well as the Temple itself (Exodus 26:33; 29:37; 30:10,29,36; Leviticus 2:3,10; 6:17; 10:12; 24:9.....). Aaron and his sons are also sanctified as ‘the holy of holies’ (1Chronicle 23:13).

The second phrases of concern are ‘seven weeks’ and ‘sixty-two weeks’ of verse 25. In several versions, these two phrases are combined. As the result of it, readers are to understand the duration as ‘sixty-nine weeks’ together. Such translation is against the accent rule of the Massoretic text, as well as against the context itself. By such translation, there is no sound explanation why verse 26 takes only ‘the sixty-two weeks’ (pay attention to the definite article) among the total ‘sixty-nine weeks,’ and why ‘seven weeks and sixty-two weeks’ is mentioned instead of ‘sixty-nine weeks.’

The third phrase of concern is ‘messiah’ (pronounced as *mashiach* in Hebrew), which means ‘anointed.’ The Hebrew ‘*mashiach*’ appears in verses 25 and 26. Both cases do not have a definite article. This means that the word ‘*mashiach*’ is to be translated into ‘a messiah’ or ‘an anointed one’ rather than ‘the Messiah’ in both cases. An infinitive verb form of the same root appears in verse 24. The verb, however, hardly causes any problem. The Hebrew word ‘*nagid*’ (means ‘ruler’ or ‘prince’) which appears side by side with ‘*mashiach*’ in verse 25, is also of our concern to examine. This word also appears in verse 26, certainly indicating another person.

With all these considerations, we may compare KJV, NIV and NRSV for each case.

V. 24. *velimshoach qodesh qodashim* וְלִמְשַׁח קֹדֶשׁ קֳדָשִׁים

KJV: and to anoint the most Holy

NRSV: and to anoint a most holy place.

NIV: and to anoint the most holy. (Footnote: Or *Most Holy Place*; or *most holy One*)

*There is no big discrepancy between the versions, except the fact that NRSV clarifies what ‘the holy of holies’ is.

V. 25. *ad-mashiach nagid* עַד-מָשִׁיחַ נָגִיד

KJV: unto the Messiah the Prince

NRSV: until the time of an anointed prince,

NIV: until the Anointed One, the ruler, comes, (Footnote: Or *an anointed one*)

*KJV and NIV, by adding the definite article and using the capital letters, force readers to understand the term ‘Messiah’ or ‘the Anointed One’ as Christ. According to NRSV, however, this ‘anointed prince’ here seems to have nothing to do with Christ. The translation of NRSV is justified by the fact that the Hebrew text does not have a definite article for the both nouns

V. 25. שְׁבַעִים שָׁבָעָה וְשִׁבְעִים וְשָׁנִים

KJV: shall be seven weeks, and threescore and two weeks:

NRSV: there shall be seven weeks; and for sixty-two weeks

NIV: there will be seven ‘sevens,’ and sixty-two ‘sevens.’

*According to punctuations, NIV combined ‘seven sevens’ and ‘sixty-two sevens’ together. KJV seems to follow the same principle. Only NRSV separated them. According to NRSV, the ‘seven weeks’ belongs to the time for the coming of an anointed prince, and ‘sixty-two weeks’ to the time that ‘the street shall be built again, and the wall, even in troublous time.’ The translation of NRSV well fits with the context and leaves no problems which are mentioned above

V. 26. יִכָּרֵת מָשִׁיחַ yikaret mashiach

KJV: shall Messiah be cut off, but not for himself:

NRSV: an anointed one shall be cut off

NIV: the Anointed One will be cut off

Once again, KJV and NIV force readers to understand the term ‘Messiah’ or ‘the Anointed One’ as Christ. According to NRSV, however, this ‘anointed one’ here seems to have nothing to do with Christ; and he is different from the first ‘messiah.’ The translation of NRSV is justified by the fact that the Hebrew text does not have a definite article for ‘*mashiach*.’

According to my judgment, NRSV has the most reliable translation for the text of Daniel 9:24-26. Meanwhile, NIV shows the worst translation, which is distorted probably because of wrong understanding and interpretation by the translators. According to the context (Daniel 9:1-23), we know that Daniel was praying for his own people of Israel and the city of Jerusalem. The answer of Gabriel regarding to the ‘seventy weeks,’ therefore, should be understood in relation to the people of Israel and Jerusalem.

<The Terms for ‘Messiah’> 彌賽亞的表達方式

Hebrew מָשִׁיחַ / Greek: 1) transliterated Μεσσίας 2) translated Χριστός

(1) 希伯來文 “מָשִׁיחַ” (Mashiach) 音譯 (transliteration) 成希臘文為 “Μεσσίας” (Mesias)

(2) 翻譯 (translation) 成希臘文為 “Χριστός” (Christos)

新約中的彌賽亞出處

1) Messiah (Μεσσίας *messias*): a transliteration of Hebrew (מָשִׁיחַ *mashiach*) – twice in NT (John 1:41; 4:25)

2) Christ: a transliteration of Greek (Χριστός *christos*) – 529 times in NT (see below)

*Both Hebrew and Greek signify ‘anointed (one).’

約 1 : 41 他先找著自己的哥哥西門，對他說：我們遇見彌賽亞了。(彌賽亞繙出來就是基督。) - 中文有著奇怪的翻譯，因基督和彌賽亞在中文都沒有任何意義。這裡的彌賽亞就是希伯來文的音譯。因為希臘人看不懂這樣的希臘文，作者約翰自己翻譯。

約 4 : 25 婦人說：我知道彌賽亞（就是那稱為基督的）要來；他來了，必將一切的事都告訴我們。 - 撒瑪利亞的婦人也對彌賽亞有盼望，約翰再度解釋音譯希臘文的意義給讀者。

In OT: Hebrew מָשִׁיחַ (*mashiach*) occurs 38 times in the OT (‘彌賽亞’在舊約中的 38 次)

1) *Mashiach* indicates ‘high priest’: Leviticus 4:3, 5, 16; 6:15 (4 times).

2) *Mashiach* indicates ‘king’: (about 30 times*)

3) *Mashiach* indicates ‘prophet’: 1 Chronicles 16:22; Psalm 105:15 (twice)

4) *Mashiach* explicitly indicates the coming Messiah, Jesus: Psalm 2:2.

*1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7<2>, 11; 26:9, 11, 16, 23; 2 Samuel 1:14, 16; 19:21; 22:51; 23:1; 1 Chronicles 16:2; 2 Chronicles 6:42; Psalms 18:50[51]; 20:6[7]; 28:8; 84:9[10]; 89:38[39]; 89:51[52]; 105:15; 132:10, 17; Isaiah 45:1; Lamentations 4:20; Daniel 9:25, 26; Habakkuk 3:13

Leviticus 4:3 אִם הִפְתָּן הַמִּשִּׁיחַ יַחַטָּא לְאַשְׁמַת הָעָם

^{NIV} If the anointed priest sins, bringing guilt on the people,

或是受膏的祭司犯罪，使百姓陷在罪裡，就當為他所犯的罪把沒有殘疾的公牛犢獻給耶和華為贖罪祭。

1 Samuel 24:6[7] : לְאֹדְנִי לְמִשִּׁיחַ יְהוָה לְשַׁלַּח יָדַי בּוֹ כִּי־מִשִּׁיחַ יְהוָה הוּא:

對跟隨他的人說：我的主乃是耶和華的受膏者，我在耶和華面前萬不敢伸手害他，因他是耶和華的受膏者。 - 大衛不敢殺掃羅，因為他是受膏者，就是王。

Psalm 105:15 : אֶל־תִּגְעוּ בְּמִשִּׁיחֵי וּלְנַבִּיאֵי אֶל־תִּרְעוּ: (in plural form)

說：不可難為我受膏的人，也不可惡待我的先知。 - 已經看過，應該是先知。

Psalm 2:2 : יִתְצַבּוּ מַלְכֵי־אָרֶץ וְרוֹזְנִים נוֹסְדוּ־יַחַד עַל־יְהוָה וְעַל־מִשִּׁיחוֹ:

世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者， - 我們看了新約，就知道是耶穌；但是客觀來講（只看舊約），應該是大衛等君王。

Daniel 9:27 : וְעַל כַּנֹּף שְׂקוּצִים מְשֻׁמִּים וְעַד־כֹּלָה וְנִחְרָצָה תִּתֵּן עַל־שָׁמַיִם:

^{NIV}And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

^{TNK}At the corner of the altar will be an appalling abomination until the decreed destruction will be poured down upon the appalling thing."

^{NKJ}And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

^{RSV}and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

^{CUV}那行毀壞可憎的〔或作使地荒涼的〕如飛而來、並且有忿怒傾在那行毀壞的身上、〔或作傾在那荒涼之地〕直到所定的結局。

^{LZZ}代替这祭献的（传统：在翅膀上）必是个可憎者、使圣地荒涼者，直到毀滅之事、鉄定之事、傾倒在那使圣地荒涼者身上為止。」

^{NCV}他必在殿里（“殿里”原文作“翼上”）；设立那使地荒涼的可憎的像（“可憎的像”原文是复数），直到指定的結局傾倒在那造成荒涼的人身上。”

*Cf. Daniel 11:31 (וְנִתְּנוּ הַשְּׂקוּיִן מִשׁוּמִים); 12:11 (וְלִתֵּת שְׂקוּיִן שָׁמַיִם). Cf. Matthew 24:15 ≈

Luke 21:20.

Matthew 24:15 "Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὃ ἀναγινώσκων νοεῖτω,

^{NIV} "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel-- let the reader understand—

「你們看見先知但以理所說的『那行毀壞可憎的』站在聖地（讀這經的人須要會意）。

Luke 21:20 "Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

^{NIV} "When you see Jerusalem being surrounded by armies, you will know that its desolation is near.

「你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。

Daniel 9:20-27. The prophecy of Isaiah 44:24-45:4 sheds light upon Daniel's vision.

Isaiah 44:24 從你出胎，造就你的救贖主耶和華如此說：我耶和華是創造萬物的，是獨自鋪張諸天、鋪開大地的。誰與我同在呢？ 25 使說假話的兆頭失效，使占卜的癡狂，使智慧人退後，使他的知識變為愚拙； 26 使我僕人的話語立定，我使者的謀算成就。論到耶路撒冷說：必有人居住；論到猶大的城邑

說：必被建造，其中的荒場我也必興起。 27 對深淵說：你乾了吧！我也要使你的江河乾涸。 28 論古列說：他是我的牧人，必成就我所喜悅的，必下令建造耶路撒冷，發命立穩聖殿的根基。

Isaiah 45:1我耶和華所膏的古列；我攙扶他的右手，使列國降伏在他面前。我也要放鬆列王的腰帶，使城門在他面前敞開，不得關閉。我對他如此說： 2 我必在你前面行，修平崎嶇之地。我必打破銅門，砍斷鐵門。 3 我要將暗中的寶物和隱密的財寶賜給你，使你知道提名召你的，就是我耶和華、以色列的神。 4 因我僕人雅各，我所揀選以色列的緣故，我就提名召你；你雖不認識我，我也加給你名號。

<Interpretation of Daniel 9:24-27 by Eugene Faulstich>

-551 BC: the edict of Cyrus (2Chron 36:22-23; Ezra 1:1-4): terminus a quo (starting point) of the 70 weeks (551+49 = 502 BC)

-502 BC: 'a Messiah' = Nehemiah gained permission to rebuild the walls of Jerusalem (502 + 62x7 = 68 BC).

-68 BC: Hyrcanus was removed from his position as both high priest and king.

*Aristobulus, the younger brother, desired to become king, but Hyrcanus was actually the heir to the kingdom. Hyrcanus was 'cut off' from his position. Aristobulus, who became king, confirmed a covenant with many for a week.

-61 BC: terminus ad quem. The Jews lost all control to the Romans when Julius, the 1st of the 10 Caesars mentioned in Daniel 2 and 7 came to power in 61 BC. The Roman general, Pompey, captured all the Mediterranean region north of Syro-Palestine in 68 BC, but did not confront the brothers (Hyrcanus and Aristobulus) until 64 BC. The city of Jerusalem was taken on Sivan 23, a Sabbath day, 64 BC. At this point, Aristobulus caused Pompey to stop the sacrifice in the midst of the week (Daniel 9:27; Josephus, *Antiquities* XX.x.1).

<Chapter 10-12> Daniel's Final Vision (549 BC / Cyrus)

Dan 10:1-21. The Christ who came to reveal the future happenings to Daniel

Daniel 10:1 בִּשְׁנַת שְׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרַס דְּבַר נְגִלָה לְדַנְיָאֵל

^{NIV} In the third year of Cyrus king of Persia, a revelation was given to Daniel

波斯王古列第三年，有事顯給稱為伯提沙撒的但以理。.....

*'The third year of Cyrus king of Persia' is 549 BC.

Daniel 10:2-4 בַּיָּמִים הָהֵם אָנִי דַנְיָאֵל הָיִיתִי מִתְאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים: לֶחֶם חֲמֻדוֹת לֹא אֲכַלְתִּי וּבִשָׂר וַיֵּינ לֹא-בָא אֵלַי וְסוּד לֹא-סָכַתִּי עַד-מְלֵאת שְׁלֹשֶׁת שָׁבָעִים יָמִים: וּבַיּוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן וְאָנִי הָיִיתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא חֲדָקְל:

^{NIV} 2 At that time I, Daniel, mourned for three weeks. 3 I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over. 4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris,

2 當那時，我但以理悲傷了三個七日。3 美味我沒有吃，酒肉沒有入我的口，也沒有用油抹我的身，直到滿了三個七日。4 正月二十四日，我在希底結大河邊，

*Three week fast: Nisan 4-24 (March 21, Sunday - April 10, Saturday, 549 BC). The pilgrims who had returned to Yehuda had built the altar 6 months before, and were now getting ready to build the Temple (Ezra 3:6-8). The Passover took place within these three weeks (Nisan 14-21).

Daniel 10:5-9. The vision of Christ (Cf. Revelation 1:12-16; Acts 9:3-7; 22:3-11; 26:12-18)

5 舉目觀看，見有一人身穿細麻衣，腰束烏法精金帶。6 他身體如水蒼玉，面貌如閃電，眼目如火把，手和腳如光明的銅，說話的聲音如大眾的聲音。7 這異象惟有我但以理一人看見，同著我的人沒有看

見。他們卻大大戰兢，逃跑隱藏，**8** 只剩下我一人。我見了這大異象便渾身無力，面貌失色，毫無氣力。**9** 我卻聽見他說話的聲音，一聽見就面伏在地沉睡了。

Daniel 10:8 : **וְהוֹרִי נְהַפְךָ עָלַי לְמַשְׁחִית וְלֹא עֲצָרְתִּי כֹחַ** :

NIVmy face turned deathly pale and I was helpless.

TNKmy vigor was destroyed, and I could not summon up strength.

NKJ for my vigor was turned to frailty in me, and I retained no strength.

CUV我见了这大异象便浑身无力、面貌失色、毫无气力。

LZZ我见了这大景象，便浑身全无余力；我的美貌变色，力气都持不住。

NCV我看见了这大异象，就全身无力，脸色大变，一点力气都没有。

*TNK and NKJ are fine. Cf. Daniel 10:16 (**וְהִפְכּוּ צִירֵי עָלַי וְלֹא עֲצָרְתִּי כֹחַ**); 11:6.

Daniel 10:10-21. The Christ who came to reveal the future happenings to Daniel

*‘The prince of the kingdom of Persia’ is not the king but rather the angelic leader of Persia.

啟示錄中「耶穌基督的見證」

閱讀、解釋、甚至翻譯聖經的人當時時預備放棄自己的「主觀意識」和熟用的「基督教術語」。因為基督徒常使用一些「基督教術語」，而這些「術語」不一定是聖經裡準確的意思，聖經讀者若不小心，極易在閱讀時產生偏見。啟示錄中，就發現關於希臘文 *μαρτυρία(marturia)* 所產生的問題。大部分英文版本將此字譯為「見證(testimony)」，這詞彙是基督教內的普遍用法。但似乎許多基督徒將這字的意思解為「當眾述說宗教經驗，或見證神的道並耶穌基督」。這樣看來「見證」是出於信徒，而並非神或耶穌自己。這種解釋大多情況都正確，但並非次次都正確。

我們從最後一字—*μαρτύριον(marturion)* 開始，在整本啟示錄中查考希臘字彙 *μαρτυρία(marturia)* 和與它同字根的字，如動詞 *μαρτυρέω(martureo)*、名詞 *μάρτυς(martus)*、和另一名詞 *μαρτύριον(marturion)*。

μαρτύριον(marturion) 這名詞啟示錄中僅出現一次(啟 15:5)。經文如下：

Καὶ μετὰ ταῦτα εἶδον καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ

(^{NIV} After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened)

(和合本：此後，我看見在天上那存法櫃的殿開了。從五經和這節經文中可以了解，這「見證」並非是從人來，而是從神自己來的，本節聖經的翻譯無誤。)

另一名詞 μάρτυς(martus) 在啟示錄曾出現五次(啟 1:5; 2:13; 3:14; 11:3; 17:6)，此字多被譯為「見證人」，有兩次用來形容耶穌基督(1:5; 3:14)，另三次用來形容人(2:13; 11:3; 17:6)。這詞的翻譯沒有任何問題，但有趣的是『耶穌也被稱為「見證人」(martus)』。

-啟 1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς ὁ πιστός ὁ πρωτότοκος τῶν νεκρῶν...

(^{NIV} and from Jesus Christ, who is the faithful witness, the firstborn from the dead.....)

(和合本：並那誠實作見證的，從死裡首先復活...)

-啟 2:13 ... καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου ὃς ἀπεκτάνθη παρ' ὑμῖν ὅπου ὁ σατανᾶς κατοικεῖ (^{NIV} even in the days of Antipas, my faithful witness, who was put to death in your city - where Satan lives.) (和合本：當我忠心的見證人安提帕在你們中間、撒但所住的地方被殺之時)

-啟 3:14 ... Τάδε λέγει ὁ ἀμήν ὁ μάρτυς ὁ πιστός καὶ ἀληθινός ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ (^{NIV} ...These are the words of the Amen, the faithful and true witness, the ruler of God's creation)

(和合本：...那為阿們的，為誠信真實見證的，在神創造萬物之上為元首的說)

啟 11:3 ... Καὶ δώσω τοῖς δυσὶν μάρτυσίν μου....

(^{NIV} And I will give power to my two witnesses....) (和合本：我要使我那兩個見證人...)

啟 17:6 ... καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. (^{NIV} I saw that the woman was drunk with the blood of the saints, the blood of

those who bore testimony to Jesus...)

(和合本：我又看見那女人喝醉了聖徒的血和為耶穌作見證之人的血...)

μαρτυρέω (martureo)為動詞形式，在啟示錄出現四次(1:2; 22:16, 18, 20)。這詞英文版本譯為「見證(testify)」、「做見證(give testimony)」，或「警告(warn)」。所出現的四次中，兩次用來形容耶穌(22:18, 20)，一次形容使徒約翰(1:2)，最後一次用來形容耶穌的使者(22:16)。這使者的證明事實上是從耶穌基督而來，因為這使者是被耶穌基督差遣的，這詞的翻譯也沒有誤差。

-啟 1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.

(^{NIV} who testifies to everything he saw-- that is, the word of God and the testimony of Jesus Christ.)

(和合本：約翰便將神的道和耶穌基督的見證，凡自己所看見的都證明出來。)

-啟 22:16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ...

(^{NIV} "I, Jesus, have sent my angel to give you this testimony for the churches. ...)

(和合本：我耶穌差遣我的使者為眾教會將這些事向你們證明...)

-啟 22:18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. ...

(^{NIV} I warn everyone who hears the words of the prophecy of this book : ...)

(和合本：我向一切聽見這書上預言的作見證...)

-啟 22:20 Λέγει ὁ μαρτυρῶν ταῦτα· ναί (ἔρχομαι ταχύ. ...)

(^{NIV} He who testifies to these things says, "Yes, I am coming soon." ...)

(和合本：證明這事的說：是了，我必快來...)

以上各字詞的翻譯都沒有問題，但主要要研究的是 **μαρτυρία (marturia) 這名詞**。μαρτυρία (marturia) 這字在啟示錄出現九次(1:2, 9; 6:9; 11:7; 12:11, 17; 19:10 **【2x】**; 20 : 4)讓我們逐字來看：

-啟 1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.

(^{NIV} who testifies to everything he saw-- that is, the word of God and the testimony of Jesus Christ.

(^{NKJ} who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

(^{RSV} who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw.

CUV 約翰便將神的道、和耶穌基督的見證、凡自己所看見的、都證明出來。

※「神的道」和「耶穌基督的見證」在本節經文中為平行對應的短語，所以這節經文很清楚地告訴我們，這「見證」是由耶穌基督而來。

-啟 1:9 Ἐγὼ Ἰωάννης (ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ (ἐγενόμενος ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ).

(^{NIV} I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.

(^{NKJ} ...on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

(^{RSV} ... was on the island called Patmos on account of the word of God and the testimony of Jesus.

CUV 我約翰就是你們的弟兄、和你們在耶穌的患難、國度、忍耐裏一同有分。為神的道、並為給耶穌作的見證、曾在那名叫拔摩的海島上。

※「神的道」和「耶穌基督的見證」在本節經文中為平行對應的短語，與啟1:2的情形相同。所以這節經文很清楚地告訴我們這裡的「見證」是由耶穌基督而來。中文和合本對於「耶穌的見證」這一短語的翻譯有誤差。

-啟 6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα.(εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.)

(^{NIV} When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained

(^{NKJ} ...the souls of those who had been slain for the word of God and for the testimony which they held.

(^{RSV} ...the souls of those who had been slain for the word of God and for the witness they had borne;

CUV 揭開第五印的時候，我看見在祭壇底下，有為神的道，並為作見證，被殺之人的靈魂。

※ 比較與啟1:2, 9幾乎相同的平行對應經文，可得出結論—這「見證」是由耶穌基督而來。這些人

被殺，因他們持有，並且抓住耶穌基督的見證—中文和合本翻譯再次出現錯誤。

-啟 11:7 Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν τὸ θηρίον τὸ ἀναβαίνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτούς καὶ ἀποκτενεῖ αὐτούς.

^{NIV} Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

^{NKJ} When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.

CUV 他們作完見證的時候，那從無底坑裡上來的獸必與他們交戰，並且得勝，把他們殺了。

※ 這是兩個見證人所給的見證。

-啟 12:11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

^{NIV} They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

^{NKJ} "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

^{RSV} And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

CUV 弟兄勝過他、是因羔羊的血、和自己所見證的道。他們雖至於死、也不愛惜性命。

※ 這裡所提到的見證，乍看之下會以為是從「弟兄」而來(見12:10)；但鑒於「道」和「見證」的平行對應性，與1:2, 9; 6:9是相同的情況，這裡的「見證」十分可能也是從耶穌而來。這些人能夠勝過撒旦，乃是因為羔羊的血和神的道，就是他們持有的耶穌基督的見證。如果以上說法正確，那麼中文和合本翻譯就有誤差。

-啟 12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ καὶ ἀπήλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

^{NIV} Then the dragon was enraged at the woman and went off to make war against the rest of her offspring - those who obey God's commandments and hold to the testimony of Jesus.

^{NKJ} And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

^{RSV} Then ...on those who keep the commandments of God and bear testimony to Jesus. And he stood on the sand of the sea.

CUV 龍向婦人發怒，去與他其餘的兒女爭戰，這兒女就是那守神誡命、為耶穌作見證的。那時龍就站在海邊的沙上。

※ 1:2, 9; 6:9中出現的平行對應，在本節經文同樣出現。僅有的不同就是「神的誡命」代替了「神的道」。非常清楚的，這裡的「見證」，也是從耶穌基督而來—中文和合本的翻譯是不正確的。另外一相似的情況出現於啟14:12，那裡的「見證」被πίστις (*pistis*; 'faith' or 'faithfulness'/'信心'或'信實')代替—中文和合本在14:12有不錯的翻譯：「耶穌真道」。

(啟14:12) Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

^{NIV} This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus.

^{NKJ}here are those who keep the commandments of God and the faith of Jesus.

^{RSV} ... those who keep the commandments of God and the faith of Jesus.

CUV 聖徒的忍耐就在此。他們是守神誡命，和耶穌真道的。

-啟 19:10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι· ὄρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

^{NIV} At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

NKJand of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

RSVand your brethren who hold the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of prophecy.

CUV我就俯伏在他腳前要拜他。他說，千萬不可。我和你並你那些為耶穌作見證的弟兄同是作僕人的，你要敬拜神。因為預言中的靈意，乃是為耶穌作見證。

※ 如果這裡出現的「耶穌的見證」就是指向「預言的靈」（中文和合本「預言中的靈意」—翻譯有錯誤），那麼這樣的見證就不可能來自於人；應當是從耶穌基督自己而來—中文和合本在此節的翻譯有嚴重誤差。

- 啟 20:4 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ

NIVAnd I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image

NKJthe souls of those who had been beheaded for their witness to Jesus and for the word of God,

RSV ...the souls of those who had been beheaded for their testimony to Jesus and for the word of God,

CUV我又看見幾個寶座，也有坐在上面的，並有審判的權柄賜給他們。我又看見那些因為給耶穌作見證，並為神之道被斬者的靈魂，和那沒有拜過獸與獸像.....

※ 之前曾經出現多次的平行對應，在本節以同樣情況出現。看來連英文譯者也忘記了這一事實。這裡的「見證」也是從耶穌基督而來。

希臘文 μαρτυρία(marturia)七十士譯本的翻譯中，幾乎等同於希伯來文中的 עֲדוּת (edut)或 עֲדָה (eda)。詩篇 119 篇是一篇美麗的字母藏頭詩，詩人以每一節經文來讚美神的道。所以在 176 節經文中，需要使用許多不同的詞彙以表達神的道；希伯來文中的 עֲדוּת (edut)或 עֲדָה (eda)就是其中之一。這兩個同字根的字在詩篇 119 篇共出現二十一次(119:22, 24, 31, 36, 46, 59, 79, 88, 95, 99, 111, 119, 125, 129, 138, 144, 146, 152, 157, 167, 168)。英文中它們被譯為『statute'或'testimony'(中文翻譯大多譯為為「法度」)』，這些「見證」沒有一個是從人而來，均是從神而來。

(詩119:22) נִלְמַד מֵעַלֵי חֲרָפָה וְבוֹז כִּי עֲדוּתֶיךָ נִצְרָתִי:

LXT περίελε ἀπ' ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν ὅτι τὰ μαρτύριά σου ἐξεζήτησα

NIV Remove from me scorn and contempt, for I keep your statutes.

NKJ Remove from me reproach and contempt, For I have kept Your testimonies.

CUV求你除掉我所受的羞辱和藐視，因我遵守你的法度。

(詩119:36) הֲטֹלְבִי אֶל-עֲדוּתֶיךָ וְאֶל-אֵל-בָּצַע:

LXT κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου καὶ μὴ εἰς πλεονεξίαν

NIV Turn my heart toward your statutes and not toward selfish gain.

NKJ Incline my heart to Your testimonies, And not to covetousness.

CUV求你使我的心、趨向你的法度、不趨向非義之財。

每個人都能正確無誤的理解神的話，是我一生的願望，也是我一生努力的方向。盼望每個人都喜歡讀聖經，熱愛聖經，活出聖經。

Dan 11:1-39. Conflict of nations and heavenly powers

Daniel 11:1 וְאֲנִי בַשָּׁנָה אֶחָת לְדָרְיוֹשׁ הַמֶּדֶי עָמַדְתִּי לְמַחְזִיק וּלְמַעֲוֹז לוֹ:

NIV And **in the first year of Darius the Mede**, I took my stand to support and protect him.)

又說：「當瑪代王大烏利元年，我曾起來扶助米迦勒，使他堅強。

*The 1st year of Darius the Mede is 574 BC.

Daniel 11:2 現在我將真事指示你：「波斯還有三王興起，第四王必富足遠勝諸王。他因富足成為強盛，

就必激動大眾攻擊希利尼國。

*Three kings: Cyrus, Cambyses, Smerdis. 'The fourth': Darius, son of Hystaspes was to instigate trouble with the Greeks. He 'shall be far richer than all of them' (cf. Herodotus, III.89-97). After his reign, the kings of Persia grew weaker. The first Persian expedition against Greece was in 492 BC, in the 30th year of Darius.

<Herodotus, III.89-97>

89. *Having so done in Persia, he established twenty provinces, which the Persians themselves call satrapies; and having established the provinces and set over them rulers, he appointed tribute to come to him from them according to races, joining also to the chief races those who dwelt on their borders, or passing beyond the immediate neighbours and assigning to various races those which lay more distant. He divided the provinces and the yearly payment of tribute as follows: and those of them who brought in silver were commanded to pay by the standard of the Babylonian talent, but those who brought in gold by the Euboic talent; now the Babylonian talent is equal to eight-and-seventy Euboic pounds. For in the reign of Cyrus, and again of Cambyses, nothing was fixed about tribute, but they used to bring gifts: and on account of this appointing of tribute and other things like this, the Persians say that Dareios was a shopkeeper, Cambyses a master, and Cyrus a father; the one because he dealt with all his affairs like a shopkeeper, the second because he was harsh and had little regard for any one, and the other because he was gentle and contrived for them all things good.*

90. *From the Ionians and the Magnesians who dwell in Asia and the Aiolians, Carians, Lykians, Milyans and Pamphylians (for one single sum was appointed by him as tribute for all these) there came in four hundred talents of silver. This was appointed by him to be the first division. From the Mysians and Lydians and Lasionians and Cabalians and Hytennians there came in five hundred talents: this is the second division. From the Hellespontians who dwell on the right as one sails in and the Phrygians and the Thracians who dwell in Asia and the Paphlagonians and Mariandynoi and Syrians the tribute was three hundred and sixty talents: this is the third division. From the Kilikians, besides three hundred and sixty white horses, one for every day in the year, there came also five hundred talents of silver; of these one hundred and forty talents were spent upon the horsemen which served as a guard to the Kilikian land, and the remaining three hundred and sixty came in year by year to Dareios: this is the fourth division.*

91. *From that division which begins with the city of Posideion, founded by Amphilochos the son of Amphiaraios on the borders of the Kilikians and the Syrians, and extends as far as Egypt, not including the territory of the Arabians (for this was free from payment), the amount was three hundred and fifty talents; and in this division are the whole of Phenicia and Syria which is called Palestine and Cyprus: this is the fifth division. From Egypt and the Libyans bordering upon Egypt, and from Kyrene and Barca, for these were so ordered as to belong to the Egyptian division, there came in seven hundred talents, without reckoning the money produced by the lake of Moiris, that is to say from the fish; without reckoning this, I say, or the corn which was contributed in addition by measure, there came in seven hundred talents; for as regards the corn, they contribute by measure one hundred and twenty thousand bushels for the use of those Persians who are established in the "White Fortress" at Memphis, and for their foreign mercenaries: this is the sixth division. The Sattagydoi and Gandarians and Dadicans and Aparytai, being joined together, brought in one hundred and seventy talents: this is the seventh division. From Susa and the rest of the land of the Kissians there came in three hundred: this is the eighth division.*

92. *From Babylon and from the rest of Assyria there came in to him a thousand talents of silver and five hundred boys for eunuchs: this is the ninth division. From Agbatana and from the rest of Media and the Paricanians and Orthocorybantians, four hundred and fifty talents: this is the tenth division. The Caspians and Pausicans and Pantimathoi and Dareitai, contributing together, brought in two hundred talents: this is the eleventh division. From the Bactrians as far as the Aigloi the tribute was three hundred and sixty talents: this is the twelfth division.*

93. *From Pactyike and the Armenians and the people bordering upon them as far as the Euxine, four hundred talents: this is the thirteenth division. From the Sagartians and Sarangians and Thamanaians and Utians and Mycans and those who dwell in the islands of the Erythraian Sea, where the king settles those who are called the "Removed," from all these together a tribute was produced of six hundred talents: this is the fourteenth division. The Sacans and the Caspians brought in two hundred and fifty talents: this is the fifteenth division. The Parthians and Chorasmians and Sogdians and Areians three hundred talents: this is the sixteenth division.*

94. *The Paricanians and Ethiopians in Asia brought in four hundred talents: this is the seventeenth division. To the Matienians and Saspeirians and Alarodians was appointed a tribute of two hundred talents: this is the eighteenth division. To the Moschoi and Tibarenians and Macronians and Mossynoicoi and Mares three hundred*

talents were ordered: this is the nineteenth division. Of the Indians the number is far greater than that of any other race of men of whom we know; and they brought in a tribute larger than all the rest, that is to say three hundred and sixty talents of gold-dust: this is the twentieth division.

95. *Now if we compare Babylonian with Euboic talents, the silver is found to amount to nine thousand eight hundred and eighty talents; and if we reckon the gold at thirteen times the value of silver, weight for weight, the gold-dust is found to amount to four thousand six hundred and eighty Euboic talents. These being all added together, the total which was collected as yearly tribute for Dareios amounts to fourteen thousand five hundred and sixty Euboic talents: the sums which are less than these I pass over and do not mention.*

96. *This was the tribute which came in to Dareios from Asia and from a small part of Libya: but as time went on, other tribute came in also from the islands and from those who dwell in Europe as far as Thessaly. This tribute the king stores up in his treasury in the following manner:--he melts it down and pours it into jars of earthenware, and when he has filled the jars he takes off the earthenware jar from the metal; and when he wants money he cuts off so much as he needs on each occasion.*

97. *These were the provinces and the assessments of tribute: and the Persian land alone has not been mentioned by me as paying a contribution, for the Persians have their land to dwell in free from payment. The following moreover had no tribute fixed for them to pay, but brought gifts, namely the Ethiopians who border upon Egypt, whom Cambyses subdued as he marched against the Long-lived Ethiopians, those who dwell about Nysa, which is called "sacred," and who celebrate the festivals in honour of Dionysos: these Ethiopians and those who dwell near them have the same kind of seed as the Callantian Indians, and they have underground dwellings. These both together brought every other year, and continue to bring even to my own time, two quart measures of unmelted gold and two hundred blocks of ebony and five Ethiopian boys and twenty large elephant tusks. The Colchians also had set themselves among those who brought gifts, and with them those who border upon them extending as far as the range of the Caucasus (for the Persian rule extends as far as these mountains, but those who dwell in the parts beyond Caucasus toward the North Wind regard the Persians no longer),--these, I say, continued to bring the gifts which they had fixed for themselves every four years even down to my own time, that is to say, a hundred boys and a hundred maidens. Finally, the Arabians brought a thousand talents of frankincense every year. Such were the gifts which these brought to the king apart from the tribute.*

Daniel 11:3-4 必有一個勇敢的王興起，執掌大權隨意而行。他興起的時候，他的國必破裂，向天的四方(方:原文作風)分開卻不歸他的後裔，治國的權勢也都不及他;因為他的國必被拔出，歸與他後裔之外的人。

*Then the rise of the Greek nation whose first king, Alexander the Great, will be followed by a king from the north (Syria) and a king from the south (Egypt). Alexander died an alcoholic in 323 BC. He died prematurely (Dan 8:8). Alexander's kingdom was not given to his posterity. Hercules, Alexander's son at the time of his death, whose mother was Barsina, was murdered by Polysperchon. Young Alexander, born posthumously of Roxana, was murdered in 310 BC.

Daniel 11:5 「南方的王必強盛，他將帥中必有一個比他更強盛，執掌權柄，他的權柄甚大。」

*Daniel 11:5 begins to relate the struggle between the various kings of the south (Egypt) and the kings of the north (Syria), in this prediction to the time of Antiochus IV Epiphanes (175-164 BC); a period of approximately 150 years.

'The king of the south' is Ptolemy I Soter (305-284 BC). He grew very powerful, but his son, Ptolemy II Philadelphus grew even more powerful. Under Ptolemy II's rule, a great library was collected in Alexandria. The Hebrew Torah was translated into Greek (the Septuagint) at his time.

Ptolemy I who invaded Egypt in 321 BC, captured the people of Jerusalem in a surprise move (Josephus, *Antiquities* XII.i.1). In 316 BC, Palestine was lost to Ptolemy's rival, Antigonus; but after the Battle of Gaza (312 BC) Ptolemy I reclaimed it. Seleucus I Nicator, who cooperated with Ptolemy, made himself the master of Babylon. The year 312 BC marks the beginning of the Seleucid Empire which inaugurated a calendar long in use among the Jews. At the battle of Ipsus, 301 BC Antigonus was killed; this presented Ptolemy I the opportunity to seize northern Palestine, but Seleucus (305-280 BC) won the victory and ruled over Syria from his capitol Antioch.

<Josephus, *Antiquities* XII.i.1>

1. NOW when Alexander, king of Macedon, had put an end to the dominion of the Persians, and had settled the affairs in Judea after the forementioned manner, he ended his life. And as his government fell among many,

Antigonus obtained Asia, Seleucus Babylon; and of the other nations which were there, Lysimachus governed the Hellespont, and Cassander possessed Macedonia; as did Ptolemy the son of Lagus seize upon Egypt. And while these princes ambitiously strove one against another, every one for his own principality, it came to pass that there were continual wars, and those lasting wars too; and the cities were sufferers, and lost a great many of their inhabitants in these times of distress, insomuch that all Syria, by the means of Ptolemy the son of Lagus, underwent the reverse of that denomination of Savior, which he then had. He also seized upon Jerusalem, and for that end made use of deceit and treachery; for as he came into the city on a sabbath day, as if he would offer sacrifices he, without any trouble, gained the city, while the Jews did not oppose him, for they did not suspect him to be their enemy; and he gained it thus, because they were free from suspicion of him, and because on that day they were at rest and quietness; and when he had gained it, he ruled over it in a cruel manner. Nay, Agatharchides of Cnidus, who wrote the acts of Alexander's successors, reproaches us with superstition, as if we, by it, had lost our liberty; where he says thus: "There is a nation called the nation of the Jews, who inhabit a city strong and great, named Jerusalem. These men took no care, but let it come into the hands of Ptolemy, as not willing to take arms, and thereby they submitted to be under a hard master, by reason of their unseasonable superstition." This is what Agatharchides relates of our nation. But when Ptolemy had taken a great many captives, both from the mountainous parts of Judea, and from the places about Jerusalem and Samaria, and the places near Mount Gerizzim, he led them all into Egypt, and settled them there. And as he knew that the people of Jerusalem were most faithful in the observation of oaths and covenants; and this from the answer they made to Alexander, when he sent an embassy to them, after he had beaten Darius in battle; so he distributed many of them into garrisons, and at Alexandria gave them equal privileges of citizens with the Macedonians themselves; and required of them to take their oaths, that they would keep their fidelity to the posterity of those who committed these places to their care. Nay, there were not a few other Jews who, of their own accord, went into Egypt, as invited by the goodness of the soil, and by the liberality of Ptolemy. However, there were disorders among their posterity, with relation to the Samaritans, on account of their resolution to preserve that conduct of life which was delivered to them by their forefathers, and they thereupon contended one with another, while those of Jerusalem said that their temple was holy, and resolved to send their sacrifices thither; but the Samaritans were resolved that they should be sent to Mount Gerizzim.

Daniel 11:6. Bernice, daughter of Ptolemy II Philadelphus was married to Antiochus II Theos, the king of the north, about 253 BC. The marriage was consummated at the demand of Ptolemy Philadelphus who required Antiochus to divorce his own wife, Laodiceia or Laodice, in order to facilitate this marriage. According to Jerome, Antiochus was killed by Laodice's poison. Bernice and her son whom she had born by Antiochus were murdered, too. Thus Bernice was not able to prevail against her rival Laodice.

Daniel 11:7-9. In 244 BC, Ptolemy III Euergetes (246-221 BC), the brother of Bernice, in revenge invaded the empire of Seleucus II Callinicus (247-226 BC), the elder son of Laodice. Polybius (ca. 208-126 BC) tells of Ptolemy III Euergetes's invasion of Syria and of his victory (*Histories* V. 58). After two years (242 BC), Seleucus marched south against Egypt, but he was defeated and compelled to return to Antioch with only a small remnant of his army (240 BC).

Daniel 11:7 וְעַמֵּד מִנֶּצֶר שָׂרְשִׁיָּהּ כִּנּוֹ
וַיָּבֵא אֶל-הַחֵיִל וַיִּבֹא בְּמַעוֹז מֶלֶךְ הַצָּפוֹן וַעֲשָׂה בָהֶם וְהַחֲזִיק;

^{NIV} "One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious.

^{TNK} A shoot from her stock will appear in his place, will come against the army and enter the fortress of the king of the north; he will fight and overpower them.

^{NKJ} "But from a branch of her roots *one* shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail.

CUV 但这女子的本家、〔本家原文作根〕必另生一子〔子原文作枝〕继续王位、他必率领军队进入北方王的保障、攻击他们、而且得胜。

LZZ 「当那些时候（此短句原在第六节之末）、这女子的根儿上必有一根枝子要立起来、接替他的位子；他必来到外郭（传统：军队），进入北方王的保障，同他们周旋，而强过他们。

NCV 但这女子的本家（“本家”原文作“根”）必另有一个儿子（“儿子”原文作“枝子”）兴起，继承父

位；他必来攻击北方王的军队，进入北方王的堡垒，攻打他们，而且得胜。

*NKJ and CUV seem to be correct.

דָּבָא בְּמַלְכוּת מֶלֶךְ הַנֹּגֵב וְשָׁב אֶל-אֲדָמָתוֹ: Daniel 11:9

^{NIV} Then the king of the North will invade the realm of the king of the South but will retreat to his own country.

^{TNK} who will later invade the realm of the king of the south, but will go back to his land.

^{NKJ} "Also the king of the North shall come to the kingdom of the king of the South, but shall return to his own land.

CUV 北方的王〔原文作他〕必入南方王的国、却要仍回本地。

LZZ 北方的王（原文：他）必进入南方王的国，却要仍回本地。

NCV 后来北方王必侵入南方王的国土，然后撤退归回本国。

*Exegetical additions in various versions.

<Polybius (ca. 208-126 BC), *Histories* V. 58>

58 1 The king, who was perfectly well informed about all these matters, continued, as I above stated, to remonstrate with Achaeus and at the same time devoted his whole attention to preparing for the war against Ptolemy.

2 Accordingly, collecting his forces at Apamea in early spring, he summoned a council of his friends to advise as to the invasion of Coele-Syria. 3 Many suggestions having been made in this respect about the nature of the country, about the preparations requisite and about the collaboration of the fleet, Apollophanes, a native of Seleucia, of whom I have already spoken, cut short all these expressions of opinion. 4 For, as he said, it was foolish to covet Coele-Syria and invade that country while permitting the occupation by Ptolemy of Seleucia which was the capital seat and, one might almost say, the sacred hearth of their empire. 5 Apart from the disgrace inflicted on the kingdom by this city being garrisoned by the kings of Egypt, it was of first-class importance. 6 "While held by the enemy" he said, "it is the greatest possible hindrance to all our enterprises; 7 for in whatever direction we decide to advance, the precautions we have to take to protect our own country from the menace of this place give us just as much trouble as our preparations for attacking the enemy. 8 Once, however, it is in our hands, not only will it securely protect our own country, but owing to its advantageous situation it will be of the greatest possible service for all our projects and undertakings by land and sea alike." 9 All were convinced by these arguments, and it was decided to capture this city in the first place. 10 For Seleucia had been garrisoned by the kings of Egypt ever since the time of Ptolemy Euergetes, 11 when that prince, owing to his indignation at the murder of Berenice, invaded Syria and seized on this town.

Daniel 11:10-19. Seleucus III (226-223 BC), son of Seleucus II, was murdered during a campaign in Asia Minor. Antiochus III the Great (223-187 BC), his brother, succeeded to the throne and resumed war with Egypt. Antiochus III recovered many places (v. 10). Then a large Egyptian army (70,000 troops) led by Ptolemy IV Philopator marched through Judea. At first, Ptolemy proved the victor (219 BC). The defeated Antiochus III retired to Antioch with the loss of 10,000 infantry and 300 cavalry. Then a peace treaty for one year was signed between the two kings. When Ptolemy IV, who was visiting Jerusalem to celebrate his victory, attempted to enter the Holy of Holies, Jewish legend relates, that he was struck down by paralysis. Later, Ptolemy IV was routed by Antiochus III (218 BC).

At the death of Ptolemy IV, his son, who was 4 years old, succeeded him as Ptolemy V Epiphanes. After 12 years, Antiochus III set out with a greater army than before for the conquest of Egyptian territory. Verse 17 states that Antiochus III would make up his mind to enter Ptolemy's kingdom. In 197 BC, Antiochus III set out with a fleet to attack the whole coast of Cilicia, Lycia and Caria which were under Egyptian suzerainty. However, Antiochus III eventually made an agreement with Ptolemy Epiphanes. The rising power of Rome probably explains why Antiochus III decided to come to terms with Ptolemy. This agreement was sealed by a royal wedding (v. 17). The reference (v. 17) is to Cleopatra, Antiochus III's daughter, whom he gave in marriage to Ptolemy in 194-193 BC. It was, no doubt, Antiochus III's intention to seize the first opportunity of annexing Egypt. But the text states that his plan would not succeed.

Verse 18 alludes to the defeat of Antiochus III by the Romans (191-190 BC). The captain who stood up against Antiochus III was Lucius Scipio, the Roman commander, whom Daniel regards as the instrument of Divine wrath. Antiochus III had to surrender to the Romans all the territory west of the

Taurus Mountains in Asia Minor.

Seleucus IV Philopator ruled after Antiochus III and before Antiochus IV. As a result of the Roman victory over his father, Seleucus IV was forced to pay tribute to the Romans of 1000 talents annually. He oppressed Israel through taxation (*II Maccabees* 3:1-12). Seleucus IV, who ruled for 12 years, was murdered by Heliodorus, who intended to take over the government for himself (v. 20).

Daniel 11:17 וְיִשְׂרָאֵל עִמּוֹ וְעָשָׂה וּבֵת הַנְּשִׁים יִתֶּן-לוֹ לְהַשְׁחִיתָהּ וְלֹא תֵעָמַד וְלֹא-לוֹ תְהִיָּה:

^{NIV} and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him.

^{TNK} he will effect an agreement with him and give him a daughter in marriage; he will not succeed at it and it will not come about.

^{NKJ}and upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand *with him*, or be for him.

CUV 他必定意用全国之力而来、立公正的约、照约而行、将自己的女儿给南方王为妻、想要败坏他、〔或作埃及〕这计却不得成就、与自己毫无益处。

LZZ 他必硬着头皮用他全国之力而来；（系经点窜翻译的）同南方王（原文：他）立妥当的合约，加以实行，（系经点窜翻译的）将自己的女儿（传统：将妇人们的女儿。叙利亚作：男人们---七十子作：男人---）给南方王（原文：他）为妻，要使南国（原文：她）败坏；但这计谋（原文：她）却不能树立功效，也对自己毫无益处。

NCV 他决意倾全国的力量而来，但他先和南方王修好，把自己的女儿给南方王为妻，好毁灭南国；可是他的计划没有成功，他自己也得不到什么好处。

*NIV seems to be the best. NKJ is incorrect. Cf. Daniel 11:6 (לַעֲשׂוֹת מִיִּשְׂרָאֵל).

Daniel 11:20 וְעָמַד עַל-כַּנּוֹ מֵעֲבִיר נֹגֵשׁ הַדָּר מִלְכוּת:

^{NIV} "His successor will send out a tax collector to maintain the royal splendor.

^{TNK} His place will be taken by one who will dispatch an officer to exact tribute for royal glory,

^{NKJ} " There shall arise in his place one who imposes taxes *on* the glorious kingdom;

^{RSV} "Then shall arise in his place one who shall send an exactor of tribute through the glory of the kingdom;

CUV 那时必有一人兴起接续他为王、使横征暴敛的人、通行国中的荣美地、这王不多日就必灭亡、却不因忿怒、也不因争战。

LZZ 「那时必有一个立起来的人接替他的位子，打发横徵暴敛的人为了君王的荣华而遍行国内；但不多几日这王就必破败，却不是因面对面的打鬥，也不是因争战。

NCV “那时，必有一人兴起来代替他；这人要派一个横征暴敛的人，为了王国的荣华，走遍全地；可是不多几日，这人就必被毁灭，不是因为忿怒，也不是因为战争。

*The function of the passage ‘the glory of the kingdom’ (הַדָּר מִלְכוּת) is not clear.

Daniel 11:21-29. Antiochus IV Epiphanes (175-164 BC) was the most important feature of the entire third empire of Greece. The reasons for the prominence of Antiochus IV Epiphanes were his desecration of the Jewish temple and altar, and his bitter persecution of the Jewish people. Posing as the guardian of young Antiochus (son of Seleucus IV), Antiochus IV Epiphanes, brother of Seleucus IV, he secured the throne (v. 21). Verse 22 refers to the military activities of Antiochus IV and to various victories over his enemies. It appears that the reference to the ‘prince of the covenant’ prophesies the murder of the high priest Onians III (173 BC). Verses 25-28 outlines Antiochus IV’s first campaign against Egypt (170 BC). Antiochus IV despoiled the Temple, and persecuted Jews remaining faithful to the Law after his first campaign against Egypt (169 BC).

Daniel 11:22 וְזַרְעוֹת הַשֹּׁטֵף יִשְׁטְפוּ מִלְּפָנָיו וַיִּשְׁבְּרוּ וְגַם נְגִיד בְּרִית:

^{NIV} Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed.

^{TNK} The forces of the flood will be overwhelmed by him and will be broken, and so too the covenant leader.

^{NKJ} "With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.

^{RSV} Armies shall be utterly swept away before him and broken, and the prince of the covenant also.

CUV 必有无数的军兵势如洪水、在他面前冲没败坏。同盟的君也必如此。

LZZ 军兵在他面前必完完全全被冲没（传统：势如洪水的军兵在他面前必被冲没）而破败；盟约的人君也必如此。

NCV 必有无数的军兵在他面前像洪水冲没，并且溃败；立约的君也必这样。

*RSV seems to be the best.

Daniel 11:29 לְמוֹעֵד יָשׁוּב וּבָא בְּנֹגֵב וְלֹא־תִהְיֶה כְּרִאשׁוֹנָה וּכְאַחֲרֹנָה:

^{NIV} "At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.

^{TNK} At the appointed time, he will again invade the south, but the second time will not be like the first.

^{NKJ} "At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.

^{RSV} "At the time appointed he shall return and come into the south; but it shall not be this time as it was before.

CUV 到了定期、他必返回、来到南方、后一次、却不如前一次、

LZZ 「到了定期、他必返回到南方；但这后一次却不如前一次。

NCV “到了指定的时候，他必回来，再侵入南方的王国，不过这次的情况却不像前一次。

*NKJ is wrong.

Daniel 11:30-31. Antiochus IV's second campaign against Egypt: The second expedition was not so successful, because of the intervention of Rome (168 BC). As a result of Antiochus IV's opposition from the Romans, he again turned his anger against the Jews.

Daniel 11:30 וּבָאוּ בָּו צִיִּים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם עַל־בְּרִית־קֹדֶשׁ וְעָשָׂה וְשָׁב וַיִּבֶן עַל־עֲזָבֵי בְרִית קֹדֶשׁ:

^{LXT} καὶ ἤξουσι Ῥωμαῖοι καὶ ἐξώσουσιν αὐτὸν καὶ ἐμβριμήσουσιν αὐτῷ καὶ ἐπιστρέψει καὶ ὀργισθήσεται ἐπὶ τὴν διαθήκην τοῦ ἁγίου καὶ ποιήσει καὶ ἐπιστρέψει καὶ διανοηθήσεται ἐπ' αὐτοῦς ἄνθ' ὧν ἐγκατέλιπον τὴν διαθήκην τοῦ ἁγίου

(For the Citians issuing forth shall come against him, and he shall be brought low, and shall return, and shall be incensed against the holy covenant: and he shall do *thus*, and shall return, and have intelligence with them that have forsaken the holy covenant.)

^{NIV} Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

^{TNK} Ships from Kittim will come against him. He will be checked, and will turn back, raging against the holy covenant. Having done his pleasure, he will then attend to those who forsake the holy covenant.

^{NKJ} "For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do *damage*. So he shall return and show regard for those who forsake the holy covenant.

CUV 因为基提战船必来攻击他、他就丧胆而回、又要恼恨圣约任意而行。他必回来联络背弃圣约的人。

LZZ 因为基提战船必来攻击他，他就丧胆而回；他恼恨圣约，任意而行；他必回来，联络背弃圣约的人。

NCV 因为基提的战船必来攻击他，他就丧胆而回；他又恼恨圣约，任意而行；他必回来，听取那些背弃圣约的人的建议。

*Also Daniel 11:37.

Daniel 11:32-35. The Maccabean revolt

Daniel 11:36-39. Antiochus IV as the wilful king.

Daniel 11:38 וְלֵאלֹהֵי מְעִזִּים עַל־כַּנּוֹ יִכְבֵּד

^{NIV} Instead of them, he will honor a god of fortresses;

^{TNK} He will honor the god of fortresses on his stand;

^{NKJ} "But in their place he shall honor a god of fortresses;

CUV 他倒要敬拜保障的神、用金银宝石、和可爱之物、敬奉他列祖所不认识的神。

LZZ 他倒要敬拜保障的神以代替之；他列祖所不认识的神、他倒要用金银宝石和珍宝去敬拜。

NCV 他倒要敬拜堡垒的神，用金银宝石和各种珍宝去敬拜他列祖所不认识的神。

*Cf. Daniel 11:7, 20, 21.

Dan 11:40-45. The time of the end: Information and events occurring near the end of Antiochus IV's life. Ptolemy VI Philometer came to fight his uncle Antiochus IV.

Dan 12:1-13. The resurrection of the dead

Daniel 12:1-4. 'a time of trouble' (עֵת צָרָה): under Titus, and under Hitler.

Daniel 12:5-7. Israel's dispersion began in 70 AD, and continued until 1950 AD when the Law of Return was issued. At 690 AD, the mosque was erected over the Temple site (1260 years between 690 and 1950 AD). Pilate came to Jerusalem at the Feast of Tabernacles in 26 AD. Exactly three and one half years later Jesus finished his work, and established the kingdom of God.

Daniel 12:6-7 וַיֹּאמֶר לְאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לַמַּיִם הַיָּאֵר עַד־מָתִי קֵץ הַפְּלֹאֹת: וְאֶשְׁמָע אֶת־הָאִישׁ לְבוּשׁ הַבְּדִים אֲשֶׁר מִמַּעַל לַמַּיִם הַיָּאֵר וַיֵּרָם יְמִינוֹ וּשְׂמֹאלוֹ אֶל־הַשָּׁמַיִם וַיִּשָּׁבַע בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְכֹלֹת נַפְיָן יִדְעִם־קֹדֶשׁ תִּכְלִינָה כָּל־אֱלֹהֵי:

^{NIV} 6 One of them said to **the man clothed in linen, who was above the waters of the river**, "How long will it be before these astonishing things are fulfilled?" 7 **The man clothed in linen, who was above the waters of the river**, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."

6 有一個問那站在河水以上、穿細麻衣的說：「這奇異的事到幾時才應驗呢？」我聽見那站在河水以上、穿細麻衣的，向天舉起左右手，指著活到永遠的主起誓說：「要到一載、二載、半載，打破聖民權力的時候，這一切事就都應驗了。」

*See Daniel 10:5-9 (**The vision of Christ**).

Daniel 12:8-13. 'The abomination of Desolation' (שְׁקוּץ שָׁמַיִם) seems to be the Roman army (cf. Luke 21:20 ≈ Matthew 24:15). The Roman army surrounded Jerusalem on Passover Day, 40 years to the day after Jesus died. Titus was compassionate, and gave the Jews every opportunity to surrender for a month and a half. At that time, the Jews managed to burn the ramps. This angered Titus who then built a wall around the city so that no one could escape. The wall construction began on the first day of the third month, 45 days after the Romans surrounded Jerusalem which was on the 15th day of the first month. Cestius, the president of Syria, attacked the Jews when they were at the Feast of Tabernacles in 66 AD. The sacrifice was stopped. The time from the stoppage until the Roman armies came to the 'Holy Place' was 1290 days. From the same stoppage until the Jews were trapped in their city with a fence was 1355 days.

601 BC. Jehoiakim became the subject of Nebuchadnezzar. (601 BC + 1290 = 690 AD)

690 AD. The Moslem mosque was erected where the most holy spot in the Temple was located. (690 AD + 1260 = 1950 AD)

1950 AD. The Law of Return was passed by the Israeli parliament.