

{27} Daniel

King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.</p> <p>(2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.</p> <p>(3) And the king spake unto Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's seed, and of the princes;</p> <p>(4) Children in whom <i>was</i> no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.</p> <p>(5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.</p>	<p>Chapter 1</p> <p>(1) In the third year of the reign of Jehoiakim king of Judah {3520 A.H./C-522 B.C.}^{a*} Nebuchadnezzar king of Babylon came to Jerusalem, and besieged it.</p> <p>(2) And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house {temple} of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.</p> <p>(3) And the king spoke to Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's offspring, and of the princes;</p> <p>(4) Children in whom <i>there was</i> no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king's palace, and whom they might teach the learning and the language of the Chaldeans.</p> <p>(5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end of which they might stand before the king.</p>
<p>1:1a - third year of Jehoiakim - Daniel and his friends along with other royalty will be carried to Babylon - 114 years after fall of northern kingdom of Israel. 8 years after this first exile Nebuchadnezzar carries away second group of exiles, including king Jehoiachin and Ezekiel {and other priests} [see Ezekiel 1] and appoints Zedekiah as king over Judah - 19 years after this first exile, Nebuchadnezzar will return during Zedekiah's 11th year of reign to destroy Jerusalem and the temple. - see Appendix G: World Time Line of Biblical History</p> <p>Third year of the reign of Jehoiakim- see Appendix G: World Time Line of Biblical History [*3520 A.H./C-522 B.C.]</p>	

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<p>(6) Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:</p> <p>(7) Unto whom the prince of the eunuchs gave names: for he gave unto Daniel <i>the name</i> of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.</p> <p>(8) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.</p> <p>(9) Now God had brought Daniel into favour and tender love with the prince of the eunuchs.</p>	<p>(6) Now among these were of the children of Judah, Daniel {God is my judge},^b Hananiah {whom Jehovah has favored},^c Mishael {who is comparable to God},^d and Azariah {whom God helps}:^e</p> <p>(7) To whom the prince of the eunuchs gave names: because he gave to Daniel <i>the name</i> of Belteshazzar {keeper of hidden treasures of Bel};^f and to Hananiah, Shadrach {inspired by the sun god};^g and to Mishael, Meshach {of the goddess Shach};^h and to Azariah, Abed-nego {the servant of the shining fire}.ⁱ</p> <p>(8) But Daniel determined in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.^j</p> <p>(9) Now God had brought Daniel into favor and tender love with the prince of the eunuchs.</p>

- 1:6b - Daniel {דניאל}- God is my judge
- 1:6c - Hananiah {הנניה}- whom Jehovah has favored
- 1:6d - Mishael {מישאל}- who is comparable to God
- 1:6e - Azariah {עזריה}- whom God helps
- 1:7f - Belteshazzar {בלטשאצר} - keeper of the hidden treasures of Bel
- 1:7g - Shadrach {שדרך}- inspired by the sun god
- 1:7h - Meshach {מישך} - of the goddess Shach
- 1:7i - Abed-nego {עבד נגו} - the servant of the shining fire
- 1:8j - Jews were only allowed to eat meat that had been prepared according to the law of Moses. Since Daniel could not control how the meat was prepared he chose to not eat any meat.

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<p>(10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which <i>are</i> of your sort? then shall ye make <i>me</i> endanger my head to the king.</p> <p>(11) Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,</p> <p>(12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.</p> <p>(13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.</p> <p>(14) So he consented to them in this matter, and proved them ten days.</p> <p>(15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.</p> <p>(16) Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.</p> <p>(17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.</p>	<p>(10) And the prince of the eunuchs said to Daniel, I fear my lord the king, who has appointed your meat and your drink: because why should he see your faces worse in appearance than the children who <i>are</i> of your kind? then you will cause <i>me</i> to endanger my <i>own</i> head to the king.</p> <p>(11) Then Daniel said to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,</p> <p>(12) I urge {ask; plead with} you, test your servants, ten days; and let them give us <i>only</i> vegetables to eat, and water to drink.</p> <p>(13) Then let our appearances be looked upon before you, and the appearance of the children who eat of the portion of the king's meat: and as you see, deal with your servants.</p> <p>(14) So he consented to them in this matter, and tested them ten days.</p> <p>(15) And at the end of ten days their appearances appeared fairer and fatter in flesh than all the children who ate the portion of the king's meat.</p> <p>(16) So Melzar took away the portion of their meat, and the wine that they should drink; and gave them vegetables <i>only</i>.</p> <p>(17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.</p>

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<p>(18) Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.</p> <p>(19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.</p> <p>(20) And in all matters of wisdom <i>and</i> understanding, that the king enquired of them, he found them ten times better than all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.</p> <p>(21) And Daniel continued <i>even</i> unto the first year of king Cyrus.</p> <p>Chapter 2</p> <p>(1) And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.</p> <p>(2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.</p> <p>(3) And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.</p>	<p>(18) Now at the end of the days that the king had said he would bring them in, the prince of the eunuchs brought them in before Nebuchadnezzar.</p> <p>(19) And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore they stood before the king.</p> <p>(20) And in all matters of wisdom <i>and</i> understanding, that the king inquired of them, he found them ten times better than all the magicians <i>and</i> astrologers who <i>were</i> in all his realm.</p> <p>(21) And Daniel continued <i>even</i> to the first year of king Cyrus.^k</p> <p>Chapter 2</p> <p>(1) And in the second year of the reign of Nebuchadnezzar {3520 A.H./C-522 B.C.}* Nebuchadnezzar dreamed dreams, his spirit was troubled because of them, and his sleep left him.</p> <p>(2) Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to explain to the king his dreams. So they came and stood before the king.</p> <p>(3) And the king said to them, I have dreamed a dream, and my spirit was troubled to know the dream.</p>
<p>1:21k - 1st year of King Cyrus - 70th year and end of exile - Daniel lives through the end of the 70 years - see Dan. 9:2; Jer. 29:10 – See Appendix G: World Time Line of Biblical History</p> <p>[*03520 A.H./C-522 B.C.]– See Appendix G: World Time Line of Biblical History</p>	

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<p>(4) Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.</p> <p>(5) The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.</p> <p>(6) But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.</p> <p>(7) They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.</p> <p>(8) The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.</p> <p>(9) But if ye will not make known unto me the dream, <i>there is but</i> one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.</p> <p>(10) The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore <i>there is</i> no king, lord, nor ruler, <i>that</i> asked such things at any magician, or astrologer, or Chaldean.</p>	<p>(4) Then the Chaldeans spoke to the king in Syriac,^a O king, live forever: tell your servants the dream, and we will explain the interpretation.</p> <p>(5) The king answered and said to the Chaldeans, The thing has gone from me: if you will not make known to me the dream, with its interpretation, you shall be cut in pieces, and your houses shall be made a dunghill.</p> <p>(6) But if you show <i>me</i> the dream, and its interpretation, you shall receive from me gifts and rewards and great honor: therefore show me the dream, and its interpretation.</p> <p>(7) They answered again and said, Let the king tell his servants the dream, and we will show its interpretation.</p> <p>(8) The king answered and said, I know of certainty that you would gain the time, because you see the thing has gone from me.</p> <p>(9) But if you will not make known to me the dream, <i>there is but</i> one decree for you: because you have prepared lying and corrupt words to speak before me, until the time is changed: therefore tell me the dream, and I will know that you can show me its interpretation.</p> <p>(10) The Chaldeans answered before the king, and said, There is not a man upon the earth who can show the king's matter: because <i>there is</i> no king, lord, nor ruler, <i>who</i> asks such things of any magician, or astrologer, or Chaldean.</p>
<p>2:4a - Dan. 2:4b to Dan. 7:28 is written in Chaldean [also called Aramaic or Syriac] rather than in Hebrew. Note: Ez. 4:8-6:18; Ez.7:12-26 and Jer. 10:11 are also in Aramaic.</p>	

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<p>(11) And <i>it is</i> a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.</p> <p>(12) For this cause the king was angry and very furious, and commanded to destroy all the wise <i>men</i> of Babylon.</p> <p>(13) And the decree went forth that the wise <i>men</i> should be slain; and they sought Daniel and his fellows to be slain.</p> <p>(14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise <i>men</i> of Babylon:</p> <p>(15) He answered and said to Arioch the king's captain, Why <i>is</i> the decree so hasty from the king? Then Arioch made the thing known to Daniel.</p> <p>(16) Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.</p> <p>(17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:</p> <p>(18) That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise <i>men</i> of Babylon.</p> <p>(19) Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.</p> <p>(20) Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:</p>	<p>(11) And <i>it is</i> a rare thing that the king requires, and there is no one else who can show it to the king, except the gods, who do not live with flesh.</p> <p>(12) Because of this the king was angry and very furious, and commanded that all the wise <i>men</i> of Babylon be destroyed.</p> <p>(13) And the decree went forth that the wise <i>men</i> should be killed; and they sought Daniel and his fellows to be killed.</p> <p>(14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, who had gone forth to kill the wise <i>men</i> of Babylon:</p> <p>(15) He answered and said to Arioch the king's captain, Why <i>is</i> the decree so hasty from the king? Then Arioch made the thing known to Daniel.</p> <p>(16) Then Daniel went in, and requested of the king that he would give him time, and that he would show the king the interpretation.</p> <p>(17) Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:</p> <p>(18) That they would seek the mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise <i>men</i> of Babylon.</p> <p>(19) Then the secret was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven.</p> <p>(20) Daniel answered and said, Blessed is the Name of God forever and ever: because wisdom and might are His:</p>

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<p>(21) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:</p> <p>(22) He revealeth the deep and secret things: he knoweth what <i>is</i> in the darkness, and the light dwelleth with him.</p> <p>(23) I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast <i>now</i> made known unto us the king's matter.</p> <p>(24) Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise <i>men</i> of Babylon: he went and said thus unto him; Destroy not the wise <i>men</i> of Babylon: bring me in before the king, and I will shew unto the king the interpretation.</p> <p>(25) Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.</p> <p>(26) The king answered and said to Daniel, whose name <i>was</i> Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?</p> <p>(27) Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise <i>men</i>, the astrologers, the magicians, the soothsayers, shew unto the king;</p>	<p>(21) And He changes the times and the seasons:^b He removes kings, and sets up kings: He gives wisdom to the wise, and knowledge to those who know understanding:</p> <p>(22) He reveals the deep and secret things: He knows what <i>is</i> in the darkness, and the light lives with Him.</p> <p>(23) I thank You, and praise You, O God of my fathers, Who has given me wisdom and might, and has made known to me now what we desired of You: because You have <i>now</i> made known to us the king's matter.</p> <p>(24) Therefore Daniel went in to Arioch, whom the king had ordained to destroy the wise <i>men</i> of Babylon: he went and said these things to him; Do not destroy the wise <i>men</i> of Babylon: bring me in before the king, and I will show to the king the interpretation.</p> <p>(25) Then Arioch quickly brought in Daniel before the king, and said these things to him, I have found a man of the captives of Judah, who will make known to the king the interpretation.</p> <p>(26) The king answered and said to Daniel, whose name <i>was</i> Belteshazzar, Are you able to make known to me the dream which I have seen, and its interpretation?</p> <p>(27) Daniel answered in the presence of the king, and said, The secret which the king has demanded the wise <i>men</i>, the astrologers, the magicians, the soothsayers, cannot show to the king;</p>
2:21b - He changes times and seasons -see Dan. 7:25	

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<p>(28) But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;</p> <p>(29) As for thee, O king, thy thoughts came <i>into thy mind</i> upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.</p> <p>(30) But as for me, this secret is not revealed to me for <i>any</i> wisdom that I have more than any living, but for <i>their</i> sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.</p> <p>(31) Thou, O king, sawest, and behold a great image. This great image, whose brightness <i>was</i> excellent, stood before thee; and the form thereof <i>was</i> terrible.</p> <p>(32) This image's head <i>was</i> of fine gold, his breast and his arms of silver, his belly and his thighs of brass,</p> <p>(33) His legs of iron, his feet part of iron and part of clay.</p> <p>(34) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet <i>that were</i> of iron and clay, and brake them to pieces.</p>	<p>(28) But there is a God in heaven Who reveals secrets, and makes known to the king Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, are these;</p> <p>(29) As for you, O king, your thoughts came <i>into your mind</i> upon your bed, what should come to pass hereafter: and He who reveals secrets makes known to you what will come to pass.</p> <p>(30) But as for me, this secret is not revealed to me because of <i>any</i> wisdom that I have more than any living, but for <i>their</i> sakes the interpretation will be made known to the king, and that you might know the thoughts of your heart.</p> <p>(31) You, O king, saw, a great image. This great image, whose brightness <i>was</i> excellent, stood before you; and its form <i>was</i> terrible.</p> <p>(32) This image's head <i>was</i> of fine gold, his breast and his arms of silver, his belly and his thighs of brass,</p> <p>(33) His legs of iron, his feet part of iron and part of clay.</p> <p>(34) You watched until a stone was cut out without hands, which struck the image upon his feet <i>that were</i> of iron and clay, and broke them to pieces.</p>

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<p>(35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.</p> <p>(36) This <i>is</i> the dream; and we will tell the interpretation thereof before the king.</p> <p>(37) Thou, O king, <i>art</i> a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.</p> <p>(38) And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou <i>art</i> this head of gold.</p> <p>(39) And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.</p> <p>(40) And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all <i>things</i>: and as iron that breaketh all these, shall it break in pieces and bruise.</p> <p>(41) And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.</p>	<p>(35) Then the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that struck the image became a great mountain, and filled the whole earth.</p> <p>(36) This <i>is</i> the dream; and we will tell its interpretation to the king.</p> <p>(37) You, O king, <i>are</i> a king of kings: because the God of heaven has given you a kingdom, power, and strength, and glory.</p> <p>(38) And wherever the children of men live, the beasts of the field and the birds of the heaven He has given into your hand, and has made you ruler over them all. You <i>are</i> this head of gold.</p> <p>(39) And after you will arise another kingdom^c inferior to you, and another third kingdom^d of brass, which will bear rule over all the earth.</p> <p>(40) And the fourth kingdom^e will be strong as iron: just as iron breaks into pieces and subdues all <i>things</i>: and as iron that breaks all these, it will break in pieces and bruise.</p> <p>(41) And as you saw the feet and toes, part of potters' clay, and part of iron, the kingdom will be divided; but there will be in it of the strength of the iron, just as you saw the iron mixed with miry {muddy} clay.</p>
<p>2:39c - second kingdom - Media-Persian empire - fulfilled Dan. 5:31 - see also Dan. 7 - Media and Persia named in Dan. 8:20</p> <p>2:39d - third kingdom - Greek empire - see also Dan. 7 - Greece named in Dan. 8:21</p> <p>2:40e - fourth kingdom - Roman empire - see also Dan. 7 and Dan. 8</p>	

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<p>(42) And <i>as</i> the toes of the feet <i>were</i> part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.</p> <p>(43) And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.</p> <p>(44) And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, <i>but</i> it shall break in pieces and consume all these kingdoms, and it shall stand for ever.</p> <p>(45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream <i>is</i> certain, and the interpretation thereof sure.</p> <p>(46) Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.</p> <p>(47) The king answered unto Daniel, and said, Of a truth <i>it is</i>, that your God <i>is</i> a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.</p>	<p>(42) And <i>as</i> the toes of the feet <i>were</i> part of iron, and part of clay, so the kingdom will be partly strong, and partly broken.</p> <p>(43) And as you saw iron mixed with miry {muddy} clay, they will mingle themselves with the offspring of men: but they will not cling to one another, even as iron is not mixed with clay.</p> <p>(44) And in the days of these kings the God of heaven will set up a kingdom, which will never be destroyed: and the kingdom will not be left to other people, <i>but</i> it will break in pieces and consume all these kingdoms, and it will stand forever.</p> <p>(45) Just as you saw the stone that was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what will come to pass hereafter: and the dream <i>is</i> certain, and its interpretation is sure.</p> <p>(46) Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer a sacrifice and sweet aromas to him.</p> <p>(47) The king answered Daniel, and said, Most certainly your God <i>is</i> a God of gods, and a Lord of kings, and a revealer of secrets, since you could reveal this secret.</p>

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<p>(48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise <i>men</i> of Babylon.</p> <p>(49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel <i>sat</i> in the gate of the king.</p> <p>Chapter 3</p> <p>(1) Nebuchadnezzar the king made an image of gold, whose height <i>was</i> threescore cubits, <i>and</i> the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.</p> <p>(2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.</p> <p>(3) Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.</p>	<p>(48) Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise <i>men</i> of Babylon.</p> <p>(49) Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel <i>sat</i> in the gate of the king.</p> <p>Chapter 3</p> <p>(1) Nebuchadnezzar the king made an image of gold, whose height <i>was</i> sixty cubits {about 90 ft.; 27.4 m.},^a <i>and</i> its width was six cubits {about 9 ft.; 2.74 m.}:^b he set it up in the plain of Dura, in the province of Babylon.</p> <p>(2) Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.</p> <p>(3) Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.</p>
<p>3:1a - sixty cubits - about 90 feet or 27.4 meters tall 3:1b - six cubits - about 9 feet or 2.74 meters wide - see Appendix J: Bible Weights and Measures</p>	

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<p>(4) Then an herald cried aloud, To you it is commanded, O people, nations, and languages,</p> <p>(5) <i>That</i> at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:</p> <p>(6) And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.</p> <p>(7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down <i>and</i> worshipped the golden image that Nebuchadnezzar the king had set up.</p> <p>(8) Wherefore at that time certain Chaldeans came near, and accused the Jews.</p> <p>(9) They spake and said to the king Nebuchadnezzar, O king, live for ever.</p> <p>(10) Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:</p> <p>(11) And whoso falleth not down and worshippeth, <i>that</i> he should be cast into the midst of a burning fiery furnace.</p>	<p>(4) Then a herald cried aloud, To you it is commanded, O people, nations, and languages,</p> <p>(5) <i>That</i> when you hear the sound of the cornet, flute, harp, lyre, psaltery, bagpipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up:</p> <p>(6) And whoever does not fall down and worship shall that same hour be cast into the midst of a burning fiery furnace.</p> <p>(7) Therefore at that time, when all the people heard the sound of the cornet, flute, harp, lyre, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down <i>and</i> worshiped the golden image that Nebuchadnezzar the king had set up.</p> <p>(8) Therefore at that time certain Chaldeans came near, and accused the Jews.</p> <p>(9) They spoke and said to the king Nebuchadnezzar, O king, live forever.</p> <p>(10) You, O king, have made a decree, that every man who shall hear the sound of the cornet, flute, harp, lyre, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden image:</p> <p>(11) And whoever does not fall down and worship, <i>that</i> he should be cast into the midst of a burning fiery furnace.</p>

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<p>(12) There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.</p> <p>(13) Then Nebuchadnezzar in <i>his</i> rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.</p> <p>(14) Nebuchadnezzar spake and said unto them, <i>Is it</i> true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?</p> <p>(15) Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; <i>well</i>: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who <i>is</i> that God that shall deliver you out of my hands?</p> <p>(16) Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we <i>are</i> not careful to answer thee in this matter.</p> <p>(17) If it be <i>so</i>, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver <i>us</i> out of thine hand, O king.</p> <p>(18) But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.</p>	<p>(12) There are certain Jews whom you have set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded you: they do not serve your gods, nor worship the golden image which you have set up.</p> <p>(13) Then Nebuchadnezzar in <i>his</i> rage and fury commanded that Shadrach, Meshach, and Abed-nego be brought. Then they brought these men before the king.</p> <p>(14) Nebuchadnezzar spoke and said to them, <i>Is it</i> true, O Shadrach, Meshach, and Abed-nego, that you do not serve my gods, nor worship the golden image which I have set up?</p> <p>(15) Now if you are ready that when you hear the sound of the cornet, flute, harp, lyre, psaltery, and bagpipe, and all kinds of music, you fall down and worship the image which I have made; <i>well</i>: but if you do not worship, you shall be cast that same hour into the midst of a burning fiery furnace; and Who <i>is</i> this God Who will deliver you out of my hands?</p> <p>(16) Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we <i>are</i> not careful to answer you in this matter.</p> <p>(17) If it is to be, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver <i>us</i> out of your hand, O king.</p> <p>(18) But if not, let it be known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up.</p>

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King James 1769 Version	King James Paraphrase
<p>(19) Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: <i>therefore</i> he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.</p> <p>(20) And he commanded the most mighty men that <i>were</i> in his army to bind Shadrach, Meshach, and Abednego, <i>and</i> to cast <i>them</i> into the burning fiery furnace.</p> <p>(21) Then these men were bound in their coats, their hosen, and their hats, and their <i>other</i> garments, and were cast into the midst of the burning fiery furnace.</p> <p>(22) Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.</p> <p>(23) And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.</p> <p>(24) Then Nebuchadnezzar the king was astonished, and rose up in haste, <i>and</i> spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.</p> <p>(25) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.</p>	<p>(19) Then Nebuchadnezzar was full of fury, and his appearance was changed against Shadrach, Meshach, and Abed-nego: <i>therefore</i> he spoke, and commanded that they should heat the furnace seven times hotter than it was normally to be heated.</p> <p>(20) And he commanded the strongest men who <i>were</i> in his army bind Shadrach, Meshach, and Abed-nego, <i>and</i> to cast <i>them</i> into the burning fiery furnace.</p> <p>(21) Then these men were bound in their coats, their shoes, and their hats, and their <i>other</i> clothing, and were cast into the midst of the burning fiery furnace.</p> <p>(22) Therefore because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire killed the men who took up Shadrach, Meshach, and Abed-nego.</p> <p>(23) And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.</p> <p>(24) Then Nebuchadnezzar the king was astonished, and rose up quickly, <i>and</i> spoke, and said to his counselors, Did we not cast three men bound into the midst of the fire? They answered and said to the king, True, O king.</p> <p>(25) He answered and said, Look, I see four men loose, walking in the midst of the fire, and they have no harm; and the form of the fourth is like the Son of God.</p>

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<p>(26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, <i>and</i> spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come <i>hither</i>. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.</p> <p>(27) And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.</p> <p>(28) <i>Then</i> Nebuchadnezzar spake, and said, Blessed <i>be</i> the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.</p> <p>(29) Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.</p> <p>(30) Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.</p>	<p>(26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, <i>and</i> spoke, and said, Shadrach, Meshach, and Abed-nego, you servants of the most high God, come forth, and come <i>here</i>. Then Shadrach, Meshach, and Abed-nego, came forth from the midst of the fire.</p> <p>(27) And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor did they have the smell of smoke upon them.</p> <p>(28) <i>Then</i> Nebuchadnezzar spoke, and said, Blessed <i>is</i> the God of Shadrach, Meshach, and Abed-nego, Who has sent His Angel, and delivered His servants who trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.</p> <p>(29) Therefore I make a decree, That every people, nation, and language, which speaks anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God Who can deliver in this way.</p> <p>(30) Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.</p>

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<p>Chapter 4</p> <p>(1) Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.</p> <p>(2) I thought it good to shew the signs and wonders that the high God hath wrought toward me.</p> <p>(3) How great <i>are</i> his signs! and how mighty <i>are</i> his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.</p> <p>(4) I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:</p> <p>(5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.</p> <p>(6) Therefore made I a decree to bring in all the wise <i>men</i> of Babylon before me, that they might make known unto me the interpretation of the dream.</p> <p>(7) Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.</p> <p>(8) But at the last Daniel came in before me, whose name <i>was</i> Belteshazzar, according to the name of my god, and in whom <i>is</i> the spirit of the holy gods: and before him I told the dream, <i>saying</i>,</p>	<p>Chapter 4</p> <p>(1) Nebuchadnezzar the king, to all people, nations, and languages, who live in all the earth; May peace be multiplied to you.</p> <p>(2) I thought it good to show the signs and wonders that the high God has performed towards me.</p> <p>(3) How great <i>are</i> His signs! and how mighty <i>are</i> His wonders! His kingdom <i>is</i> an everlasting kingdom, and He rules from generation to generation.</p> <p>(4) I Nebuchadnezzar was at rest in my house, and flourishing in my palace:</p> <p>(5) I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.</p> <p>(6) Therefore I made a decree to bring in all the wise <i>men</i> of Babylon before me, that they might make known to me the interpretation of the dream.</p> <p>(7) Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in: and I told the dream before them; but they did not make known to me its interpretation.</p> <p>(8) But at the last Daniel came in before me whose name <i>was</i> Belteshazzar, according to the name of my god, and in whom <i>is</i> the spirit of the holy gods: and before him I told the dream, <i>saying</i>,</p>

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<p>(9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods <i>is</i> in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.</p> <p>(10) Thus <i>were</i> the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof <i>was</i> great.</p> <p>(11) The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:</p> <p>(12) The leaves thereof <i>were</i> fair, and the fruit thereof much, and in it <i>was</i> meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.</p> <p>(13) I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;</p> <p>(14) He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:</p> <p>(15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts in the grass of the earth:</p>	<p>(9) O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods <i>is</i> in you, and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation.</p> <p>(10) These <i>were</i> the visions of my head in my bed; I saw, and there was a tree in the midst of the earth, and its height <i>was</i> great.</p> <p>(11) The tree grew, and was strong, and its height reached to heaven, and its sight to the ends of all the earth:</p> <p>(12) Its leaves <i>were</i> fair, and it produced much fruit, and in it <i>was</i> food for all: the beasts of the field had shade under it, and the birds of the heaven lived in its branches, and all flesh was fed by it.</p> <p>(13) I saw in the visions of my head upon my bed, and, there was, a watcher and a holy one came down from heaven;</p> <p>(14) He cried aloud, and said this, Cut down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the birds from his branches:</p> <p>(15) Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:</p>

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<p>(16) Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.</p> <p>(17) This matter <i>is</i> by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.</p> <p>(18) This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise <i>men</i> of my kingdom are not able to make known unto me the interpretation: but thou <i>art</i> able; for the spirit of the holy gods <i>is</i> in thee.</p> <p>(19) Then Daniel, whose name <i>was</i> Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream <i>be</i> to them that hate thee, and the interpretation thereof to thine enemies.</p> <p>(20) The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;</p>	<p>(16) Let his heart be changed from man's, and let a beast's heart be given to him; and let seven times {years}^a pass over him.</p> <p>(17) This matter <i>is</i> by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High rules in the kingdom of men, and gives it to whomever He wills, and sets up over it the basest of men.</p> <p>(18) This dream I king Nebuchadnezzar have seen. Now you, O Belteshazzar, declare its interpretation, since all the wise <i>men</i> of my kingdom are not able to make known to me its interpretation: but you <i>are</i> able; because the spirit of the holy gods <i>is</i> in you.</p> <p>(19) Then Daniel, whose name <i>was</i> Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, Belteshazzar, do not let the dream, or its interpretation, trouble you. Belteshazzar answered and said, My lord, may the dream <i>be</i> upon those who hate you, and its interpretation against your enemies.</p> <p>(20) The tree that you saw, which grew, and was strong, whose height reached to the heaven, and its sight to all the earth;</p>

4:16a - times - years - see Dan: 4:23,32 and Dan. 7:25

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<p>(21) Whose leaves <i>were</i> fair, and the fruit thereof much, and in it <i>was</i> meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:</p> <p>(22) It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.</p> <p>(23) And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts of the field, till seven times pass over him;</p> <p>(24) This <i>is</i> the interpretation, O king, and this <i>is</i> the decree of the most High, which is come upon my lord the king:</p> <p>(25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.</p>	<p>(21) Whose leaves <i>were</i> fair, and its fruit much, and in it <i>was</i> food for all; under which the beasts of the field lived, and upon whose branches the birds of the heaven had their home:</p> <p>(22) It is you, O king, who have grown and become strong: because your greatness has grown, and reaches to heaven, and your rule to the ends of the earth.</p> <p>(23) And as the king saw a watcher and a holy one coming down from heaven, and saying, Cut the tree down, and destroy it; yet leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and <i>let</i> his portion <i>be</i> with the beasts of the field, until seven times {years} pass over him;</p> <p>(24) This <i>is</i> the interpretation, O king, and this <i>is</i> the decree of the most High, which has come upon my lord the king:</p> <p>(25) That they shall drive you from men, and you shall live with the beasts of the field, and they shall cause you to eat grass as oxen, and they shall wet you with the dew of heaven, and seven times {years} shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomever He wills.</p>

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<p>(26) And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.</p> <p>(27) Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.</p> <p>(28) All this came upon the king Nebuchadnezzar.</p> <p>(29) At the end of twelve months he walked in the palace of the kingdom of Babylon.</p> <p>(30) The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?</p> <p>(31) While the word <i>was</i> in the king's mouth, there fell a voice from heaven, <i>saying</i>, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.</p> <p>(32) And they shall drive thee from men, and thy dwelling <i>shall be</i> with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.</p>	<p>(26) And as they were commanded to leave the stump of the tree roots; your kingdom will be sure to you, after you have come to know that the heavens rule.</p> <p>(27) Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor; that there may be a lengthening of your peace.</p> <p>(28) All this came upon the king Nebuchadnezzar.</p> <p>(29) At the end of twelve months he walked in the palace of the kingdom of Babylon.</p> <p>(30) The king spoke, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?</p> <p>(31) While the word <i>was</i> in the king's mouth, there came a voice from heaven, <i>saying</i>, O king Nebuchadnezzar, to you it is spoken; The kingdom has departed from you.</p> <p>(32) And they shall drive you from men, and you shall live with the beasts of the field: they shall cause you to eat grass as oxen, and seven times {years}^b shall pass over you, until you know that the most High rules in the kingdom of men, and gives it to whomever He wills.</p>
4:32b - times - years - see Dan. 7:25	

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<p>(33) The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' <i>feathers</i>, and his nails like birds' <i>claws</i>.</p> <p>(34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion <i>is</i> an everlasting dominion, and his kingdom <i>is</i> from generation to generation:</p> <p>(35) And all the inhabitants of the earth <i>are</i> reputed as nothing: and he doeth according to his will in the army of heaven, and <i>among</i> the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?</p> <p>(36) At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.</p> <p>(37) Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works <i>are</i> truth, and his ways judgment: and those that walk in pride he is able to abase.</p>	<p>(33) That very same hour the thing was fulfilled upon Nebuchadnezzar: and he was driven from men, and ate grass as oxen, and his body was wet with the dew of heaven, until his hairs were grown like eagles' <i>feathers</i>, and his nails like birds' <i>claws</i>.</p> <p>(34) And at the end of the days I Nebuchadnezzar lifted up my eyes to heaven, and my understanding returned to me, and I blessed the most High, and I praised and honored Him Who lives forever, Whose kingdom <i>is</i> an everlasting kingdom, and His kingdom <i>is</i> from generation to generation:</p> <p>(35) And all those who live in the earth <i>are</i> reputed as nothing: and He does according to His will in the army of heaven, and <i>among</i> those who live in the earth: and no one can stop Him, or say to Him, What are You doing?</p> <p>(36) At the same time my reason returned to me; and because the glory of my kingdom, my honor and brightness returned to me; and my counselors and my lords sought me; and I was established in my kingdom, and excellent majesty was added to me.</p> <p>(37) Now I Nebuchadnezzar praise and extol and honor the King of heaven, all Whose works <i>are</i> truth, and His ways judgment: and those who walk in pride He is able to bring low.</p>

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<p>Chapter 5</p> <p>(1) Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.</p> <p>(2) Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which <i>was</i> in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.</p> <p>(3) Then they brought the golden vessels that were taken out of the temple of the house of God which <i>was</i> at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.</p> <p>(4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.</p> <p>(5) In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.</p> <p>(6) Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.</p>	<p>Chapter 5</p> <p>(1) Belshazzar^a the king made a great feast to a thousand of his lords, and drank wine before the thousand.</p> <p>(2) Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father {grandfather} Nebuchadnezzar had taken out of the temple which <i>was</i> in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink from them.</p> <p>(3) Then they brought the golden vessels that were taken out of the temple of the house of God which <i>was</i> at Jerusalem; and the king, and his princes, his wives, and his concubines, drank from them.</p> <p>(4) They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.</p> <p>(5) In the same hour <i>there</i> came forth fingers of a man's hand, and wrote upon the plaster of the wall of the king's palace opposite the candlestick: and the king saw the part of the hand that wrote.</p> <p>(6) Then the king's appearance was changed, and his thoughts troubled him, so that the joints of his body were loosed, and his knees knocked against each other.</p>
<p>5:1a - Belshazzar - son (grandson [Jer. 27:7]) of king Nebuchadnezzar. The term "father" is often used of ancestors in general. Jer. 27:7 makes it clear that Nebuchadnezzar is Belshazzar's grandfather. - see Dan. 5:11,13 - Belshazzar reigned for three years, so this event takes place during his third year of reigning as king over the Babylonian empire. -- See also Jeremiah 27:7 - See: Appendix G: World Time Line of Biblical History</p>	

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<p>(7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. <i>And</i> the king spake, and said to the wise <i>men</i> of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and <i>have</i> a chain of gold about his neck, and shall be the third ruler in the kingdom.</p> <p>(8) Then came in all the king's wise <i>men</i>: but they could not read the writing, nor make known to the king the interpretation thereof.</p> <p>(9) Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.</p> <p>(10) <i>Now</i> the queen, by reason of the words of the king and his lords, came into the banquet house: <i>and</i> the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:</p> <p>(11) There is a man in thy kingdom, in whom <i>is</i> the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, <i>I say</i>, thy father, made master of the magicians, astrologers, Chaldeans, <i>and</i> soothsayers;</p>	<p>(7) The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. <i>And</i> the king spoke, and said to the wise <i>men</i> of Babylon, Whoever will read this writing, and show me its interpretation, shall be clothed with scarlet, and <i>have</i> a chain of gold around his neck, and shall be the third ruler in the kingdom.</p> <p>(8) Then in all the king's wise <i>men</i> came: but they could not read the writing, nor make known to the king its interpretation.</p> <p>(9) Then king Belshazzar was greatly troubled, and his appearance was changed in him, and his lords were astonished.</p> <p>(10) <i>Now</i> the queen, because of the words of the king and his lords, came into the banquet house: <i>and</i> the queen spoke and said, O king, may you live forever: do not let your thoughts trouble you, nor let your appearance be changed:</p> <p>(11) There is a man in your kingdom, in whom <i>is</i> the spirit of the holy gods; and in the days of your father {grandfather} light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar your father {grandfather}, the king, <i>I say</i>, your father {grandfather},^b made master of the magicians, astrologers, Chaldeans, <i>and</i> soothsayers;</p>
5:11b – father {grandfather} - Nebuchadnezzar – See Dan. 5:1; Jer. 27:7	

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<p>(12) Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.</p> <p>(13) Then was Daniel brought in before the king. <i>And</i> the king spake and said unto Daniel, <i>Art</i> thou that Daniel, which <i>art</i> of the children of the captivity of Judah, whom the king my father brought out of Jewry?</p> <p>(14) I have even heard of thee, that the spirit of the gods <i>is</i> in thee, and <i>that</i> light and understanding and excellent wisdom is found in thee.</p> <p>(15) And now the wise <i>men</i>, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:</p> <p>(16) And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and <i>have</i> a chain of gold about thy neck, and shalt be the third ruler in the kingdom.</p> <p>(17) Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.</p>	<p>(12) Because an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in this same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.</p> <p>(13) Then Daniel was brought in before the king. <i>And</i> the king spoke and said to Daniel, <i>Are</i> you that Daniel, who <i>is</i> of the children of the captivity of Judah, whom the king my father {grandfather} brought out of Jewry?</p> <p>(14) I have even heard of you, that the spirit of the gods <i>is</i> in you, and <i>that</i> light and understanding and excellent wisdom is found in you.</p> <p>(15) And now the wise <i>men</i>, the astrologers, have been brought in before me, that they should read this writing, and make known to me its interpretation: but they could not show the interpretation of the thing:</p> <p>(16) And I have heard of you, that you can make interpretations, and dissolve doubts: now if you can read the writing, and make known to me its interpretation, you shall be clothed with scarlet, and <i>have</i> a chain of gold around your neck, and shall be the third ruler in the kingdom.</p> <p>(17) Then Daniel answered and said before the king, Keep your gifts to yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.</p>

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King James 1769 Version	King James Paraphrase
<p>(18) O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:</p> <p>(19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.</p> <p>(20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:</p> <p>(21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling <i>was</i> with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and <i>that</i> he appointeth over it whomsoever he will.</p> <p>(22) And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;</p> <p>(23) But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath <i>is</i>, and whose <i>are</i> all thy ways, hast thou not glorified:</p>	<p>(18) O king, the most high God gave Nebuchadnezzar your father {grandfather} a kingdom, and majesty, and glory, and honor:</p> <p>(19) And because of the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he wanted he killed; and whom he wanted he kept alive; and whom he wanted he set up; and whom he wanted he put down.</p> <p>(20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:°</p> <p>(21) And he was driven from the sons of men; and his heart was made like the beasts, and he lived with the wild donkeys: they fed him with grass like oxen, and his body was wet with the dew of heaven; until he knew that the most high God ruled in the kingdom of men, and <i>that</i> He appoints over it whomever He chooses.</p> <p>(22) And you his son {grandson}, O Belshazzar, have not humbled your heart, though you knew all this;</p> <p>(23) But have lifted up yourself against the Lord of heaven; and they have brought the vessels of His house {temple} before you, and you, and your lords, your wives, and your concubines, have drunk wine in them; and you have praised the gods of silver, and gold, of brass, iron, wood, and stone, which cannot see, nor hear, nor know: and the God in Whose hand your breath and all your ways <i>are</i>, you have not glorified:</p>
5:20c – see Daniel Chapter 4	

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King James 1769 Version	King James Paraphrase
<p>(24) Then was the part of the hand sent from him; and this writing was written.</p> <p>(25) And this <i>is</i> the writing that was written, MENE, MENE, TEKEL, UPHARSIN.</p> <p>(26) This <i>is</i> the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.</p> <p>(27) TEKEL; Thou art weighed in the balances, and art found wanting.</p> <p>(28) PERES; Thy kingdom is divided, and given to the Medes and Persians.</p> <p>(29) Then commanded Belshazzar, and they clothed Daniel with scarlet, and <i>put</i> a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.</p> <p>(30) In that night was Belshazzar the king of the Chaldeans slain.</p> <p>(31) And Darius the Median took the kingdom, <i>being</i> about threescore and two years old.</p>	<p>(24) Then the part of the hand was sent from Him; and this writing was written.</p> <p>(25) And this <i>is</i> the writing that was written, MENE, MENE, TEKEL, UPHARSIN.^d</p> <p>(26) This <i>is</i> the interpretation of the thing: MENE; God has numbered your kingdom, and finished it.</p> <p>(27) TEKEL; You are weighed in the balances, and are found lacking.</p> <p>(28) PERES; Your kingdom is divided, and given to the Medes and Persians.</p> <p>(29) Then Belshazzar commanded, and they clothed Daniel with scarlet, and <i>put</i> a chain of gold around his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.</p> <p>(30) In that night Belshazzar {3587 A.H./C-455 B.C.}* the king of the Chaldeans was killed.</p> <p>(31) And Darius the Median, <i>being</i> about sixty-two years old took the kingdom.</p>
<p>5:25d – MENE, MENE, TEKEL, UPHARSIN – {מנא מנא תקל ופרסין}</p> <ul style="list-style-type: none"> - Mene – numbered, Mene – numbered, - Tekel – weighed in the balance - Upharsin - divided 	
<p>3rd year of Belshazzar; end of Belshazzar's reign; beginning of Mede and Persian reign</p> <p>[*3587 A.H./C-455 B.C.] - see Appendix G: World Time Line of Biblical History</p>	

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King James 1769 Version	King James Paraphrase
<p>Chapter 6</p> <p>(1) It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;</p> <p>(2) And over these three presidents; of whom Daniel <i>was</i> first: that the princes might give accounts unto them, and the king should have no damage.</p> <p>(3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit <i>was</i> in him; and the king thought to set him over the whole realm.</p> <p>(4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he <i>was</i> faithful, neither was there any error or fault found in him.</p> <p>(5) Then said these men, We shall not find any occasion against this Daniel, except we find <i>it</i> against him concerning the law of his God.</p> <p>(6) Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.</p> <p>(7) All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.</p>	<p>Chapter 6</p> <p>(1) It pleased Darius to set over the kingdom one hundred and twenty princes, who should be over the whole kingdom;</p> <p>(2) And over these three presidents; of whom Daniel <i>was</i> first: that the princes might give accounts to them, and the king should have no loss.</p> <p>(3) Then this Daniel was preferred above the presidents and princes, because an excellent spirit <i>was</i> in him; and the king thought to set him over the whole realm.</p> <p>(4) Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault; because he <i>was</i> faithful, neither was there any error or fault found in him.</p> <p>(5) Then these men said, We will not find any occasion against this Daniel, unless we find <i>it</i> against him concerning the law of his God.</p> <p>(6) Then these presidents and princes assembled together to the king, and said this to him, King Darius, may you live forever.</p> <p>(7) All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever shall ask a petition of any God or man for thirty days, except from you, O king, he shall be cast into the den of lions.</p>

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<p>(8) Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.</p> <p>(9) Wherefore king Darius signed the writing and the decree.</p> <p>(10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.</p> <p>(11) Then these men assembled, and found Daniel praying and making supplication before his God.</p> <p>(12) Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask <i>a petition</i> of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing <i>is</i> true, according to the law of the Medes and Persians, which altereth not.</p> <p>(13) Then answered they and said before the king, That Daniel, which <i>is</i> of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.</p> <p>(14) Then the king, when he heard <i>these</i> words, was sore displeased with himself, and set <i>his</i> heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.</p>	<p>(8) Now, O king, establish the decree, and sign the writing, that it not be changed, according to the law of the Medes and Persians, which does not alter.</p> <p>(9) Therefore king Darius signed the writing and the decree.</p> <p>(10) Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he had always done.</p> <p>(11) Then these men assembled, and found Daniel praying and making requests before his God.</p> <p>(12) Then they came near, and spoke before the king concerning the king's decree; Have you not signed a decree, that every man who shall ask <i>a petition</i> of any God or man within thirty days, except of you, O king, shall be cast into the den of lions? The king answered and said, This thing <i>is</i> true, according to the law of the Medes and Persians, which does not alter.</p> <p>(13) Then they answered and said before the king, That Daniel, who <i>is</i> of the children of the captivity of Judah, does not regard you, O king, nor the decree that you have signed, but makes his petition three times a day.</p> <p>(14) Then the king, when he heard <i>these</i> words, was greatly displeased with himself, and set <i>his</i> heart on Daniel to deliver him: and he labored until the going down of the sun to deliver him.</p>

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King James 1769 Version	King James Paraphrase
<p>(15) Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians <i>is</i>, That no decree nor statute which the king establisheth may be changed.</p> <p>(16) Then the king commanded, and they brought Daniel, and cast <i>him</i> into the den of lions. <i>Now</i> the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.</p> <p>(17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.</p> <p>(18) Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.</p> <p>(19) Then the king arose very early in the morning, and went in haste unto the den of lions.</p> <p>(20) And when he came to the den, he cried with a lamentable voice unto Daniel: <i>and</i> the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?</p> <p>(21) Then said Daniel unto the king, O king, live for ever.</p>	<p>(15) Then these men assembled to the king, and said to the king, You know, O king, that the law of the Medes and Persians <i>is</i>, That no decree nor statute which the king establishes may be changed.</p> <p>(16) Then the king commanded, and they brought Daniel, and cast <i>him</i> into the den of lions. <i>Now</i> the king spoke and said to Daniel, Your God whom you serve continually, He will deliver you.</p> <p>(17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet {ring}, and with the signet {rings} of his lords; that the purpose might not be changed concerning Daniel.</p> <p>(18) Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.</p> <p>(19) Then the king arose very early in the morning, and went in haste to the den of lions.</p> <p>(20) And when he came to the den, he cried with a despairing voice to Daniel: <i>and</i> the king spoke and said to Daniel, O Daniel, servant of the living God, is your God, Whom you serve continually, able to deliver you from the lions?</p> <p>(21) Then Daniel said to the king, O king, may you live forever.</p>

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<p>(22) My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.</p> <p>(23) Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.</p> <p>(24) And the king commanded, and they brought those men which had accused Daniel, and they cast <i>them</i> into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.</p> <p>(25) Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.</p> <p>(26) I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he <i>is</i> the living God, and stedfast for ever, and his kingdom <i>that</i> which shall not be destroyed, and his dominion <i>shall be even</i> unto the end.</p> <p>(27) He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.</p> <p>(28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.</p>	<p>(22) My God has sent His Angel, and has shut the lions' mouths, that they have not hurt me: because before Him I was found innocent; and also before you, O king, I have done no harm.</p> <p>(23) Then the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of harm was found upon him, because he believed in his God.</p> <p>(24) And the king commanded, and they brought those men who had accused Daniel, and they cast <i>them</i> into the den of lions, them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they came to the bottom of the den.</p> <p>(25) Then king Darius wrote to all people, nations, and languages, who live in all the earth; May peace be multiplied to you.</p> <p>(26) I make a decree, That in every part of my kingdom men tremble and fear before the God of Daniel: because He <i>is</i> the living God, and steadfast forever, and His kingdom <i>that</i> which shall not be destroyed, and His dominion <i>shall be even</i> to the end.</p> <p>(27) He delivers and rescues, and He works signs Who has delivered Daniel from the power of the lions.</p> <p>(28) So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.</p>

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King James 1769 Version	King James Paraphrase
<p>Chapter 7</p> <p>(1) In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, <i>and</i> told the sum of the matters.</p> <p>(2) Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.</p> <p>(3) And four great beasts came up from the sea, diverse one from another.</p> <p>(4) The first <i>was</i> like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.</p> <p>(5) And behold another beast, a second, like to a bear, and it raised up itself on one side, and <i>it had</i> three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.</p> <p>(6) After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.</p>	<p>Chapter 7</p> <p>(1) In the first year of Belshazzar king of Babylon {3584 A.H./C-458 B.C.}^{a*} Daniel had a dream and visions of his head upon his bed: then he wrote the dream, <i>and</i> told the sum of the matters.</p> <p>(2) Daniel spoke and said, I saw in my vision by night, and, indeed, the four winds of the heaven strove upon the great {Mediterranean} sea.</p> <p>(3) And four great beasts came up from the sea, different from one another.</p> <p>(4) The first <i>was</i> like a lion,^b and had eagle's wings: I watched until its wings were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.</p> <p>(5) And look another beast, a second, like a bear,^c and it raised up itself on one side, and <i>it had</i> three ribs in its mouth between its teeth: and they said this to it, Arise, devour much flesh.</p> <p>(6) After this I saw, and another, like a leopard,^d which had upon its back four wings of a bird; the beast also had four heads; and authority to rule was given to it.</p>
<p>7:1a - in the <u>first year</u> of Belshazzar - [3584 A.H./C-458 B.C.] - see <u>Appendix G: World Time Line of Biblical History</u>. Note that these events took place before the events of chapter 5 which took place during Belshazzar's third year of reign.</p> <p>7:4b - first empire -like a lion - Babylonian empire - interpretation of animals given in Dan. 7</p> <p>7:5c - second empire - like a bear - Media-Persian empire - named in Dan. 8:20</p> <p>7:6d - third kingdom – like a leopard - Greek empire - named in Dan. 8:21</p> <p>Note: when Alexander the Great died, his <u>four</u> generals divided the empire</p>	
<p>1st year of Belshazzar [*3584 A.H./C-458 B.C.] - see <u>Appendix G: World Time Line of Biblical History</u></p>	

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<p>(7) After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it <i>was</i> diverse from all the beasts that <i>were</i> before it; and it had ten horns.</p> <p>(8) I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn <i>were</i> eyes like the eyes of man, and a mouth speaking great things.</p> <p>(9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment <i>was</i> white as snow, and the hair of his head like the pure wool: his throne <i>was like</i> the fiery flame, <i>and</i> his wheels <i>as</i> burning fire.</p> <p>(10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.</p> <p>(11) I beheld then because of the voice of the great words which the horn spake: I beheld <i>even</i> till the beast was slain, and his body destroyed, and given to the burning flame.</p> <p>(12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.</p>	<p>(7) After this I saw in the night visions, and look a fourth beast, dreadful and terrible, and exceedingly strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet: and it <i>was</i> different from all the beasts that <i>were</i> before it; and it had ten horns.</p> <p>(8) I considered the horns, and, indeed, there came up among them another little horn, before whom three of the first horns were plucked up by the roots: and, indeed, in this horn <i>were</i> eyes like the eyes of man, and a mouth speaking great things.</p> <p>(9) I watched until the thrones were cast down, and the Ancient of days sat, Whose robe <i>was</i> white as snow, and the hair of His head like the pure wool: His throne <i>was like</i> the fiery flame, <i>and</i> His wheels <i>as</i> burning fire.^e</p> <p>(10) A fiery stream issued and came forth from before Him: thousand thousands ministered to Him, and ten thousand times ten thousand^f stood before Him: the judgment was set, and the books were opened.</p> <p>(11) I watched then because of the voice of the great words which the horn spoke: I watched <i>even</i> until the beast was killed, and his body destroyed, and given to the burning flame.</p> <p>(12) As concerning the rest of the beasts, they had their authority to rule taken away: yet their lives were prolonged for a season and time.</p>
<p>7:9e - Rev. 1:14; Ezek. 1:15-20 7:10f - ten thousand times ten thousand - see Rev. 5:11</p>	

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King James 1769 Version	King James Paraphrase
<p>(13) I saw in the night visions, and, behold, <i>one</i> like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.</p> <p>(14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom <i>that</i> which shall not be destroyed.</p> <p>(15) I Daniel was grieved in my spirit in the midst of <i>my</i> body, and the visions of my head troubled me.</p> <p>(16) I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.</p> <p>(17) These great beasts, which are four, <i>are</i> four kings, <i>which</i> shall arise out of the earth.</p> <p>(18) But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.</p> <p>(19) Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth <i>were of</i> iron, and his nails <i>of</i> brass; <i>which</i> devoured, brake in pieces, and stamped the residue with his feet;</p>	<p>(13) I saw in the night visions, and, indeed, <i>one</i> like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.</p> <p>(14) And there was given <i>to</i> Him authority to rule, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His kingdom is an everlasting kingdom, which will not pass away, and His kingdom <i>that</i> which will not be destroyed.</p> <p>(15) I Daniel was grieved in my spirit in the midst of <i>my</i> body, and the visions of my head troubled me.</p> <p>(16) I came near to one of those who stood by, and asked him the truth of all this. So he told me, and caused me know the interpretation of these things.</p> <p>(17) <i>These great beasts, which are four, are four kings, who will arise out of the earth.</i></p> <p>(18) <i>But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.</i></p> <p>(19) Then I would know the truth of the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth <i>were of</i> iron, and his nails <i>of</i> brass; <i>who</i> devoured, broke in pieces, and stamped the residue with his feet;</p>

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<p>(20) And of the ten horns that <i>were</i> in his head, and <i>of</i> the other which came up, and before whom three fell; even <i>of</i> that horn that had eyes, and a mouth that spake very great things, whose look <i>was</i> more stout than his fellows.</p> <p>(21) I beheld, and the same horn made war with the saints, and prevailed against them;</p> <p>(22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.</p> <p>(23) Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.</p> <p>(24) And the ten horns out of this kingdom <i>are</i> ten kings <i>that</i> shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.</p> <p>(25) And he shall speak <i>great</i> words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.</p> <p>(26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy <i>it</i> unto the end.</p>	<p>(20) And of the ten horns that <i>were</i> in his head, and <i>of</i> the other which came up, and before whom three fell;^s even <i>of</i> that horn that had eyes, and a mouth that spoke very great things, whose look <i>was</i> more stout than his fellows.</p> <p>(21) I watched, and the same horn made war with the saints, and prevailed against them;</p> <p>(22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.</p> <p>(23) This he said, The fourth beast will be the fourth kingdom upon earth, which will be different from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces.</p> <p>(24) And the ten horns out of this kingdom are ten kings who will arise: and another will rise after them; and he will be different from the first, and he will subdue three kings.^h</p> <p>(25) And he will speak great words against the most High, and will wear out the saints of the most High, and think to change times and laws:ⁱ and they will be given into his hand until a time and times and the dividing of time.^j</p> <p>(26) But the judgment will sit, and they will take away his authority to rule, to consume and to destroy <i>it</i> to the end.</p>
<p>7:20g - three fell - Egypt, Libya, and Ethiopia - see Dan. 11:43 7:24h - subdue three kings - Egypt, Libya, and Ethiopia named in Dan. 11:43 7:25i - think to change times - see Dan. 2:21 7:25j - time, (two) times and half time - 3 1/2 years - 1260 days on a 360 day calendar - see notes on "The Numbers of Daniel" at www.TheWordNotes.com - Dan. 12:7; Rev. 11:3; Rev. 12:6 - see Dan. 2:21</p>	

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King James 1769 Version	King James Paraphrase
<p>(27) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom <i>is</i> an everlasting kingdom, and all dominions shall serve and obey him.</p> <p>(28) Hitherto <i>is</i> the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.</p> <p>Chapter 8</p> <p>(1) In the third year of the reign of king Belshazzar a vision appeared unto me, <i>even unto</i> me Daniel, after that which appeared unto me at the first.</p> <p>(2) And I saw in a vision; and it came to pass, when I saw, that I <i>was</i> at Shushan <i>in</i> the palace, which <i>is</i> in the province of Elam; and I saw in a vision, and I was by the river of Ulai.</p> <p>(3) Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had <i>two</i> horns: and the <i>two</i> horns <i>were</i> high; but one <i>was</i> higher than the other, and the higher came up last.</p> <p>(4) I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither <i>was there any</i> that could deliver out of his hand; but he did according to his will, and became great.</p>	<p>(27) <i>And the kingdom and authority to rule, and the greatness of the kingdom under the whole heaven, will be given to the people of the saints of the most High, Whose kingdom is an everlasting kingdom, and all nations shall serve and obey Him.</i></p> <p>(28) <i>This is the end of the matter. As for me Daniel, my thoughts greatly troubled me, and my countenance changed in me: but I kept the matter in my heart.</i></p> <p>Chapter 8</p> <p>(1) In the third year of the reign of king Belshazzar {3587 A.H./C-455 B.C.}^{a*} a vision appeared to me, <i>even to</i> me Daniel, after that which appeared to me at the first.</p> <p>(2) And I saw in a vision; and it came to pass, when I saw, that I <i>was</i> at Shushan <i>in</i> the palace,^b which <i>is</i> in the province of Elam; and I saw in a vision, and I was by the river of Ulai.</p> <p>(3) Then I lifted up my eyes, and saw, and, indeed, there stood before the river a ram which had <i>two</i> horns:^c and the <i>two</i> horns <i>were</i> high; but one <i>was</i> higher than the other, and the higher came up last.</p> <p>(4) I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither <i>was there any</i> that could deliver out of his hand; but he did according to his will, and became great.</p>
<p>8:1a - the third year of Belshazzar - See Chapter 5 8:2b – Shushan – Neh. 1:1; Est. 1:2 8:3c - ram - Media-Persian empire - see note on Dan. 7:6 and Dan. 8:20</p> <p>3rd year of Belshazzar [*3587 A.H./C-455 B.C.]– See Appendix G: World Time Line of Biblical History</p>	

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<p>(5) And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat <i>had</i> a notable horn between his eyes.</p> <p>(6) And he came to the ram that had <i>two</i> horns, which I had seen standing before the river, and ran unto him in the fury of his power.</p> <p>(7) And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.</p> <p>(8) Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.</p> <p>(9) And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant <i>land</i>.</p> <p>(10) And it waxed great, <i>even</i> to the host of heaven; and it cast down <i>some</i> of the host and of the stars to the ground, and stamped upon them.</p> <p>(11) Yea, he magnified <i>himself</i> even to the prince of the host, and by him the daily <i>sacrifice</i> was taken away, and the place of his sanctuary was cast down.</p>	<p>(5) And as I was considering, indeed, a male goat^d came from the west on the face of the whole earth, and did not touch the ground: and the goat <i>had</i> a notable horn between his eyes.</p> <p>(6) And he came to the ram that had <i>two</i> horns, which I had seen standing before the river, and ran towards him in the fury of his power.</p> <p>(7) And I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was no one who could deliver the ram out of his hand.</p> <p>(8) Therefore the male goat became very great: and when he was strong, the great horn was broken; and in its place came up four notable ones^e towards the four winds of heaven.</p> <p>(9) And out of one of them came forth a little horn, which grew exceedingly great, towards the south, and towards the east, and towards the pleasant <i>land</i>.</p> <p>(10) And it grew great, <i>even</i> to the host of heaven; and it cast down <i>some</i> of the host and of the stars to the ground, and stamped upon them.</p> <p>(11) Yes, he magnified <i>himself</i> even to the Prince of the host, and by him the daily <i>sacrifice</i> was taken away, and the place of His sanctuary {temple} was cast down.</p>
<p>8:5d - male goat - Greek empire - see note on Dan. 7:6 and Dan. 8:20 8:8e - four notable ones - see note on Dan. 7:6 and Dan. 8:22</p>	

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<p>(12) And an host was given <i>him</i> against the daily <i>sacrifice</i> by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.</p> <p>(13) Then I heard one saint speaking, and another saint said unto that certain <i>saint</i> which spake, How long <i>shall be</i> the vision <i>concerning</i> the daily <i>sacrifice</i>, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?</p> <p>(14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.</p> <p>(15) And it came to pass, when I, <i>even</i> I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.</p> <p>(16) And I heard a man's voice between <i>the banks of</i> Ulai, which called, and said, Gabriel, make this <i>man</i> to understand the vision.</p> <p>(17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end <i>shall be</i> the vision.</p>	<p>(12) And a host {multitude} was given <i>to him</i> against the daily <i>sacrifice</i> because of sin, and it cast down the truth to the ground; and it practiced, and prospered.</p> <p>(13) Then I heard one saint speaking, and another saint said to that certain <i>saint</i> {Palmonee [wonderful numberer]}^f who spoke, <i>How long shall the vision concerning the daily sacrifice be, and the transgression of desolation, to give both the sanctuary {temple} and the host {multitude} to be trodden under foot?</i></p> <p>(14) And he said to me, <i>For two thousand-three hundred days;^g then the sanctuary {temple} shall be cleansed.</i></p> <p>(15) And it came to pass, when I, <i>even</i> I Daniel, had seen the vision, and sought for the meaning, then, there stood before me as the appearance of a man.</p> <p>(16) And I heard a man's voice between <i>the banks of</i> Ulai, which called, and said, <i>Gabriel {man of God},^h cause this man to understand the vision.</i></p> <p>(17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said to me, <i>Understand, O son of man: because the vision will be at the time of the end.</i></p>

8:13f - "to that certain" - to Palmonee - {לפלמוני} "wonderful numberer"
 8:14g - 2300 days - exactly 7 months, 10 days [220 days] (Day of Atonement!)
 less than seven - 360 day years [2520 days]- see notes on "[The Numbers of Daniel](http://www.TheWordNotes.com)" at www.TheWordNotes.com
 8:16h - Gabriel {גבריאל} - man of God; Lk. 1:19,26

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<p>(18) Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.</p> <p>(19) And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end <i>shall be</i>.</p> <p>(20) The ram which thou sawest having <i>two</i> horns <i>are</i> the kings of Media and Persia.</p> <p>(21) And the rough goat <i>is</i> the king of Grecia: and the great horn that <i>is</i> between his eyes <i>is</i> the first king.</p> <p>(22) Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.</p> <p>(23) And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.</p> <p>(24) And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.</p>	<p>(18) Now as he was speaking with me, I was in a deep sleep on my face towards the ground: but he touched me, and set me upright.</p> <p>(19) And he said, Indeed, I will cause you to know what will be in the last end of the indignation: because the end <i>shall be</i> at the appointed time.</p> <p>(20) The ram which you saw having <i>two</i> horns <i>are</i> the kings of Media and Persia.</p> <p>(21) And the rough goat <i>is</i> the king of Greece: and the great horn that <i>is</i> between his eyes <i>is</i> the first king.ⁱ</p> <p>(22) Now when that one has been broken, four stood up in its place, four kingdoms will stand up out of the nation,^j but not in his power.</p> <p>(23) And in the latter time of their kingdom,^k when the transgressors have come to the full, a king of fierce countenance, and understanding dark sentences, will stand up.</p> <p>(24) And his power will be mighty, but not by his own power: and he will destroy wonderfully, and will prosper, and practice, and will destroy the mighty and the holy people.</p>
<p>8:21i – note that the beast represents an empire and the horns represent kings or rulers – the first beast represents the Media-Persian empire, the second beast represents the Grecian Empire</p> <p>8:22j - When Alexander the Great died, he had four generals who divided up the empire amongst themselves – see note on Dan. 11:4</p> <p>8:23k – i.e. at the end of time – just before Armageddon, in the area of the above empires</p>	

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<p>(25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify <i>himself</i> in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.</p> <p>(26) And the vision of the evening and the morning which was told <i>is</i> true: wherefore shut thou up the vision; for it <i>shall be</i> for many days.</p> <p>(27) And I Daniel fainted, and was sick <i>certain</i> days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood <i>it</i>.</p>	<p>(25) <i>And through his policy also he will cause craft {craftiness; deceit} to prosper in his hand; and he will magnify himself in his heart, and by peace will destroy many: he will also stand up against the Prince of princes; but he shall be broken without hand.</i>¹</p> <p>(26) <i>And the vision of the evenings and the mornings which was told is true: therefore you shut up the vision; because it will be for many days.</i></p> <p>(27) And I Daniel fainted, and was sick <i>certain</i> days; afterward I rose up, and did the king's business; and I was astonished at the vision, but no one understood <i>it</i>.</p>
<p>Chapter 9</p> <p>(1) In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;</p> <p>(2) In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.</p>	<p>Chapter 9</p> <p>(1) In the first year of Darius {3587 A.H./C-455 B.C.}^{a*} the son of Ahasuerus, of the descent of the Medes, who was made king over the realm of the Chaldeans;</p> <p>(2) In the first year of his reign I Daniel understood by books the number of the years, of which the word of the LORD {Jehovah} came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.^b</p>
<p>8:25l – he will exalt himself and stand up against Jesus, but Jesus will destroy him by simply saying: “It is finished” - see Rev. 16:17; Rev. 21:6</p> <p>9:1a - in the first year of Darius - which is the end of Belshazzar's third year of reign and 3 years before Cyrus becomes sole king over Babylon and grants Jews right to return to Jerusalem at the end of the seventy year exile. See note on Dan. 9:25 [Is. 44:28]</p> <p>9:2b Daniel understands that the exile will be over in three years. - Jeremiah's book - Jer. 25:11; Jer. 29:10</p> <p>[*3587 A.H./C-455 B.C.]</p> <p>[Sometime during the reign of the Persian kings 82 years was added to the “traditional” time period due to errors in secular history – see Appendix G: World Time Line of Biblical History]</p>	

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<p>(3) And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:</p> <p>(4) And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;</p> <p>(5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:</p> <p>(6) Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.</p> <p>(7) O Lord, righteousness <i>belongeth</i> unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, <i>that are</i> near, and <i>that are</i> far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.</p> <p>(8) O Lord, to us <i>belongeth</i> confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.</p> <p>(9) To the Lord our God <i>belong</i> mercies and forgivenesses, though we have rebelled against him;</p>	<p>(3) And I set my face to the Lord God, to seek by prayer and requests, with fasting, and sackcloth, and ashes:</p> <p>(4) And I prayed to the LORD {Jehovah} my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to those who love Him, and to those who keep His commandments;</p> <p>(5) We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Your precepts and from Your judgments:</p> <p>(6) Neither have we listened to Your servants the prophets, who spoke in Your Name to our kings, our princes, and our fathers, and to all the people of the land.</p> <p>(7) O Lord, righteousness <i>belongs</i> to You, but to us confusion of faces {minds}, as at this day; to the men of Judah, and to those who live in Jerusalem, and to all Israel, <i>who are</i> near, and <i>who are</i> far off, through all the countries where You have driven them, because of their sin that they have sinned against You.</p> <p>(8) O Lord, to us <i>belongs</i> confusion of face {mind}, to our kings, to our princes, and to our fathers, because we have sinned against You.</p> <p>(9) To the Lord our God <i>belongs</i> mercies and forgiveness, though we have rebelled against Him;</p>

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<p>(10) Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.</p> <p>(11) Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.</p> <p>(12) And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.</p> <p>(13) As <i>it is</i> written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.</p> <p>(14) Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God <i>is</i> righteous in all his works which he doeth: for we obeyed not his voice.</p> <p>(15) And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.</p>	<p>(10) Neither have we obeyed the voice of the LORD {Jehovah} our God, to walk in His laws, which He set before us by His servants the prophets.</p> <p>(11) Yes, all Israel has sinned against Your law, even by departing, that they might not obey Your voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him.</p> <p>(12) And He has confirmed His words, which He spoke against us, and against our judges who judged us, by bringing upon us a great evil: because under the whole heaven <i>there</i> has not been done as has been done upon Jerusalem.</p> <p>(13) As <i>it is</i> written in the law of Moses, all this evil has come upon us: yet we have not made our prayer before the LORD {Jehovah} our God, that we might turn from our sins, and understand Your truth.</p> <p>(14) Therefore the LORD {Jehovah} has looked upon the evil, and brought it upon us: because the LORD {Jehovah} our God <i>is</i> righteous in all His works which He does: because we did not obey His voice.</p> <p>(15) And now, O Lord our God, Who has brought Your people forth out of the land of Egypt with a mighty hand, and has been made known to all, as at this day; we have sinned, we have done wickedly.</p>

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King James 1769 Version	King James Paraphrase
<p>(16) O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people <i>are become</i> a reproach to all <i>that are</i> about us.</p> <p>(17) Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.</p> <p>(18) O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.</p> <p>(19) O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.</p> <p>(20) And whiles I <i>was</i> speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;</p> <p>(21) Yea, whiles I <i>was</i> speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.</p>	<p>(16) O Lord, according to all Your righteousness, I beg of You, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain: because for our sins, and for the sins of our forefathers, Jerusalem and Your people <i>have become</i> a reproach to all <i>who are</i> around us.</p> <p>(17) Now therefore, O our God, hear the prayer of Your servant, and his requests, and cause Your face to shine upon Your sanctuary {temple} that is desolate, for the Lord's sake.</p> <p>(18) O my God, incline Your ear, and hear; open Your eyes, and see our desolation, and the city which is called by Your Name: because we do not present our requests before You due to our own righteousness, but because of Your great mercies.</p> <p>(19) O Lord, hear; O Lord, forgive; O Lord, listen and act; do not delay, for Your own sake, O my God: for Your city and Your people are called by Your Name.</p> <p>(20) And while I <i>was</i> speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my request before the LORD {Jehovah} my God for the holy mountain of my God;</p> <p>(21) Yes, while I <i>was</i> speaking in prayer, even the man Gabriel,^c whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening sacrifice.</p>
<p>9:21c – Dan. 8:16</p>	

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<p>(22) And he informed <i>me</i>, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.</p> <p>(23) At the beginning of thy supplications the commandment came forth, and I am come to shew <i>thee</i>; for thou <i>art</i> greatly beloved: therefore understand the matter, and consider the vision.</p> <p>(24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</p> <p>(25) Know therefore and understand, <i>that</i> from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince <i>shall be</i> seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.</p>	<p>(22) And he informed <i>me</i>, and talked with me, and said, O Daniel, I have now come forth to give you skill and understanding.</p> <p>(23) At the beginning of your requests the commandment came forth, and I have come to show <i>you</i>; because you <i>are</i> greatly beloved: therefore understand the matter, and consider the vision.</p> <p>(24) Seventy weeks {sevens} [490 years]^d are determined upon your people {Israel} and upon your holy city {Jerusalem}, to finish the sin, and to make an end of sins, and to make reconciliation for sin, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy {One}.</p> <p>(25) Know therefore and understand, <i>that</i> from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince <i>there will be</i> seven sevens and sixty-two sevens {483 years}:^e the street will be built again, and the wall, even in troublesome times.</p>

9:24d - seventy weeks - literally seventy sevens [70x7=490 years]
 9:25e - seven and sixty-two weeks [see 9:24]- There are differing views as to why the 69 weeks are divided in this manner [7 and 62] - i.e. sixty-nine sevens [69x7 = 483 years] - there were 483 years from the decree of Cyrus to restore and rebuild Jerusalem until Jesus was crucified. – Cyrus was named by name in Is. 44:28; 45:1-13 about 50 to 150 years before he was born. Jesus lived about 33 years [483-33=450] this means Cyrus decree was 450 years before Jesus was born – see [Appendix G: World Time Line of Biblical History](#)

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King James 1769 Version	King James Paraphrase
<p>(26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof <i>shall be</i> with a flood, and unto the end of the war desolations are determined.</p> <p>(27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make <i>it</i> desolate, even until the consummation, and that determined shall be poured upon the desolate.</p>	<p>(26) And after {seven-sevens and} sixty-two sevens {483 years}^f the Messiah will be cut off {executed}^g but not for Himself: and the people of the prince who is to come will destroy the city and the sanctuary {temple}; and its end <i>will be</i> with a flood, and to the end of the war desolations are determined.</p> <p>(27) And he will confirm the covenant with many for one seven {7 years}^h:^h and in the midst of the week {seven} he will cause the sacrifice and the offerings to cease, and by the overspreading of abominations he will make <i>it</i> desolate, even until the end, and that determined will be poured upon the desolate.</p>
<p>Chapter 10</p> <p>(1) In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision.</p>	<p>Chapter 10</p> <p>(1) In the third year of Cyrus king of Persia {3591 A.H./C-451 B.C.}^{a*} a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing <i>was</i> true, but the time appointed <i>was</i> long; and he understood the thing, and had understanding of the vision.</p>
<p>9:26f - after the sixty-two - seven and sixty-two [refer back to 9:25] 9:26g - cut off - killed (crucified) - 483 of 490 years were fulfilled when Jesus was crucified - 7 years yet remain to be fulfilled. 9:27h – the evil person will make a treaty with Israel for 7 years, but will break the treaty in the middle of the seven years. Seven years is 2520 days on a 360 day calendar. The actual time period will be 2300 days [see Dan. 8:14]. This puts the difference between the two dates as 220 days which is 7 months and 10 days less than seven years. Also note that the seventh month, the tenth day of the month is the Day of Atonement {Yom Kippur} 10:1a – Daniel lived to see the reign of Cyrus who would issue the decree to restore and rebuild Jerusalem [Is. 44:28] during his first year as the sole reigning king of Persia [Cyrus co-reigned three years with Darius]</p> <p>3rd year of Cyrus [*3591 A.H./C-451 B.C.] - See note following note on Dan. 9:2 concerning dates.</p>	

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<p>(2) In those days I Daniel was mourning three full weeks.</p> <p>(3) I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.</p> <p>(4) And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;</p> <p>(5) Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:</p> <p>(6) His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.</p> <p>(7) And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.</p> <p>(8) Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.</p> <p>(9) Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.</p>	<p>(2) In those days I Daniel was mourning three full weeks.</p> <p>(3) I ate no pleasant bread, neither meat nor wine entered in my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled.</p> <p>(4) And in the twenty-fourth day of the first month {Nisan [Mar.-Apr.]}{1/24/3591 A.H.},^b as I was by the side of the great river, which is Hiddekel;^c</p> <p>(5) Then I lifted up my eyes, and looked, and saw a certain man clothed in linen, whose waist had a belt with fine gold of Uphaz:</p> <p>(6) His body also was like the beryl {light blue},^d and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.</p> <p>(7) And I Daniel alone saw the vision: because the men who were with me did not see the vision; but a great quaking fell upon them, so that they fled to hide themselves.</p> <p>(8) Therefore I was left alone, and saw this great vision, and there remained no strength in me: because my beauty was turned into corruption, and I retained no strength.</p> <p>(9) Yet I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, with my face towards the ground.</p>
<p>10:4b - See Appendix L: The Modern Jewish Calendar and Holy Days. See also www.TheWordNotes.com</p> <p>10:4c – river Hiddekel east of Assyria – Gen. 2:14 – Tigris River?</p> <p>10:6d - beryl - a gem possibly topaz - light blue in color</p>	

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King James 1769 Version	King James Paraphrase
<p>(10) And, behold, an hand touched me, which set me upon my knees and <i>upon</i> the palms of my hands.</p> <p>(11) And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.</p> <p>(12) Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.</p> <p>(13) But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.</p> <p>(14) Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision <i>is</i> for <i>many</i> days.</p> <p>(15) And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.</p> <p>(16) And, behold, <i>one</i> like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.</p>	<p>(10) And, indeed, a hand touched me, which set me upon my knees and <i>upon</i> the palms of my hands.</p> <p>(11) And he said to me, O Daniel, a man greatly beloved, understand the words that I speak to you, and stand upright: because I have now been sent to you. And when he had spoken these words to me, I stood trembling.</p> <p>(12) Then he said to me, Do not be afraid, Daniel: because from the first day that you set your heart to understand, and to discipline yourself before your God, your words were heard, and I have come because of your words.</p> <p>(13) But the prince of the kingdom of Persia hindered me twenty-one days: but, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.^e</p> <p>(14) Now I have come to cause you to understand what will come upon your people in the latter days:^f because the vision <i>is</i> yet for <i>many</i> days in the future.</p> <p>(15) And when he had spoken such words to me, I set my face towards the ground, and I became dumb {unable to speak}.</p> <p>(16) And, indeed, <i>one</i> like the appearance of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him who stood before me, O my lord, because of the vision my sorrows are turned upon me, and I have retained no strength.</p>
<p>10:13e – the prince of the Kingdom of Persia hindered me – note: the real battles are in the spiritual realm – the battles we encounter are only a reflection of the spiritual battles</p> <p>10:14f – your people – Daniel’s people - Jews</p>	

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King James 1769 Version	King James Paraphrase
<p>(17) For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.</p> <p>(18) Then there came again and touched me <i>one</i> like the appearance of a man, and he strengthened me,</p> <p>(19) And said, O man greatly beloved, fear not: peace <i>be</i> unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.</p> <p>(20) Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.</p> <p>(21) But I will shew thee that which is noted in the scripture of truth: and <i>there is</i> none that holdeth with me in these things, but Michael your prince.</p>	<p>(17) How can the servant of this my lord talk with this my lord? Because as for me, all at once there is no strength in me, neither is there breath left in me.</p> <p>(18) Then there came <i>one</i> like the appearance of a man again and touched me, and he strengthened me,</p> <p>(19) And said, O man greatly beloved, do not be afraid: peace <i>be</i> to you, be strong, yes, be strong. And when he had spoken to me, I was strengthened, and said, Let my lord speak; because you have strengthened me.</p> <p>(20) Then he said, Do you know from where I have come to you? and now I will return to fight with the prince of Persia: and when I have gone forth, the prince of Greece will come.</p> <p>(21) But I will show you that which is noted in the Scripture of truth: and <i>there is</i> no one who stands with me in these things, except Michael your prince.</p>
<p>Chapter 11</p> <p>(1) Also I in the first year of Darius the Mede, <i>even</i> I, stood to confirm and to strengthen him.</p> <p>(2) And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than <i>they</i> all: and by his strength through his riches he shall stir up all against the realm of Grecia.</p>	<p>Chapter 11</p> <p>(1) Also I in the first year of Darius the Mede {3587 A.H./C-455 B.C.},^{a*} <i>even</i> I, stood to confirm and to strengthen him.</p> <p>(2) And now I will show you the truth. Indeed, there will stand up yet three kings in Persia; and the fourth will be far richer than all of <i>them</i>: and by his strength through his riches he will stir up all against the realm of Greece.</p>
<p>11:1a - 1st year of Darius – see Appendix G: World Time Line of Biblical History</p>	
<p>1st year of Darius [*3587 A.H./C-455 B.C.] - See note following note on Dan. 9:2 concerning dates.</p>	

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<p>(3) And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.</p> <p>(4) And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.</p> <p>(5) And the king of the south shall be strong, and <i>one</i> of his princes; and he shall be strong above him, and have dominion; his dominion <i>shall be</i> a great dominion.</p> <p>(6) And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in <i>these</i> times.</p>	<p>(3) <i>And a mighty king will stand up, who will rule with great authority, and do according to his will.</i>^b</p> <p>(4) <i>And when he stands up, his kingdom will be broken, and will be divided towards the four winds of heaven;</i>^c <i>and not to his posterity, nor according to his dominion which he ruled: because his kingdom will be plucked up, even for others besides those.</i></p> <p>(5) <i>And the king of the south {Egypt}</i>^d <i>will be strong, and one of his princes; and he will be strong above him, and have authority to rule; his kingdom will be a great kingdom.</i></p> <p>(6) <i>And in the end of year they will join themselves together; because the king's daughter of the south {Egypt} will come to the king of the north {Syria}</i>^e <i>to make an agreement;</i>^f <i>but she will not retain the power of the arm; neither will he stand, nor his arm: but she will be given up, and those who brought her, and he who fathered her, and he who strengthened her in these times.</i></p>
<p>11:3b - a mighty king - Alexander the Great - see note on Dan. 7:6</p> <p>11:4c - when Alexander died due to excessive drinking, his kingdom was divided among his four generals.</p> <p>Most of the following information on kings from 11:5 to 11:20 comes from Matthew Henry's (1662 - 1714) <u>Bible Commentary on Daniel</u></p> <p>11:5d - king of the south - Ptolemy Philadelphus king of Egypt - a general under Alexander the Great</p> <p>11:6e - king of the north - Syrian king Antiochus - a general under Alexander the Great</p> <p>11:6f - Ptolemy Philadelphus king of Egypt sent his daughter Berenice to Antiochus Theos king of Syria to become his wife in hopes of bringing about peace, but the unhappy marriage resulted in more problems. The king of Syria divorced Berenice and returned to his first wife only to be poisoned by his first wife</p>	

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King James 1769 Version	King James Paraphrase
<p>(7) But out of a branch of her roots shall <i>one</i> stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:</p> <p>(8) And shall also carry captives into Egypt their gods, with their princes, <i>and</i> with their precious vessels of silver and of gold; and he shall continue <i>more</i> years than the king of the north.</p> <p>(9) So the king of the south shall come into <i>his</i> kingdom, and shall return into his own land.</p> <p>(10) But his sons shall be stirred up, and shall assemble a multitude of great forces: and <i>one</i> shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, <i>even</i> to his fortress.</p> <p>(11) And the king of the south shall be moved with choler, and shall come forth and fight with him, <i>even</i> with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.</p> <p>(12) <i>And</i> when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down <i>many</i> ten thousands: but he shall not be strengthened <i>by it</i>.</p>	<p>(7) But out of a branch of her roots <i>one</i> will stand up in his place,^g who will come with an army, and will enter into the fortress of the king of the north, and will deal against them, and will prevail:</p> <p>(8) And will also carry captives into Egypt their gods, with their princes, <i>and</i> with their precious vessels of silver and of gold; and he will continue <i>more</i> years than the king of the north {Syria}.</p> <p>(9) So the king of the south {Egypt} will come into <i>his</i> kingdom, and will return into his own land.</p> <p>(10) But his sons will be stirred up, and will assemble a multitude of great forces: and <i>one</i> will certainly come, and overflow, and pass through: then he will return, and be stirred up, <i>even</i> to his fortress.</p> <p>(11) And the king of the south {Egypt} will be moved with anger, and will come forth and fight with him, <i>even</i> with the king of the north {Syria}: and he will set forth a great multitude; but the multitude will be given into his hand.</p> <p>(12) <i>And</i> when he has taken away the multitude, his heart will be lifted up; and he will cast down <i>many</i> ten thousands: but he will not be strengthened <i>by it</i>.</p>
<p>11:7g - "Ptolemaeus Euergetes, the son and successor of Ptolemaeus Philadelphus, shall come with an army against Seleucus Callinicus [Antiochus the Great who was Berenice's son whom she set in his father's place to be king over Syria] to avenge his sister's quarrel, and shall prevail. ... " -- Numerous battles between Egypt and Syria followed. ... The land of Judea lay between these two potent kingdoms of Egypt and Syria, so that in all the struggles between them was sure to suffer.</p>	

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King James 1769 Version	King James Paraphrase
<p>(13) For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.</p> <p>(14) And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.</p> <p>(15) So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither <i>shall there be any</i> strength to withstand.</p> <p>(16) But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.</p> <p>(17) He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand <i>on his side</i>, neither be for him.</p>	<p>(13) Because the king of the north {Syria} will return, and will set forth a multitude greater than the former, and will certainly come after certain years with a great army and with much riches.</p> <p>(14) And in those times many will stand up against the king of the south {Egypt}: also the robbers of your people will exalt themselves to establish the vision; but they will fall.</p> <p>(15) So the king of the north {Syria} will come, and cast up a mount, and take the most fenced cities: and the arms of the south {Egypt} will not withstand, neither his chosen people, neither <i>will there be any</i> strength to withstand.</p> <p>(16) But he who comes against him will do according to his own will, and no one will stand before him: and he will stand in the glorious land, which by his hand will be consumed.</p> <p>(17) He will also set his face to enter with the strength of his whole kingdom, and upright ones with him; so he will do: and he will give him the daughter of women, corrupting her: but she will not stand <i>on his side</i>, neither be for him.^h</p>
<p>11:17h - In his {king of Syria} -- "war against the king of Egypt, taking advantage of the infancy of Ptolemy Epiphanes, and the <i>upright ones</i>, many of the pious Israelites, siding with him. ...In prosecution of his design, he shall give him his daughter Cleopatra to wife, designing, as Saul in giving his daughter to David, that she should be a <i>snare to him</i>, and do him a mischief; but she <i>shall not stand on her father's side</i>, nor be <i>for him</i>, but for her husband, and so that plot failed him.</p>	

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King James 1769 Version	King James Paraphrase
<p>(18) After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause <i>it</i> to turn upon him.</p> <p>(19) Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.</p> <p>(20) Then shall stand up in his estate a raiser of taxes <i>in</i> the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.</p> <p>(21) And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.</p>	<p>(18) After this he will turn his face towards the islands, and will take many: but a prince for his own behalf will cause the reproach offered by him to cease; without his own reproach he will cause <i>it</i> to turn upon him.ⁱ</p> <p>(19) Then he will turn his face towards the fort of his own land: but he will stumble and fall, and not be found.</p> <p>(20) Then there will stand up in his place a raiser of taxes <i>in</i> the glory of the kingdom: but within few days he will be destroyed,^j neither in anger, nor in battle.</p> <p>(21) And in his place a vile person will stand up, to whom they will not give the honor of the kingdom: but he will come in peaceably, and obtain the kingdom by flatteries.</p>
<p>11:18i - His {king of Syria} “war with the Romans is here foretold ... He shall <i>turn his face to the isles</i> ..the isles of the Gentiles, Greece and Italy. He took many of the isles about the Hellespont-Rhodes, Samos, Delos, etc., which by war or treaty he made himself master of; but a <i>prince</i>, even the Roman general, shall <i>return his reproach</i> with which he abused the Romans <i>upon himself</i>, ...When he was totally routed by the Romans, and was forced to abandon to them all he had in Europe, and had a very heavy tribute exacted from him, he <i>turned to his own land</i>, and, not knowing which way to raise money to pay his tribute, he plundered a temple of Jupiter, which so incensed his own subjects against him that they set upon him, and killed him.”</p> <p>11:20j - “There rose up one in his place, a <i>raiser of taxes</i>, a <i>sender forth of the extortioner</i>, or extorter. This character was remarkably answered in Seleucus Philopater, the elder son of Antiochus the Great, who was a great oppressor of his own subjects, and exacted abundance of money from them; and, when he was told he would thereby lose his friends, he said he knew no better friend he had then <i>money</i>. He likewise attempted to rob the temple at Jerusalem, which this seems especially to refer to. But <i>within a few days he shall be destroyed, neither in anger nor in battle</i>, but poisoned by Heliodorus, one of his own servants, when he had reigned but twelve years.”</p>	

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King James 1769 Version	King James Paraphrase
<p>(22) And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.</p> <p>(23) And after the league <i>made</i> with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.</p> <p>(24) He shall enter peaceably even upon the fattest places of the province; and he shall do <i>that</i> which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: <i>yea</i>, and he shall forecast his devices against the strong holds, even for a time.</p> <p>(25) And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.</p> <p>(26) Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.</p> <p>(27) And both these kings' hearts <i>shall be</i> to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end <i>shall be</i> at the time appointed.</p> <p>(28) Then shall he return into his land with great riches; and his heart <i>shall be</i> against the holy covenant; and he shall do <i>exploits</i>, and return to his own land.</p>	<p>(22) And with the arms of a flood they will be overflowed from before him, and will be broken; yes, also the prince of the covenant.</p> <p>(23) And after the league <i>is made</i> with him he will work deceitfully: because he will come up, and will become strong with a small people.</p> <p>(24) He will enter peaceably even upon the fattest places of the province; and he will do <i>that</i> which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: <i>yes</i>, and he will forecast his devices against the strongholds, even for a time.</p> <p>(25) And he will stir up his power and his courage against the king of the south with a great army; and the king of the south will be stirred up to battle with a very great and mighty army; but he will not stand: because they will forecast devices against him.^k</p> <p>(26) Yes, those who feed of the portion of his food will destroy him, and his army will overflow: and many will fall down killed.</p> <p>(27) And both these kings' hearts <i>will be</i> to do mischief, and they will speak lies at one table; but it will not prosper: because the end <i>will be</i> yet at the time appointed.</p> <p>(28) Then he will return into his land with great riches; and his heart <i>will be</i> against the holy covenant; and he will do <i>exploits</i>, and return to his own land.</p>
11:25k - Antiochus Epiphanes	

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King James 1769 Version	King James Paraphrase
<p>(29) At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.</p> <p>(30) For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.</p> <p>(31) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily <i>sacrifice</i>, and they shall place the abomination that maketh desolate.</p> <p>(32) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do <i>exploits</i>.</p> <p>(33) And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, <i>many</i> days.</p> <p>(34) Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.</p> <p>(35) And <i>some</i> of them of understanding shall fall, to try them, and to purge, and to make <i>them</i> white, <i>even</i> to the time of the end: because <i>it</i> is yet for a time appointed.</p>	<p>(29) At the time appointed he will return,¹ and come toward the south; but it will not be as the former, or as the latter.</p> <p>(30) Because the ships of Chittim will come against him: therefore he will be grieved, and return, and have indignation against the holy covenant: so he will do; he will even return, and have intelligence with those who forsake the holy covenant.</p> <p>(31) And arms will stand on his part, and they will pollute the sanctuary of strength, and will take away the daily <i>sacrifice</i>, and they will place the abomination that makes desolate.</p> <p>(32) And he will corrupt by flatteries those who act wickedly against the covenant: but the people who know their God will be strong, and do <i>exploits</i>.</p> <p>(33) And those who understand among the people will instruct many: yet they will fall by the sword, and by flame, by captivity, and by spoil, <i>many</i> days.</p> <p>(34) Now when they fall, they will be helped with a little help: but many will cling to them with flatteries.</p> <p>(35) And <i>some</i> of those of understanding will fall, to try them, and to purge, and to make <i>them</i> white, <i>even</i> to the time of the end: because <i>it</i> is yet for a time appointed.</p>
<p>11:29] - from this point on there is some disagreement as to who is being talked about. Antiochus desecrated the temple by sacrificing a pig on the alter. He was a type of anti-christ. There is no question that most of the following verses refer specifically to the Anti-Christ who is yet to come.</p>	

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King James 1769 Version	King James Paraphrase
<p>(36) And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.</p> <p>(37) Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.</p> <p>(38) But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.</p> <p>(39) Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge <i>and</i> increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.</p> <p>(40) And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.</p> <p>(41) He shall enter also into the glorious land, and many <i>countries</i> shall be overthrown: but these shall escape out of his hand, <i>even</i> Edom, and Moab, and the chief of the children of Ammon.</p>	<p>(36) <i>And the king will do according to his will; and he will exalt himself, and magnify himself above every god, and will speak marvelous things against the God of gods, and will prosper until the indignation is accomplished: because that which is determined will be done.</i></p> <p>(37) <i>Neither will he regard the God of his fathers, nor the desire of women,^m nor regard any god: because he will magnify himself above all.</i></p> <p>(38) <i>But in his place he will honor the god of forces:ⁿ and a god whom his forefathers did not know he will honor with gold, and silver, and with precious stones, and pleasant things.</i></p> <p>(39) <i>So he will do in the most strong holds with a strange god, whom he will acknowledge <i>and</i> increase with glory: and he will cause them to rule over many, and will divide the land for gain.</i></p> <p>(40) <i>And at the time of the end the king of the south will push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and pass over.</i></p> <p>(41) <i>He will enter also into the glorious land, and many <i>countries</i> will be overthrown: but these will escape out of his hand, <i>even</i> Edom, and Moab, and the chief of the children of Ammon.</i></p>
<p>11:37m - desire of women - could be a reference to the antichrist being a homosexual- a man totally devoid of all God-given desires, but if we capitalize Desire of Women, it could be a reference to Jesus.</p> <p>11:38n – the god of forces [11:39 - strange god] - Satan</p>	

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King James 1769 Version	King James Paraphrase
<p>(42) He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.</p> <p>(43) But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians <i>shall be</i> at his steps.</p> <p>(44) But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.</p> <p>(45) And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.</p>	<p>(42) He will stretch forth his hand also upon the countries: and the land of Egypt will not escape.</p> <p>(43) But he will have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians <i>will be</i> at his steps.</p> <p>(44) But news out of the east and out of the north will trouble him: therefore he will go forth with great fury to destroy, and to completely do away with many.</p> <p>(45) And he will plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he will come to his end, and no one will help him.</p>
<p>Chapter 12</p> <p>(1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation <i>even</i> to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.</p> <p>(2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame <i>and</i> everlasting contempt.</p> <p>(3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.</p>	<p>Chapter 12</p> <p>(1) And at that time Michael will stand up, the great prince who stands for the children of your people: and there will be a time of trouble, such as never was since there was a nation <i>even</i> to that same time: and at that time your people will be delivered, every one who is found written in the book.^a</p> <p>(2) And many of those who sleep in the dust of the earth will awake, some to everlasting life, and some to shame <i>and</i> everlasting contempt.</p> <p>(3) And those who are wise will shine as the brightness of the firmament {sky; crystal dome};^b and those who turn many to righteousness as the stars forever and ever.</p>
<p>12:1a - the book - the Book of Life - Rev. 20:12-15 12:3b - firmament - see note on Gen. 1:6</p>	

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King James 1769 Version	King James Paraphrase
<p>(4) But thou, O Daniel, shut up the words, and seal the book, <i>even</i> to the time of the end: many shall run to and fro, and knowledge shall be increased.</p> <p>(5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.</p> <p>(6) And <i>one</i> said to the man clothed in linen, which <i>was</i> upon the waters of the river, How long <i>shall it be</i> to the end of these wonders?</p> <p>(7) And I heard the man clothed in linen, which <i>was</i> upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that <i>it shall be</i> for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these <i>things</i> shall be finished.</p> <p>(8) And I heard, but I understood not: then said I, O my Lord, what <i>shall be</i> the end of these <i>things</i>?</p> <p>(9) And he said, Go thy way, Daniel: for the words <i>are</i> closed up and sealed till the time of the end.</p> <p>(10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.</p> <p>(11) And from the time <i>that</i> the daily <i>sacrifice</i> shall be taken away, and the abomination that maketh desolate set up, <i>there shall be</i> a thousand two hundred and ninety days.</p>	<p>(4) But you, O Daniel, shut up the words, and seal the book, <i>even</i> to the time of the end: many will run to and fro, and knowledge will be increased.</p> <p>(5) Then I Daniel looked, and there stood two others, the one on this side of the bank of the river, and the other on that side of the bank of the river.</p> <p>(6) And <i>one</i> said to the man clothed in linen, which <i>was</i> upon the waters of the river, <i>How long shall it be to the end of these wonders?</i></p> <p>(7) And I heard the man clothed in linen, who <i>was</i> upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him Who lives forever that <i>it shall be</i> for a time, two times, and a half time {three and a half years};^c and when he has accomplished to scatter the power of the holy people, all these <i>things</i> will be finished.</p> <p>(8) And I heard, but I did not understand: then I said, O my Lord, what <i>will be</i> the end of these <i>things</i>?</p> <p>(9) And He said, <i>Go your way, Daniel: because the words are closed up and sealed until the time of the end.</i></p> <p>(10) Many will be purified, and made white, and tried; but the wicked will do wickedly: and none of the wicked will understand; but the wise will understand.</p> <p>(11) <i>And from the time that the daily sacrifice is taken away, and the abomination that makes desolate set up, there will be a thousand two hundred and ninety days.</i>^d</p>
<p>12:7c - time, (two) times, and half time - 3 1/2 years - 1260 days on a 360 day calendar - see Notes on: "The Numbers of Daniel" at www.TheWordNotes.com - Dan. 11:25; Rev. 11:3; Rev. 12:6</p> <p>12:11d - 1290 days</p>	

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King James 1769 Version	King James Paraphrase
(12) Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. (13) But go thou thy way till the end <i>be</i> : for thou shalt rest, and stand in thy lot at the end of the days.	(12) Blessed is he who waits, and comes to the thousand three hundred and thirty-five days. ^e (13) But you go your way until the end: because you will rest, and stand in your lot at the end of the days.

12:12e - 1335 days -see notes on "The Numbers of Daniel" at www.TheWordNotes.com

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Numbers of Daniel {Palmonee [wonderful numberer] - 8:13}
Seventy-sevens - 9:24-9:26 - determined upon Daniel's people
70 x 7 [490 years]- Dan. 9:24
69 x 7 [483 years] - Dan 9:25-26
2300 evenings and mornings - 8:11-14 - casts stars to ground, daily sacrifice, sanctuary cast down, transgression of desolation, treaty 9:27
1335 days - 12:12
1290 days - 12:11; 8:11
1260 days - 7:25; 12:7

Note: 30 days/month x 12 months/year x 7 years = 2520 days
2520 days – 2300 days = 220 days
220 days / 30 days/month = 7 months and 10 days
The seventh month the tenth day is Yom Kippur {the Day of Atonement} – Lev. 23:27

Note: 30 days/month x 12 months/year x 7 years = 2520 days
2520 days – 2300 days = 220 days
220 days / 30 days/month = 7 months and 10 days
The seventh month the tenth day is Yom Kippur {the Day of Atonement} – Lev. 23:27

- See How Long Was a Day in Genesis? At www.TheWordNotes.com

