

ספר דניאל

# The book of Daniel

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פרק א:  
Introducing  
the themes  
of the book



# Theme 1: Diaspora

בְּשָׁנָה שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ־יְהוּדָה בָּא נְבוּכַדְנֶצְצַר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּצַר עָלֶיהָ:

In the third year of the reign of King Jehoiakim of Judah, King Nebuchadnezzar of Babylon came to Jerusalem and laid siege to it.

וַיִּתֵּן אֲדֹנָי בְּיָדוֹ אֶת־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וּמִקְצַת כָּלֵי בֵית־הָאֱלֹהִים וַיָּבִיֵאם אֶרֶץ־שִׁנְעָר בֵּית אֱלֹהֵיו וְאֶת־הַכֵּלִים הֵבִיא בֵּית אוֹצַר אֱלֹהֵיו:

The Lord delivered King Jehoiakim of Judah into his power, together with some of the vessels of the House of God, and he brought them to the land of Shinar to the house of his god; he deposited the vessels in the treasury of his god.

וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפֶּנֶז רַב סְרִיסָיו לְהָבִיא מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַפְּרִתִּים:

Then the king ordered Ashpenaz, his chief officer, to bring some Israelites of royal descent and of the nobility—

יְלָדִים אֲשֶׁר אֵין־בָּהֶם כְּל־מֵאֹם [מוֹם] וְטוֹבֵי מְרָאָה וּמִשְׁכִּילִים בְּכָל־חֲכָמָה וַיְדַעֵי דַעַת וּמִבְּנֵי מְדַע וְאֲשֶׁר כַּח בָּהֶם לַעֲמֹד בְּהִיכַל הַמֶּלֶךְ  
וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן כַּשְׁדִּים:

youths without blemish, handsome, proficient in all wisdom, knowledgeable and intelligent, and capable of serving in the royal palace—and teach them the writings and the language of the Chaldeans.

## Theme 2: External Cooperation

וַיִּמֶן לָהֶם הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ מִפֶּתֶבֶגַּ הַמֶּלֶךְ וּמֵיַיִן מִשְׁתֵּיו וּלְגַדְלָם שָׁנַיִם שְׁלוֹשׁ וּמִקְצֹתָם יַעֲמְדוּ לְפָנַי הַמֶּלֶךְ:

The king allotted daily rations to them from the king's food and from the wine he drank. They were to be educated for three years, at the end of which they were to enter the king's service.

וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דְּנִיֵּאל חֲנַנְיָה מִיִּשְׂאֵל וְעֲזַרְיָה:

Among them were the Judahites Daniel, Hananiah, Mishael and Azariah.

וַיִּשֶׂם לָהֶם שׂר הַסְּרִיסִים שְׁמוֹת וַיִּשֶׂם לְדַנְיָאֵל בְּלִטְשַׁאֲצַר וּלְחֲנַנְיָה שְׁדַרְךָ וּלְמִיִּשְׂאֵל מִיִּשְׁךְ וְלְעֲזַרְיָה עֶבֶד נְגוּ:

The chief officer gave them new names; he named Daniel Belteshazzar, Hananiah Shadrach, Mishael Meshach, and Azariah Abed-nego.

# Theme 3: Internal Resistance

וַיִּשֶׁם דָּנִיֵּאל עַל־לְבוֹ אֲשֶׁר לֹא־יִתְגַּאֲל בַּפֶּתַיִם הַמֶּלֶךְ וּבֵינָן מִשְׁתִּיּוֹ וַיִּבְקֹשׁ מִשֵּׁר הַסְּרִיסִים אֲשֶׁר לֹא יִתְגַּאֲל ...

Daniel resolved not to defile himself with the king's food or the wine he drank, so he sought permission of the chief officer not to defile himself. ...

וַיֹּאמֶר דָּנִיֵּאל אֶל־הַמְּלָצָר אֲשֶׁר מִנָּה שֵׁר הַסְּרִיסִים עַל־דָּנִיֵּאל חֲנַנְיָהּ מִישָׂאֵל וְעֲזַרְיָהּ:

Daniel replied to the guard whom the chief officer had put in charge of Daniel, Hananiah, Mishael and Azariah,

נִסְּנָא אֶת־עַבְדֶּיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ־לָנוּ מִן־הַזֵּרְעִים וְנֹאכְלָה וַיִּמַּיִם וְנִשְׁתֶּה:

“Please test your servants for ten days, giving us legumes to eat and water to drink.

וַיִּרְאוּ לְפָנֶיךָ מַרְאֵינוּ וּמַרְאֵה הַיְלָדִים הָאֹכְלִים אֶת פֶּתַיִם הַמֶּלֶךְ וְכֹאֲשֶׁר תִּרְאֶה עֲשֵׂה עִם־עַבְדֶּיךָ:

Then compare our appearance with that of the youths who eat of the king's food, and do with your servants as you see fit.”

# Theme 4: Ultimate Success on all fronts from God

וַיִּשְׁמַע לָהֶם לַדָּבָר הַזֶּה וַיִּנָּסֶם יָמִים עֶשְׂרֵה:

He agreed to this plan of theirs, and tested them for ten days.

וּמִקְצַת יָמִים עֶשְׂרֵה נִרְאָה מְרֵאִיהֶם טוֹב וּבְרִיאֵי בָשָׂר מִן־כָּל־הַיְלָדִים הָאֹכְלִים אֶת פֶּתֶבַּג הַמֶּלֶךְ:

When the ten days were over, they looked better and healthier than all the youths who were eating of the king's food.

וַיְהִי הַמֶּלְצָר נֹשֵׂא אֶת־פֶּתֶבַּגָּם וַיִּין מִשְׁתֵּיהֶם וַנֹּתֵן לָהֶם זֶרְעֻנִים:

So the guard kept on removing their food, and the wine they were supposed to drink, and gave them legumes.

וְהַיְלָדִים הָאֵלֶּה אַרְבַּעְתָּם נָתַן לָהֶם הָאֱלֹהִים מִדָּע וְהַשְׂכֵּל בְּכָל־סֵפֶר וְחִכְמָה וְדַנְיָאֵל הֵבִין בְּכָל־חֲזוֹן וְחִלְמוֹת:

God made all four of these young men intelligent and proficient in all writings and wisdom, and Daniel had understanding of visions and dreams of all kinds.

# Theme 5: Effect on the Foreign King

וַיְדַבֵּר אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חַנַּנְיָהּ מִיִּשְׂאֵל וְעִזְרִיָּה וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ:

The king spoke with them, and of them all none was equal to Daniel, Hananiah, Mishael and Azariah; so these entered the king's service.

וְכָל דְּבַר חֲכָמַת בִּינָה אֲשֶׁר־בִּקֶּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּ עֲשָׂר יָדוֹת עַל כָּל־הַחֲרָטְמִים הָאֲשֵׁפִים אֲשֶׁר  
בְּכָל־מַלְכוּתוֹ:

Whenever the king put a question to them requiring wisdom and understanding, he found them to be ten times better than all the magicians and exorcists throughout his realm.



# Basic structure of the ספר

Chapter 1	Introductory story	Daniel, <u>Hannaniah</u> , <u>Misrael</u> , Azariah	Hebrew
Chapter 2	Nebuchadnezzar's dream of the four kingdoms	Daniel	Aramaic
Chapter 3	Fiery furnace	<u>Hannaniah</u> , <u>Misrael</u> , Azariah	Aramaic
Chapter 4	Nebuchadnezzar's dream of a tree and his own insanity	Daniel	Aramaic
Chapter 5	Belshazzar's feast and the writing on the wall	Daniel	Aramaic
Chapter 6	Lion's den	Daniel	Aramaic
Chapter 7	Vision of heaven	Daniel	Aramaic
Chapter 8	Vision of the ram at the river	Daniel	Hebrew
Chapter 9	Prayer and interpretation of the 70 years	Daniel	Hebrew
Chapters 10-12	Apocalyptic vision	Daniel	Hebrew



# Structure of the first part

Chapter 1	Introductory story
Chapter 2	Nebuchadnezzar's dream of the four kingdoms
Chapter 3	H, M, A saved from the fiery furnace by an angel
Chapter 4	Nebuchadnezzar's dream of a tree and his own insanity
Chapter 5	Belshazzar's feast and the writing on the wall
Chapter 6	Daniel saved from the lion's den by an angel
Chapter 7	Vision of heaven and the four kingdoms



## Bavli Sanhedrin 22a:

But what can the phrase, “they could not read the writing” (Daniel 5:8) mean?

Rav said: The passage was written in gematria:  
... יטת יטת אדך פוגחמט

Samuel said: ממתוס  
ונקפי אאלרן.

R. Yohanan said: אנם  
אנם לקת ניסרפו.

R. Ashi said: נמא נמא  
קתל פורסין.

**BABYLON**

605-539 BC

Babylonian Empire

**MEDO-PERSIA**

539-331 BC

**GREECE**

331-168 BC

**ROME**

168 BC-476 AD

**DIVIDED KINGDOM**

476 AD to Present

10 Toes - 10 Countries in last days  
(Revelation Chapter 17)

GOLD

SILVER

BRONZE

IRON

IRON & CLAY



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605-539 BC

Babylonian Empire

## MEDO-PERSIA

539-331 BC

## GREECE

331-168 BC

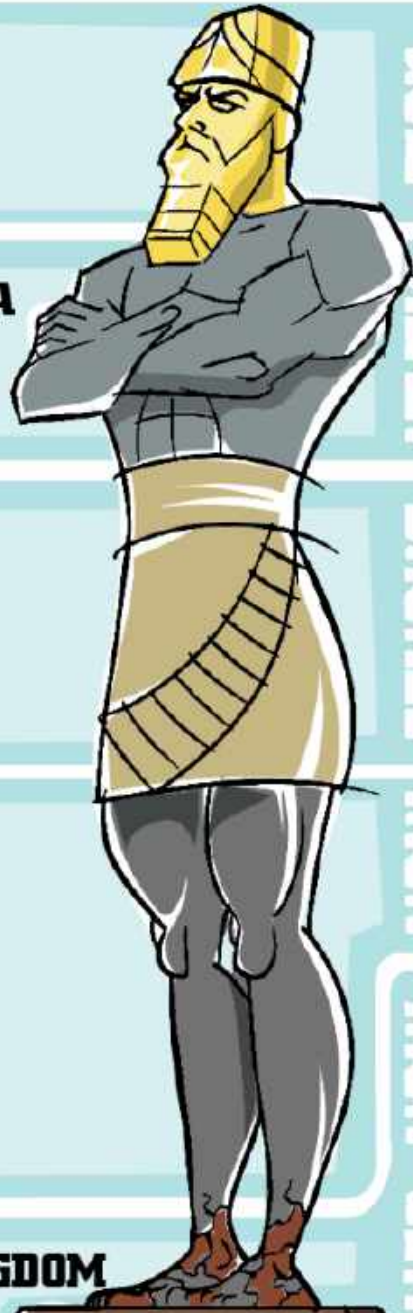
## ROME

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(Revelation Chapter 17)



GOLD

SILVER

BRONZE

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## Hesiod, Works and Days (700 BCE)

[109] First of all the deathless gods who dwell on Olympus made a **golden race of mortal men** who lived in the time of Cronos when he was reigning in heaven. ...

[121] But after earth had covered this generation ... then they who dwell on Olympus made a second generation which was of **silver and less noble by far**. ...

[140] But when earth had covered this generation also ... Zeus the Father made a third generation of mortal men, a **bronze race**, sprung from ash-trees; and it was in no way equal to the silver age, but was terrible and strong. ... Their armor was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron. ...

[156] But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods....

[169c] And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth.

[170] Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For **now truly is a race of iron**, and men never rest from labor and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. ...

# The terrifying vision of Daniel 7

וְאַרְבַּע חַיּוֹת רַבְרָבוֹן סָלְקוּן מִיַּמַּיִם שְׁנַיִן דָּא מִוֹדָא:

Four mighty beasts different from each other emerged from the sea.

קִדְמֵיתָא כְּאַרְיֵה וְגַפִּין דִּי־נִשְׂר לָהּ חֲזָה הָוִית עַד דִּי־מְרִיטוּ גַפֵּיהּ וְנִטְיִלַת מִן־אַרְעָא וְעַל־רִגְלִין כְּאַנְשׁ הִקְיַמַת וּלְבַב אָנְשׁ יְהִיב לָהּ:

The first was like a lion but had eagles' wings. As I looked on, its wings were plucked off, and it was lifted off the ground and set on its feet like a man and given the mind of a man.

וְאַרְוֹ חַיּוֹה אַחֲרֵי תַנְיִנָּה דְמָיָה לְדָב וְלִשְׁטֵר־חַד הִקְמַת וְתַלְתַּת עַלְעִין בְּפִמָּה בֵּין שְׁנֵיהּ [שְׁנֵיהּ] וְכֵן אָמְרִין לָהּ קוּמִי אֲכָלִי בֶּשֶׂר שְׂגִיא:

Then I saw a second, different beast, which was like a bear but raised on one side, and with three fangs in its mouth among its teeth; it was told, 'Arise, eat much meat!'

בְּאַתֵּר דְּנָה חֲזָה הָוִית וְאַרְוֹ אַחֲרֵי כְּנִמֵּר וְלָהּ גַפִּין אַרְבַּע דִּי־עוּף עַל־גְּבִיהּ [גְּבִיהּ] וְאַרְבַּעָה רֵאשִׁין לְחַיּוֹתָא וְשַׁלְטָן יְהִיב לָהּ:

After that, as I looked on, there was another one, like a leopard, and it had on its back four wings like those of a bird; the beast had four heads, and dominion was given to it.

• בַּאֲתֵר דְּנָה חֲזָה הָיִית בְּחֲזוֹי לַיְלִיָּא וְאָרו חַיּוּה רַבִּיעִיָּה [רַבִּיעָאָה] דְּחִילָה וְאִימְתַנִּי וְתַקִּיפָא יִתִּירָא וְשַׁנִּין דִּי־פִרְזֵל לַה רַבְרָבֹן אֲכָלָה וּמַדְקָה וּשְׂאָרָא בִּרְגִלִיה [בְּרִגְלָה] רַפְסָה וְהִיא מְשַׁנָּה מִן־כָּל־חַיּוֹתָא דִּי קִדְמִיהָ וְקִרְנִין עֶשֶׂר לָהּ:

• After that, as I looked on in the night vision, there was a fourth beast—fearsome, dreadful, and very powerful, with great iron teeth—that devoured and crushed, and stamped the remains with its feet. It was different from all the other beasts which had gone before it; and it had ten horns.

• מִשְׁתַּכַּל הָיִית בְּקִרְנֵיָא וְאֵלֹו קֶרֶן אַחֲרֵי זַעִירָה סִלְקַת בִּינִיהוּן [בִּינִיָּהוּן] וְתִלַּת מִן־קִרְנֵיָא קִדְמִיתָא אֲתַעֲקֵרוּ [אֲתַעֲקֵרָה] מִן־קִדְמִיָּה [קִדְמִיָּה] וְאֵלֹו עֵינִין כְּעֵינֵי אָנְשָׁא בְּקִרְנָא־דָּא וּפִם מְמַלֵּל רַבְרָבֹן:

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

חָזָה הָיִית עַד דֵּי כְרִסְוֹן רְמִיו וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֹלַג חוֹר וְשִׁיעַר רֵאשָׁה כְּעֵמֶר נִקְא כְּרִסְיָה שְׁבִיבִין דֵּי־נוֹר  
גְּלָלוּהִי נוֹר דְּלֶק:

As I looked on, Thrones were set in place, And the Ancient of Days took His seat. His garment was like white snow, And the hair of His head was like lamb's wool. His throne was tongues of flame; Its wheels were blazing fire.

נְהַר דֵּי־נוֹר נִגַּד וְנִפְק מִן־קְדָמוּהִי אֶלְף אֶלְפִים [אֶלְפִין] יִשְׁמְשׁוּנָה וְרִבּוּ רִבּוֹן [רִבְּוֹן] קְדָמוּהִי יְקוּמוּן דֵּי־נָא יִתֵּב וְסִפְרִין  
פְּתִיחוּ...

A river of fire streamed forth before Him; Thousands upon thousands served Him; Myriads upon myriads attended Him; The court sat and the books were opened....

חָזָה הָיִית בְּחֻזֵּי לַיְלָא וְאָרו עִם־עֲנָנֵי שְׁמַיָּא כְּבַר אֶנְש אֶתְה הָוָה וְעַד־עֵתִיק יוֹמִיָּא מְטָה וְקְדָמוּהִי הֶקְרִבוּהִי:

As I looked on, in the night vision, One like a human being Came with the clouds of heaven; He reached the Ancient of Days And was presented to Him.

וְלָהּ יְהִיב שְׁלִטֹן וְיִקְר וּמַלְכוּ וְכָל עַמְמַיָּא אֲמַיָּא וְלִשְׁנַיָּא לָהּ יִפְלָחוּן שְׁלִטְנָה שְׁלִטֹן עַלְמֵ דֵּי־לָא יַעֲדָה וּמַלְכוּתָהּ דֵּי־לָא  
תִּתְחַבֵּל:

Dominion, glory, and kingship were given to him; All peoples and nations of every language must serve him. His dominion is an everlasting dominion that shall not pass away, And his kingship, one that shall not be destroyed.

# Reinterpreting “70 years” in Daniel 9

Seventy weeks		
7 weeks	62 weeks	1

## Last week, the week of Antiochus:

171: Murder of Onias (2 Maccabees 4:30-38)

167: Decrees and cessation of קרבנות (“For half a week he will put a stop to the sacrifice and the meal offering”)

164: Rededication of the Temple after the defilement by Antiochus



## Predictions of endtime:

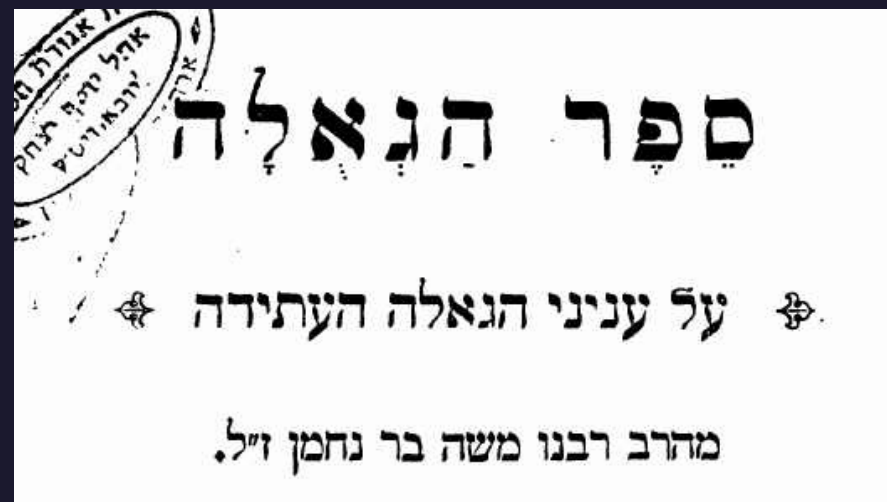
- Time, times, and half a time
- 490
- 1115 (8:14), 1290 (12:11), 1335 (12:12)
- Echo throughout, see Ramban, ספר הגאולה

ומעת הוסר התמיד ולתת שקוץ שמם ימים אלף מאתים ותשעים:

From the time the regular offering is abolished, and an appalling abomination is set up—it will be a thousand two hundred and ninety days.

אשרי המחכה ויגיע לימים אלף שלש מאות שלשים וחמשה:

Happy the one who waits and reaches one thousand three hundred and thirty-five days.



השער השלישי. הספר הזה רצוני לומר ספר דניאל נתפרש בו באר היטב ענין בית שני וכמה שנים יעמוד בשיחורב אחרי כן ודבריו בזה שלמים מדברי כל נביא שהוא מפרש קצב זמן לדברים וזה מבואר ככתוב שבועים שבעים נחתך על עמך ועל עיר קדשך וידוע מדברי רבותינו ז"ל כי בית שני עמד מן העת שנקרא בנוי עד שחרב בתשעה לחדש אב ת"כ שנה חוץ מן השנה שחרב בה שהיא

# תחיית המתים מדניאל מנין? מפרק יב

וְרַבִּים מִיּוֹשְׁנֵי אֲדָמַת־עֶפְרָר יִקְיָצוּ אֱלֹהִים לְחַיֵּי עוֹלָם וְאֱלֹהִים לְחַרְפוֹת לְדָרְאוֹן עוֹלָם:

Many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence.

וְהַמְּשֻׁכְּלִים יִזְהָרוּ כְּזֹהַר הַרְקִיעַ וּמְצַדִּיקֵי הָרַבִּים כְּכּוֹכְבֵּים לְעוֹלָם וָעֶד:

And the knowledgeable will be radiant like the bright expanse of sky, and those who lead the many to righteousness will be like the stars forever and ever.

וְאַתָּה דָּנִיֵּאל סֵתֵם הַדְּבָרִים וַחֲתֵם הַסֵּפֶר עַד־עֵת קֵץ יִשְׁטְטוּ רַבִּים וְתִרְבֶּה הַדַּעַת:

“But you, Daniel, keep the words secret, and seal the book until the time of the end. Many will range far and wide and knowledge will increase.”

ישעיהו כו, יט-כ

יְחִיּוּ מִתֵּיךְ נִבְלָתִי יְקוּמוּן הַקִּיצוֹ וְרִנְנוּ שְׂכַנֵי עֶפְרַיִם כִּי טַל אֹרֶת טַלְךָ וְאָרֶץ רִפְאִים תִּפְּיֵל:

Oh, let Your dead revive! Let corpses arise! Awake and shout for joy, You who dwell in the dust!—  
For Your dew is like the dew on fresh growth; You make the land of the shades come to life.

לֵךְ עַמִּי בֹא בְּחַדְרֶיךָ וּסְגֹר דְלָתְךָ בְּעַדְךָ חֲבִי כַמַּעֲטָרִיעַ עַד־יַעֲבֹר־זַעַם:

Go, my people, enter your chambers, And lock your doors behind you. Hide but a little moment,  
Until the indignation passes.

יחזקאל לז, ב-ג

וַיֹּאמֶר אֵלַי הַנָּבִיא עַל־הָעֲצָמוֹת הָאֵלֶּה וַאֲמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֵשׁוֹת שְׁמְעוּ דְבַר־יְהוָה:

And He said to me, “Prophecy over these bones and say to them: O dry bones, hear the word of  
the Lord!

כֹּה אָמַר אֲדֹנָי יְהוִה לְעֲצָמוֹת הָאֵלֶּה הִנֵּה אָנֹכִי מְבִיא בְכֶם רוּחַ וַחַיִּיתֶם:

Thus said the Lord GOD to these bones: I will cause breath to enter you and you shall live again.

# הפסוק האחרון (יב, יג)

וְאַתָּה לֵךְ לְקַץ וְתָנוּחַ וְתַעֲמַד לְגֵרְלֶךָ לְקַץ הַיָּמִין:

But you, go on to the end; you shall rest, and arise to your destiny at the end of the days.”

”יגדל אלהים חי” – ר’ דניאל בן יהודה הדיין, איטליה, מאה ה13 (לפי הרבה סידורים)

יִשְׁלַח לְקַץ יָמִין מְשִׁיחֲנוּ / לְפָדוֹת מַחְכֵי קֶץ יִשׁוּעָתוֹ

מִתִּים יַחֲיֶה אֵל בְּרַב חֲסָדוֹ / בְּרוּךְ עַדִי עַד שֵׁם תְּהִלָּתוֹ

