

Big Horns, Little Horns and the Future: Daniel 8

בשנת שלוש למלכות בלאשצר המלך חזון נראה אלי אני דניאל אחרי הנראה אלי בתחלה: ואראה בחזון ויהי בראתי ואני בשושן הבירה אשר בעילם המדינה ואראה בחזון ואני הייתי על-אובל אנלי:

1-2 In the third year of the reign of King Belshazzar, a vision appeared to me, to me, Daniel, after the one that had appeared to me earlier. I saw in the vision—at the time I saw it I was in the fortress of Shushan, in the province of Elam—I saw in the vision that I was beside the Ulai River/Gate.

ואשא עיני ואראה והנה איל אחד עמד לפני האבל ולו קרניים והקרנים גבהות והאחת גבהה מן השנית והגבהה עלה באחרונה: ראיתי את האיל מנגח ימה וצפונה ונגבה וכל חיות לא יעמדו לפניו ואין מציל מידו ועשה כרצונו והגדיל:

3-4 I looked and saw a ram standing between me and the river/gate; he had two horns; the horns were high, with one higher than the other, and the higher sprouting last. I saw the ram butting westward, northward, and southward. No beast could withstand him, and there was none to deliver from his power. He did as he pleased and grew great.

ואני הייתי מבין והנה צפיר העזים בא מן המערב על-פני כל הארץ ואין נוגע בארץ והצפיר קרן חזות בין עיניו: ויבא עד האיל בעל הקרניים אשר ראיתי עמד לפני האבל ונרץ אליו בחמת כח: וראיתי מגיע אצל האיל ויתמרמר אליו ויה אה האיל וישבר את שתי קרניו ולא היה כח באיל לעמד לפניו וישליכהו ארצה וירמסהו ולא היה מציל לאיל מידו:

5-7 As I looked on, a he-goat came from the west, passing over the entire earth without touching the ground. The goat had a conspicuous horn on its forehead.

He came up to the two-horned ram that I had seen standing between me and the river/gate and charged at him with furious force. I saw him reach the ram and rage at him; he struck the ram and broke its two horns, and the ram was powerless to withstand him. He threw him to the ground and trampled him, and there was none to deliver the ram from his power.

וצפיר העזים הגדיל עד-מאד וכעצמו נשברה הקרן הגדולה ותעלנה חזות ארבע רוחות השמים: ומן האחת מהם יצא קרן-אחת מצעירה ותגדל-יתר אל-הנגב ואל-המזרח ואל-הצבי:

8-9 Then the he-goat grew very great, but at the peak of his power his big horn was broken. In its place, four conspicuous horns sprouted toward the four winds of heaven. From one of them emerged a small horn, which extended itself greatly toward the south, toward the east, and toward the beautiful land/the *Lovely One*.

ותגדל עד-צבא השמים ותפל ארצה מן הצבא ומן הכוכבים ותרמסם: ועד שר-הצבא הגדיל וממנו (הרים) [הנרם] התמיד והשלה מכוון מקדשו: וצבא תנתן על-התמיד בפשע ותשלה אמת ארצה ועשתה והצליחה:

10-12 It grew as high as the host of heaven and it hurled some stars of the [heavenly] host to the ground and trampled them.

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It vaunted itself against the very chief of the host; on its account the regular offering was suspended, and His holy place was abandoned. An army was arrayed iniquitously against the regular offering; it hurled truth to the ground and prospered in what it did.	<i>Even over the Prince of the host it exalted itself, it removed the daily sacrifice from its stand and defiled the sanctuary and the pious ones; and on the stand of the daily sacrifice is set up an offence. It cast truth to the ground and was successful in its undertaking.</i>

OR HAMIDBAR

SPIRITUAL JUDAISM IN THE DESERT

וְאִשְׁמְעָה אֶחָד־קְדוֹשׁ מִדְּבַר וַיֹּאמֶר אֶחָד קְדוֹשׁ לְפִלְמוֹנִי הַמְדַבֵּר עַד־מִתִּי הַחֲזוֹן הַתְּמִיד וְהַפֶּשַׁע שִׁמְם תֵּת וְקִדְשׁ וְצָבָא מִרְמָס: וַיֹּאמֶר אֵלַי עַד עָרֵב בִּקְרֹא אֲלֵפִים וְשָׁלֹשׁ מֵאוֹת וְנִצְדַק קִדְשׁ:

13-14 Then I heard a holy being speaking, and another holy being said to whoever it was who was speaking, “How long will [what was seen in] the vision last—the regular offering be forsaken because of transgression; the sanctuary be surrendered and the [heavenly] host be trampled?”

He answered me/him, “For twenty-three hundred evenings and mornings; then the sanctuary shall be cleansed.”

וַיְהִי בְּרֵאתִי אֲנִי דְנִיָּאל אֶת־הַחֲזוֹן וְאֶבְקֶשָׁה בִּינָה וְהִנֵּה עֹמֵד לְנִגְדִי כְּמֵרְאֵה־גִבּוֹר: וְאִשְׁמַע קוֹל־אָדָם בֵּין אֹזְלֵי וַיִּקְרָא וַיֹּאמֶר גַּבְרִיאֵל הִבֵּן לְהִלָּז אֶת־הַמְרָאָה:

15-16 While I, Daniel, was seeing the vision, and trying to understand it, there appeared before me one who looked like a man. I heard a human voice from the middle of Ulai/the gate calling out, “Gabriel, make that man understand the vision.”

וַיְבֹא אֶצֶל עַמְדִּי וַיִּבְבְּאוּ נִבְעָתִי וְאֶפְלָה עַל־פָּנָי וַיֹּאמֶר אֵלַי הִבֵּן בּוֹ־אָדָם כִּי לַעֲת־קֶץ הַחֲזוֹן: וַיְדַבְּרוּ עִמִּי נִרְדַּמְתִּי עַל־פָּנָי אֶרְצָה וַיִּגַּע־בִּי וַיַּעֲמִידֵנִי עַל־עַמְדִּי: וַיֹּאמֶר הִנְנִי מוֹדִיעֶךָ אֶת אֲשֶׁר־יְהִי בְּאַחֲרֵית הַזְּעַם כִּי לְמוֹעֵד קֶץ:

17-19 He came near to where I was standing, and as he came I was terrified, and fell prostrate. He said to me, “Understand, O man, that the vision refers to the time of the end.”

When he spoke with me, I was overcome by a deep sleep as I lay prostrate on the ground. Then he touched me and made me stand up, and said, “I am going to inform you of what will happen when wrath is at an end, for [it refers] to the time appointed for the end.

הָאֵיל אֲשֶׁר־רָאִיתָ בְּעַל הַקְּרָגִים מַלְכֵי מְדֵי וּפָרַס: וְהַצִּפּוֹר הַשָּׁעִיר מֶלֶךְ יוֹן וְהַקָּרְנִן הַגָּדוֹלָה אֲשֶׁר בֵּין־עֵינָיו הוּא הַמֶּלֶךְ הָרֵאשׁוֹן: וְהַנְּשֻׁכָּת וַתַּעֲמִדְנָה אַרְבַּע תַּחְתֶּיהָ אַרְבַּע מַלְכוּתוֹת מִגּוֹי יַעֲמִדְנָה וְלֹא בְּכֹחַ:

20-22 “The two-horned ram that you saw [signifies] the kings of Media and Persia; and the buck, the he-goat—the king of Greece; and the large horn on his forehead, that is the first king.

One was broken and four came in its stead—that [means]: four kingdoms will arise out of a nation, but without its power.

וּבְאַחֲרֵית מַלְכוּתָם כְּהִתֵּם הַפְּשָׁעִים יַעֲמִד מֶלֶךְ עַד־פָּנִים וּמִבֵּין חִידוֹת: וְעֵצָם כֹּחַ וְלֹא בְּכֹחוֹ וְנִפְלְאוֹת יִשְׁחִית וְהַצְּלִיחַ וְעָשָׂה וְהִשְׁחִית עַצוֹמִים וְעַם־קְדוֹשִׁים: וְעַל־שִׁכְלוֹ וְהַצְּלִיחַ מִרְמָה בְּיָדוֹ וּבִלְבָבוֹ יַגְדִּיל וּבְשִׁלְוָה יִשְׁחִית רַבִּים וְעַל־שָׂרֵי־שָׂרִים יַעֲמִד וּבְאַפְסֵי יָד יִשְׁבֵּר:

23-25 When their kingdoms are at an end, when the measure of transgression has been filled, then a king will arise, impudent and versed in intrigue.

He will have great strength, but not through his own strength. He will be extraordinarily destructive; he will prosper in what he does and destroy the mighty and the people of holy ones. By his cunning, he will use deceit successfully. He will make great plans, will destroy many, taking them unawares, and will rise up against the chief of chiefs, but will be broken, not by [human] hands.

וּמֵרְאֵה הָעָרֵב וְהַבְּקָר אֲשֶׁר נֹאמַר אָמֵת הוּא וְאַתָּה סֵתֵם הַחֲזוֹן כִּי לְיָמִים רַבִּים: וְאֲנִי דְנִיָּאל נְהִיִּיתִי וְנִחַלִּיתִי יָמִים וְאֶקְוִים וְאֶעֱשֶׂה אֶת־מְלֹאכֶת הַמֶּלֶךְ וְאֶשְׁתּוֹמַם עַל־הַמְרָאָה וְאִין מִבֵּין: (פ)

26-27 What was said in the vision about evenings and mornings is true. Now you keep the vision a secret, for it pertains to far-off days.”

So I, Daniel, was stricken and languished many days. Then I arose and attended to the king’s business, but I was dismayed by the vision and no one could explain it/and I did not understand it.