

[23] This is what he said: The fourth Chayyah (Beast) shall be a fourth kingdom upon earth, which shall be different from all kingdoms, and shall devour kol ha'aretz, and shall tread it down, and break it in pieces.

[24] And the eser karnayim (ten horns) out of this kingdom are asarah melachim (ten kings) that shall arise, and another shall arise after them; and he shall be different from the first, and he shall subdue three melachim.

[25] And he (*Anti-Moshiach*) shall speak great words against Elyon, and shall wear out the kadoshim Elyon, and think to change set times and law, and they shall be given into his hand until a time and times and half a time.

[26] But judgment was given, and there was taken away its [*Anti-Moshiach's*] power to destroy and to annihilate unto the end.

[27] And the dominion and sovereignty, and greatness of the kingdom under kol HaShomayim, shall be given to the people of the kadoshim Elyon, whose kingdom is a malchut olam (an everlasting kingdom), and all dominions shall serve and obey them.

[28] Unto this point is the end of the matter. As for me, Daniel, my thoughts much troubled me, and the color of my countenance changed upon me, but I kept the matter in my lev.

[*T.N. Chanukah remembers the restored and re-dedicated worship in Jerusalem 164 B.C.E. after the Anti-Moshiach-like activities of Antiochus Epiphanes predicted in chp 8 below.*]

8 In the shnat shalosh (third year) of the reign of Belshatzar HaMelech, a chazon (vision) appeared unto me, Daniel,

after that which appeared unto me in the beginning.

[2] And I beheld in a chazon; and it came to pass, while I was seeing, that I was in Shushan (Susa) the fortress, which is in the province of Elam; and I saw in a chazon, and I was by the stream Ulai.

[3] Then I lifted up mine eyes, and saw, and, hinei, there stood before the stream a ram which had two karnayim (horns), and the two karnayim were high; but one was higher than the other, and the higher was coming up last.

[4] I saw the ram pushing westward, and northward, and southward; so that no chayyot (beasts) might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and made a great display of strength.

[5] And as I was considering, hinei, a he-goat was coming from the west on the face of kol ha'aretz, and it was not touching the earth; and as to the goat it had a conspicuous keren (horn) between its eyes.

[6] And he came to the ram that had two karnayim, which I had seen standing before the stream, and he ran against him with the wrath of his koach (strength).

[7] And I saw him approaching the ram, and he was enraged against him, and he smote the ram, broke his two karnayim, and there was no koach in the ram to stand before him, and he cast him down to the ground, and trampled him; there was none to deliver the ram from him.

[8] Therefore the he-goat was acting very presumptuously; and when he was powerful, the keren hagedolah (great horn, [*i.e., Alexander's Empire*]) was broken; and in the place of it came up conspicuously four, toward the

arbah ruchot HaShomayim (the four winds of Heaven).

[9] And out of one of them came forth a little horn [*Antiochus Epiphanes*], which became exceeding great, toward the south, and toward the east, and toward the [eretz] hatzevi (the glorious land, [*i.e., Eretz Israel*]).

[10] And it became great, even unto the tzva HaShomayim; and it caused to fall down to the earth some of the host and some of the kokhavim it trampled.

[11] Yea, he magnified himself even unto the Sar HaTzava, and the daily sacrifice was taken away from Him, and the place of His Mikdash was cast down.

[12] And a tzva (army) was given over to oppose the daily sacrifice on account of peysha (transgression, rebellion), and it cast down emes to the ground; and it acted, and prospered.

[13] Then I heard one kadosh (angel) speaking, and another kadosh said unto that certain kadosh which spoke, How long shall be the chazon concerning the daily sacrifice, and the desolating peysha (transgression), to give both the Kodesh (Sanctuary) and the tzva (host) to be trodden under foot?

[14] And he said unto me, Unto erev-boker two thousand and three hundred; then shall the Kodesh (Sanctuary) be vindicated.

[15] And it came to pass, when I, even I Daniel, was beholding the chazon, that I sought the meaning; then, hinei, there stood before me as the appearance of a man.

[16] And I heard a kol adam (man's voice) amidst the Ulai, and he called, and said, Gavriel, cause this one to understand the vision [*see Daniel 9:21*].