### Daniel

## Chapter 12

1‘And in that very same hour,  
 The Highest Messenger, MichaEl, will come  
 (The one who keeps watch on the sons of your people),  
 And a difficult time will arrive  
 Such as has never happened before,  
 And will never happen again.  
  
 ‘At that time, your people will be saved  
 (Those whose [names] have been written in the scroll),  
 2And many that are sleeping in graves will arise,  
 Some to life throughout the ages,  
 And others to disgrace and ages of shame.  
  
 3‘Then, those who understand what I’m saying  
 Will shine like lights in the firmament.  
 And the many that prove themselves righteous  
 Will shine like stars throughout the ages.  
  
 4‘And you, O DaniEl,  
  
 ‘Cover these words and seal up the scroll  
 Until the time of the end.  
 [It’s a time when] many will be taught  
 And knowledge will be multiplied.’  
  
5Then I, DaniEl, looked and I saw two others that were also standing there, one on this side of the river, and the other on the opposite bank. 6 One of them asked the man in the linen clothes that was standing over the water in the river:  
  
 ‘When will all these wonders of which you spoke reach their conclusion?’  
  
7And the man in the linen clothes who was standing over the river raised both his right and left hands high towards the heavens, and he swore an oath to The God who lives throughout ages, saying:  
  
 ‘The holy ones will be scattered  
 For 3-1/2 times,  
 Before these things reach their end.’  
  
8Well, I heard it, but I didn’t understand it.  
  
So I said:  
  
 ‘O lord, when will these things that you’ve spoke about start to happen? And when will your judgment arrive?’  
  
9And he said:  
  
 ‘Go, O DaniEl,  
  
 ‘Cover and seal up these words!  
  
 10‘For, there’ll be many who are chosen  
 And they’ll be [dressed] in white robes.  
  
 ‘By fire, they’ll be purified…  
 And thereafter, they’ll all be made holy.  
  
 ‘But the sinners will continue to sin,  
 And they won’t be seeking knowledge.  
  
 11‘From the time the disgusting destroyer arrives  
 And the sacrificing comes to an end  
 Is 1,290 days.  
  
 12‘And all of those will be blest  
 Who endure all the way to the end,  
 Of 1,335 days.  
  
 13‘Now, [you’ll] go to your rest  
 Until that day and hour arrives.  
 For then, you’ll be resurrected,  
 And you’ll receive your inheritance  
 After those days reach their end.’

# Daniel (Old Greek)

In the future, we will provided a translation of the oldest version of Daniel, the Old Greek, which the first century Christians used.  
  
This is a placeholder for that work.  
  
The other (2nd century) version  
  
The other version of Daniel was translated from Hebrew into Greek in the 2nd century CE (about 300 or 400 years after the rest of the Septuagint) by the Jewish scholar Theodotian. It gradually replaced the former Greek version of Daniel that everybody used. By the 4th century CE, the former version had been completely replaced by this version.   
  
This is important, because the Hebrew text of Daniel (on which all Bibles are based) may have suffered deliberate corruption in the late 1st century CE, and the 2nd century Greek version is simply a copy of that corrupted Hebrew version.  
  
In other words, you may not get much more insight into Daniel’s prophecies from that version than from a normal Hebrew-based Bible. However, the ‘Old Greek’ version could, perhaps, be a more authentic version of Daniel – if it really shows what Daniel originally said before the 1st century.  
  
The ‘Old Greek’ version was lost for centuries until it turned up again in the 1770s in the Codex Chisianus 88. We now have two other copies.  
  
The differences are generally small (perhaps quite meaningless to a modern reader), but considering the great interest people have in Daniel’s prophecies, even a small difference may have large implications.  
  
Unfortunately, we didn’t appreciate the value of the Old Greek version when we first produced our translation of Daniel. So, for now, the 2001 Translation only has the 2nd century CE translation by Theodotion (just like other Septuagint translations). However, in the future, we’ll also provide a translation of the Old Greek version of Daniel here.  
  
For now, you can download a side-by-side translation of both versions in a PDF over at the NETS project.

# Hosea

Hosea is the record of the prophecy given to Prophet Hosea.  
  
It’s primarily against the breakaway 10-tribe Kingdom of IsraEl in the north. It was written sometime between 790 BCE and 830 BCE. God warns them that He sees their crimes – which include child sacrifice – and will punish them by allowing the Assyrians to invade.  
  
  
Most of this book is poetry  
  
Something that only a Bible translator would notice is when words are in the form of Hebrew poetry. There’s a definite cadence that can be seen in the original language. Therefore, because this is the chosen style of God, we’ve tried to recreate it as it was originally intended: in poetic verse.  
  
  
Why use poetry?  
  
Poetry must conform to a certain rhythm and style. These act as memory aids, helping you to recall the words, making it easier for messages to be spread via the most common communication method of the time: song.  
  
  
Who was talking?  
  
When translating the words of the Prophets, you can’t help but notice the constant changing personal pronouns (I, you, he, they, etc.) used in the text. It makes it very confusing to figure out exactly who’s talking.  
  
However, we now realize one reason for the confusion that’s usually overlooked: God didn’t speak to the Prophets personally. Rather, He sent His messages through a mediator, either referred to as a messenger (an angel), or sometimes as ‘The Word’ (which some interpret to mean Jesus).  
  
So there are actually three voices speaking:  
  
 1. That of the Prophet, who sometimes quotes himself,  
  
 2. That of the angelic messenger who’s bringing the message from God,  
  
 3. The words of God Himself (which we put in italics).  
  
  
How can we tell the difference? From the context, the pronouns, and the tenses:  
  
 1. When the Prophet speaks, he’s either clearly reporting what he said or did, or is simply saying what was happening.  
  
 2. When the angelic messenger speaks, he talks about God in the third person.  
  
 3 When God is speaking, all references to God are naturally spoken in the first person.  
  
  
Did we get it all right? Probably not, but it has been an honest attempt at doing so. If you think you’ve spotted a place where our choice is incorrect, please let us know and we’ll reconsider it.