### Ezekiel

## Chapter 48

1‘This is what each tribe [will inherit], by name:  
  
 ‘Starting at the top in the north  
 To where it splits at the gates of HaMath  
 And to the courtyard of Enan,  
 Then to the borders of Damascus in the north,  
 Along part of the borders of HaMath,  
 And from there to the east and the west  
 Is the portion of Dan.  
  
 2‘And from the borders of Dan,  
 From the east to the west,  
 Is the portion of Asher.  
  
 3‘And from the borders of Asher,  
 From the east to the west,  
 Is NaphTali’s portion.  
  
 4‘And from NaphTali’s borders,  
 From the east to the west,  
 Is the portion of ManasSeh.  
  
 5‘And from the borders of ManasSeh,  
 From the east to the west,  
 Is to be Ephraim’s portion.  
  
 6‘And from Ephraim’s borders,  
 From the east to the west)  
 Is the portion of ReuBen.  
  
 7‘And from the borders of ReuBen,  
 From the east to the west,  
 Is the portion of Judah.  
  
 8‘And from the borders of Judah in the east,  
 Is the place where they’ll offer the first-fruits.  
 25,000 will be its length,  
 And 1 measured portion will be its width  
 From the east to the west…  
 And the Holy Place will be in its midst.  
  
 9‘There they’ll set first-fruits aside for the Lord…  
 Its width is to be 20,000  
 And 10,000 long, is its length.  
 10Within it, they will store all the first-fruits  
 Of the holy things for the Priests.  
 It runs north for 25,000,  
 And towards the west for 10,000,  
 Then towards the east for 10,000,  
 And to the south for 25,000…  
 And the Holy Mountain and Most Holy Place  
 Will be located in its midst.  
  
 11‘This is to be set aside for the Priests…  
 ZaDok’s sons that have been made holy…  
 Those who’ve kept watch at My Temple  
 And not followed the delusions of IsraEl’s sons,  
 Or strayed in the ways of the Levites.  
  
 12‘This must be given to them as their first-fruits  
 From all the first-fruits that come from the land…  
 A Holy of Holies from the borders of the Levites.  
  
 13‘And the Levites will also be given their portions  
 Next to the borders of the Priests.  
 Its length is to be 25,000,  
 And it will be 10,000 wide.  
 The whole length is 25,000,  
 And 10,000 will be its full width.  
  
 14‘No part [of this land] may be purchased  
 Or measured out to be sold,  
 Nor may its first fruits be taken away;  
 For it is all holy to Jehovah.  
  
 15‘But, concerning the extra 5,000  
 Amid that 25,000;  
 There’ll be a place around the city wall  
 Where they will [then build their] homes…  
 And the city will be there in its midst.  
  
 16‘And this is how it is measured:  
  
 • From the borders towards the north: 4,500.  
 • From the borders towards the south: 4,500.  
 • From the borders towards the east: 4,500.  
 • From the borders towards the west: 4,500.  
  
 17‘Then to the north of the city, there also will be:  
  
 • A space that measures 250,  
 • Then towards the south, 250,  
 • Towards the east, 250,  
 • And towards the west, 250.  
  
 18‘And there’ll be an additional length  
 Next to the first-fruits of the Holy Place,  
 Which will measure 10,000 towards the east,  
 Plus 10,000 more towards the west.  
 This is for the Holy Place of the first-fruits,  
 Which is where the bread will also be [baked]  
 For those who will work in the city.  
 19And those who will work in this city  
 Will come from each of IsraEl’s tribes.  
  
 20‘The first-fruits is 25,000  
 And squared by 25,000.  
 You must place it next to the city  
 As the first-fruits of the Holy Place.  
  
 21‘And an extra space must be set aside  
 On behalf of the one who serves as the guide.  
 It must run from this side to that side,  
 Between the Holy Place’s first-fruits.  
  
 ‘The part that is his in the city  
 Will be 25,000 from east to west  
 And 25,000 along the west side…  
 It’s the portion of the one who serves as the guide,  
 And for the Holy-Place’s First Fruits…  
 And the Holy of Holies will be in its midst.  
  
 22‘And by the borders of the Levites,  
 In the mist of their part of the city...  
 Will be the place for the one who’s the guide…  
 Between Judah and BenJamin’s borders  
 Will belong to the one who’s the guide.  
  
 23‘And what’s left of that which belongs to the tribes,  
 From the eastern borders to those in the west...  
 Will be BenJamin’s portion.  
  
 24‘And from BenJamin’s borders,  
 From the east to the west,  
 Will be SimeOn’s portion.  
  
 25‘And from SimeOn’s borders,  
 From the east to the west,  
 Will be IsSachar’s portion.  
  
 26‘And from IsSachar’s borders,  
 From the east to the west,  
 Is to be ZebuLun’s portion.  
  
 27‘And from the ZebuLun’s borders,  
 From the east to the west,  
 Will be the portion of Gad.  
  
 28‘And from the borders of Gad,  
 The borders southwest will be his  
 From TeMan and the waters of MaribOth KaDesh,  
 And from there, on to the Great Sea…  
 This is what he’ll inherit.  
  
 29‘These are the lands in which you’ll throw lots  
 For those among IsraEl’s tribes;  
 And these are to be their tribes’ borders,’  
 Says Jehovah, your God.  
  
 30‘The northern access to the city  
 Must be 4,500;  
 31And the city gates must carry the names  
 Of each of IsraEl’s 12 tribes.  
  
 ‘The three gates towards the north will include  
 The Gates of ReuBen, Judah, and Levi.  
  
 32‘And the three gates towards the east,  
 4,500,  
 Are the Gates of BenJamin, JoSeph, and Dan.  
  
 33‘And the three gates towards the south  
 4,500,  
 Are the Gates of SimeOn, IsSachar, and ZebuLun.  
  
 34‘And the three gates towards the west  
 4,500,  
 Are the Gates of Asher, NaphTali, and Gad.  
  
 35‘The circumference must be 18,000,  
 And whatever the city is named  
 Will be its name from that day.’

# Daniel (2nd century CE)

Daniel is a history book and the record of the visions given to Daniel by Jehovah during the Babylonian captivity, and later, under the rule of the Persians.  
  
  
A 2nd century CE translation  
  
This 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 this 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 this 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.  
  
That ‘Old Greek’ version was lost for centuries until it turned up again in the 1770s. That document is now called the Codex Chisianus 88. Later, two more copies were discovered, including a translation into Aramaic.  
  
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 uses 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 at 2001translation.org/read/daniel-old-greek.  
  
For now, you can download a side-by-side translation of both versions in a PDF over at the NETS project.  
  
  
The book  
  
The book of DaniEl, in its original form at least, was written by DaniEl himself. It covers the time from about 633 BCE to about 537 BCE.  
  
Only Bible translators would notice when God or His spokesperson speak in the form of Hebrew poetry, since there’s a definite cadence to the language. Wherever that appears, we’ve tried to recreate a poetic style in English.  
  
Speaking in poetry was a memory aid, which also allowed messages to be spread via the common medium of communication of that day: song.