

## A Translation of Daniel 11:2b-12:3

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I want to thank the Daniel 11 Committee for asking me to prepare a color-coded translation of Daniel 11:2b-12:3 with the primary aim of making the identity of the participants clear to English readers. The determination of the identity of subjects and objects is based on the work of Lénart J. de Regt.<sup>1</sup> The identity of other anaphoric references is determined by context in light of the application of his rules. I would like to also thank Roy Gane, Oliver Glanz, Frank Hardy, and Michael Younker for suggestions concerning selected passages. Unless otherwise noted, the provisional translation and any errors are mine. The color coding employed below applies to 11:5-45 (11:2-4 and 12:1-3 are assumed to be less ambiguous).

King of the north

King of the north or successor/descendant with another name

Anaphoric reference to the king of the north or successor

King of the south

King of the south or successor/descendant with another name

Anaphoric reference to the king of the south or successor

Prince of the covenant

The people of God

The wise

[Other colors used for other participants]

Ambiguous references are left uncolored

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<sup>1</sup> "Anaphoric Accessibility in Biblical Hebrew Narrative: Global and Local Participant Tracking across Clause Boundaries," pages 63-78 in *Ancient Texts and Modern Readers: Studies in Ancient Hebrew Linguistics and Bible Translation*. edited by Gideon R. Kotzé, Christian S. Locatell, and John A. Messarra, *Studia Semitica Neerlandica* 71 (Leiden: Brill, 2019).

The Hebrew text presented here is that of the MT without textual corrections or emendations.<sup>2</sup> However, in a few instances, corrections/emendations supported by textual variants have been adopted in the translation. Textual variants that are relevant to sentence divisions and the identity of participants are discussed in the Appendix. It should be mentioned that since the Hebrew of Daniel is late biblical Hebrew, it includes expressions and other linguistic characteristics that are different from pre-exilic classical Hebrew. However, a discussion of these unusual expressions and various difficult passages deserves a separate study.

The translation presented here is provisional in nature. No translation is perfect, since neither human beings nor human languages are perfect. Since the primary purpose of the translation relates to the identity of the participants, other matters related to syntax and discourse are not directly addressed. De Regt does cover other discourse issues, including non-chronological arrangement in a narrative, in his monograph,<sup>3</sup> but those are not the aim of this translation. A full discussion of such matters would require separate studies, and perhaps even separate translations for each issue.

<b>Daniel 11:2b-12:3</b>		<b>#</b>	<b>de Regt rule</b>
הִנֵּה-עוֹדׁ שְׁלֹשָׁה מְלָכִים עֹמְרִים לְפָנָיִךְ׃	Look, three more kings will arise to Persia.	1	
וְהָרְבִיעִי יַעֲשֶׂה עֲשָׂר־נְדוּל׃ מִכֹּל	A fourth one will gain greater riches than all.	2	
וּכְחֻזְקָתוֹ בְּעָשָׂרוֹ יַעֲרִיב הַכֹּל אֶת מַלְכוּת יוּון׃	When he becomes strong with his riches, he will arouse everyone against the king of Greece.	3	^ Rule 2: subj fourth king
3 וְעֹמֵד מִלְּךָ גִּבּוֹר	A mighty king will arise.	4	
וּמִשָּׁלׁ מִמִּשְׁלׁ רָב	He will rule over a great dominion.	5	^ Rule 2: subj mighty king
וְעָשָׂה כְּרִצּוֹנוֹ׃	He will do according to his will.	6	^ Rule 2: subj mighty king
4 וּכְעֹמְדוֹ תִשָּׁבֵר מַלְכוּתוֹ׃	When he has risen, his kingdom will be broken.	7	
וְתִחַץ לְאַרְבַּע רוּחֹת הַשָּׁמַיִם׃	It will be divided to the four winds of heaven,	8	^ Rule 2: subj (his kingdom)

<sup>2</sup> Instances of Ketiv/Qere follow the traditional convention of the MT, that is, the text consists of the consonants of the Ketiv with the vowels of the Qere.

<sup>3</sup> *Linguistic Coherence in Biblical Hebrew Texts: Arrangement of Information, Participant Reference Devices, Verb Forms, and Their Contribution to Textual Segmentation and Coherence* (Piscataway: Gorgias Press, 2019).

וְלֹא לְאַחֲרֵיתוֹ	and it will not belong to his posterity,	9	^	C-C Reg.	
וְלֹא כְּמִשְׁלוֹ אֲשֶׁר מָשָׁל	nor be like his dominion that he ruled.	10	^	C-C Reg.	
כִּי תִנְתֵּשׁ מַלְכוּתוֹ	For his kingdom will be uprooted,	11			
וְלֹא־חֲרִים מִלְּבַד־אֵלֶּה:	and it will belong to others besides these.	12	^	C-C Reg.	
5 וַיַּחֲזֹק מֶלֶךְ־הַנֶּגֶב	The king of the south will be strong.	13			
וּמִן־שָׂרָיו וַיַּחֲזֹק עָלָיו	And one of his princes will be strong against him [textual variant]	14	^	Rule 2: obj	king of south
וּמִשָּׁל מִמִּשְׁלֵהוּ רַב מִמִּשְׁלָהוּ:	and will rule a greater dominion than his dominion.	15	^	C-C Reg.	(subj: prince)
6 וּלְקֵץ שָׁנִים יִתְחַבְּרוּ	At the end of some years they will form an alliance.	16	^	n/a	
וּבַת מֶלֶךְ־הַנֶּגֶב תָּבוֹא אֶל־מֶלֶךְ הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים	The daughter of the king of the south will come to the king of the north to make an agreement.	17			
וְלֹא־תַעֲצֹר כֹּחַ הַזְרֹעַ	But she will not retain the strength of arm.	18	^	C-C Reg.	
וְלֹא יַעֲמֹד וְזָרְעוֹ	And his arm [seed?] will not stand. [textual variant]	19			
וְתִתֵּן הִיא וּמְבִיאֶיהָ וְהַזִּלְזֵלִים וּמְחַזְּקֶיהָ בְּעֵתָם:	And she will be given up, along with the one who brought her and the one who fathered her and her supporter in those times.	20	^	Rule 2: subj	
7 וַעֲמֹד מִנְצֵר שְׂרָשֵׁיהָ כִּנּוֹ	A sprout of her roots will arise in his place.	21			
וַיָּבֹא אֶל־הַחֵיָל	He will come to the army,	22	^	Rule 2: subj	sprout
וַיָּבֹא בְּמַעוֹז מֶלֶךְ הַצָּפוֹן	and enter the fortress of the king of the north,	23	^	C-C Reg.	
וַעֲשֶׂה בָהֶם	and take action against them,	24	^	C-C Reg.	
וְהִחֲזִיק:	and conquer.	25	^	C-C Reg.	
8 וְגַם אֵלֵהֶם עִם־נִסְכֵיהֶם עִם־כְּלֵי הַמִּדְּתָם כֶּסֶף וְזָהָב בְּשָׁבִי יָבֹא מִצְרָיִם	Also, their gods with their cast images with their precious utensils, silver and gold he will bring into captivity to Egypt.	26	^	Rule 2: subj	sprout
וְהוּא שָׁנִים יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן:	As for him, for some years he will stay away from the king of the north.	27	^	Rule 2: subj	sprout
9 וַיָּבֹא בְּמַלְכוּת מֶלֶךְ הַנֶּגֶב	Then he will come into the kingdom of the king of the south.	28	^	Rule 1: subj	king of north
וַיָּשָׁב אֶל־אֲדָמָתוֹ:	But he will return to his own land.	29	^	C-C Reg.	

10	וּבָנָיו יִתְנַדְּרוּ	<b>His sons</b> will be stirred up	30
	וְאִסְפוּ הַמִּזְוֹן חֵילִים רַבִּים	and gather a multitude of great forces.	31 ^ C-C Reg.
	וּבָא בּוֹא	<b>He</b> will certainly come	32 ^ Rule 2: subj king of north
	וְשָׁטַף	and overflow	33 ^ C-C Reg.
	וְעָבַר	and cross over.	34 ^ C-C Reg.
	וְיָשָׁב	And again	35 ^ Rule 2: subj
	וַיִּתְנַדְּרוּ עַד-מְעֹזָה:	<b>he</b> will fight as far as <b>his</b> fortress.	36 ^ C-C Reg.
11	וַיִּתְמַרְמַר מֶלֶךְ הַנֶּגֶב	<b>The king of the south</b> will be furious.	37
	וַיֵּצֵא	<b>He</b> will go out	38 ^ Rule 2: subj king of south
	וְנָלְחָם עִמּוֹ עִם-מֶלֶךְ הַצָּפוֹן	and wage war with <b>him</b> , with <b>the king of the north</b> .	39 ^ C-C Reg.
	וַיַּעֲמִיד הַמִּזְוֹן רָב	<b>He</b> will raise up a great multitude.	40 ^ Rule 2: subj king of south
	וַנִּתֵּן הַהַמִּזְוֹן בְּיָדוֹ:	The multitude will be placed in <b>his</b> hand.	41
12	וַנִּשְׂא הַהַמִּזְוֹן	The multitude will be lofty,	42
	יָרוֹם לִבּוֹ	and <b>his</b> heart will be lifted up.	43
	וַהֲפִיל רַבָּאוֹת	<b>He</b> will bring down myriads,	44 ^ Rule 2: subj
	וְלֹא יֵעֹז:	but <b>he</b> will not prevail.	45 ^ C-C Reg.
13	וְשָׁב מֶלֶךְ הַצָּפוֹן	Then <b>the king of the north</b> will return	46
	וַיַּעֲמִיד הַמִּזְוֹן רַב מִן-הָרִאשׁוֹן	and raise up a multitude greater than the first.	47 ^ C-C Reg. king of north
	וְלִקְחַן הָעֵתִים שָׁנִים יָבֹא בּוֹא בְּחֵיל גָּדוֹל וּבְרִכּוּשׁ רָב:	<b>He</b> will certainly come at the end of some years with a great army and much equipment.	48 ^ C-C Reg.
14	וּבְעֵתֵים הָהֵם רַבִּים יַעֲמְדוּ עַל-מֶלֶךְ הַנֶּגֶב	In those times <b>many</b> will stand up against <b>the king of the south</b> .	49
	וּבְנֵינוּ פְּרִיצֵי עִמָּה וְנִשְׂאוּ לְהַעֲמִיד חֲזוֹן	<b>The violent ones</b> of your people will rise up to confirm the vision.	50
	וְנִכְשְׁלוּ:	But <b>they</b> will stumble.	51 ^ Rule 2: subj violent ones
15	וַיָּבֹא מֶלֶךְ הַצָּפוֹן	<b>The king of the north</b> will come	52
	וַיִּשְׁפֹּד סוּלְלָה	and lay siege mounds	53 ^ C-C Reg.

וְלָקְדוּ עִיר מְבֻצָּרֹת	and capture a fortified city.	54	^	C-C Reg.	
וְזִרְעוֹת הַנֶּגֶב לֹא יַעֲמְדוּ וְעַם מִבְּחָרָיו	<b>The arms of the south</b> will not stand, nor <u>his</u> choice troops.	55			
וְאֵין כֹּחַ לַעֲמֹד:	There will be no strength to stand.	56			
16 וַיַּעַשׂ תְּבֵאָה אֵלָיו כְּרִצּוֹנוֹ	<b>The one who comes</b> to <u>him</u> will do according to <u>his</u> will,	57			
וְאֵין עוֹמֵד לְפָנָיו	without anyone standing before <u>him</u> .	58	^	Rule 2: obj	the one who comes (king of north)
וַיַּעֲמֵד בְּאַרְצ־הַצְּבִי	<u>He</u> will stand in the beautiful land,	59	^	Rule 1: subj	"him" (king of north)
וְכָלָה בְּיָדוֹ:	with complete destruction in <u>his</u> hand.	60			
17 וַיִּשְׁמוּ פָּנָיו לְבֹא בְּתִקְוָה כָּל־מְלְכוּתוֹ	<u>He</u> will set <u>his</u> face to come with the strength of <u>his</u> entire kingdom.	61	^	Rule 2: subj	
וַיִּשְׂרִים עִמּוֹ וַעֲשֵׂה	<u>He</u> will form alliances with <u>him</u> , [textual variant]	62	^	Rule 2: subj	the one who sets his face (king of north)
וְבַת הַנְּשִׁים יִתֶּן־לּוֹ לְהַשְׁחִיתָהּ	and give <u>him</u> <b>the daughter of women</b> to destroy it.	63	^	C-C Reg.	
וְלֹא תַעֲמֹד	But <u>she</u> will not stand	64	^	Rule 1: subj	"daughter"
וְלֹא־לּוֹ תִהְיֶה:	nor be for <u>him</u> .	65	^	C-C Reg.	
18 וַיִּשָּׁבוּ פָּנָיו לְאֵיִם	<u>He</u> will set his face to the coastlands [Ketiv: He will turn back his face]	66	^	Rule 1: subj	"him" (king of north)
וְלָקְדוּ רַבִּים	and capture many.	67	^	C-C Reg.	
וְהַשְׁבִּית קִצְיֵן חֲרָפְתּוֹ לּוֹ	But <b>a commander</b> will put a stop to <u>his</u> taunt.	68			
בְּלִתי חֲרָפְתּוֹ וַיָּשִׁיב לּוֹ:	Rather, <u>he</u> will turn back <u>his</u> taunt on <u>him</u> .	69	^	C-C Reg.	
19 וַיִּשָּׁב פָּנָיו לְמַעוֲזֵי אֲרָצוֹ	<u>He</u> will then turn <u>his</u> face back to the fortresses of <u>his</u> own land. <sup>4</sup>	70	^	Rule 1: subj	"him" (king of north)
וַיִּכָּשֶׁל	But <u>he</u> will stumble	71	^	Rule 2: subj	the one who turns his face (king of north)
וַיִּפֹּל	and fall	72	^	C-C Reg.	
וְלֹא יִמָּצֵא:	and not be found.	73	^	C-C Reg.	

<sup>4</sup> Oliver Glanz prefers to understand the referent here and in the rest of v. 19 as the "commander" of v. 18.

20	וְעָמַד עַל-כְּנֹז מֵעֵבִיר נוֹגֵשׁ הַדָּר מַלְכוּת	In <u>his</u> place will arise <b>one who sends out an exactor</b> for the splendor of the kingdom.	74		
	וּבְיָמִים אֲחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמִלְחָמָה:	But in a few days <u>he</u> will be broken, but not in anger or in battle.	75	^	Rule 2: subj the one who sends out an exactor (king of north)
21	וְעָמַד עַל-כְּנֹז גְבוּהָ	In <u>his</u> place will arise <b>a contemptible person</b> .	76		
	וְלֹא-נָתַנּוּ עָלָיו הַדָּר מַלְכוּת	They did not confer royal dignity on <u>him</u> .	77	^	Rule 2: obj contemptible person (king of north)
	וּבָא בְשֵׁלְוָה	<u>He</u> will come in quietly,	78	^	Rule 1: subj
	וְהִחְזִיק מַלְכוּת בְּחִלְקָלְקוֹת:	and will seize the kingdom by smoothness.	79	^	C-C Reg.
22	וַיִּזְרְעוֹת הַשֵּׁטֶף יִשְׁטְפוּ מִלְפָּנָיו	The sweeping arms will be swept away before <u>him</u> ,	80	^	Rule 2: obj
	וַיִּשָּׁבְרוּ וְגַם נִגִּיד בְּרִית:	and will be broken, also <b>the prince of the covenant</b> .	81	^	C-C Reg.
23	וּמִן-הַתְּחַבְרוֹת אֵלָיו יַעֲשֶׂה מְרָמָה	After the making of an alliance with <u>him</u> <u>he</u> will practice deception.	82	^	Rule 2: subj contemptible person
	וְעָלָה	<u>He</u> will go up	83	^	Rule 2: subj
	וְעָצָם בְּמַעֲט־נָוִי:	and become mighty with a small people.	84	^	C-C Reg.
24	בְּשֵׁלְוָה וּבְמִשְׁמַנֵּי מְדִינָה יָבֹא	<u>He</u> will come quietly and into the rich areas of the province.	85	^	Rule 2: subj
	וַעֲשֶׂה אֲשֶׁר לֹא-עָשׂוּ אֲבוֹתָיו וְאֲבוֹת אֲבוֹתָיו	<u>He</u> will do that which neither <u>his</u> fathers nor <u>his</u> forefathers have done.	86	^	Rule 2: subj
	בְּזָה וּשְׁלָל וּרְכוּשׁ לָהֶם יִבְזֹר	<u>He</u> will distribute to them plunder and spoil and wealth.	87	^	Rule 2: subj
	וְעַל מִבְצָרִים יַחֲשֵׁב מִחֲשַׁבְתּוֹ וְעַד-עֵת:	Against the fortifications <u>he</u> will devise his plans, but only for a time.	88	^	Rule 2: subj
25	וַיַּעַר פָּחוּ וּלְבָבוֹ עַל-מֶלֶךְ הַנֶּגֶב בְּחִיל גְּדוֹלִ"ו	<u>He</u> will arouse his strength and his heart against <b>the king of the south</b> with a large army.	89	^	Rule 2: subj
	וּמֶלֶךְ הַנֶּגֶב יִתְגַּרֵּה לְמִלְחָמָה בְּחִיל-גְּדוֹל וְעֲצוֹם עַד-מְאֹד	<b>The king of the south</b> will be stirred up for the battle with a great and very strong army.	90		
	וְלֹא יַעֲמֹד	But <u>he</u> will not stand.	91	^	Rule 2: subj. king of south
	כִּי-יַחֲשִׁבוּ עָלָיו מִחֲשַׁבּוֹת:	For plans will be devised against <u>him</u> .	92	^	Rule 2: obj

26	וְאֹכְלֵי פֶתֶבְנֵי יִשְׁבְּרוּהוּ	And <b>those who eat his provisions</b> will break <u>him</u> .	93	^	Rule 1: obj
	וְחִילּוֹ יִשְׁטוּף	<u>His</u> army will be swept away, [textual variant]	94		
	וְנָפְלוּ חֲלָלִים רַבִּים:	and many will fall slain.	95		
27	וּשְׁנֵיהֶם תְּמַלְכִים לְבָבָם לְמַעַע	As for <b>the two kings</b> , <u>their</u> hearts will be set on evil.	96		
	וְעַל־שִׁלְחָן אֶחָד כָּזָב יִדְבְּרוּ	At the same table <u>they</u> will speak lies.	97	^	Rule 2: subj the two kings
	וְלֹא תִצְלַח	But it will not succeed.	98		
	כִּי־עוֹד קֵץ לְמוֹעֵד:	For the end is still for an appointed time.	99		
28	וַיָּשָׁב אֶרְצוֹ בְּרִכּוּשׁ גָּדוֹל	<u>He</u> will return to <u>his</u> land with great riches,	100	^	Rule 2: subj contemptible person (king of north)
	וְלִבּוֹ עַל־בְּרִית קֹדֶשׁ	with <u>his</u> heart set against the holy covenant.	101		
	וַעֲשֶׂה	<u>He</u> will take action.	102	^	Rule 2: subj
	וְשָׁב לְאַרְצוֹ:	Then <u>he</u> will return to <u>his</u> own land.	103	^	Rule 2: subj
29	לְמוֹעֵד יָשׁוּב	At the appointed time <u>he</u> will again	104	^	Rule 2: subj
	וַיָּבֹא בְּנֹגֵב	come into <b>the south</b> .	105	^	C-C Reg.
	וְלֹא־תִהְיֶה כְּרֵאשִׁינָה וְכְאַחֲרֹנָה:	But it will not be as at first or the last.	106		
30	וַיָּבֹאוּ בּוֹ צִיִּים כְּתִים	<b>Ships of Kittim</b> will come against <u>him</u> .	107	^	Rule 2: obj
	וְנִכְאָה	<u>He</u> will be disheartened	108	^	Rule 1: subj "him" (king of north)
	וְשָׁב	and turn back.	109	^	C-C Reg.
	וְזָעַם עַל־בְּרִית־קֹדֶשׁ	<u>He</u> will be indignant against the holy covenant	110	^	Rule 2: subj
	וַעֲשֶׂה	and take action.	111	^	C-C Reg.
	וְשָׁב	<u>He</u> will again	112	^	Rule 2: subj
	וַיִּזְכֹּן עַל־עֲזֹבֵי בְרִית קֹדֶשׁ:	pay attention to <b>those who forsake the holy covenant</b> .	113	^	C-C Reg.
31	וַיִּזְרְעוּ מִמֶּנּוּ יַעֲמָדוּ	<b>Arms</b> will arise from <u>him</u>	114		
	וְחָלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז	and will profane the sanctuary fortress.	115	^	C-C Reg.
	וַהֲסִירוּ הַתָּמִיד	<u>They</u> will remove the <i>tamid</i>	116	^	Rule 2: subj arms

	וְנָתַנּוּ הַשְׁקוּיץ מְשׁוּמָם:	and set up the desolating abomination.	117	^	C-C Reg.	
	32 וּמְרִשְׁעֵי בְרִית יַחְנוּף בַּחֲלָקוֹת	<u>He</u> will corrupt <b>those who act wickedly towards the covenant</b> with smooth words.	118	^	Rule 2: subj	"he" (king of north)
	וְעַם יִדְעֵי אֱלֹהֵיו יַחֲזִקוּ	But <b>the people who know their God</b> will be strong	119			
	וְעָשׂוּ:	and take action.	120	^	C-C Reg.	
	33 וּמִשְׁפִּילֵי עַם יִבְיִנוּ לְרַבִּים	<b>The wise</b> among the people will give understanding to <b>the many</b> .	121			
	וְנִכְשְׁלוּ בַחֶרֶב וּבִלְהַבָּה בְּשֶׁבִי וּבִבְזוּת יָמִים:	<u>They</u> will stumble by sword, flame, captivity, and plunder for some days.	122	^	Rule 1: subj	the many
	34 וּבְהַפְשָׁלָם יֵעָזְרוּ עִזְרוֹ מְעַט	When <u>they</u> stumble, <u>they</u> will be helped with a little help.	123	^	Rule 2: subj	(same)
	וְנִלְווּ עֲלֵיהֶם רַבִּים בַּחֲלָקָה:	And <b>many</b> will join <u>them</u> in hypocrisy.	124	^	Rule 2: obj	(same)
	35 וּמִן־תַּמְשְׁפִּילִים יִפְשְׁלוּ לְצָרוֹף בָּהֶם וּלְכַרֵּר וּלְלַבֵּן עַד־עֵת קֵץ	<b>Some of the wise</b> will stumble to refine, purge, and make <u>them</u> white until the time of the end.	125			
	כִּי־עוֹד לְמוֹעֵד:	For it is still for an appointed time.	126			
	36 וְעָשָׂה כְּרִצּוֹנוֹ הַמֶּלֶךְ	<b>The king</b> will do according to <u>his</u> will.	127			
	וַיִּתְרוֹמֵם	<u>He</u> will exalt himself,	128	^	Rule 2: subj	"the king"
	וַיִּתְנַדֵּל עַל־כָּל־אֵל	and will magnify himself against every god,	129	^	C-C Reg.	
	וְעַל־אֵל אֱלֹהִים יִדְבַר נִפְלְאוֹת	and will speak amazing things against the God of gods.	130	^	C-C Reg.	
	וְהִצְלִיחַ עַד־כְּלֵה אֲנָחַם	<u>He</u> will succeed until the indignation is finished.	131	^	Rule 2: subj	("he"--the king)
	כִּי נִחְרְצָה נַעֲשֶׂתָה:	For what is determined will be done.	132			
	37 וְעַל־אֱלֹהֵי אֲבוֹתָיו לֹא יִבִּין	<u>He</u> will not acknowledge the gods of <u>his</u> ancestors.	133	^	Rule 2: subj	
	וְעַל־חֲמַדַּת נָשִׁים וְעַל־כָּל־אֱלֹהִים לֹא יִבִּין	<u>He</u> will not acknowledge the one desired by women, or any god.	134	^	C-C Reg.	
	כִּי עַל־כָּל יִתְנַדֵּל:	For <u>he</u> will magnify himself above all.	135	^	Rule 2: subj	
	38 וּלְאֵלֶיהָ מְעֹדִים עַל־כַּנּוֹ יִכְבֹּד	In its place <u>he</u> will honor the god of fortresses.	136	^	Rule 2: subj	



וְלֹאֵלֹהִים אֲשֶׁר לֹא־יָדְעוּהוּ אֲבֹתָיו יִכְבֵּד בְּזָהָב וּבַכֶּסֶף וּבְאֲבָנֵי יָקָרָה וּבַחֲמֻדוֹת:	A god whom <u>his</u> ancestors did not know <u>he</u> will honor with gold and silver and precious stones and desirable things.	137	^	C-C Reg.	
39 וְעָשָׂה לְמִבְצְרֵי מְעִיזִים עִם־אֱלֹהִים נֹכַר אֲשֶׁר הִכִּיר	<u>He</u> will take action against the strongholds of fortresses with a foreign god, whom <u>he</u> recognizes.	138	^	Rule 2: subj	
יִרְבֶּה כְבוֹד	<u>He</u> will increase honor.	139	^	Rule 2: subj	
וְהִמְשִׁילֵם בְּרַבִּים	<u>He</u> will make them rule over the many,	140	^	Rule 2: subj	
וְאָדָמָה יַחֲלֶק בְּמַחִיר:	and apportion the land for a price.	141	^	C-C Reg.	
40 וּבְעֵת קֵץ יִתְנַחַח עִמּוֹ מֶלֶךְ הַנֹּגֵב	At the time of the end <u>the king of the south</u> will join in combat with <u>him</u> .	142			
וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצָּפוֹן בְּרֶכֶב וּבַפָּרָשִׁים וּבַאֲנִיּוֹת רַבּוֹת	But <u>the king of the north</u> will storm against <u>him</u> with chariots, horsemen, and many ships.	143	^	Rule 2: obj	king of south
וּבָא בְּאֲרָצוֹת	<u>He</u> will enter countries,	144	^	C-C Reg.	(king of north)
וְשָׂטַף	and overflow,	145	^	C-C Reg.	
וְעָבַר:	and cross over.	146	^	C-C Reg.	
41 וּבָא בְּאֶרֶץ הַצְּבִי	<u>He</u> will enter the beautiful land.	147	^	Rule 2: subj	
וְרַבּוֹת יִפְּסְלוּ	Many (lands) will fall,	148			
וְאַלֶּהָ יִמְלֹטוּ מִיָּדוֹ אֲדוֹם וּמוֹאָב וְרֵאשִׁית בְּנֵי עַמּוֹן:	but these will escape <u>his</u> hand, Edom, Moab, and the leaders of the Ammonites.	149			
42 וַיִּשְׁלַח יָדוֹ בְּאֲרָצוֹת	<u>He</u> will stretch his hand into (other) lands,	150	^	Rule 2: subj	
וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה לְפָלִיטָה:	and the land of <u>Egypt</u> will not escape.	151			
43 וּמָשַׁל בְּמִכְמֹנֵי הַזָּהָב וְהַכֶּסֶף וּבְכָל חֲמֻדוֹת מִצְרַיִם וּלְבָיִם וְכֹשִׁים בְּמִצְרַיִם:	<u>He</u> will rule over the hidden treasures of gold and silver and over the precious things of <u>Egypt</u> , with the Libyans and Ethiopians in <u>his</u> footsteps.	152	^	Rule 2: subj	
44 וּשְׂמֵעוֹת יִבְהַלְּהוּ מִמִּזְרָח וּמִצְפוֹן	But reports from the east and the north will frighten <u>him</u> .	154	^	Rule 2: obj	
וַיֵּצֵא בְּחֵמָא גְדֹלָה לְהַשְׁמִיד וּלְהַחֲרִים רַבִּים:	<u>He</u> will go out with great fury to destroy and to exterminate many.	155	^	Rule 1: subj	"him" (king of north)

45	וַיִּטַע אֶהְלֵי אֶפְרָיִם בֵּין יָמַי לְהַר צְבִי-קָדֵשׁ	He will plant <u>his</u> royal tents between the seas and the beautiful holy mountain.	156	^	Rule 2: subj
	וּבֹא עַד-קֵצוֹ	But <u>he</u> will come to <u>his</u> end,	157	^	Rule 2: subj
	וְאֵין עֹזֵר לוֹ:	with no one to help <u>him</u> .	158	^	Rule 2: obj
1 12	וּבַעֲתָהּ הִיא יַעֲמֹד מִיְכָאֵל הַשָּׂר הַגָּדוֹל הַעֹמֵד עַל-בְּנֵי עַמּוֹךְ	At that time Michael the great prince who stands over the sons of your people will arise.	159		
	וְהָיְתָה עֵת צָרָה אֲשֶׁר לֹא-נִהְיְתָה מִהַיּוֹת גְּזוּי עַד הָעֵת הַהִיא	There will be a time of trouble which has not been since a nation came to be until that time.	160		
	וּבַעֲתָהּ הִיא יִמְלֹט עַמּוֹךְ כָּל-הַנִּמְצָא כְּתוּב בַּסֵּפֶר:	At that time your people, all who are found written in the book, will be delivered.	161		
2	וְרַבִּים מִיֹּשְׁנֵי אֲדָמַת-עָפָר יִקְיִצּוּ אֱלֹהִים לְחַיֵּי עוֹלָם וְאֱלֹהִים לְחַרְפּוֹת לְדָרְאוֹן עוֹלָם: ס	Many of those who sleep in the dust of the ground will wake up, some to eternal life and some to shame and eternal contempt.	162		
3	וְהַמְּשַׁכְּלִים יִזְהָרוּ כְּזֹהַר הַרְקִיעַ וּמַצְדִּיקֵי הַרְבִּיבִים כְּכּוֹכְבֵי לְעוֹלָם וָעֶד: פ	The wise will shine like the glow of the firmament, the ones who turn the many to righteousness like the stars forever and ever.	163		

## Appendix: Notes on Selected Textual Variants

It is beyond the scope of this study to attempt a reconstruction of the best text of the Daniel 11:2b-12:3. However, a discussion of textual variants is unavoidable, since some of them affect the analysis of the anaphoric references. The following consists of some notes on textual variants that are relevant to the application of de Regt's rules on anaphoric references.

11:5

There is a textual variant in 11:5 that affects the location of a clause boundary, and the presence or absence of an anaphoric reference.

MT	OG	Theod
5 וַיַּחֲזֵק מִלְּדֵ-הַנְּגַב וּמִן-שָׂרָיו	καὶ ἐνισχύσει βασιλεὺς Αἰγύπτου	καὶ ἐνισχύσει ὁ βασιλεὺς τοῦ νότου
וַיַּחֲזֵק עָלָיו	καὶ εἷς ἐκ τῶν δυναστῶν κατισχύσει αὐτὸν	καὶ εἷς τῶν ἀρχόντων αὐτῶν ἐνισχύσει ἐπ' αὐτὸν

In the above example, the Masoretic cantillation suggests that the expression "וּמִן-שָׂרָיו" "and one of his princes" belongs to the first clause, but the Greek translations, both the Old Greek and Theodotion (hereafter, OG and Theod), take it as part of the second clause. The Latin Vulgate agrees with the Greek sentence division, but the Syriac Peshitta follows the MT. If the MT is followed, both the subject and the object of the second clause are anaphoric, but if the Greek is followed, the clause has an explicit subject. Following the Greek versions results in a more natural sentence break, though it requires emending the verb in the second clause from **וַיַּחֲזֵק** to **יַחֲזִיק**. This in turn could easily be explained as a copying error due to the fact that the verse begins with **וַיַּחֲזֵק** (dittography resulting from homoiographon). Hence, in this passage the sentence division of the Greek translations has been adopted. On the other hand, it should be

mentioned in defense of the MT sentence division that there are no other instances in the biblical Hebrew corpus of sentences beginning with **וּמִן** + noun phrase acting as subject. This does not preclude **וּמִן־שָׂרְיֵו** from being the subject at the beginning of a clause, but it must be recognized that this is rare.<sup>5</sup>

11:6

The OG departs considerably from the MT in 11:6, including, most curiously, the absence of any mention or reference to the daughter of the king of the south. However, most of the differences in OG are not supported by other witnesses. The most interesting variant in this verse comes from Theod.

MT	OG	Theod
וְלֹא יַעֲמֹד וְזָרְעוֹ	καὶ ὁ βραχίον αὐτοῦ ναρχήσει καὶ τῶν συμπορευομένων μετ' αὐτοῦ,	καὶ οὐ στήσεται τὸ σπέρμα αὐτοῦ,
וְתִנָּתֵן הִיא וּמִבְיֹאֶיהָ וְהַיְלָלָהּ וּמִחֲזָקָהּ בְּעַתָּים:		καὶ παραδοθήσεται αὐτὴ καὶ οἱ φέροντες αὐτὴν καὶ ἡ νεᾶνις καὶ ὁ κατισχύων αὐτὴν ἐν τοῖς καιροῖς.
	καὶ μενεῖ εἰς ὄρας.	

In the first clause above according to the MT has an anaphoric subject along with an additional specified subject **וְזָרְעוֹ** "and his arm." There is, however, a variant in a couple Hebrew manuscripts where the word occurs without the conjunction, **זָרְעוֹ** "his arm," in which case the clause has a simple specified subject. This appears to be followed by both OG and Theod. The latter translates the word as τὸ σπέρμα αὐτοῦ "his seed," which suggests a different vowel of

<sup>5</sup> Either way, most interpreters understand the phrase as referring to Seleucus I Nicator, one of Alexander's generals who for a time served under Ptolemy I Soter in Egypt.

the Hebrew as זָרְעוֹ. The vowelling of the MT is followed by the OG καὶ ὁ βραχίον αὐτοῦ  
 ναρχήσει "and his arm will grow numb," but the sentence division is slightly different. In  
 conclusion, there is evidence that the MT of this verse contains several possible scribal errors,  
 most of which cannot be easily resolved, and which are beyond the scope of this discussion.  
 However, the absence of the conjunction "and" in front of the consonants זָרְעוֹ has support in  
 both Hebrew and Greek manuscripts and has been adopted in this study. Also, the variant in  
 Theod may support the reading "his seed" rather than "his arm," though not conclusively. The  
 remaining variants in the OG have no support and have not been adopted.

### 11:10

There is a textual variant in 11:10 related to the switch from plural to singular in the MT.

MT	OG	Theod
10 וּבְנֵי יִתְנָרוּ	<sup>10</sup> καὶ ὁ υἱὸς αὐτοῦ καὶ ἐρεθισθήσεται	<sup>10</sup> καὶ οἱ υἱοὶ αὐτοῦ
וְאֶסְפוּ הַמִּזְבֵּחַ הַזֶּה רִבִּים	καὶ συνάξει συναγωγὴν ὄχλου πολλοῦ	συνάξουσιν ὄχλον δυνάμεων πολλῶν,
וּבֵא בֵּא	καὶ εἰσελεύσεται κατ' αὐτήν	καὶ ἐλεύσεται ἐρχόμενος

As can be seen above, the MT switches from the plural in the first two clauses in v. 10 to the  
 singular in the following clauses. There is a Ketiv/Qere variant in the first word of the verse. The  
 Ketiv singular וּבְנֵי "and his son" is supported by the OG καὶ ὁ υἱὸς αὐτοῦ, followed by singular  
 verbs. On the other hand, the Qere plural וּבְנָיו "and his sons" is supported by Theod καὶ οἱ υἱοὶ  
 αὐτοῦ, which, however, omits the translation of the Hebrew verb יִתְנָרוּ. The Syriac also has a  
 plural, but, unlike the MT or Theod, it continues with the plural throughout the verse. Most  
 commentaries follow the Qere and understand the sons to be the two sons of Seleucus II, i.e.,

Seleucus III and Antiochus III, in which case the puzzling switch from a plural subject to a singular subject is explained by the fact that Seleucus III died soon after coming to the throne and was followed by Antiochus III. It would be more natural for the verse to begin with the singular, in which case and the entire verse refers to the same ruler (that is, the short reign of Seleucus III is passed over in the account, which moves straight to Antiochus III). Further, the fact that the MT text is problematic is also reflected in another Ketiv/Qere later in the verse, where the Ketiv is plural וַיִּתְגַּדְּרוּ and the Qere is singular וַיִּתְגַּדֶּרֶה. Nevertheless, this study provisionally follows the MT due to the lack of other witnesses supporting the OG. As it stands in the MT, de Regt's rule two suggests that the referent is the king of the north (v. 8), who comes into the south and returns to his own land in v. 9. However, since "his sons" are mentioned in v. 10, one must conclude that the anaphoric "he" expressed in the 3ms verb וַיִּבֹא in v. 10 refers not to the same person as "the king of the north" of v. 8, but to a successor, who is, therefore, also a "king of the north."

### 11:11-12

There is a cluster of textual variants in 11:11-12.

MT	OG	Theod
וַיִּבֹא		καὶ ἐξελεύσεται
וַיִּבֹא עִמּוֹ עִם־מֶלֶךְ הַצָּפוֹן	καὶ πολεμήσει μετὰ βασιλέως βορρᾶ,	καὶ πολεμήσει μετὰ τοῦ βασιλέως τοῦ βορρᾶ.
וַהֲעֵמִיד הַקָּמוֹן רֹב		καὶ στήσει ὄχλον πολύν,
וַיִּתֵּן הַקָּמוֹן בְּיָדוֹ:	καὶ παραδοθήσεται ἢ συναγωγή εἰς τὰς χεῖρας αὐτοῦ.	καὶ παραδοθήσεται ὁ ὄχλος ἐν χειρὶ αὐτοῦ.
וַיִּשָּׂא הַקָּמוֹן 12	<sup>12</sup> καὶ λήμψεται τὴν συναγωγὴν	<sup>12</sup> καὶ λήμψεται τὸν ὄχλον

In v. 11 two of the clauses that are present in the MT and Theod are absent in the OG.

Additionally, the MT in v. 11 has a prepositional phrase עִמּוֹ "with him" that is absent in both

Greek translations. In v. 12 the MT **וַיִּשָׂא** has a passive meaning "and is/will be lofty" or "and it will be carried away," whereas both the OG and Theod translate the clause actively, λήμψεται [+accusative] "he will take away [+ direct object]." The Syriac Peshitta supports the Greek versions both in the absence of the prepositional phrase "with him" in v. 11 and in the active verb in **ܘܝܫܘܥܝܘܬܐܝܗܘܢ ܠܥܝܠܐ** "and he will destroy the army" in v. 12. So does the Latin Vulgate, *et capiet multitudinem* "and he will take the multitude." The difference between the MT and the ancient translations that have an active verb corresponds to two different ways to vowel the Hebrew consonants, **וַיִּשָׂא** (Niphal, "and it/he will be lofty/carried away") or **וַיִּשָׂא** (Qal, "and he will carry away"). The combined witness of the ancient versions may tip the scale in favor of the active meaning of the clause in v. 12. However, the fact that this variant is part of a cluster of textual variants makes it difficult to determine the best reading.

The textual variants in 11:11-12 have a complicated effect on the application of de Regt's rules concerning anaphoric references. For example, the MT of the first clause in v. 12 has a specified subject and no object, whereas the Greek and Syriac versions have an anaphoric subject and a specified object. In the OG, the king of the south is globally active in a series of clauses in vv. 11-12, whereas in Theod the king of the north is the anaphoric subject of one clause in the middle of the passage, followed by other subjects in subsequent clauses. Thus, it is best to provisionally leave the passage as is in the MT but to acknowledge that the text may be corrupt.

*11:16*

The textual variant in 11:16 does not change the sentence divisions or the identity of the participants, but it cannot be passed over without a comment.

<b>MT</b>	<b>OG</b>	<b>Theod</b>
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וְכִלָּהּ בְיָדוֹ:	καὶ ἐπιτελεσθήσονται πάντα ἐν ταῖς χερσὶν αὐτοῦ.	καὶ συντελεσθήσεται ἐν τῇ χειρὶ αὐτοῦ.
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In the above example, the MT is best understood as a nominal sentence with the noun וְכִלָּהּ "complete destruction" or "complete end" as the subject. The form וְכִלָּהּ can also be analyzed as a Qal 3ms verb "it will come to an end," but there is no masculine singular referent for the anaphor. However, both ancient Greek versions translate the clause with passive verbs. The OG adds a word ἐπιτελεσθήσονται πάντα "all will be brought to an end," which translates a combination of כֹּל "all" and the verb כִּלָּה "to come to an end," suggesting that the translator of the OG may have conflated different understandings of the MT text. On the other hand, Theod translates the Hebrew word simply as συντελεσθήσεται "it will be finished." Likewise, the Latin Vulgate also has a passive *et consumetur in manu eius* "it will be destroyed in his hand." The Syriac Peshitta has a feminine passive ,ܡܘܨܪܝܢܐ ܕܥܡܪܝܢܐ "and it [the beautiful land] will be delivered into his hand." However, other than OG, the translations assume that the referent is the beautiful land, which is feminine in Hebrew as well as in each of the respective languages. Alternatively, some prefer to emend the Hebrew text to וְכִלָּהּ "and all of it [will be in his hand]," which is reflected in several modern translations. However, this emendation lacks textual support. Therefore, although there is textual evidence to suggest that the MT may need to be corrected, the evidence does not yield a clear alternative, and the MT reading is coherent.

11:17

There is a textual variant in 11:17 that affects the sentence divisions.

<b>MT</b>	<b>OG</b>	<b>Theod</b>
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וַיִּשְׁרִים עִמּוֹ וְעָשָׂה	καὶ συνθήκας μετ' αὐτοῦ ποιήσεται·	καὶ εὐθεῖα πάντα μετ' αὐτοῦ ποιήσει
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The MT literally reads "... and equitable things with him. And he will do." That is, the first two words belong to the previous sentence and the verb begins a new sentence. However, both the OG and Theod translate these words as a single sentence, as also the Syriac Peshitta.<sup>6</sup> The Hebrew וַיִּשְׁרִים is translated as καὶ συνθήκας "and agreements/treaties" (OG) and καὶ εὐθεῖα πάντα "and all right things" (Theod). Some have suggested that the Hebrew word can be emended to מִיִּשְׁרִים "agreement" (as in v. 6),<sup>7</sup> though the word can also be understood as the plural of יִשְׁרָיִם, which can also mean "agreement." The Greek translations also require correcting the verb וְעָשָׂה "and he will do" to יַעֲשֶׂה "he will do," which is plausible, since confusing the letters ו and י was not a rare scribal mistake. There is at least one Hebrew manuscript with יַעֲשֶׂה. Thus, the sentence division of the Greek translations is followed in this study.

### 11:18

In 11:18 the words לוֹ בְלִתִּי are somewhat enigmatic, but, if they reflect any type of textual corruption, the Greek translations, in spite of their differences, do not help to resolve the puzzle.

MT	OG	Theod
וְהַשְׁבִּית קָצִין חֲרָפְתּוֹ לוֹ		καὶ καταπαύσει ἄρχοντας ὀνειδισμοῦ αὐτῶν,
בְּלִתִּי חֲרָפְתּוֹ יָשִׁיב לוֹ:	καὶ ἐπιστρέψει ὀργὴν ὀνειδισμοῦ αὐτῶν ἐν ὄρκῳ κατὰ τὸν ὀνειδισμὸν αὐτοῦ.	πλὴν ὀνειδισμὸς αὐτοῦ ἐπιστρέψει αὐτῷ.

<sup>6</sup> Though the wording *ܘܗܘܝܢ ܥܘܠܡܝܗܘܢ ܘܗܘܝܢ ܥܘܠܡܝܗܘܢ* "and all his people will pass over" suggests the possibility that the Syriac translator was having trouble understanding the MT.

<sup>7</sup> Collins, *Daniel*, 365.

Both the MT and Theod have two sentences, whereas the OG combines them into one sentence with different wording. Theodotion's translation of the first sentence, "he will make rulers cease their insult" reads קִצְיָן "commander" as a plural object of the verb, perhaps viewing the ending ין as an Aramaic masculine plural ending. Thus, the variant in Theod appears to be primarily a different understanding of the Hebrew syntax rather than a reflection of a different Hebrew original.

11:26

In 11:26 there is a textual variant that does not affect the sentence divisions but is significant for sense of the passage.

MT	OG	Theod	Syriac
וַיִּחַיְלוּ יְשׁוּתָהּ	καὶ παρελεύσεται καὶ κατασυρεῖ	καὶ δύναμις κατακλύσει	ܘܡܫܠܘܢ ܘܡܫܠܘܢ

In the above passage, the MT has an active verb וַיִּחַיְלוּ "it will overflow." The active meaning is supported by both Greek versions. The OG translates the clause with two verbs, both with an active meaning, παρελεύσεται "he will pass by" and κατασυρεῖ "he will drag away." The form of the first verb is future middle, but it is a deponent verb (παρέρχομαι). Theod is closer to the MT, and employs κατακλύσει "it will flood." However, the Syriac Peshitta translates it as a passive ܘܡܫܠܘܢ "it will be scattered." Likewise, the Latin Vulgate also translates it as a passive, *exercitusque eius opprimetur* "his army will be crushed" (future passive of *opprimere* "to press, force"). The passive meaning can be explained by a change in the vowelling of the MT from the Qal וַיִּחַיְלוּ/וַיִּחַיְלוּ (and several manuscripts have the shorter form, וַיִּחַיְלוּ) to the Niphal וַיִּחַיְלוּ.

Since the original manuscripts were unvowelled, the present study adopts the passive meaning because it fits the context better. The Syriac and Latin passive translations suggest that the unvowelled Hebrew text was understood in a passive sense in at least some communities in antiquity.

11:32

There is a textual variant in 11:32 that affects the identity of the subject of the clause.

MT	OG	Theod
32 וּמְרָשִׁיעַי בְּרִית יְהוָה בְּחֻלְקוֹת	<sup>32</sup> και ἐν ἀμαρτίαις διαθήκης μιανοῦσιν ἐν κληροδοσίᾳ,	<sup>32</sup> και οἱ ἀνομοῦντες διαθήκην ἐπάξουσιν ἐν ὀλισθρήμασι,

In the above example, the MT clause contains an anaphoric subject, "he," expressed by the 3ms morphological form of the verb **יְהוָה**. The Greek translations diverge from the MT and from each other. The OG has "And with sins against the covenant they will defile by means of a distribution," whereas Theod has "And the lawless ones will institute a covenant by means of slipperiness." The OG has an anaphoric subject, whereas Theod has a specified subject οἱ ἀνομοῦντες "the lawlessness ones." Nevertheless, in spite of their differences, both Greek translations (OG and Theod) have plural verb forms, *μιανοῦσιν* "they will defile" (OG) and *ἐπάξουσιν* "they will make happen" (Theod). The Vulgate also has a plural verb, *et impii in testamentum simulabunt fraudulententer* "and the impious against the covenant will behave deceitfully." On the other hand, the Syriac Peshitta follows the MT closely, **ܘܡܪܫܝܥܝ ܒܪܝܬ ܝܗܘܘܐ** "as for those who trespass against the covenant, he will make them guilty." The verb **ܝܗܘܐ** "he will make guilty" is singular. If the MT verb is emended to a plural, the subject would naturally be **וּמְרָשִׁיעַי בְּרִית** "those who act wickedly towards the covenant" instead of an

anaphoric 3ms subject. Alternatively, since the previous sentence has a plural subject, it is also possible to conclude that the subject of the sentence is coreferential with the subject of the previous sentence. The evidence for a plural verb is strong. However, since the various witnesses disagree on the rest of the sentence, the present study provisionally follows the MT.

11:36

Another relevant instance of a textual variant occurs in 11:36.

MT	Theod
וְעָשָׂה כְּרִצּוֹנוֹ הַמֶּלֶךְ	καὶ ποιήσει κατὰ τὸ θέλημα αὐτοῦ
וַיְתְּרוּמָם	καὶ ὑψωθήσεται ὁ βασιλεὺς

In the above example, the word הַמֶּלֶךְ "the king" occurs at the end of the first clause in the MT, but the translator of Theod places the word in the next clause. Whereas in the MT the first clause has a specified subject and the second clause has an anaphoric subject, in Theod the first clause has an anaphoric subject and the second clause has a specified subject. Since the subject of these and the following clauses remains the same, there is no advantage in deciding which of the variants is the better reading, and so, provisionally the MT is followed in this instance for the purpose of this study.

11:38-39

A cluster of variants involving clause boundaries occurs in the OG translation of 11:38-39.

MT	OG	Theod
וְלֹאֵלֹהִים אֲשֶׁר לֹא יִדְעוּ אֲבֹתָיו יִכְבֵּד בְּזֶהָב וּבְכֶסֶף וּבְאַבְנֵי יָקָרָה וּבְחַמְדוֹת:	καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, τιμήσει ἐν χρυσίῳ καὶ λίθῳ πολυτελεῖ.	καὶ θεόν, ὃν οὐκ ἔγνωσαν οἱ πατέρες αὐτοῦ, δοξάσει ἐν χρυσῷ καὶ ἀργύρῳ καὶ λίθῳ τιμίῳ καὶ ἐπιθυμήμασι.

39 וְעָשָׂה לְמִבְצָרֵי מְעִיזִים עַד אֱלֹהֵהּ נִזְכָּר אֲשֶׁר הַכִּיר	καὶ ἐν ἐπιθυμίᾳσι <sup>39</sup> ποιήσει [πόλεων]	<sup>39</sup> καὶ ποιήσει τοῖς ὀχυρώμασι τῶν καταφυγῶν μετὰ θεοῦ ἀλλοτρίου
	καὶ εἰς ὀχύρωμα ἰσχυρὸν ἥξει·	
יִרְבֶּה כְּבוֹד	μετὰ θεοῦ ἀλλοτρίου, οὗ ἔαν ἐπιγνῶ, πληθυνεῖ δόξαν	καὶ πληθυνεῖ δόξαν

In the above example, the Hebrew **וּבְחִמָּדוֹת** "and with desirable things" at the end of 11:38 is translated by the OG as the beginning of the first clause in v. 39, *καὶ ἐν ἐπιθυμίᾳσι <sup>39</sup> ποιήσει [πόλεων]* "And with desirable things [of the cities] he will act." The translator of the OG also ends the sentence with the verb at the beginning of v. 39. This is followed by the translation of the next two Hebrew words **לְמִבְצָרֵי מְעִיזִים** "to the stronghold of the fortresses" as a separate clause *καὶ εἰς ὀχύρωμα ἰσχυρὸν ἥξει*, where the OG inserts the verb ἥξει "he will come." Then the Hebrew words up to the atnach, the verse's major disjunctive cantillation mark, are translated as the next sentence. Fortunately, aside from the additional clause in the OG, the variants do not affect the identification of the anaphoric references. As for the additional clause in the OG due to the addition of the verb ἥξει, this addition is not reflected in Theod or the Syriac, which follow the clause divisions of the MT. Thus, this study provisionally follows the MT.