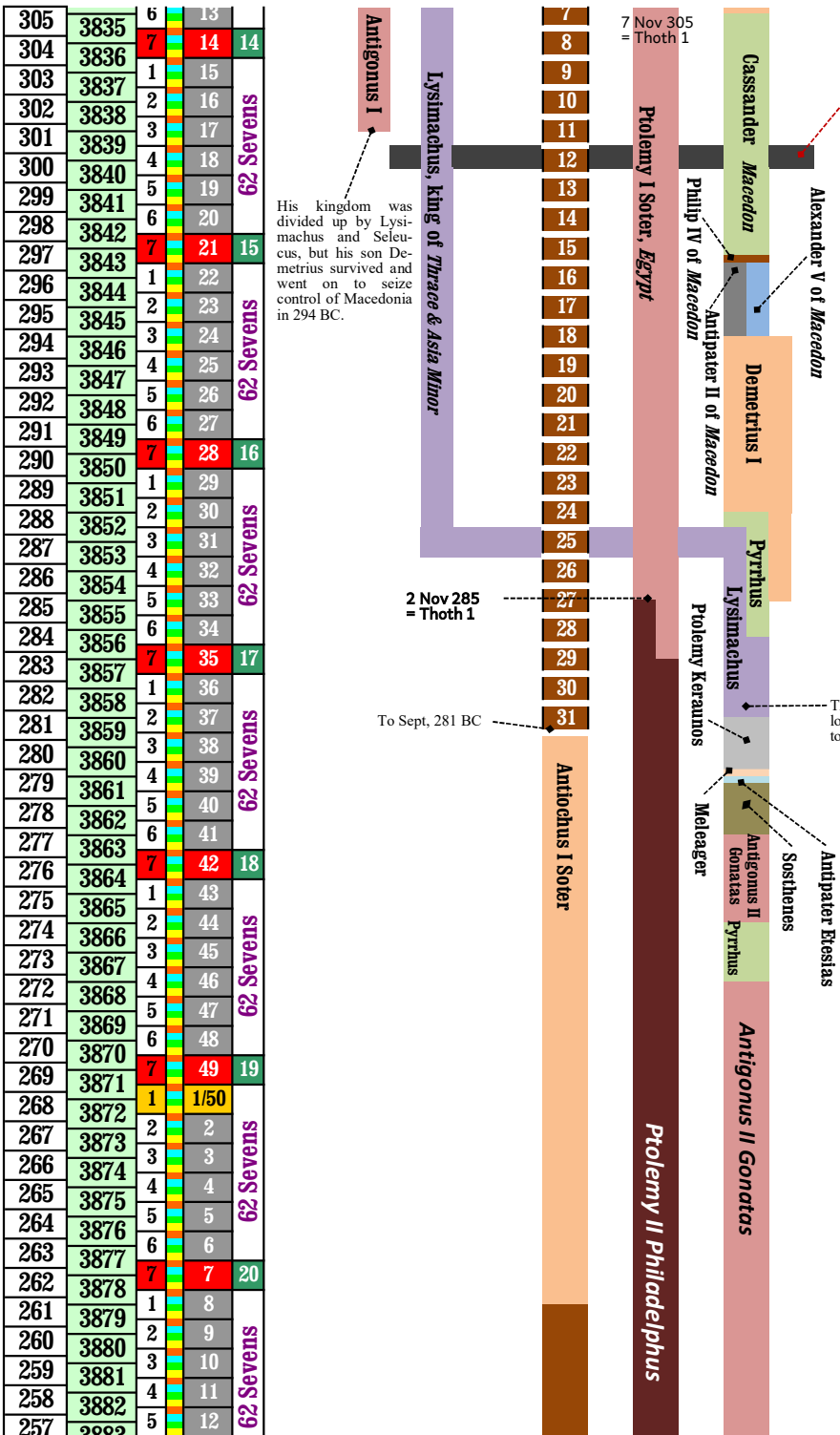

Four Kingdoms emerge from Alexander's Empire. Dan. 7:6; Dan 8:8.

In *the* place of this I had been looking, and behold-*ye* another, like a leopard, and *belonging* to it the four wings of a bird upon her back, and four heads *belonging* to the animal, and dominion had been given to it. (Dan. 7:6). And as it be getting strong, its great horn had been shattered. Then ascend four prominent ones under (*or* in place of) it to*ward the* four winds of the heavens. (Dan. 8:8). Then he says behold I am making known thou that which will be in *the* latter part of the rage, that *is* for *the* apointed time of *the* end. (Dan. 8:19). And in the latter part of their kingdom... (Dan. 8:23).

This text was carefully composed by the prophet to allow for a prototypical fulfilment in the near term, and a far future one. As usual in a proto typical fulfilment details are left unfulfilled, for which it is necessary for the context to repeat itself at a future date in which the details can be fulfilled. The historicist school is a *history only* school of interpretation. The Preterist school is a *past tense only* school. Both these schools deny that a fuller future fulfilment remains. The translation above is straight from the Aramaic/Hebrew. (Daniel used Hebrew texts in his Aramaic text.) The leopard is Alexander's Empire. The *back* of the beast may be thought of as the territory of the Empire, partitioned into four, for which we have Egypt, Babylon-Syria, Asia-Minor, and Greece. The term *under* in Hebrew is used to mean both a place or territory and also to denote sucession of rulers. The terms *latter part of their kingdom* means a latter day reconstitution of these kingdoms. The concept is not unfamiliar in history. The Hittite Empire ended ca. 1217 BC in the Bronze Age Collapse, but in a later day there was a revival of what is called the Neo-Hittite Kingdoms, which traded with Solomon. So the *latter part of a kingdom* is actually the revival of a former kingdom in some form, e.g. the Holy Roman Empire, or Byzantine Rome following Rome. For this reason, and the additional context of Dan. 8:19 and 8:23 the historical only and past tense only schools of interpretation are dead wrong.

The four heads did not last long, and were soon reduced to three.

Antiochus I Soter continued the year count of his father Seleucus I Nicator effectively beginning the Seleucid Era and making it distinct from the reign of Seleucus I.

A Pseudo-Pious Fraud: The Letter of Aristeas

(1) The tale's purpose is to get Jews to accept the LXX as a work of authority and fidelity to the original Hebrew. (2) The target is Greek speaking Jews. (3) The letter's narrative is framed as reporting events surrounding publication of the LXX, sent from Aristeas to his brother Philocrates. Aristeas represents himself as a pagan member of Ptolemy's court sent in an embassage to Jerusalem to get a copy of the Torah. (4) The letter has been since proved to be non-contemporary with the events reported to the brother, and is no earlier than 200 BC, almost 50 years later according the most optimistic theory of Schurer, who called the letter *Jewish propaganda under a heathen mask*. Letters, of course, are not sent to tell relatives things that happened almost a lifetime afterward. (5) In response to the embassy, the High Priest is said to have sent (a) a Torah scroll written in gold letters, (b) 72 Greek and Hebrew speaking Jewish elders, six each from the 12 tribes of Israel. This was later exposed as a lie, when it was found that the Greek of the LXX is marked with peculiarly Egyptian terms, that would not be used by Greek speakers from outside Egypt, such as the LXXII were claimed to be. (6) The Greek of the letter itself is non-contemporary. (7) Dates of composition proposals have been 200 BC, most likely 96-63 BC based on names and terms used, and improbably late during Caligula's reign. (8) The author claims the translators consulted one another on the best rendition into Greek, but the later Church Fathers claimed that the 72 worked in separated cells, and that when the results of their work were compared all the translations were identical. (9) The Church Fathers also added that Ptolemy himself has proposed they work separately as a test of their trustworthiness. (10) They claimed that the whole of the Torah, Prophets, and Writings were translated by this method, when it is certain that no more than the five books were produced. (11) Epiphanius even includes apocryphal books in the claim. The number of embassies multiplies to two appearing in Justin's *Apology*. (12) Ever since the nadir of these pious claims for the LXX, and even starting before it, translators and scholars have been correcting the LXX back toward the Masoretic Text, so that there are multiple editions of the LXX up to the modern age, each getting closer and closer to the MT. (13) It has been often charged that the Rabbis changed the Hebrew text, and that the LXX represents the original to thwart prophecies about Yeshua. However, scholars have since proved that the Jews are not guilty of changing the texts themselves.