

Dr. Rachel Slutsky
 Book of Daniel
 Class 3 of 4
 Drisha

A. Dan. 7

In the first year of King Belshazzar of Babylon, Daniel saw a dream and a vision of his mind in bed; afterward he wrote down the dream.

Beginning the account,

Daniel related the following:

“In my vision at night, I saw the four winds of heaven stirring up the great sea.

Four mighty beasts different from each other emerged from the sea.

The first was like a lion but had eagles’ wings.

As I looked on, its wings were plucked off, and it was lifted off the ground and set on its feet like a man and given the mind of a man.

Then I saw a second, different beast, which was like a bear but raised on one side, and with three fangs in its mouth among its teeth; it was told, ‘Arise, eat much meat!’

After that, as I looked on, there was another one, like a leopard, and it had on its back four wings like those of a bird; the beast had four heads, and dominion was given to it.

After that, as I looked on in the night vision, there was a fourth beast—fearsome, dreadful, and very powerful, with great iron teeth—that devoured and crushed, and stamped the remains with its feet. It was different from all the other beasts which had gone before it; and it had ten horns.

While I was gazing upon these horns, a new little horn sprouted up among them; three of the older horns were uprooted to make room for it. There were eyes in this horn like those of a man, and a mouth that spoke arrogantly.

As I looked on,

Thrones were set in place,

And the Ancient of Days took His seat.

His garment was like white snow,

And the hair of His head was like lamb’s wool.

בשנת חֲדָה לְבִלְשַׁצַּר מֶלֶךְ בָּבֶל דָּנִיֵּאל חָלַם חֲזוֹן
 וְחֲזוֹן רֹאשָׁה עַל־מִשְׁכַּבּוֹ בְּאֲדוֹן חֶלְמָא כְּתֹב רָאֵשׁ
 מִלִּין אָמַר:

עָנָה דְנִיֵּאל וְאָמַר חֲזוֹן הֵנִית בְּחֲזוֹן עִם־לִילְיָא וְאָרוֹ
 אַרְבַּע רוּחֵי שָׁמַיָא מְגִיחוֹן לִימָא רַבָּא:

וְאַרְבַּע חַיּוֹן רַבְרָבִין סִלְקוֹן מִן־יַמָּא שְׁבִין דָּא מִן־דָּא:
 קִדְמֵיִתָּא כְּאֲרִיָּה וְגַפִּין דִּי־נִשְׂר לָהּ חֲזוֹן הָיִית עַד־
 דִּי־מְרִיטוֹ (גַּפִּיָּה) [גִּפְיָה] וְנִטִּילַת מִן־אַרְעָא וְעַל־רַגְלֵינָן
 כְּאִנְשׁ הַקִּימֵת וּלְבַב אִנְשׁ יְהִיב לָהּ:

וְאָרוֹ חַיּוֹה אַחֲרֵי תַנְיָנָה דְמִיָּה לְדָב וּלְשִׁטְר־חַד־
 הַקִּמֵּת וְתִלַּת עַלְעִין בְּפַמָּה בֵּין (שְׁנִיָּה) [שְׁנֵיָּה] וְכֵן
 אָמְרִין לָהּ קוּמִי אֲכָלִי בִּשְׂר שְׂגִיָּא:

בְּאַתֵּר דְנָה חֲזוֹן הָיִית וְאָרוֹ אַחֲרֵי כְּנָמֵר וְלָהּ גַּפִּין
 אַרְבַּע דִּי־עוֹף עַל־[גַּבִּיָּה] (גַּבִּיָּה) וְאַרְבַּעָה רֹאשֵׁין
 לְחַיּוֹתָא וְשִׁלְטוֹן יְהִיב לָהּ:

בְּאַתֵּר דְנָה חֲזוֹן הָיִית בְּחֲזוֹן לִילְיָא וְאָרוֹ חַיּוֹה
 (רַבִּיעִיָּה) [רַבִּיעֵאָה] דְחִילָה וְאִימֵתְנִי וְתַקִּיפָא יְתִירָה
 וְשִׁבִין דִּי־פִרְזֵל לָהּ רַבְרָבִין אֲכָלָה וּמִדְקָה וּשְׂאָרָא
 (בְּרַגְלֵיָּה) [בְּרַגְלָהּ] רַפְסָה וְהִיא מִשְׁנֵיָּה

מִן־כְּל־חַיּוֹתָא דִּי (קַדְמִיָּה) [קַדְמָה] וְקַרְבִּין עֶשֶׂר לָהּ:
 מִשְׁתַּפֵּל הָיִית בְּקַרְנֵיָּא וְאֵלוֹ קַרְן אַחֲרֵי זַעִירָה סִלְקַת
 (בִּינֵיהוֹן) [בִּינֵיהוֹן] וְתִלַּת מִן־קַרְנֵיָּא קִדְמֵיִתָּא

(אֲתַעֲקֵרוֹ) [אֲתַעֲקֵרָהּ] מִן־[קַדְמִיָּה] (קַדְמִיָּה) וְאֵלוֹ
 עֵינֵין כְּעֵינֵי אִנְשָׁא בְּקַרְנָא־דָּא וּפִם מִמְלַל רַבְרָבִין:
 חֲזוֹן הָיִית עַד דִּי כְּרִסוֹן רָמִיּוֹ וְעַתִּיק יוּמִין יְתַב

לְבוּשָׁה אֲכָל כְּתִלַּג חוֹר וּשְׂעֵר רֹאשָׁה כְּעַמֵּר נִקָּא כְּרִסֵּיָּה
 שְׁבַבִּין דִּי־נֹר גִּלְגְלוּהִי נֹר דְלִק:

נְהַר דִּי־נֹר נִגְד וְנִפְקֵל מִן־קַדְמוּהִי אֶלְפִי (אֲלִפִּים)
 [אֲלִפִּין] יִשְׁמְשׁוּזָה וְרַבּוֹ (רַבּוֹן) [רַבְבּוֹן] קַדְמוּהִי
 יְקוּמִין דִּינָא יְתַב וְסַפְרִין פְּתִיחוּ:

חֲזוֹן הָיִית בְּאֲדוֹן מִן־קַל מְלִיָּא רַבְרָבֵתָא דִּי קַרְנָא
 מִמְלָלָה חֲזוֹן הָיִית עַד־דִּי קִטִּילַת חַיּוֹתָא וְהוּבַד
 גְּשָׁמָה וְיְהִיבַת לִיקְדַת אִשָּׁא:

וּשְׂאֵר חַיּוֹתָא הָעַדִּין שְׁלִטְנָהוֹן וְאַרְכָּה בְּחַיּוֹן יְהִיבַת
 לָהּ עַד־זְמַן וְעַד־:
 חֲזוֹן הָיִית בְּחֲזוֹן לִילְיָא וְאָרוֹ עִם־עַנְבֵי שְׁמַיָּא כְּבָר

אִנְשׁ אֲתָה הוּא וְעַד־עַתִּיק יוּמִיָּא מְטָה וְקַדְמוּהִי
 הַקְרָבוּהִי:

His throne was tongues of flame;
 Its wheels were blazing fire.
 A river of fire streamed forth before Him;
 Thousands upon thousands served Him;
 Myriads upon myriads attended Him;
 The court sat and the books were opened.
 I looked on. Then, because of the arrogant
 words that the horn spoke, the beast was
 killed as I looked on; its body was destroyed
 and it was consigned to the flames.
 The dominion of the other beasts was taken
 away, but an extension of life was given to
 them for a time and season.
 As I looked on, in the night vision,
 One like a human being
 Came with the clouds of heaven;
 He reached the Ancient of Days
 And was presented to Him.
 Dominion, glory, and kingship were given to
 him;
 All peoples and nations of every language
 must serve him.
 His dominion is an everlasting dominion that
 shall not pass away,
 And his kingship, one that shall not be
 destroyed.
 As for me, Daniel, my spirit was disturbed
 within me and the vision of my mind alarmed
 me.
 I approached one of the attendants and
 asked him the true meaning of all this. He
 gave me this interpretation of the matter:
 'These great beasts, four in number [mean]
 four kingdoms will arise out of the earth;
 then holy ones of the Most High will receive
 the kingdom, and will possess the kingdom
 forever—forever and ever.'
 Then I wanted to ascertain the true meaning
 of the fourth beast, which was different from
 them all, very fearsome, with teeth of iron,
 claws of bronze, that devoured and crushed,
 and stamped the remains;
 and of the ten horns on its head; and of the
 new one that sprouted, to make room for

וְלֵה יְהִי שֵׁלֶטֶן וְיִקְרַח וּמִלְכּוֹ וְכָל עַמְמֵיָא אֲמִיָא וְלִשְׁנֵיָא
 לֵה יִפְלַחוּן שְׁלִטְנָה שְׁלִטֵן עֲלֵם דִּי-לֵא יַעֲדָה
 וּמִלְכוּתָהּ דִּי-לֵא תִתְחַבֵּל: } פ
 אֲתַפְרִית רִוְחֵי אֲנָה דְנִיָּאל בְּגֹאז נְדָנְה וְחֲזִוֵי רֵאשִׁי
 יְבִהֲלִנְנִי:
 קִרְבִּית עַל-חַד מִן-קְאָמִיָא וְיִצִיבָא אֲבַעָא-מִנְה
 עַל-כָּל-דְּנָנְה וְאֲמַר-לִי וּפְשֵׁר מְלִיָא יְהוּדַעְנִנִי:
 אֲלִין חִיוּתָא רַבְרַבְתָּא דִּי אֲנִין אַרְבַּע אַרְבַּעָה מַלְכִין
 יְקוּמוּן מִן-אַרְעָא:
 וְיִקְבְּלוּן מִלְכוּתָא קַדִּישִׁי עַלִּיוּנִין וְיִחְסְנוּן מִלְכוּתָא
 עַד-עֲלֵמָא וְעַד עֲלֵם עֲלֵמִיָא:
 אֲדִין צְבִית לִיִּצְבָא עַל-חִיוּתָא רַבִּיעִיתָא דִּי-הֹוֹת שְׁנֵיה
 מִן- [כָּלֵהִין] [כֹּלֵהוּן] דְּחִילָה יִתִּירָה (שְׁנִיָה) [שְׁנֵיה]
 דִּי-פְרָזֵל (וּטְפֵריָה) [וּטְפֵרָה] דִּי-נִחַשׁ אֲכֵלָה מִדְּקָה
 וּשְׂאָרָא (בִּרְגִלִיָה) [בְּרַגְלֵהָ] רַפְסָה:
 וְעַל-קִרְנֵיָא עֶשֶׂר דִּי בְרֵאשֵׁה וְאַחֲרֵי דִי סִלְקֵת (וּנְפִלוּ)
 [וּנְפִלָה] מִן- [קַדְמָה] [קַדְמִיָה] תִּלְתִּת וְקִרְנָא דְכֹן וְעִינִין
 לֵה וּפִם מִמְלַל רַבְרַבִּין וְחֲזֵהָ רַב מִן-חֲבַרְתָּה:
 חֲזֵה הֵוִית וְקִרְנָא דְכֹן עַבְדָּה קִרְבַּ עִם-קַדִּישִׁין וְיִכְלָה
 לֵהוּ:
 עַד דִּי-אַתָּה עֵתִיק וְיִמִּיָא וְדִינָא יְהִי לְקַדִּישִׁי עַלִּיוּנִין
 וְזִמְנָא מְטָה וּמִלְכוּתָא חֲסִנוּ קַדִּישִׁין:
 כֹּן אֲמַרְ חִיוּתָא רַבִּיעִיתָא מִלְכּוֹ (רַבִּיעִיָה) [רַבִּיעֵאָה]
 תְּהֹוֹא בְּאַרְעָא דִּי תִשָּׁנָא מִן-כָּל-מִלְכוּתָא וְתִאֲכַל
 כָּל-אַרְעָא וְתִדְוִשְׁנָה וְתִדְקֵנָה:
 וְקִרְנֵיָא עֶשֶׂר מִנְה מִלְכוּתָא עֶשְׂרָה מַלְכִין יְקוּמוּן
 וְאַחֲרָן יְקוּם אַחֲרֵיהֶן וְהוּא יִשָּׁנָא מִן-קַדְמִיָא וְתִלְתֵּה
 מַלְכִין יְהִשְׁפִּיל:
 וּמִלִּין לְצַד (עֲלִיָא) [עֲלֵאָה] יְמִלֵּל וְלְקַדִּישִׁי עַלִּיוּנִין
 יְבִלָא וְיִסְבֵּר לְהַשְׁנִיָה זְמִנִין וְדָת וְיִתִּיבֹון בִּידָה
 עַד-עַד וְעַדִּין וְפִלְג עַדִּין:
 וְדִינָא יִתְבֵּ וְשְׁלִטְנָה יְהִעֲדוּן לְהַשְׁמַדָה וְלְהוֹבְדָה
 עַד-סוּפָא:
 וּמִלְכוּתָא וְשְׁלִטְנָא וְרִבּוּתָא דִּי מַלְכוּתֵת תְּחֹות
 כָּל-שְׁמִיָא יְהִיבֵת לְעַם קַדִּישִׁי עַלִּיוּנִין מִלְכוּתָהּ
 מַלְכוּתֵת עֲלֵם וְכָל שְׁלִטְנֵיָא לֵה יִפְלַחוּן וְיִשְׁתַּמְעוּן:
 עַד-כֵּה סוּפָא דִּי-מִלְתָּא אֲנָה דְנִיָּאל שְׂגִיָא | רַעִיוּנִין
 {יְבִהֲלִנְנִי וְזִיוִיל יִשְׁתַּנּוּן עֲלִי וּמִלְתָּא בְּלִבִּי נְטַרְת: } פ

which three fell—the horn that had eyes, and a mouth that spoke arrogantly, and which was more conspicuous than its fellows.

(I looked on as that horn made war with the holy ones and overcame them, until the Ancient of Days came and judgment was rendered in favor of the holy ones of the Most High, for the time had come, and the holy ones took possession of the kingdom.)

This is what he said: 'The fourth beast [means]—there will be a fourth kingdom upon the earth which will be different from all the kingdoms; it will devour the whole earth, tread it down, and crush it.

And the ten horns [mean]—from that kingdom, ten kings will arise, and after them another will arise. He will be different from the former ones, and will bring low three kings.

He will speak words against the Most High, and will harass the holy ones of the Most High. He will think of changing times and laws, and they will be delivered into his power for a time, times, and half a time.^c

Then the court will sit and his dominion will be taken away, to be destroyed and abolished for all time.

The kingship and dominion and grandeur belonging to all the kingdoms under Heaven will be given to the people of the holy ones of the Most High. Their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.'"

Here the account ends.

I, Daniel, was very alarmed by my thoughts, and my face darkened; and I could not put the matter out of my mind.

B. Parallels in STP:

Enoch 38-49

[38:2]

[...] the Righteous One shall appear before the eyes of the righteous,
Whose elect works hang upon the Lord of Spirits,
And light shall appear to the righteous and the elect who dwell on the earth.

[39:6-7]

And in that place mine eyes saw the Elect One of righteousness and of faith,
And I saw his dwelling-place under the wings of the Lord of Spirits.
And righteousness shall prevail in his days,
And the righteous and elect shall be without number before Him for ever and ever.

[49:1-4]

³ And in him dwells the spirit of wisdom,
And the spirit which gives insight,
And the spirit of understanding and of might,
And the spirit of those who have fallen asleep in righteousness.

⁴ And he shall judge the secret things,
And none shall be able to utter a lying word before him;
For he is the Elect One before the Lord of Spirits according to His good
pleasure.

C. Davidic messiah or not?

a. II Sam 7:1-17

Then King David came and sat before the LORD, and he said, "What am I, O Lord GOD, and what is my family, that You have brought me thus far?

Yet even this, O Lord GOD, has seemed too little to You; for You have spoken of Your servant's house also for the future. May that be the law for the people,^g O Lord GOD.

What more can David say to You? You know Your servant, O Lord GOD.

וַיְהִי כִּי-יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיְהִנֶה הַנִּיחֹ-לוֹ מִסָּבִיב
מִקַּל-אֲבִיו:
וַיֹּאמֶר הַמֶּלֶךְ אֶל-נָתָן הַנָּבִיא רְאֵה נָא אֲנִכִי יוֹשֵׁב
בְּבֵית אֲרָזִים וְאֶרְוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה:
וַיֹּאמֶר נָתָן אֶל-הַמֶּלֶךְ כֹּל אֲשֶׁר בָּלַבְבְּךָ לָךְ עָשָׂה כִּי
יְהוָה עִמָּךְ:
וַיְהִי בַלְיִלָה הַהוּא {0} וַיְהִי דְבַר-יְהוָה אֶל-נָתָן
לֵאמֹר:
לָךְ וְאֶמְרַתְּ אֶל-עַבְדִּי אֶל-דָּוִד {0} כֹּה אָמַר יְהוָה
הַאֲתָה תִבְנֶה-לִּי בַיִת לְשֹׁבְתִי:

For Your word's sake and of Your own accord^g
You have wrought this great thing, and made
it known to Your servant.

You are great indeed, O Lord GOD! There is
none like You and there is no other God but
You, as we have always heard.

And who is like Your people Israel, a unique
nation on earth, whom God went and
redeemed as His people, winning renown for
Himself and doing great and marvelous deeds
for them [and] for Your land—[driving out]
nations and their gods before Your people,
whom You redeemed for Yourself from Egypt.
You have established Your people Israel as
Your very own people forever; and You, O
LORD, have become their God.

“And now, O LORD God, fulfill Your promise to
Your servant and his house forever; and do as
You have promised.

And may Your name be glorified forever, in
that men will say, ‘The LORD of Hosts is God
over Israel’; and may the house of Your
servant David be established before You.

Because You, O LORD of Hosts, the God of
Israel, have revealed to Your servant that You
will build a house for him, Your servant has
ventured to offer this prayer to You.

And now, O Lord GOD, You are God and Your
words will surely come true, and You have
made this gracious promise to Your servant.

Be pleased, therefore, to bless Your servant's
house, that it abide before You forever; for
You, O Lord GOD, have spoken. May Your
servant's house be blessed forever by Your
blessing.”

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כִּי לֹא יִשְׁבְּתִי בְּבַיִת לְמִיּוֹם הָעֲלֹתִי אֶת־בְּנֵי יִשְׂרָאֵל
מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאַהֲיֶה מִתְהַלֵּךְ בְּאֶהָל
וּבְמִשְׁכָּן:

בְּכֹל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הַדְּבָר דְּבַרְתִּי
אֶת־אֶחָד שְׁבֻטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרַעוֹת אֶת־עַמִּי
אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה לֹא־בִנִיתֶם לִי בַיִת אֲרָזִים:
וְעַתָּה כֹּה־תֹאמְרוּ לְעַבְדֵי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת
אֲנִי לִקְחֹתִיךָ מִן־הַנְּהוּרָה מֵאֶחָד הַצָּאן לַהַיִּוֹת נִגְדִיד
עַל־עַמִּי עַל־יִשְׂרָאֵל:

וְאַהֲיֶה עִמָּךְ בְּכֹל אֲשֶׁר הִלַּכְתָּ וְאַכְרַתָּה
אֶת־כָּל־אֲיֹבֶיךָ מִפְּנֵיךָ וְעָשִׂיתִי־לְךָ שֵׁם גָּדוֹל כְּשֵׁם
הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:

וְשִׁמְתִי מְקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִטְעַתִּיו וְשָׁכַן תַּחְתָּיו
וְלֹא יִרְגַז עוֹד וְלֹא־יִסְיֹפוּ בְנֵי־עוֹלָה לְעֹנוּתוֹ כֹּאֲשֶׁר
בְּרֵאשׁוֹנָה:

וְלִמֹן־הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל־עַמִּי יִשְׂרָאֵל
וְהַיִּחוּתִי לְךָ מִכָּל־אֲיֹבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בֵית
יַעֲשֶׂה־לְךָ יְהוָה:

כִּי אֲמַלְאוּ יָמַי וְשָׁכַבְתָּ אֶת־אֲבֹתַי וְהִקִּימְתִי
אֶת־זֶרְעֶךָ אַחֲרַי אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינְתִי
אֶת־מַמְלַכְתּוֹ:

הוּא יְבַנֶּה־בַיִת לְשִׁמִּי וְכִנְנִתִּי אֶת־כֶּסֶף מַמְלַכְתּוֹ
עַד־עוֹלָם:

אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יְהִי־לִי לְבֵן אֲשֶׁר בְּהֻעוֹתוֹ
וְהִכְחַתִּיו בְּשִׁבְטֵי אַנְשִׁים וּבְנִגְעֵי בְנֵי אָדָם:

וְחִסְדִּי לֹא־יִסּוּר מִמֶּנּוּ כֹּאֲשֶׁר הִסְרֹתִי מֵעַם שְׂאוֹל
אֲשֶׁר הִסְרֹתִי מִלְּפָנֶיךָ:

וְנֹאמָן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנַי כֶּסֶף אֲיִהְיֶה
כִּכּוֹן עַד־עוֹלָם:

כָּל־הַדְּבָרִים הָאֵלֶּה וְכָל־הַחֲזִיוֹן הַזֶּה כֵּן דְּבַר נִתַּן
{אֶל־דָּוִד: פ}

b. Isa. 11:1-10

But a shoot shall grow out of the stump of
Jesse,
A twig shall sprout from his stock.
The spirit of GOD shall alight upon him:
A spirit of wisdom and insight,

וַיֵּצֵא חֹטֵר מִגִּזְעֵי יֵשׁוּ וְנֹצֵר מִשְׁרָשָׁיו יִפְרֶה:
וְנִתְּחָה עָלָיו רוּחַ יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה
וְגִבּוּרָה רוּחַ דַּעַת וִירָאת יְהוָה:
וְהִרְיָחוּ בִּירָאת יְהוָה וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט
וְלֹא־לְמַשְׁמַע אָזְנוֹ יוֹכִיחַ:

<p>A spirit of counsel and valor, A spirit of devotion and reverence for GOD. He shall sense the truth by his reverence for GOD: He shall not judge by what his eyes behold, Nor decide by what his ears perceive. Thus he shall judge the poor with equity And decide with justice for the lowly of the land. He shall strike down a land with the rod of his mouth And slay the wicked with the breath of his lips. Justice shall be the girdle of his loins, And faithfulness the girdle of his waist. The wolf shall dwell with the lamb, The leopard lie down with the kid; The calf, the beast of prey, and the fatling together, With a little child to herd them. The cow and the bear shall graze, Their young shall lie down together; And the lion, like the ox, shall eat straw. A babe shall play Over a viper's hole, And an infant pass its hand Over an adder's den. In all of My sacred mount Nothing evil or vile shall be done; For the land shall be filled with devotion to GOD As water covers the sea. In that day, The stock of Jesse that has remained standing Shall become a standard to peoples— Nations shall seek his counsel And his abode shall be honored.</p>	<p>וְשֵׁפֶט בְּצַדִּיק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעִנְיֵי-אֶרֶץ וְהִכָּה-אֶרֶץ בְּשִׁבֹט פִּיּוֹ וּבְרוּחַ שְׁפָתָיו יִמִּית רָשָׁע: וְהָיָה צֶדֶק אֲזוּר מִתְנַיִו וְהֶאֱמוּנָה אֲזוּר חֲלָצִיו: וְגַר זָאֵב עִם-כֶּבֶשׂ וְנֹמֵר עִם-גְּדִי יִרְבֹּץ וְעֹגֵל וּכְפִיר וּמְרִיא יִחְדָּו וְנֹעַר קָטָן נִהְגַּ בָּם: וּפְרָה וְדָב תִּרְעֶינָה יִחְדָּו יִרְבְּצוּ יְלִדֵיהֶן וְאַרְיֵה כִּבְקָר יֹאכֵל-תְּבֹן: וְשִׁעִשֵׁעַ יוֹנֵק עַל-חֵר פֶּתֶן וְעַל מְאוּרֹת צִפְעוֹנָי גְּמוּל יְדוּ הַדָּה: לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכֹל-הָרָקֵד שֵׁי כִי-מְלֶאכֶה {הָאֶרֶץ דַּעַה אֶת-יְהוָה כַּמַּיִם לַיָּם מְכַסִּים: } וְהָיָה בַּיּוֹם הַהוּא שָׂרֵשׁ יִשְׂרָאֵל עִמָּד לְנֶס עַמִּים {אֱלֹוֹ גּוֹיִם יִדְרָשׁוּ וְהִיְתָה מִנְחָתוֹ כְּבוֹד: } פ</p>
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	Isaiah 11	Zechariah 9	Daniel 7	Enoch 38-49
Sex	Male	Male	Male	Male
Role	King over all	King over all	King over all	King over all
Species	Human (Davidic)	Human (humble)	Non-human	Non-human

Supernatural Wisdom	Supernatural wisdom	XXX	Supernatural wisdom	Supernatural wisdom
Judge	Judge	XXX	XXX	Judge

C. Is this prophecy?

Gen. 25:22

But the children struggled in her womb, and she said, "If so, why do I exist?" She went to inquire of the Lord.	וַיִּתְרַצְצוּ הַבָּנִים בְּקֶרְבָּהּ וַתֹּאמֶר אִם-כֵּן לָמָּה זֶה אֲנִי וַתִּלְךָ לְדַרְשׁ אֶת-יְהוָה
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Exod. 18:15-16

Moses replied to his father-in-law, "It is because the people come to me to inquire of God. When they have a dispute, it comes before me, and I decide between one party and another, and I make known the laws and teachings of God."	וַיֹּאמֶר מֹשֶׁה לְחֹתְנֹו כִּי-יָבֵא אֵלַי הָעָם לְדַרְשׁ אֱלֹהִים: כִּי-יִהְיֶה לָהֶם דְּבַר בֵּא אֵלַי וְשִׁפְטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת-חֻקֵי הָאֱלֹהִים וְאֶת-תּוֹרֹתָיו:
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Ezra 7:10

For Ezra had dedicated himself to study the Teaching of the LORD so as to observe it, and to teach laws and rules to Israel.	כִּי עֲזָרָא הֵכִין לְבָבוֹ לְדַרְשׁ אֶת-תּוֹרַת יְהוָה וְלַעֲשׂוֹת וְלִלְמַד בְּיִשְׂרָאֵל חֻק וּמִשְׁפָּט: {ס}
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