

In the its interpretation of Daniel's prophecies there are a few places where the difference between ~~קטחב~~ kethibh and qeri is important. In ~~xx~~ such cases it is vital that old (nc) important decision as to the (long "o" is all I hear) meaning be based purely on one (nc) or the other, and that related passages be given primary consideration.

Sometimes light as to the correct text of the original Hebrew, or as to the way in which its words should be understood, is obtained from ancient ~~transl~~ translations. The Hebrew Bible was translated into Greek before the time of Christ. We call this translation the Septuagint. "Septuagint." A few other translations into Greek were made later. The most important of these was by a man named Theodos Theodotion. Jerome tells us that in the copies of the ~~XXXXXX~~ LXX^o ~~XXXXXX~~ Theod^o's translation was substituted for the earlier LXX^o translation of Daniel. In modern times one copy of the original LXX^o version of ~~the~~ Daniel had been discovered.

Some fragments of early translations into Latin have been preserved. About 400 A.D. A.D. 400 a great scholar named Jerome (shouldn't this designation of him be included with his first mention above?) translated the whole Bible into Latin. He did this with the desire that the common people who did not know Greek or Hebrew should be able to understand the true (bw?) text, and ~~therefore~~ consequently his translation became known as "The Vulgate." the "Vulgate."

It is not the purpose of the present writing (you should put that on a record) to make a final determination of ~~whether~~ as to what is meant by every word of the book of Daniel. It is our purpose to see what is clear and positive and to note the various possibilities of interpretation where there is uncertainty.