

Daniel

Translation note: Most of the language below is from Brenton's translation, though with minor changes. The preface, 3.24-90, and chapter 13 are from the Authorized Version. (This version dates from May 2003.)

Preface^a

There dwelt a man in Babylon, called Joacim:² and he took a wife, whose name was Susanna, the daughter of Chelcias,^b a very fair woman, and one that feared the Lord.^c ³ Her parents also were righteous, and taught their daughter according to the law of Moses. ⁴ Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

⁵ The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. ⁶ These kept much at Joacim's house: and all that had any suits in law came unto them.

⁷ Now when the people departed away at noon, Susanna went into her husband's garden to walk.^d ⁸ And the

^a *Susanna* is placed here in agreement with Theodotion's arrangement. In the Septuagint and the Latin Vulgate, it appears as chapter 13.

^b Pref.2 – "This **Joacim**, being a stranger in Babylon, obtains **Susanna** in marriage. And she was the daughter of **Chelcias** the priest, who found the book of the law in the house of the Lord (4K 22.8), when Josias the king commanded him to purify the holy of holies. His brother was Jeremias the prophet, who was carried, with the remnant that was left after the deportation of the people to Babylon, into Egypt, and dwelt in Taphnas; (Jr 50.8) and, while prophesying there, he was stoned to death by the people." (Hippolytus, FC 6)

^c Pref.2 – "For by the fruit produced, the tree also is easily known. For men who are pious and zealous for the law, bring into the world children worthy of God; such as he was who became a prophet and witness of Christ, and she who was found chaste and faithful in Babylon, whose honour and chastity were the occasion of the manifestation of the blessed Daniel as a prophet." (Hippolytus, FC 6)

^d Pref.7 – "Susanna prefigured the Church; and Joacim, her husband, Christ; and the garden, the calling of the saints, who are planted like fruitful trees in the Church. And Babylon is the world; and the two elders are set forth as a figure of the two peoples that plot against the Church--the one, namely, of the circumcision, and the

two elders saw her going in every day, and walking; so that their lust was inflamed toward her. ⁹ And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. ¹⁰ And albeit they both were wounded with her love,^e yet durst not one shew another his grief. ¹¹ For they were ashamed to declare their lust, that they desired to have to do with her. ¹² Yet they watched diligently from day to day to see her.^f

¹³ And the one said unto the other, "Let us now go home: for it is dinner time." ¹⁴ So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

¹⁵ And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.^g ¹⁶ And there was no body there save the two elders, that had hid themselves, and watched her. ¹⁷ Then she said unto her maids, "Bring me oil and unguents,^h and shut the garden

other of the Gentiles. For the words, **were appointed rulers of the people and judges**, mean that in this world they exercise authority and rule, judging the righteous unrighteously." (Hippolytus, FC 6)

^e Pref.10 – "This word is to be taken in truth; for always the two peoples, being **wounded** (instigated) by Satan working in them, strive to raise persecutions and afflictions against the Church, and seek how they may corrupt her, though they do not agree with each other." (Hippolytus, FC 6)

^f Pref.12 – **Watched diligently** - "For up to the present time both the Gentiles and the Jews of the circumcision watch and busy themselves with the dealings of the Church, desiring to suborn false witnesses against us." (Hippolytus, FC 6)

^g Pref.15 – "For when the Church desires to take the laver [baptism] according to use, she must of necessity have **two handmaids** to accompany her. For it is by faith on Christ and love to God that the Church confesses and receives the laver." (Hippolytus, FC 6)

^h Pref.17 – "For faith and love prepare **oil and unguents** to those who are washed. But what were these unguents, but the commandments of the holy Word? And what was the oil, but the power of the Holy Spirit, with which believers are anointed as with

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doors, that I may wash me.”¹⁸ And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.^a

¹⁹ Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, ²⁰ “Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.”²¹ If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.”

²² Then Susanna sighed, and said, “I am straitened on every side: for if I do this thing, it is death unto me.^b and if I do it not I cannot escape your hands.”²³ It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.”^c

²⁴ With that Susanna cried with a loud voice: and the two elders cried out against her. ²⁵ Then ran the one, and

opened the garden door.^d ²⁶ So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.²⁷ But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

²⁸ And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;²⁹ and said before the people, “Send for Susanna, the daughter of Chelcias, Joacim’s wife.” And so they sent.³⁰ So she came with her father and mother, her children, and all her kindred.

³¹ Now Susanna was a very delicate woman, and beauteous to behold.³² And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.³³ Therefore her friends and all that saw her wept.

³⁴ Then the two elders stood up in the midst of the people, and laid their hands upon her head.³⁵ And she weeping looked up toward heaven: for her heart trusted in the Lord.³⁶ And the elders said, “As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.”³⁷ Then a young man, who there was hid, came unto her, and lay with her.³⁸ Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.³⁹ And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.⁴⁰ But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.”

⁴¹ Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

ointment after the layer of washing? All these things were figuratively represented in the blessed Susanna, for our sakes, that we who now believe on God might not regard the things that are done now in the Church as strange, but believe them all to have been set forth in figure by the patriarchs of old.” (Hippolytus, FC 6)

^a Pref.18 – **They saw not the elders** - “For as of old the devil was concealed in the serpent in the garden, so now too, concealed in the elders, he fired them with his own lust, that he might again a second time corrupt Eve.” (Hippolytus, FC 6)

^b Pref.22 – **Death unto me** – “Susanna despised them who kill the body, in order that she might save her soul from death. Now sin is the death of the soul, and especially (the sin of) adultery. For when the soul that is united with Christ forsakes its faith, it is given over to perpetual death, viz., eternal punishment. And in confirmation of this, in the case of the transgression and violation of marriage unions in the flesh, the law has decreed the penalty of death.” (Hippolytus, FC 6)

^c Pref.22 – “Now it is in our power also to apprehend the real meaning of all that befell Susannah. For you may find this also fulfilled in the present condition of the Church. For when the two peoples conspire to destroy any of the saints, they watch for a fit time, and enter the house of God while all there are praying and praising God, and seize some of them, and carry them off, and keep hold of them, saying, ‘Come, consent with us, and worship our Gods; and if not, we will bear witness against you.’ And when they refuse, they drag them before the court and accuse them of acting contrary to the decrees of Caesar, and condemn them to death.” (Hippolytus, FC 6)

^d Pref.25 – **Garden door** – “Pointing to the broad and spacious way on which they who follow such persons perish.” (Hippolytus, FC 6)

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⁴² Then Susanna cried out with a loud voice, and said, “O everlasting God, that knowest the secrets, and knowest all things before they be: ⁴³ thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.”

⁴⁴ And the Lord heard her voice. ⁴⁵ Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young stripling^a whose name was Daniel: ⁴⁶ who cried with a loud voice, “I am clear from the blood of this woman.”

⁴⁷ Then all the people turned them toward him, and said, “What mean these words that thou hast spoken?” ⁴⁸ So he standing in the midst of them said, “Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? ⁴⁹ Return again to the place of judgment: for they have borne false witness against her.”

⁵⁰ Wherefore all the people turned again in haste, and the elders said unto him, “Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.” ⁵¹ Then said Daniel unto them, “Put these two aside one far from another, and I will examine them.”

⁵² So when they were put asunder one from another, he called one of them, and said unto him, “O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light. ⁵³ For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, ‘The innocent and righteous shalt thou not slay.’ ⁵⁴ Now then, if thou hast seen her, tell me, under what tree sawest thou them companying together?

Who answered, “Under a mastick

tree.”

⁵⁵ And Daniel said, “Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.”

⁵⁶ So he put him aside, and commanded to bring the other, and said unto him, “O thou seed of Chanaan,^b and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

⁵⁷ Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness. ⁵⁸ Now therefore tell me, under what tree didst thou take them companying together?”

Who answered, “Under an holm tree.”

⁵⁹ Then said Daniel unto him, “Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.”

⁶⁰ With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him. ⁶¹ And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth: ⁶² and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

⁶³ Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her. ⁶⁴ From that day forth was Daniel had in great

^a Pref. 45 – Or, **God raised up the Holy Spirit upon a young stripling**. Cyril of Jerusalem (CL 16.31) endorsed this alternate reading.

^b Pref.56 – “The two elders are to be taken as a type of the two peoples, that of the circumcision and that of the Gentiles, which are always enemies of the Church. Let us mark the words of Daniel. and learn that the Scripture deals falsely with us in nothing. For, addressing the first elder, he censures him as one instructed in the law; while he addresses the other as a Gentile, calling him **the seed of Chanaan**, although he was then among the circumcision.” (Hippolytus, FC 6)

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reputation in the sight of the people.

Daniel, Ananias, and Azarias

1 In the third year of the reign of Joakim king of Juda, came Nabuchodonosor king of Babylon to Jerusalem, and besieged it. ² And the Lord gave into his hand Joakim king of Juda, and part of the vessels of the house of God: and he brought them into the land of Sennaar to the house of his god; and he brought the vessels into the treasure house of his god.

³ And the king told Asphanez his chief eunuch, to bring in *some* of the captive children of Israel, and of the seed of the kingdom, and of the princes; ⁴ young men in whom was no blemish, and beautiful in appearance, and skilled in all wisdom, and possessing knowledge, and acquainted with prudence, and who had ability to stand in the house before the king, and *the king gave commandment* to teach them the learning and language of the Chaldeans. ⁵ And the king appointed them a daily portion from the king's table, and from the wine which he drank; and *gave orders* to nourish them three years, and *that* afterwards they should stand before the king.

⁶ Now these were among them of the children of Juda, Daniel, and Ananias, and Azarias, and Misael. ⁷ And the chief of the eunuchs gave them names: to Daniel, Baltasar; and to Ananias, Sedrach; and to Misael, Misach; and to Azarias, Abdenago.

⁸ And Daniel purposed in his heart, that he would not defile himself with the king's table, nor with the wine of his drink: and he intreated the chief of the eunuchs that he might not defile himself. ⁹ Now God *had* brought Daniel into favour and compassion with the chief of the eunuchs. ¹⁰ And the chief of the eunuchs said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink, lest he see your countenances gloomy in comparison of the young men your equals; also shall ye

endanger my head to the king."

¹¹ And Daniel said unto Amelsad, whom the chief of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias, ¹² "Prove now thy servants ten days; and let them give us pulse, and let us eat, and let us drink water: ¹³ and let our countenances be seen by thee, and the countenances of the children that eat *at* the king's table; and deal with thy servants according as thou shalt see." ¹⁴ And he hearkened to them, and proved them ten days.

¹⁵ And at the end of the ten days their countenances appeared fairer and stouter in flesh, than the children that fed at the king's table. ¹⁶ So Amelsad took away their supper and the wine of their drink, and gave them pulse.

¹⁷ And *as for* these four children, God gave them understanding and prudence in all learning and wisdom: and Daniel had understanding in all visions and dreams.

¹⁸ And at the end of the days, *after* which the king had given orders to bring them in, then the chief of the eunuchs brought them in before Nabuchodonosor. ¹⁹ And the king spake with them; and there were not found out of them all any like Daniel, and Ananias and Misael, and Azarias: and they stood before the king. ²⁰ And in every matter of wisdom and knowledge wherein the king questioned them, he found them ten times wiser than all the enchanters and sorcerers that were in all his kingdom.

²¹ And Daniel continued till the first year of king Cyrus.

Nabuchodonosor's dream

2 In the second year of *his* reign Nabuchodonosor dreamed a dream, and his spirit was amazed, and his sleep departed from him. ² And the king gave orders to call the enchanters, and the magicians, and the sorcerers, and the Chaldeans, to declare to the king his dreams. And they came and stood before the king. ³ And the king said unto them, I have dreamed, and my spirit was

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troubled to know the dream.

⁴ And the Chaldeans spake unto the king in the Syrian language, *saying*, O king, live for ever: do thou tell the dream to thy servants, and we will declare the interpretation.

⁵ The king answered the Chaldeans, The thing hath departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed, and your houses shall be spoiled. ⁶ But if ye make known to me the dream, and the interpretation thereof, ye shall receive of me gifts and presents and much honour: only tell me the dream, and the interpretation thereof.

⁷ They answered the second time, and said, Let the king tell the dream to his servants, and we will declare the interpretation.

⁸ And the king answered and said, I verily know that ye are trying to gain time, because ye see that the thing hath gone from me. ⁹ If then ye do not tell me the dream, I know that ye have concerted to utter before me a false and corrupt tale, until the time shall have past: tell me my dream, and I shall know that ye will also declare to me the interpretation thereof.

¹⁰ The Chaldeans answered before the king, and said, There is no man upon the earth, who shall be able to make known the king's matter: forasmuch as no great king or ruler asketh such a question of an enchanter, magician, or Chaldean. ¹¹ For the question which the king asketh is difficult, and there is no one else who shall answer it before the king, but the gods, whose dwelling is not with any flesh.

¹² Then the king in rage and anger commanded to destroy all the wise men of Babylon. ¹³ So the decree went forth, and they began to slay the wise men; and they sought Daniel and his fellows to slay *them*.

¹⁴ Then Daniel answered *with* counsel and prudence to Arioch the captain of the royal guard, who was gone forth to kill the wise men of

Babylon; *saying*, ¹⁵ Chief magistrate of the king, wherefore hath the preemptory command proceeded from the king? So Arioch made known the matter to Daniel. ¹⁶ And Daniel intreated the king to give him time, and that he might *thus* declare to the king the interpretation thereof.

¹⁷ So Daniel went into his house, and made known the matter to Ananias, and Misael, and Azarias, his friends. ¹⁸ And they sought mercies from the God of heaven concerning this mystery; that Daniel and his friends might not perish with the rest of the wise men of Babylon. ¹⁹ Then the mystery was revealed to Daniel in a vision of the night.

And Daniel blessed the God of heaven, and said, ²⁰ "May the name of God be blessed from everlasting and to everlasting: for wisdom and understanding are his. ²¹ And he changeth times and seasons: he appointeth kings, and removeth *them*, giving wisdom to the wise, and prudence to them that have understanding: ²² he revealeth deep and secret *matters*; knowing what is in darkness, and the light is with him.

²³ "I give thanks to thee, and praise *thee*, O God of my fathers, for thou hast given me wisdom and power, and hath made known to me the things which we asked of thee; and thou hast made known to me the king's vision."

An image of gold, silver, brass and iron

²⁴ And Daniel came to Arioch, whom the king had appointed to destroy the wise men of Babylon, and said unto him: "Destroy not the wise men of Babylon, but bring me in before the king, and I will declare the interpretation to the king."

²⁵ Then Arioch in haste brought in Daniel before the king, and said unto him, "I have found a man of the children of the captivity of Judea, who will declare the interpretation to the king."

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²⁶ And the king answered and said unto Daniel, whose name was Baltasar, “Canst thou declare to me the dream which I saw, and the interpretation thereof?”

²⁷ And Daniel answered before the king, and said, “The mystery which the king asketh *the explanation of* is not *in the power of* the wise men, magicians, enchanters, *or* soothsayers to declare to the king. ²⁸ But there is a God in heaven revealing mysteries, and he hath made known to king Nabuchodonosor what things must come to pass in the last days. Thy dream, and the visions of thy head upon thy bed, are as follows,

²⁹ “O king: thy thoughts upon thy bed arose *as to* what must come to pass hereafter: and he that revealeth mysteries hath made known to thee what must come to pass. ³⁰ Moreover, this mystery hath not been revealed to me by reason of wisdom which is in me beyond all *others* living, but for the sake of making known the interpretation to the king, that thou mightest know the thoughts of thine heart.

³¹ “Thou, O king, sawest, and behold an image: that image was great, and the appearance thereof excellent, standing before thy face; and the form thereof was terrible. ³² *It was* an image, the head of which was of fine gold, its hands and breast and arms of silver, *its* belly and thighs of brass, ³³ its legs of iron, its feet, part of iron and part of earthenware. ³⁴ Thou sawest until a stone was cut out of a mountain without hands,^a and it smote the image upon its feet of iron and earthenware, and utterly

reduced them to powder. ³⁵ Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth.

³⁶ “This is the dream; and we will tell the interpretation thereof before the king. ³⁷ Thou, O king, art a king of kings, to whom the God of heaven hath given a powerful and strong and honourable kingdom, ³⁸ in every place where the children of men dwell: and he hath given into thine hand the wild beasts of the field, and the birds of the air and the fish of the sea, and he hath made thee lord of all. ³⁹ Thou art the head of gold.

“And after thee shall arise another kingdom inferior to thee, an a third kingdom which is the brass, which shall have dominion over all the earth; ⁴⁰ and a fourth kingdom, which shall be strong as iron: as iron beateth to powder and subdueth all things, so shall it beat to powder and subdue. ⁴¹ And whereas thou sawest the feet and the toes, part of earthenware and part of iron, the kingdom shall be divided; yet there shall be therein of the strength of iron, as thou sawest the iron mixed with earthenware. ⁴² And *whereas* the toes of the feet were part of iron and part of earthenware, part of the kingdom shall be strong, and *part* of it shall be broken. ⁴³ Whereas thou sawest the iron mixed with earthenware, they shall be mingled with the seed of men: but they shall not cleave together, as the iron doth not mix itself with earthenware.^b

⁴⁴ “And in the days of those kings

^a 2.34 – “For this is what **without hands** means, that His coming into this world was not by the operation of human hands, that is, of those men who are accustomed to stone-cutting; that is, Joseph taking no part with regard to it, but Mary alone co-operating with the pre-arranged plan. For this stone from the earth derives existence from both the power and the wisdom of God. Wherefore also Esaias says: **Thus saith the Lord, Behold, I deposit in the foundations of Zion a stone, precious, elect, the chief, the corner-one, to be had in honour.** [Es 28.16] So, then, we understand that His advent in human nature was not by the will of a man, but by the will of God.” (Irenaeus, AH 3.21.7)

^b 2.41-43 – “The ten toes, therefore, are these ten kings, among whom the kingdom shall be partitioned, of whom some indeed shall be strong and active, or energetic; others, again, shall be sluggish and useless, and shall not agree.” Though Antichrist will root up three and unite the remaining seven, they are ten and divided at the end of Antichrists’s reign. See note at 7.8. (Irenaeus, AH 5.26.1)

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the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, *but* it shall beat to pieces and grind to powder all *other* kingdoms, and it shall stand for ever. ⁴⁵ Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to pieces the earthenware, the iron, the brass, the silver, the gold. ^a

“The great God hath made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.”

⁴⁶ Then king Nabuchodonosor fell upon his face, and worshipped Daniel, and gave orders to offer to him gifts and incense. ⁴⁷ And the king answered and said unto Daniel, “Of a truth your God is a God of gods, and Lord of kings, who revealeth mysteries; for thou hast been able to reveal this mystery.”

⁴⁸ And the king promoted Daniel, and gave him great and abundant gifts, and set him over the whole province of Babylon, and *made him* chief satrap over all the wise men of Babylon. ⁴⁹ And Daniel asked of the king, and he appointed Sedrach, Misach, and Abdenago, over the affairs of the province of Babylon: but Daniel was in the king’s palace.

State-enforced idolatry

3 In *his* eighteenth year Nabuchodonosor the king made a golden image, its height was threescore cubits, its breadth six cubits: and he set it up in the plain of Deira, in the province of Babylon. ² And he sent forth to gather the governors, and the captains, and the heads of provinces,

chiefs, and princes, and them that were in authority, and all the rulers of districts, to come to the dedication of the image. ³ So the heads of provinces, the governors, the captains, the chiefs, the great princes, them that were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nabuchodonosor had set up; and they stood before the image.

⁴ Then an herald cried aloud, “To you it is commanded, ye peoples, tribes, *and* languages, ⁵ at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every kind of music, ye shall fall down and worship the golden image which king Nabuchodonosor hath set up. ⁶ And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace.” ⁷ And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, *and* languages, fell down and worshipped the golden image which king Nabuchodonosor had set up.

⁸ Then came near *certain* Chaldeans, and accused the Jews to the king, *saying*, ⁹ “O king, live for ever. ¹⁰ Thou, O king, hath made a decree that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music, ¹¹ and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. ¹² There are *certain* Jews whom thou hast appointed over the affairs of the province of Babylon, Sedrach, Misach, *and* Abdenago, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up.”

¹³ Then Nabuchodonosor in wrath and anger commanded to bring Sedrach, Misach, and Abdenago: and they were brought before the king. ¹⁴ And Nabuchodonosor answered and said unto them, “Is it true, Sedrach, Misach,

^a 2.36-45 – Hippolytus parallels this vision with that of the four beasts of Dan 7. The head of gold and the lion with eagles’ wings is Babylon; the silver corresponds to the bear, the Medes and Persians; brass and the four-winged, four-headed leopard, the Greek kingdom, set up by Alexander; and iron and the beast with iron teeth are the Roman Empire. The ten horns correspond to the ten toes of iron and clay, which shall exist until Christ returns again. The ten toes are “so many democracies.” (TCA 19-28)

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and Abdenago, that ye serve not my gods, and worship not the golden image which I have set up? ¹⁵ Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; *well*: but if ye worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the god that shall deliver you out of my hand?”

¹⁶ Then answered Sedrach, Misach and Abdenago and said unto king Nabuchodonosor, “We have no need to answer thee concerning this matter. ¹⁷ For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king. ¹⁸ But if not, be it known to thee, O king, that we *will* not serve thy gods, nor worship the image which thou hast set up.”

¹⁹ Then Nabuchodonosor was filled with wrath, and the form of his countenance was changed toward Sedrach, Misach, and Abdenago: and he gave orders to heat the furnace seven times *more than usual*, until it should burn to the uttermost. ²⁰ And he commanded mighty men to bind Sedrach, Misach, and Abdenago, and to cast *them* into the burning fiery furnace. ²¹ Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace, ²² forasmuch as the king’s word prevailed; and the furnace was made exceeding hot. ²³ Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord.

The prayer of Azarias

²⁴ And they walked in the midst of the fire, praising God, and blessing the

Lord.^a ²⁵ Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

²⁶ “Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: ²⁷ for thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. ²⁸ In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.^b ²⁹ For we have sinned and committed iniquity, departing from thee. ³⁰ In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast com-manded us, that it might go well with us. ³¹ Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment. ³² And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. ³³ And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

³⁴ “Yet deliver us not up wholly, for thy name’s sake, neither disannul thou thy covenant: ³⁵ and cause not thy mercy to depart from us, for thy beloved Abraham’s sake, for thy servant Isaac’s sake, and for thy holy Israel’s sake; ³⁶ to whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. ³⁷ For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. ³⁸ Neither is

^a 3:24 - Verses 3:24 through 3:90, known as *The Prayer of Azarias and the Song of the Three Children*, are not found in the Hebrew.

^b 3:28 - Cyril of Jerusalem wrote, “If thou believest not that repentance is able to quench the fire of hell, learn it from what happened in regard to Ananias [Sedrach].” (CL 2.16)

Daniel

there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.³⁹ Nevertheless in a contrite heart and an humble spirit let us be accepted.⁴⁰ Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.⁴¹ And now we follow thee with all our heart, we fear thee, and seek thy face.⁴² Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.⁴³ Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;⁴⁴ and let them be confounded in all their power and might, and let their strength be broken;⁴⁵ and let them know that thou art God, the only God, and glorious over the whole world.”

The song of the three children

⁴⁶ And the king’s servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;⁴⁷ So that the flame streamed forth above the furnace forty and nine cubits.⁴⁸ And it passed through, and burned those Chaldeans it found about the furnace.⁴⁹ But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;⁵⁰ and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

⁵¹ Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,⁵² “Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

“And blessed is thy glorious and holy name: and to be praised and exalted

above all for ever.

⁵³ “Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

⁵⁵ “Blessed art thou that beholdest the depths,^a and sittest above the cherubim:^b and to be praised and exalted above all for ever.

⁵⁴ “Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

⁵⁶ “Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

⁵⁷ “O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

⁵⁹ “O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

⁵⁸ “O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

⁶⁰ “O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

⁶¹ “O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

⁶² “O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

⁶³ “O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

⁶⁴ “O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

⁶⁵ “O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

⁶⁶ “O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

⁶⁷ “O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

^a 3.55 - **Depths** is *abuṣsou*, “abysses.”

^b 3.55 – “Wouldest thou learn that to comprehend the nature of God is impossible? ... Tell me what is the nature of the Cherubim, and then look upon Him who sitteth upon them.” (Cyril of Jerusalem, CL 9.3)

Daniel

⁶⁸ “O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

⁷¹ “O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

⁷² “O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

⁶⁹ “O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

⁷⁰ “O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

⁷³ “O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

⁷⁴ “O let the earth bless the Lord: praise and exalt him above all for ever.

⁷⁵ “O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

⁷⁶ “O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

⁷⁷ “O ye springs, bless ye the Lord: praise and exalt him above all for ever.

⁷⁸ “O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

⁷⁹ “O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

⁸⁰ “O all ye fowls of the heaven, bless ye the Lord: praise and exalt him above all for ever.

⁸¹ “O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

⁸² “O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

⁸³ “O Israel, bless ye the Lord: praise and exalt him above all for ever.

⁸⁴ “O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

⁸⁵ “O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

⁸⁶ “O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

⁸⁷ “O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

⁸⁸ “O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from Hades, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

⁸⁹ “O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

⁹⁰ “O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.”

The three exit the fire unharmed

⁹¹ And Nabuchodonosor heard them singing praises; and he wondered, and rose up in haste, and said unto his nobles, “Did we not cast three men bound into the midst of the fire?”

And they said unto the king, “Yes, O king.”

⁹² And the king said, “But I see four men loose, and walking in the midst of the fire, and there hath no harm happened to them; and the appearance of the fourth is like the Son of God.”

⁹³ Then Nabuchodonosor drew near to the door of the burning fiery furnace, and said, “Sedrach, Misach, *and* Abdenago, ye servants of the most high God, proceed forth, and come hither.”

So Sedrach, Misach, *and* Abdenago, came forth out of the midst of the fire. ⁹⁴ Then were assembled the satraps, and captains, and heads of provinces, and the royal princes; and they saw the men, *and perceived* that the fire had not had power against their bodies, and the hair of their head was not burnt, and their coats were not scorched, nor was the smell of fire upon them.

Daniel

⁹⁵ And king Nabuchodonosor answered and said, “Blessed be the God of Sedrach, Misach, *and* Abdenago, who hath sent his angel, and delivered his servants, because they trusted in him; and they have changed the king’s word, and delivered their bodies to be burnt, that they might not serve nor worship any god, except their own God. ⁹⁶ Wherefore I publish a decree: Every people, tribe, *or* language, that shall speak reproachfully against the God of Sedrach, Misach, *and* Abdenago shall be destroyed, and their houses shall be plundered: because there is no other God who shall be able to deliver thus.”

⁹⁷ Then the king promoted Sedrach, Misach, *and* Abdenago, in the province of Babylon,^a and advanced them, and gave them authority to rule over all the Jews who were in his kingdom.

The vision of a gigantic tree

4 “King Nabuchodonosor to all nations, tribes, and tongues, who dwell in all the earth: Peace be multiplied to you. ² It seemed good to me to declare to you the signs and wonders which the most high God hath wrought with me, ³ how great and mighty *they are*: his kingdom is an everlasting kingdom, and his power to all generations.

⁴ “I Nabuchodonosor was thriving in my house, and prospering. ⁵ I saw a vision, and it terrified me, and I was troubled on my bed, and the visions of my head troubled me. ⁶ And I made a decree to bring in before me all the wise men of Babylon, that they might make known to me the interpretation of the dream. ⁷ So the enchanters, magicians, soothsayers, *and* Chaldeans came in: and I told the dream before them; but they did not make known to me the interpretation thereof; ⁸ until Daniel came, whose name is Baltasar, according to the name of my God, who hath within him the Holy Spirit of God;

“To whom I said, ⁹ ‘O Baltasar, chief of the enchanters, of whom I know that the Holy Spirit of God is in thee, and no mystery is too hard for thee, hear the vision of my dream which I had, and tell me the interpretation thereof. ¹⁰ I had a vision upon my bed; and behold a tree in the midst of the earth, and its height was great. ¹¹ The tree grew large and strong, and its height reached to the sky, and its extent to the extremity of the whole earth: ¹² its leaves were fair, and its fruit abundant, and therein was meat for all; and under it the wild beasts of the field took shelter, and the fowls of the air lodged in the branches thereof, and all flesh was fed of it.

¹³ “ ‘I beheld in the night vision upon my bed, and, behold, a watcher and an holy one came down from heaven ¹⁴ and cried aloud, and thus he said, “Cut down the tree, and pluck off its branches, and shake off its leaves, and scatter its fruit: let the wild beasts be removed from under it, and the fowls from its branches. ¹⁵ Only leave the stump of its roots in the earth, and *bind it* with an iron and brass band.

“ ‘ “And it shall lie in the grass that is without and in the dew of heaven, and its portion *shall be* with the wild beasts in the grass of the field. ¹⁶ His heart shall be changed from that of man, and the heart of a wild beast shall be given to him; and seven times shall pass over him.

¹⁷ “ ‘ “The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may know that the Lord is most high *over* the kingdom of men, and he will give it to whomsoever he shall please, and will set up over it that which is set at nought of men.” ’

¹⁸ “ ‘This is the vision which I king Nabuchodonosor saw: and do thou, Baltasar, declare the interpretation, for none of the wise men of my kingdom are able to shew me the interpretation thereof: but thou, Daniel, art able; for the Holy Spirit of God is in thee.’

^a 3.97 - M omits the remainder of this verse.

Daniel

The interpretation of the vision

¹⁹ “Then Daniel, whose name is Baltasar, became mute for about one hour, and his thoughts troubled him. And Baltasar answered and said, ‘My lord, let the dream be to them that hate thee, and the interpretation thereof to thine enemies.’ ²⁰ The tree which thou sawest, that grew large and strong, whose height reached to the sky and its extent to all the earth; ²¹ and whose leaves were flourishing, and its fruit abundant, (and it was meat for all; under it the wild beasts lodged, and the fowls of the air took shelter in its branches:) ²² is thyself, O king; for thou art grown great and powerful, and thy greatness hath increased and reached to heaven, and thy dominion to the ends of the earth.

²³ “ ‘And whereas the king saw a watcher and an holy one coming down from heaven, and he said, “Strip the tree, and destroy it; only leave the stump of its roots in the ground, and *bind it* with a band of iron and brass; and it shall lie in the grass that is without, and in the dew of heaven, and its portion shall be with wild beasts, until seven times have passed over it”; ²⁴ this is the interpretation thereof, O king, and it is a decree of the Most High, which hath come upon my lord the king:

²⁵ “ ‘And they shall drive thee forth from men, and thy dwelling shall be with wild beasts, and they shall feed thee with grass as an ox, and thou shall have thy lodging under the dew of heaven, and seven times shall pass over thee, until thou known that the Most High is Lord of the kingdom of men, and will give it to whom he shall please.

²⁶ And whereas they said, “Leave the stumps of the roots of the tree”; thy kingdom abides *sure* to thee from the time that thou shalt know the power of the heavens. ²⁷ Therefore, O king, let my counsel please thee, and atone for thy sins by alms, and *thine* iniquities by compassion on the poor: it may be God

will be longsuffering to thy trespasses.”

Nabuchodonosor’s madness

²⁸ “All these things came upon king Nabuchodonosor. ²⁹ After a twelve-month, as he walked in his palace in Babylon, ³⁰ the king answered and said, ‘Is not this great Babylon, which I have built for a royal residence, by the might of my power, for the honour of my glory?’

³¹ “While the word was yet in the king’s mouth, there came a voice from heaven, *saying*, ‘To thee, king Nabuchodonosor, they say, “The kingdom hath departed from thee. ³² And they *shall* drive thee from men, and thy dwelling shall be with the wild beasts of the field, and they shall feed thee with grass as an ox: and seven times shall pass over thee, until thou know that the Most High is Lord of the kingdom of men, and he will give it to whomsoever he shall please.”

³³ “In the same hour the word was fulfilled upon Nabuchodonosor: and he was driven forth from men, and he ate grass as an ox, and his body was bathed with the dew of heaven, until his hairs were grown like lions’ *hairs*, and his nails as birds’ *claws*.

³⁴ “And at the end of the time I Nabuchodonosor lifted up mine eyes unto heaven, and my reason returned to me, and I blessed the Most High, and to him that liveth for ever I gave praise and glory.^a For his dominion is an everlasting dominion, and his kingdom *lasteth* to all generations: ³⁵ and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among

^a 4.34 – “When, therefore, he recognised the Most High, and sent up these words of thankfulness to God, and repented himself for what he had done, and recognised his own weakness, then God gave back to him the honour of the kingdom. What then? ... shall He not give thee the remission of sins, and the kingdom of heaven, if thou live a worthy life? The Lord is loving unto man, and swift to pardon, but slow to punish. Let no man therefore despair of his own salvation.” (Cyril of Jerusalem, CL 2.18-19)

Daniel

the inhabitants of the earth: and there is none who shall withstand his power, and say to him, 'What hath thou done?'

³⁶ "At the same time my reason returned to me, and I came to the honour of my kingdom; and my *natural* form returned to me, and my princes, and my nobles, sought me, and I was established in my kingdom, and more abundant majesty was added to me. ³⁷ Now therefore I Nabuchodonosor praise and greatly exalt and glorify the King of heaven; for all his works are true, and his paths are judgment: and all that walk in pride he is able to abase."

The writing on the wall

5 Baltasar the king made a great supper for his thousand nobles, and *there was* wine before the thousand. ² And Baltasar drinking gave orders as he tasted the wine that they should bring the gold and silver vessels, which Nabuchodonosor his father had brought forth from the temple in Jerusalem; that the king, and his nobles, and his mistresses, and his concubines, should drink out of them. ³ So the gold and silver vessels were brought which *Nabuchodonosor* had taken out of the temple of God in Jerusalem; and the king, and his nobles, and his mistresses, and his concubines, drank out of them. ⁴ They drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone.

⁵ In the same hour came forth fingers of a man's hand, and wrote in front of the lamp on the plaster of the wall of the king's house: and the king saw the knuckles of the hand that wrote. ⁶ Then the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one another.

⁷ And the king cried aloud to bring in the magicians, Chaldeans, *and* soothsayers; and he said unto the wise men of Babylon, "Whosoever shall read this writing, and make known to me the interpretation, shall be clothed with

scarlet, and *there shall be* a golden chain upon his neck, and he shall be the third ruler in my kingdom."

⁸ Then came in all the king's wise men: but they could not read the writing, nor make known the interpretation to the king. ⁹ And king Baltasar was troubled, and his countenance changed upon him, and his nobles were troubled with him.

¹⁰ Then the queen came into the banquet house, and said, "O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed. ¹¹ There is a man in thy kingdom, in whom is the Spirit of God; and in the days of thy father watchfulness and understanding were found in him; and king Nabuchodonosor thy father made him chief of the enchanters, magicians, Chaldeans, *and* soothsayers. ¹² For *there is* an excellent spirit in him, and sense and understanding in him, interpreting dreams *as he doth*, and answering hard *questions*, and solving difficulties: *it is* Daniel, and the king gave him the name of Baltasar: now then let him be called, and he shall tell thee the interpretation of the writing."

¹³ Then Daniel was brought in before the king: and the king said unto "Daniel, art thou Daniel, of the children of the captivity of Judea, which the king my father brought? ¹⁴ I have heard concerning thee, that the Spirit of God is in thee, and *that* watchfulness and understanding and excellent wisdom have been found in thee. ¹⁵ And now, the wise men, magicians, *and* soothsayers, have come in before me, to read the writing, and make known to me the interpretation: but they could not tell it me. ¹⁶ And I have heard concerning thee, that thou art able to make interpretations: now then if thou shalt be able to read the writing, and to make known to me the interpretation thereof, thou shalt be clothed with purple, and there shall be a golden chain upon thy neck, and thou shalt be third ruler in my kingdom."

Daniel

¹⁷ And Daniel said before the king, “Let thy gifts be to thyself, and give the present of thine house to another; but I will read the writing, and will make known to thee the interpretation thereof.

¹⁸ “O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty, and honour, and glory: ¹⁹ and by reason of the majesty which he gave to him, all nations, tribes, and languages trembled and feared before him: whom he would he slew; and whom he would he smote; and whom he would he exalted; and whom he would he abased. ²⁰ But when his heart was lifted up, and his spirit was emboldened to act proudly, he was deposed from his royal throne, and *his* honour was taken from him. ²¹ And he was driven forth from men; and his heart was given him after the nature of wild beasts, and his dwelling was with the wild asses; and they fed him with grass as an ox, and his body was bathed with the dew of heaven; until he knew that the most high God is Lord of the kingdom of men, and will give it to whomsoever he shall please.

²² “And thou accordingly, his son, O Baltasar, hath not humbled thine heart before God: knowest thou not all this? ²³ And thou hast been exalted against the Lord God of heaven; and they have brought before thee the vessels of his house, and thou, and thy nobles, and thy mistresses, and thy concubines, have drunk wine out of them; and thou hast praised the gods of gold, and silver, and brass, and iron, and wood, and stone, which see not, and which hear not, and know not: and the God in whose hand are thy breath, and all thy ways hath thou not glorified. ²⁴ Therefore from his presence hath been sent forth the knuckle of an hand; and he hath ordered the writing.

²⁵ “And this is the ordered writing, Mane, Thekel, Phares. ²⁶ This is the interpretation of the sentence: Mane; God hath measured thy kingdom, and finished it. ²⁷ Thekel; it hath been

weighed in the balance, and found wanting. ²⁸ Phares; thy kingdom is divided, and given to the Medes and Persians.”

²⁹ Then Baltasar commanded, and they clothed Daniel with scarlet, and put the golden chain about his neck, and proclaimed concerning him that he was the third ruler in the kingdom.

³⁰ In the same night was Baltasar the Chaldean king slain.

The lions’ den

6 And Darius the Mede^a succeeded to the kingdom, being threescore and two years *old*.^b ² And it pleased Darius, and he set over the kingdom an hundred and twenty satraps, to be in all his kingdom; ³ and over them three governors, of whom one was, Daniel; for the satraps to give account to them, that the king should not be troubled. ⁴ And Daniel was over them, for *there was* an excellent spirit in him; and the king set him over all his kingdom. ⁵ Then the governors and satraps sought to find occasion against Daniel; but they found against him no occasion, nor trespass, nor error, because he was faithful.

⁶ And the governors said, “We shall not find occasion against Daniel, except in the ordinances of his God.” ⁷ Then the governors and satraps stood by the king, and said unto him, “King Darius, live for ever. ⁸ All who preside over thy kingdom, captains and satraps, chiefs and local governors, have taken counsel together, to establish by a royal statue and to confirm a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. ⁹ Now then, O king, establish the decree, and publish a writ, that the decree of the Persians and Medes be not changed.” ¹⁰

^a 6.1 - It is not known who this Darius was. Babylon fell to Cyrus’ forces in October 539 B.C. Two candidates are Gubaru I, commander of the conquering army, and Gubaru II, the provincial governor of Babylon.

^b 6.1 - This is 5.31 in M.

Daniel

Then king Darius commanded the decree to be written.

¹¹ And when Daniel knew that the decree was ordered, he went into his house; and his windows were opened in his chambers toward Jerusalem, and three times in the day he knelt upon his knees, and prayed and gave thanks before his God, as he used to do before.^a

¹² Then these men watched, and found Daniel praying and supplicating to his God.¹³ And they came and said unto the king, “O king, hath thou not made a decree, that whatsoever man shall ask a petition of any god or man for thirty days, but of thee, O king, shall be cast into the den of lions?”

And the king said, “The word is true, and the decree of the Medes and Persians shall not pass.”

¹⁴ Then they answered and said before the king, “Daniel of the children of the captivity of Judea, hath not submitted to thy decree; and three times in the day he maketh his requests of his God.”¹⁵ Then the king, when he heard the saying, was much grieved for Daniel and he greatly exerted himself for Daniel to deliver him: and he exerted himself till evening to deliver him.

¹⁶ Then those men said unto the king, “Know, O king, that the law of the Medes and Persians is that we must not change any decree of statue which the king shall make.”

¹⁷ Then the king commanded, and they brought Daniel, and cast him into the den of lions. But the king said unto Daniel, “Thy God whom thou servest continually, he will deliver thee.”

¹⁸ And they brought a stone, and put it on the mouth of the den; and the king sealed *it* with his ring, and with the ring of his nobles; that the case might not be altered with regard to Daniel.¹⁹ And the king departed to his house, and lay down fasting, and they brought him no food; and his sleep departed from him.

But God shut the mouths of the lions, and they not molest Daniel.

²⁰ Then the king arose very early in the morning, and came in hast to the den of lions.²¹ And when he drew near to the den, he cried with a loud voice, “Daniel, servant of the living God, hath thy God, whom thou servest continually, been able to deliver thee from the lion’s mouth?”

²² And Daniel said unto the king, “O king, live for ever.²³ My God hath sent his angel, and stopped the lions’ mouths, and they have not hurt me: for uprightness was found in me before him; and moreover before thee, O king, I have committed no trespass.”

²⁴ Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel was brought out of the den, and there was found no hurt upon him, because he believed in his God.

²⁵ And the king commanded, and they brought the men that had accused Daniel, and they were cast into the den of lions, they, and their children, and their wives: and they reached not the bottom of the den before the lions had the mastery of them, and utterly brake to pieces all their bones.

²⁶ Then king Darius wrote to all nations, tribes, *and* languages, who dwell in all the earth, *saying*,

“Peace be multiplied to you.

²⁷ “This decree hath been set forth by me in every dominion of my kingdom, that *men* tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever.²⁸ He helpeth and delivereth, and worketh signs and wonders in the heaven and on the earth, who hath rescued Daniel from the power of the lions.”

²⁹ And Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

^a 6.11 – Assumed to be the third, sixth and ninth hours (Tierce, Sext and None) by John Cassian (IoC 3.3).

Four great beasts out of the sea

7 In the first year of Baltasar, king of the Chaldeans Daniel had a dream, and visions of his head upon his bed: and he wrote his dream.

² “I Daniel beheld, and, lo, the four winds of heaven blew violently upon the great sea. ³ And there came up four great beasts out of the sea, differing from one another.

⁴ “The first *was* as a lioness, and her wings as an eagle’s; I beheld until her wings were plucked, and she was lifted off from the earth, and she stood on human feet, and a man’s heart was given to her.^a

⁵ “And, behold, a second beast like a bear, and it supported itself on one side, and there were three ribs in its mouth, between its teeth:^b and thus they said unto it, ‘Arise, devour much flesh.’

⁶ “After this one I looked, and behold another wild beast as a leopard, and it had four wings of a fowl upon it: and the wild beast had four heads, and power was given to it.^c

⁷ “After this one I looked, and behold a fourth beast, dreadful and

terrible, and exceedingly strong; and its teeth were massive, of iron,^d devouring and crushing to atoms; and it trampled the remainder with its feet: and it was altogether different from the beasts that were before it; and it *had* ten horns. ⁸ I considered his horns, and behold, another little horn came up in the midst of them,^e and before it three of the former horns were rooted out:^f and, behold, *there were* eyes as the eyes of a man in this horn, and a mouth speaking great things.^g

⁹ “I beheld until the thrones were set, and the Ancient of days sat; and his raiment was white as snow, and the hair of his head, as pure wool: his throne was a flame of fire, *and* his wheels burning fire. ¹⁰ A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of myriads, attended upon him: the judgment sat, and the books were opened.

¹¹ “I beheld then because of the voice of the great words which that horn spake, until the wild beast was slain and destroyed, and his body given to be burnt with fire. ¹² And the dominion of the rest of the wild beasts was taken away; but a prolonging of life was given them for certain times.

^a 7.4 – “In speaking of a **lioness** from the sea, he meant the rising of the kingdom of Babylon, and that this was the golden head of the image (2.39). And in speaking of its **eagle wings**, he meant that king Nebuchadnezzar was exalted and that his glory was lifted up against God. Then he says its wings were **plucked** off, *i.e.*, that his glory was destroyed; for he was driven out of his kingdom. And the words, **A man’s heart was given it, and it was made stand upon the feet of a man**, mean that he came to himself again, and recognised that he was but a man, and gave the glory to God.” (Hippolytus, FC 2.1)

^b 7.5 – “Then after the lioness he sees a second beast, **like a bear**, which signified the Persians. For after the Babylonians the Persians obtained the power. And in saying that it had **three ribs in its mouth**, he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold.” (Hippolytus, FC 2.1)

^c 7.6 – “Then comes the third beast, **a leopard**, which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast had **four wings of a fowl**, and **four heads**, he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts.” (Hippolytus, FC 2.1)

^d 7.7 – “Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the **iron**?” (Hippolytus, FC 2.1)

^e 7.8 – The **little horn**, “by which none other is meant than the antichrist that is to rise; and he shall set up the kingdom of Judah.” (Hippolytus, FC 2.2)

^f 7.8 – By the **three horns** “he indicates the three kings of Egypt, Libya, and Ethiopia, whom this one will slay in the array of war. And when he has conquered all [the remaining seven horns], he will prove himself a terrible and savage tyrant, and will cause tribulation and persecution to the saints, exalting himself against them.” (Hippolytus, FC 2.2)

^g 7.8 – “It is manifest, therefore, that of these [potentates], he who is to come shall slay three, and subject the remainder to his power, and that he shall be himself the eighth among them. And they shall lay Babylon waste, and burn her with fire, and shall give their kingdom to the beast, and put the Church to flight. After that they shall be destroyed by the coming of our Lord. For that the kingdom must be divided, and thus come to ruin Daniel also says particularly, that the end of the fourth kingdom consists in the toes of the image seen by Nebuchadnezzar, upon which came the stone cut out without hands.” (Irenaeus, AH 5.26.1)

Daniel

¹³ “I beheld in the night vision, and, lo, *one* coming with the clouds of heaven as the Son of man,^a and he came on to the Ancient of days, and was brought near to him.^b ¹⁴ And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

The interpretation of Daniel’s dream

¹⁵ “As for me Daniel, my spirit in my body trembled, and the visions of my head troubled me. ¹⁶ And I drew near to one of them that stood by, and I sought to learn of him the truth of all these things: and he told me the truth, and made known to me the interpretation of the things. ¹⁷ “These four beasts are four kingdoms *that* shall rise up on the earth: ¹⁸ which shall be taken away; and the saints of the Most High shall take the kingdom, and possess it for ever and ever.’

¹⁹ “Then I enquired carefully concerning the fourth beast; for it differed from every *other* beast, exceeding dreadful: its teeth were of iron, and its claws of brass, devouring, and utterly breaking to pieces, and it trampled the remainder with its feet: ²⁰ and concerning it ten horns that were in its head, and the other that came up, and rooted up *some* of the former, which had eyes, and a mouth speaking great things, and his look was bolder than the rest. ²¹ I beheld, and that horn made war with the saints, and prevailed against them; ²² until the Ancient of days came, and he gave judgment to the saints of the Most High; and the time came on, and the saints possessed the kingdom.

²³ “And he said, ‘The fourth beast shall be the fourth kingdom on the earth,

which shall excel all *other* kingdoms, and shall devour the whole earth, and trample and destroy it. ²⁴ And his ten horns are ten kings *that* shall arise: and after them shall arise another, who shall exceed all the former ones in wickedness and he shall subdue three kings. ²⁵ And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and law: and *power* shall be given into his hand for a time and times and half a time.

²⁶ “ ‘And the judgment hath sat, and they shall remove *his* dominion to abolish it, and to destroy it utterly. ²⁷ And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him.’

²⁸ “Hitherto is the end of the matter. As for me, Daniel, my thoughts greatly troubled me, and my countenance was changed: but I kept the matter in my heart.”

The vision of the ram and goat

8 In the third year of the reign of king Baltasar a vision appeared to me, *even* to me Daniel, after that which appeared to me at the first. ² And I was in Susa the palace, which is in the land of Aelam, and I was on the *bank of* Ubal. ³ And I lifted up mine eyes, and saw, and, behold, a ram standing in front of the Ubal; and he had high horns; and one was higher than the other, and the high one came up last. ⁴ And I saw the ram butting westward, and northward, and southward; and no beast could stand before him, and there was none that could deliver out of his hand; and he did according to his will, and became great.^c

⁵ And I was considering, and, behold, an he goat came from the

^a 7.13 - The image of the Son of man coming with the clouds of heaven appears again in Mt 24.30, 26.64; Mk 13.26, 14.62; L21.27.

^b 7.13 – According to Lactantius (DI 4.21) fulfilled in Act 1.9.

^c 8.4 – By the **ram** “he means Darius, the king of the Persians, who overcame all the nations.” (Hippolytus, FC 2.8)

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southwest on the face of the whole earth, and touched not the earth: and the goat *had* an horn between his eyes. ⁶ And he came to the ram that had the horns, which I had seen standing in front of the Ubal, and he ran at him with the violence of his strength. ⁷ And I saw him coming up close to the ram, and he was furiously enraged against him, and he smote the ram, and brake both his horns: and there was no strength in the ram to stand before him, but he cast him on the ground, and trampled on him; and there was none that could deliver the ram out of his hand. ⁸ And the he goat grew exceedingly great: and when he was strong, his great horn was broken; and four other *horns* rose up in its place toward the four winds of heaven.^a

⁹ And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the host: ¹⁰ and it magnified itself to the host of heaven; and there fell to the earth *some* of the host of heaven and of the stars, and they trampled on them. ¹¹ And *this shall be* until the chief captain shall have delivered the captivity: and by reason of him the sacrifice was disturbed, and he prospered; and the holy place shall be made desolate. ¹² And a sin was given for the sacrifice, and righteousness was cast down to the ground; and *so* he acted and was prospered.^b

^a 8.5-8 – The **he goat**: “Alexander waged war against Darius, and overcame him, and made himself master of the whole sovereignty, after routing and destroying his camp. Then, after the exaltation of the he goat, his horn--the great one, namely--was broken; and there arose four horns under it, toward the four winds of heaven. For, when Alexander had made himself master of all the land of Persia, and had reduced its people into subjection, he thereupon died, after dividing his kingdom into four principalities.” (Hippolytus, FC 2.9)

^b 8.9-12 – The **strong horn**. “Antiochus arose, surnamed Epiphanes, who was of the line of Alexander. And after he had reigned in Syria, and brought under him all Egypt, he went up to Jerusalem, and entered the sanctuary, and seized all the treasures in the house of the Lord, and the golden candlestick, and the table, and the altar, and made a great slaughter in the land. ... The sanctuary remained desolate ... three years and a half ... until Judas Maccabaeus arose after the death of his father Mathias, and withstood him, and destroyed the encampment of Antiochus, and delivered the city, and

¹³ And I heard one saint speaking, and a saint said unto a certain one speaking, “How long shall the vision continue, *even* the removal of the sacrifice, and the bringing in of the sin of desolation; and *how long* shall the sanctuary and host be trampled?”

¹⁴ And he said unto him, “Evening and morning *there shall be* two thousand and three hundred^c days; and *then* the sanctuary shall be cleansed.”

The vision interpreted

¹⁵ And it came to pass, as I, *even* I Daniel, saw the vision, and sought to understand it, that, behold, there stood before me as the appearance of a man. ¹⁶ And I heard the voice of a man between *the banks of* the Ubal; and he called, and said, “Gabriel, cause that man to understand the vision.”

¹⁷ And he came and stood near where I stood: and when he came, I was struck with awe, and fell upon my face: but he said unto me, “Understand, son of man: for yet the vision is for an appointed time.”

¹⁸ And while he spake with me, I fell upon my face to the earth: and he touched me, and set me on my feet.

¹⁹ And he said, “Behold, I make thee know the things that shall come to pass at the end of the wrath: for the vision *is* yet for an appointed time. ²⁰ The ram which thou sawest that had the horns is the king of the Medes and Persians. ²¹

The he goat is the King of the Greeks: and the great horn which was between his eyes, he is the first king. ²² And *as for* the one that was broken, in whose place there stood up four horns, four kings shall arise out of his nation, but not in their *own* strength.

²³ “And at the latter time of their

recovered the sanctuary, and restored it in strict accordance with the law.” (Hippolytus, FC 2.10)

^c 8.14 – Apparently, some LXX manuscripts read **four hundred**.

For Clement (Strm 1.21) this meant that “there were two thousand three hundred days from the time that the abomination of Nero stood in the holy city, till its destruction.”

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kingdom, when their sins are coming to the full, there shall arise a king bold in countenance, and understanding riddles. ²⁴ And his power *shall be* great, and he shall destroy wonderfully, and prosper, and practise, and shall destroy mighty men, and the holy people. ²⁵ And the yoke of his chain shall prosper: *there is* craft in his hand; and he shall magnify himself in his heart, and by craft shall destroy many, and he shall stand up for the destruction of many, and shall crush them as eggs in his hand.

²⁶ “And the vision of the evening and morning that was mentioned is true: and do thou seal the vision; for *it is* for many days.”

²⁷ And I Daniel fell asleep, and was sick: then I arose, and did the king’s business; and I wondered at the vision, and there was none that understood *it*.

Daniel’s supplication

9 In the first year of Darius the son of Assuerus, of the seed of the Medes,^a who reigned over the kingdom of the Chaldeans, ² I Daniel understood by books the number of the years which was the word of the Lord to the prophet Jeremias, *even* seventy years for the accomplishment of the desolation of Jerusalem.^b ³ And I set my face toward the Lord God, to seek *him* diligently by prayer and supplications, with fastings and sackcloth.

⁴ And I prayed to the Lord my God, and confessed, and said, “O Lord, the great and wonderful God, keeping thy covenant and thy mercy to them that love thee, and to them that keep thy commandments; we have sinned,⁵ we have done iniquity, we have

transgressed, and we have departed and turned aside from thy commandments and from thy judgments: ⁶ and we have not hearkened to thy servants the prophets, who spake in thy name to our kings, and our princes, and our fathers, and to all the people of the land.

⁷ “To thee, O Lord, *belongeth* righteousness, an to us confusion of face, as at this day; to the men of Juda, and to the dwellers in Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the earth, wherever thou hast scattered them, for the sin which they committed. ⁸ In thee, O Lord, is our righteousness, and to us *belongeth* confusion of faced, and to our kings, and to our princes, and to our fathers, forasmuch as we have sinned. ⁹ To thee, the Lord our God, *belong* compassions and forgivenesses, whereas we have departed *from thee*; ¹⁰ neither have we hearkened to the voice of the Lord our God, to walk in his laws, which he set before us by the hands of his servants the prophets. ¹¹ Moreover all Israel have transgressed thy law, and have refused to hearken to thy voice.

“So the curse hath come upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. ¹² And he hath confirmed his words, which he spake against us, and against our judges who judged us, *by* bringing upon us great evils, such as have not happened under the whole heaven, according to what hath happened in Jerusalem. ¹³ As it is written in the law of Moses, all these evils have come upon us: yet we have not besought the Lord our God, that we might turn away from our iniquities, and have understanding in all thy truth. ¹⁴ The Lord also hath watched, and brought the evils upon us: for the Lord our God is righteous in all his work which he hath executed, but we have not hearkened to his voice.

¹⁵ “And now, O Lord our God, who broughtest thy people out of the land of Egypt with a mighty hand, and madest

^a 9.1 – The first year of Darius the Mede - 539/538 B.C.

^b 9.3 – Seventy years – “The captivity lasted for seventy years, and ended in the second year of Darius Hystaspes” when Zorobabel was sent to raise the temple (1Es 5.6). (Clement of Alexandria, Strm 1.21) In this view, then, the seventy years began in 590 B.C., and ended in 520. Jerusalem was invested in 588 B.C. and fell in 586. (Darius Hystaspes is Darius I (522-486), whose father was Hystaspes.)

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to thyself a name, as *at* this day; we have sinned, we have transgressed.¹⁶ O Lord, thy mercy is over all: let, I pray thee, thy wrath turn away, and thine anger from thy city Jerusalem, *even* thy holy mountain: for we have sinned, and because of our iniquities, and those of our fathers, Jerusalem and thy people are become a reproach among all that are round about us.

¹⁷ “And now, O lord our God, hearken to the prayer of thy servant, and his supplications, and cause thy face to shine on thy desolate sanctuary, for thine *own* sake, O Lord.¹⁸ Incline thine ear, O my God, and hear; open thine eyes and behold our desolation, and that of thy city on which thy name is called: for we do not bring our pitiful case before thee on *the ground of* our righteousness, but on *the ground of* thy manifold compassions, O Lord.¹⁹ Hearken, O Lord; be propitious, O Lord; attend, O Lord; delay not, O my God, for thine own sake: for thy name is called upon thy city and upon thy people.”

The coming of Christ the prince

²⁰ And while I was yet speaking, and praying, and confessing my sins and the sins of my people Israel, and bringing my pitiful case before the Lord my God concerning the holy mountain;²¹ yea, while I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, *came* flying, and he touched me about the hour of the evening sacrifice.²² And he instructed me, and spake with me, and said, “O Daniel, I am now come forth to impart to thee understanding.²³ At the beginning of thy supplication the word came forth, and I am come to tell thee; for thou art a man much beloved: therefore consider the matter, understand the vision.

²⁴ “Seventy weeks^a are cut short

upon thy people, and upon thy holy city, for sin to be finished, and to seal up sins, and to blot out the iniquities,^b and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint a Holy of Holies.^c

²⁵ “And thou shalt know and understand, that from the going forth of a word to answer and to build Jerusalem until Christ the prince *there shall be* seven weeks, and threescore and two weeks; and they shall return, and a street shall be built, and a wall, and the times shall be exhausted.²⁶ And after the threescore and two weeks, the anointed one shall be destroyed, and there is no judgment in him: and the city and the sanctuary he shall destroy with the prince that is coming: they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint *the city* to desolations.²⁷ And one week^d shall establish the covenant with many: and in the midst of the week my sacrifice and drink offering shall be taken away: and on the temple *shall be* the abomination of desolations;^e and at

years. They began in the twentieth year of Artaxerxes (Arthasatha in the LXX, 465-425 B.C.) when the command to rebuild Jerusalem went forth (Ne 2.1-8), and ended with Christ's crucifixion in the 16th year of Tiberius (14-37 A.D.). (Chron 16, 18)

^b 9.24 – “For as many as continued to disbelieve Him, even to the end, had their **sins not finished, but sealed** to be kept for judgment. But as many as will believe on Him as One able to remit sins, have their sins blotted out.” (Hippolytus, FC 2.17)

^c 9.25 – “He that is to be anointed [the Christ] is declared to be not man simply, but **Holy of Holies**. ... When the Holy of Holies was come, naturally vision and prophets were sealed and the kingdom of Jerusalem ceased. For kings were to have been anointed among them only until the Holy of Holies should have been anointed.” (Athanasius, IW 39, 40)

^d 9.27 – **One week**. Clement (Strm 1.21) saw this week as separate from the first 69 and split into two halves. In the first, Nero reigned (died 68 A.D.). In the second half, Vespasian's forces under Titus destroyed Jerusalem (70 A.D.), including the temple.

^e 9.27 – “For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it **the abomination of desolation** will be manifested, *viz.*, Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be

^a 9.24 – For Julius Africanus, the seventy weeks were 490 years of 12 lunar months each, equal to 475 solar

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the end of time an end shall be put to the desolation.”

The vision of a man

10 In the third year of Cyrus king of the Persians^a a word was revealed to Daniel, whose name was called Baltasar; and the word was true, and great power and understanding were given him in the vision.

² In those days I Daniel was mourning three weeks of days. ³ I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself with oil, till three weeks of days were accomplished.

⁴ On the four and twentieth day of the first month, I was near the great river, which is Eddekel.^b ⁵ And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz: ⁶ and his body was as Tharsis, and his countenance was as the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the appearance of shining brass, and the voice of his words as the voice of a multitude.

⁷ And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them, and they fled in fear. ⁸ So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I retained no strength. ⁹ Yet I heard the voice of his words: and when I heard him I was pricked *in the heart*, and *I fell with* my face to the earth.

¹⁰ And, behold, an hand touched me, and it raised me on my knees. ¹¹ And he said unto me, “O Daniel, man greatly beloved, understand the words which I speak unto thee, and stand upright: for I am now sent to thee.” And when he had spoken to me this word, I stood

trembling.

¹² And he said unto me, “Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to afflict thyself before the Lord thy God, thy words were heard, and I am come because of thy words. ¹³ But the prince of the kingdom of the Persians withstood me one and twenty days: and behold, Michael, one of the princes, came to help me; and I left him there with the chief of the kingdom of the Persians: ¹⁴ and I have come to inform thee of all that shall befall thy people in the last days: for the vision is yet for *many days*.”

¹⁵ And when he had spoken with me according to these words, I turned my face to the ground, and was pricked *in the heart*. ¹⁶ And, behold, as it were the likeness of a son of man touched my lips; and I opened my mouth, and spake, and said unto him that stood before me, “O *my lord*, at the sight of thee my inward parts were turned within me, and I had no strength. ¹⁷ And how shall thy servant be able, O *my lord*, to speak with this my lord? and as for me, from henceforth strength will not remain in me, and there is no breath left in me.”

¹⁸ And there touched me again as it were the appearance of a man, and he strengthened me,^c ¹⁹ and said unto me, “Fear not, man greatly beloved: peace be to thee, quit thyself like a man, and be strong.”

And when he had spoken with me, I received strength, and said, “Let my lord speak; for thou hast strengthened me.”

²⁰ And he said, “Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of the Persians: and I was going in, and the prince of the Greeks came. ²¹ But I will tell thee that which is ordained in the scripture of truth: and there is none

removed, which now are offered to God in every place by the nations.” (Hippolytus, FC 2.22)

^a 10.1 – **The third year of Cyrus** - 537/36 B.C.

^b 10.4 – Codex B has **Tigris Eddekel**. Codex A, **Tigris Endekel**.

^c 10.18 – In like manner, since man cannot bear the vision of God, and “required to hear from one of like countenance,” so “the Saviour took on Him the nature of like affections, that men might be the more easily instructed.” (Cyril of Jerusalem, CL 12.14)

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that holdeth with me in these matters but Michael your prince.

11 And I in the first year of Cyrus^a stood to strengthen and confirm *him*.

Kings of the north and south

² “And now I will tell thee the truth. Behold, there shall yet rise up three kings in Persia: and the fourth shall be very far richer than all: and after he is master of his wealth, he shall rise up against all the kingdoms of the Greeks.³ An there shall rise up a mighty king, and he shall be lord of a great empire, and shall do according to his will.⁴ And when his kingdom shall stand up, it shall be broken, and shall be divided to the four winds of heaven; but not to his posterity, nor according to his dominion which he ruled over: for his kingdom shall be plucked up, and *given* to others beside these.

⁵ “And the king of the south shall be strong; and one of their princes shall prevail against him, and shall obtain a great dominion by his power.⁶ And after his years they shall associate; and the daughter of the king of the south shall come to the king of the north, to make agreements with him: but she shall not retain power of arm; neither shall his seed stand: and she shall be delivered up, and they that brought her, and the maiden, and he that strengthened her in these times.

⁷ “*But* out of the flower of her root there shall arise *one* on his place, and shall come against the host, and shall enter into the strongholds of the king of the north, and shall fight against them, and prevail.⁸ Yea, he shall carry with a body of captives into Egypt their gods with their molten *images*, and all their precious vessels of silver and gold; and he shall last longer than the king of the north.⁹ And he shall enter into the kingdom of the king of the south, and

shall return to his own land.¹⁰ And his sons shall gather a multitude among many: and one shall certainly come, and overflow, and pass through, and he shall rest, and collect his strength.

¹¹ “And the king of the south shall be greatly enraged, and shall come forth, and shall war with the king of the north: and he shall raise a great multitude; but the multitude shall be delivered into his hand.¹² And he shall take the multitude, and his heart shall be exalted; and he shall cast down many thousands; but he shall not prevail.¹³ For the king of the north shall return, and bring a multitude greater than the former, and at the end of the times of years an invading army shall come with a great force, and with much substance.

¹⁴ “And in those times many shall rise up against the king of the south; and the children of the spoilers of thy people shall exalt themselves to establish the vision; and they shall fail.¹⁵ And the king of the north shall come in, and cast up a mound, and take strong cities: and the arms of the king of the south shall withstand, and his chosen ones shall rise up, but there shall be no strength to stand.¹⁶ And he that cometh in against him shall do according to his will, and there is no one to stand before him: and he shall stand in the land of beauty, and it shall be consumed by his hand.¹⁷ And he shall set his face to come in with the force of his whole kingdom, and shall cause everything to prosper with him: and he shall give him the daughter of women to corrupt her: but she shall not continue, neither be on his side.¹⁸ And he shall turn his face to the islands, and shall take many, and cause princes to cease from their reproach: nevertheless his own reproach shall return to him.¹⁹ Then he shall turn back his face to the strength of his own land: but he shall become weak, and fall, and not be found.

²⁰ “And there shall arise out of his root one that shall cause a plant of the kingdom to pass over his place, earning

^a 11.1 – M reads **Darius the Mede**. The year would be 539/38 B.C. in either case.

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kingly glory: and yet in those days shall he be broken, yet not openly, nor in war.

²¹ “One shall stand on his place, *who* hath been set a nought, and they have not put upon him the honour of the kingdom: but he shall come in prosperously, and obtain the kingdom by deceitful ways. ²² And the arms of him that overfloweth shall be washed away as with a flood from before him, and shall be broken, and *so shall be* the head of the covenant. ²³ And because of the leagues made with him he shall work deceit: and he shall come up, and overpower them with a small nation. ²⁴ And he shall enter with prosperity, and *that* into fertile districts; and he shall do what his fathers and his fathers’ fathers have not done; he shall scatter among them plunder, and spoils, and wealth; and he shall devise plans against Egypt, even for a time.

²⁵ “And his strength and his heart shall be stirred up against the king of the south with a great force; and the king of the south shall engage in war with a great and very strong force; but *his forces* shall not stand, for they shall devise plans against him: ²⁶ and they shall eat his provisions, and shall crush him, and he shall carry away armies as with a flood, and many shall fall down slain. ²⁷ And *as for* both the kings, their hearts *are set* upon mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end is for a *fixed* time. ²⁸ And he shall return to his land with much substance; and his heart *shall be* against the holy covenant; and he shall perform *great deeds*, and return to his own land.

²⁹ “At the *set* time he shall return, and shall come into the south, but the last *expedition* shall *not* be as the first. ³⁰ For the Citians issuing forth shall come against him, and he shall be brought low, and shall return, and shall be incensed against the holy covenant: and he shall do *thus*, and shall return, and have intelligence with them that have forsaken the holy covenant. ³¹ And seeds

shall spring up out of him, and they shall profane the sanctuary of strength, and they shall remove the perpetual *sacrifice*, and make the abomination desolate. ³² And the transgressors shall bring about a covenant by deceitful ways: but a people knowing their God shall prevail, and do *valiantly*.

³³ “And the intelligent of the people shall understand much: yet they shall fall by the sword, and by flame, and by captivity, and by spoil of *many* days. ³⁴ And when they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery. ³⁵ And *some* of them that understand shall fall, to try them as with fire, and to test *them*, and that they may be manifested at the time of the end, for the matter *is* yet for a *set* time.

The king who magnifies himself

³⁶ “And he shall do according to his will, and the king shall exalt and magnify himself against every god, and shall speak great swelling words, and shall prosper until the indignation shall be accomplished: for it is coming to an end. ³⁷ And he shall not regard any gods of his fathers, nor the desire of women, neither shall he regard any deity: for he shall magnify himself above all. ³⁸ And he shall honour the god Maozim^a on his place: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and desirable things. ³⁹ And he shall do *thus* in the strong places of refuge with a strange god, and shall increase his glory: and he shall subject many to them, and shall distribute the land in gifts.

⁴⁰ “And at the end of the time he shall conflict with the king of the south: and the king of the north shall come against him with chariots, and with horsemen, and with many ships; and they shall enter into the land: and he shall break in pieces, and pass on: ⁴¹ and he shall enter into the land of beauty,

^a 11.38 – M has the god of fortresses.

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and many shall fail: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.^a ⁴² And he shall stretch forth *his* hand over the land; and the land of Egypt shall not escape. ⁴³ And he shall have the mastery over the secret *treasures* of gold and silver, and over all the desirable *possessions* of Egypt, and of the Libyans and Ethiopians in their strongholds.^b ⁴⁴ But rumors and anxieties out of the east and from the north shall trouble him; and he shall come with great wrath to destroy many. ⁴⁵ And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: *but* he shall come to his portion, and there is none to deliver him.

The book sealed till the time of the end

12 “And at that time Michael the great prince shall stand up, that standeth over the children of thy people: and there shall be a time of tribulation, such tribulation as hath not been from the time that there was a nation on the earth until that time: at that time thy people shall be delivered, *even* every one that is written in the book. ² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame. ³ And the wise shall shine as the brightness of the firmament, and *some* of the many righteous as the stars for ever and ever. ⁴ And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased.”

^a 11.41 – “For these are they who ally themselves with him on account of their kinship, and first address him as king.” (Hippolytus, FC 2.40)

^b 11.43 – “Thus, then, does the prophet set forth these things concerning the Antichrist, who shall be shameless, a war-maker, and despot, who, exalting himself above all kings and above every god, shall build the city of Jerusalem, and restore the sanctuary. Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ.” (Hippolytus, FC 2.39)

⁵ And I Daniel saw, and, behold, two others stood, on one side of the bank of the river, and the other on the other side of the bank of the river. ⁶ And *one* said unto the man clothed in linen, who was over the water of the river, “When *will be* the end of the wonders which thou hast mentioned?”

⁷ And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and swore by him that liveth for ever, that *it should be* for a time of times and half a time:^c when the dispersion is ended they shall know all these things.

⁸ And I heard, but I understood not: and I said, “O Lord, what *will be* the end of these things?”

⁹ And he said, “Go, Daniel: for the words are closed and sealed up to the time of the end. ¹⁰ Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand.

¹¹ “And from the time of the removal of the perpetual sacrifice, when the abomination of desolation^d shall be set up, *there shall be* a thousand two hundred and ninety days. ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.^e

¹³ “But go thou, and rest; for *there are* yet days and seasons to the fulfillment of the end; and thou shalt stand in thy lot at the end of the days.”

^c 12.7 – “By this he indicated the three and a half years of Antichrist. For by a time he means a year; and by times, two years; and by an half time, half a year. These are the one thousand two hundred and ninety days of which Daniel prophesied.” (Hippolytus, FC 3.12.7)

^d 12.11 - The phrase **abomination of desolation** is quoted in Mt 24.15, Mk 13.14.

^e 12.12 – “When the abomination cometh and makes war upon the saints, whosoever shall survive his days, and reach the forty-five days, while the other period of fifty days advances, to him the kingdom of heaven comes. Antichrist, indeed, enters even into part of the fifty days, but the saints shall inherit the kingdom along with Christ.” (Hippolytus, FC 2.40)

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Bel and the dragon

13 And^a king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. ² And Daniel conversed with the king, and was honoured above all his friends.

³ Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. ⁴ And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, “Why dost not thou worship Bel?”

⁵ Who answered and said, “Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.”^b

⁶ Then said the king unto him, “Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?”

⁷ Then Daniel smiled, and said, “O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.”

⁸ So the king was wroth, and called for his priests, and said unto them, “If ye tell me not who this is that devoureth these expenses, ye shall die. ⁹ But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel.”

And Daniel said unto the king, “Let it be according to thy word.”

¹⁰ Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. ¹¹ So Bel’s priests said, “Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast and seal it with thine own signet; ¹² and

to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.”

¹³ And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

¹⁴ So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king’s signet, and so departed. ¹⁵ Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

¹⁶ In the morning betime the king arose, and Daniel with him. ¹⁷ And the king said, “Daniel, are the seals whole?”

And he said, “Yea, O king, they be whole.”

¹⁸ And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, “Great art thou, O Bel, and with thee is no deceit at all.”

¹⁹ Then laughed Daniel, and held the king that he should not go in, and said, “Behold now the pavement, and mark well whose footsteps are these.”

²⁰ And the king said, “I see the footsteps of men, women, and children.”

And then the king was angry, ²¹ and took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table. ²² Therefore the king slew them, and delivered Bel into Daniel’s power, who destroyed him and his temple.

²³ And in that same place there was a great dragon, which they of Babylon worshipped. ²⁴ And the king said unto Daniel, “Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.”

²⁵ Then said Daniel unto the king, “I

^a Chapter 13 - *Bel and the Dragon* is absent from the Hebrew.

^b 13.4-5 – Irenaeus (AH 4.5.2) quoted this passage as Scripture while correcting the error of certain heretics who held that the God of the Old Testament and He of the New are different beings.

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will worship the Lord my God: for he is the living God. ²⁶ But give me leave, O king, and I shall slay this dragon without sword or staff.”

The king said, “I give thee leave.”

²⁷ Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon’s mouth, and so the dragon burst in sunder: and Daniel said, “Lo, these are the gods ye worship.”

²⁸ When they of Babylon heard that, they took great indignation, and conspired against the king, saying, “The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.” ²⁹ So they came to the king, and said, “Deliver us Daniel, or else we will destroy thee and thine house.”

³⁰ Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them: ³¹ who cast him into the lions’ den: where he was six days. ³² And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

³³ Now there was in Jewry a prophet, called Ambacum, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. ³⁴ But the angel of the Lord said unto Ambacum, “Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions’ den.”

³⁵ And Ambacum said, “Lord, I never saw Babylon; neither do I know where the den is.” ³⁶ Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.^a

³⁷ And Ambacum cried, saying, “O Daniel, Daniel, take the dinner which God hath sent thee.”

³⁸ And Daniel said, “Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.” ³⁹ So Daniel arose, and did eat: and the angel of the Lord set Ambacum in his own place again immediately.

⁴⁰ Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting. ⁴¹ Then cried the king with a loud voice, saying, “Great art thou, O Lord God of Daniel, and there is none other beside thee.” ⁴² And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

^a 13.36 – “When they speak against the ascension of the Saviour, as being impossible, remember the account of the carrying away of Ambacum: for if Ambacum was transported by an Angel, being carried by the hair of his head, much rather was the Lord of both Prophets and Angels, able by His own power to make His ascent into

the Heavens on a cloud from the Mount of Olives.” (Cyril of Jerusalem, CL 14.25)