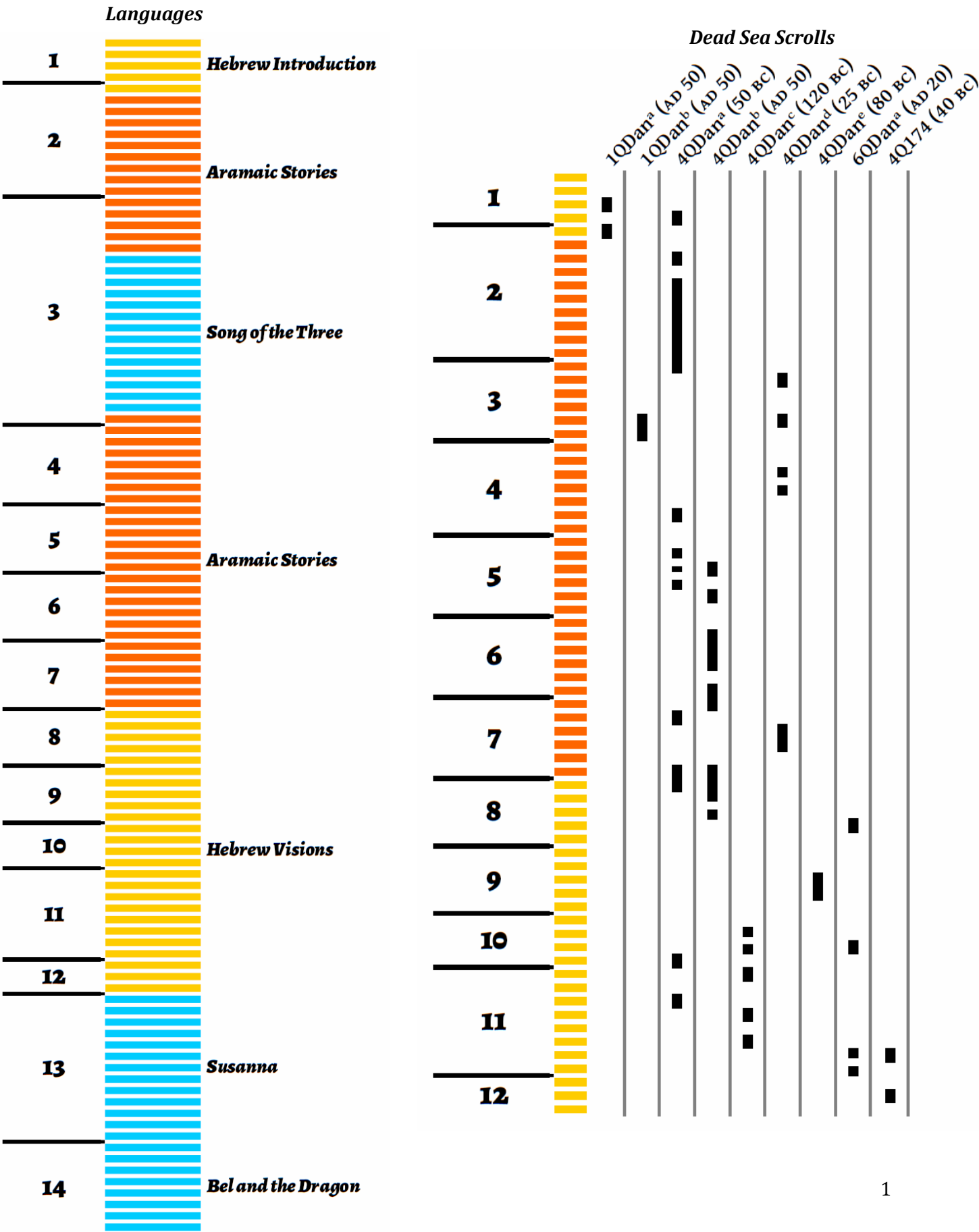


TEXT



St. Jerome, *Commentary on Daniel* (A.D. 407) Prologue • I wish to emphasize to the reader the fact that it is not according to the Septuagint version but according to the version of Theodotion himself that the churches publicly read Daniel. And Theodotion, at any rate, was an unbeliever subsequent to the advent of Christ, although some assert that he was an Ebionite.

MT • Daniel 1 ²⁰ And in every matter of wisdom and understanding concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.

LXX • P967 Daniel 1 ²⁰ And in every topic and understanding and education, which the king inquired of them, he found them to be ten times wiser, surpassing the sophists and philosophers that were in the whole kingdom. *And the king honored them and showed them the affairs of his whole kingdom.*

DSS • 4QDan^a 1 ²⁰ In every matter of wi[sdo]m and under[standing] concerning which the king asked of them, he found them ten tim]es better than all the magicians [and enchanters in his whole kingdom. *And the ki]n[g honored them and showed them affairs in] his whole kingdom.*

STRUCTURE

1	<i>Introduction</i>
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3	<i>The Idol, the Three Youths, and the Fiery Furnace</i>
4	<i>Nebuchadnezzar's Madness and Recovery</i>
5	<i>Belshazzar's Feast and the Writing on the Wall</i>
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Daniel 2 ¹ In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled, and his sleep left him.

Daniel 1 ⁵ They were to be educated for *three years*, and at the end of that time they were to stand before the king.

LXX • P967 Daniel 2 ¹ In the *twelfth* year of the reign of Nebuchadnezzar ...

Andrew Steinmann, *Daniel* (ConC, 2014) p. 111 • Critical scholars often point to the date notice at the beginning of chapter 2 as an inaccuracy in Daniel and a sign that the author was confused about the sequence of the historical events.... However, there is no conflict here. Nebuchadnezzar's second regnal year is actually the third year of the Daniel narratives. The Babylonian system of reckoning the years of a king's reign did not count his first partial (accession) year. Nebuchadnezzar's accession year lasted from 1 Elul 605 BC to the end of Adar 604 (September 7, 605–April 1 604). His first (full) regnal year was from 1 Nisan 604 to the end of Adar 603 (April 2, 604–March 21, 603). His second regnal year lasted from 1 Nisan 603 to the end of Adar 602 (March 22, 603–April

9, 602). Since it was normal for people in the ancient Near East to count partial years when reckoning time spans, the Judeans would have been in training during the last part of Nebuchadnezzar's accession year, his entire first year, and part of his second year, making three years according to Hebrew count, fulfilling the "three years" in 1:5. Thus the notice that the events of chapter 2 took place in Nebuchadnezzar's second year (2:1) implies that it was shortly after Daniel and his companions had completed their training (1:18).

Daniel 2 ² Then the king commanded that the magicians, the enchanters, the sorcerers, and the Chaldeans be summoned, to tell the king his dreams. So they came in and stood before the king. ³ And the king said to them, "I had a dream, and my spirit is troubled to know the dream." ⁴ Then the Chaldeans said to the king (*in Aramaic*), "O king, live for ever! Tell your servants the dream, and we will show the interpretation."

Genesis 41 ⁷ And Pharaoh awoke, and behold, it was a dream. ⁸ So in the morning his spirit was troubled; and he sent and called for all the magicians of Egypt and all its wise men; and Pharaoh told them his dream, but there was none who could interpret it to Pharaoh.

Herodotus, *Histories* (ca. 430 B.C.) 1.107 • Astyages had a daughter, whom he called Mandane: concerning whom he had a dream, that enough water flowed from her to fill his city and overflow all Asia. He imparted this vision to those of the Magi who interpreted dreams, and when he heard what they told him he was terrified....

Daniel 2 ⁵ The king answered the Chaldeans, "The word from me is sure: if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins. ⁶ But if you show the dream and its interpretation, you shall receive from me gifts and rewards and great honor. Therefore show me the dream and its interpretation." ⁷ They answered a second time, "Let the king tell his servants the dream, and we will show its interpretation."

Flavius Josephus, *Antiquities of the Jews* (ca A.D. 94) 10.195 • Now two years after the destruction of Egypt, king Nebuchadnezzar saw a wonderful dream, the outcome of which God showed him in his sleep; but when he arose out of his bed, he forgot it; so he sent for the Chaldeans and magicians, and the prophets, and told them that he had seen a dream and informed them that he had forgot what he had seen, and enjoined them to tell him both what the dream was and its signification.

A. Leo Oppenheim, *Ancient Mesopotamia, Portrait of a Dead Civilization* (1964) 272 • At times the distrust of omens is formulated as distrust in the professional honesty of the diviners. And when one reads through their reports to the Assyrian kings, one can be amused at their efforts to interpret bad omens in a favorable sense by means of complicated reasoning. We have evidence of awareness of this practice when Sennacherib separates the diviners into groups in order to obtain a reliable report in an important question without collusion among the experts (cf. Herodotus, 1.46–48).

Daniel 2 ⁸ The king answered, "I know with certainty that you are trying to gain time, because you see that the word from me is sure ⁹ that if you do not make the dream known to me, there is but one sentence for you. You have agreed to speak lying and corrupt words before me till the times change. Therefore tell me the dream, and I shall know that you can show me its interpretation." ¹⁰ The Chaldeans answered the king, "There is not a man on earth who can meet the king's demand; for no great and powerful king has asked such a thing of any magician or enchanter or Chaldean. ¹¹ The thing that the king asks is difficult, and none can show it to the king except the gods, whose dwelling is not with flesh."

Daniel 2 ¹² Because of this the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed. ¹³ So the decree went forth that the wise men were to be slain, and they sought Daniel and his companions, to slay them. ¹⁴ Then Daniel replied with prudence and discretion to Arioch, the captain of the king's guard, who had gone out to slay the wise men of Babylon; ¹⁵ he said to Arioch, the king's captain, "Why is the decree of the king so severe?" Then Arioch made the matter known to Daniel. ¹⁶ And Daniel went in and besought the king to appoint him a time, that he might show to the king the interpretation.

Flavius Josephus, *Antiquities of the Jews* (ca A.D. 94) 10.198–199 • [Daniel] desired of Arioch that he would go in to the king, and desire respite for the magicians for one night, and to put off their slaughter so long, for that he hoped within that time to obtain, by prayer to God, the knowledge of the dream. Accordingly Arioch informed the king of what Daniel desired; so the king bid them delay the slaughter of the magicians till he knew what Daniel's promise would come to; but the young man retired to his own house, with his kinsmen, and besought God that whole night to discover the dream....

Daniel 2 ¹⁷ Then Daniel went to his house and made the matter known to Hananiah, Mishael, and Azariah, his companions, ¹⁸ and told them to seek mercy of the God of heaven concerning this mystery, so that Daniel and his companions might not perish with the rest of the wise men of Babylon. ¹⁹ Then the mystery was revealed (θ': ἀπεκαλύφθη) to Daniel in a vision of the night. Then Daniel blessed the God of heaven. ²⁰ Daniel said:

"Blessed be the name of God for ever and ever.
to whom belong wisdom and might.

²¹ He changes times and seasons;
he removes kings and sets up kings;
he gives wisdom to the wise
and knowledge to those who have understanding;

²² he reveals deep and mysterious things;
he knows what is in the darkness,
and the light dwells with him.

²³ To thee, O God of my fathers,
I give thanks and praise,
for thou hast given me wisdom and strength,
and hast now made known to me what we asked of thee,
for thou hast made known to us the king's matter."

Psalms 113 ² Blessed be the name of the LORD from this time forth and for evermore!

1 Samuel 2 ⁸ He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them he has set the world.

1 Kings 4 ²⁹ And God gave Solomon wisdom and understanding beyond measure, and largeness of mind like the sand on the seashore, ³⁰ so that Solomon's wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt.

Psalms 104 ² ... who coverest thyself with light as with a garment.

Deuteronomy 1 ²¹ Behold, the LORD your God has set the land before you; go up, take possession, as the LORD, the God of your fathers, has told you; do not fear or be dismayed.

Daniel 2 ²⁴ Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him, "Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation."

²⁵ Then Arioch brought in Daniel before the king in haste, and said thus to him: "I have found among the exiles from Judah a man who can make known to the king the interpretation." ²⁶ The king said to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream that I have seen and its interpretation?" ²⁷ Daniel answered the king, "No wise men, enchanters, magicians, or astrologers can show to the king the mystery which the king has asked, ²⁸ but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days."

Genesis 41 ¹⁶ Joseph answered Pharaoh, "It is not in me; God will give Pharaoh a favorable answer."

Daniel 2 ^{28b} Your dream and the visions of your head as you lay in bed are these: ²⁹ To you, O king, as you lay in bed came thoughts of what would be hereafter, and he who reveals mysteries made known to you what is to be. ³⁰ But as for me, not because of any wisdom that I have more than all the living has this mystery been revealed to me, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind.

³¹ "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. ³² The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze, ³³ its legs of iron, its feet partly of iron and partly of clay. ³⁴ As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces; ³⁵ then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth."

Hesiod, *Works and Days* (ca. 725 B.C.) 109–179 • First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint.... Then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit.... But when earth had covered this generation also—they are called blessed spirits of the underworld by men, and, though they are of second order, yet honor attends them also—Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees; and it was in no way equal to the silver age, but was terrible and strong. They loved the lamentable works of Ares and deeds of violence; they ate no bread, but were hard of heart like adamant, fearful men.... Their armor was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron.... But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth.... And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth. Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labor and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils (tr. Hugh G. Evelyn-White, 1914).

Gudea Cylinder A (ca. 2125 B.C.) 101–109 • In the dream there was someone who was as enormous as the heavens, who was as enormous as the earth. His head was like that of a god, his wings were like those of the Anzud bird, his lower body was like a flood storm. Lions were lying at his right and his left. He spoke to me about building his house, but I could not understand what he exactly meant, then daylight rose for me on the horizon (tr. ETCSL, 2003).

Bahman Yast (or “Zand-i Wahman yasn”) 1.1–5 • As it is declared by the *Stûdgar Nask* that Zaratûst asked for immortality from Aûharmazd, then Aûharmazd displayed the omniscient wisdom to Zaratûst, and through it he beheld the root of a tree, on which were four branches, one golden, one of silver, one of steel, and one was mixed up with iron. Thereupon he reflected in this way, that this was seen in a dream, and when he arose from sleep Zaratûst spoke thus: 'Lord of the spirits and earthly existences! it appears that I saw the root of a tree, on which were four branches.' Aûharmazd spoke to Zaratûst the Spîtâmân thus: 'That root of a tree which thou sawest, and those four branches, are the four periods which *will* come. That of gold is when I and thou converse, *and* King Vistâsp shall accept the religion, and shall demolish the figures of the demons, *but* they *themselves* remain for . . . concealed proceedings. And that of silver is the reign of Ardakhshîr the Kayân king (Kaî shah), and that of steel is the reign of the glorified (anôshak-rûbân) Khûsrô son of Kêvâd, and that which was mixed with iron is the evil sovereignty of the demons with dishevelled hair of the race of Wrath, and when it is the end of the tenth hundredth winter (satô zim) of thy millennium, O Zaratûst the Spîtâmân!' (tr. West, 1880).

Daniel 2 ³⁶“This was the dream; now we will tell the king its interpretation. ³⁷You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, ³⁸and into whose hand he has given, wherever they dwell, the sons of men, the beasts of the field, and the birds of the air, making you rule over them all—you are the head of gold. ³⁹After you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth. ⁴⁰And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these. ⁴¹And as you saw the feet and toes partly of potter’s clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the miry clay. ⁴²And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. ⁴³As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. ⁴⁴And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever; ⁴⁵just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure.”

Theodoret of Cyrus, *Commentary on Daniel* (ca. A.D. 433) PG 81.1297 • *You are the head of gold, O King* (2:38). The blessed prophet Jeremiah also says, “Babylon was a golden cup in the Lord’s hand, intoxicating all the earth. Nations drank of her wine; hence they tottered, and Babylon suddenly fell and was smashed to pieces.” (Jer 51:7–8).

The second element, *silver*, signifies the Persians and the Medes. Cyrus stemmed from both: on his mother’s side from the Medes, on his father’s side from the Persians.... He calls him *chest* and *arms* to bring out the relationship to two nations.

St. Jerome, *Comm. Dan.*, 2.39–40 • “And a third empire of bronze (the LXX has “made of copper”), which shall rule over the entire earth” (2:39). This signifies the Alexandrian empire, and that of the Macedonians, and of Alexander’s successors. Now this is properly termed brazen, for among all the metals bronze possesses an outstanding resonance and a clear ring, and the blast of a brazen trumpet is heard far and wide, so that it signifies not only the fame and power of the empire but also the eloquence of the Greek language.

“And there shall be a fourth empire like unto iron. Just as iron breaks to pieces and overcomes all else, so it shall break to pieces and shatter all these preceding empires ...” (2:40). Now the fourth empire, which clearly refers to the Romans, is the iron empire which breaks in pieces and overcomes all others. But its feet and toes are partly of iron and partly of earthenware, a fact most clearly demonstrated at the present time. For just as there was at the first nothing stronger or harder than the Roman realm, so also in these last days there is nothing more feeble, since we require the assistance of barbarian tribes both in our civil wars and against foreign nations.

Theodoret, *Comm. Dan.* PG 81.1305–1308 • Some historians claim that the fourth kingdom—namely, the iron one—is Alexander the Macedonian; its feet and the toes of the feet were a mixture of iron and clay—namely, the Macedonians ruling after him, successors of Ptolemy, Seleucus, Antiochus, and Demetrius, some holding a weak grasp on power, others a very vigorous grasp, contracting intermarriage and being involved in relationships with one another.

Josephus, *A.J.* 10.210 • Daniel also declared the meaning of the stone to the king; but I do not think it proper to relate it, since I am only describing here things past and things present, not things that are still to come: yet if anyone really wants to know, and cannot curb his curiosity for understanding the uncertainties of the future, and whether they will happen or not, let him read the book of Daniel, which he will find among the sacred writings.

St. Irenaeus, *Against Heresies* (ca. A.D. 185) 5.26.2 • Therefore, God who is great showed future things by Daniel and confirmed them by his Son; and Christ is the stone that is cut out without hands, who shall destroy temporal kingdoms and introduce an eternal one, which is the resurrection of the just.

St. Hippolytus, *Commentary on Daniel* (ca. A.D. 205) 13.2 • Christ comes from the heavens as a stone which is cut from a mountain, so that he removes the kingdoms of this world, but also sets up the heavenly kingdom of the saints which will never be destroyed, and the same mountain also became the city of the saints which fills all the earth.

St. Jerome, *Comm. Dan.* 2.40 • However, at the final period of all these empires of gold and silver and bronze and iron, a rock (namely, the Lord and Savior) was cut off without hands, that is, without intercourse or human seed and by birth from a virgin’s womb; and after all the empires had been crushed, He became a great mountain and filled the whole earth.

St. Augustine, *Sermon* 147A (ca. A.D. 410) 4 • The holy Daniel, however, saw a vision, and wrote down what he saw, and he said that he had seen a stone hewn out of a mountain without hands. It is Christ, coming from the nation of the Jews.

Daniel 2 ⁴⁶ Then King Nebuchadnezzar fell upon his face, and did homage to Daniel, and commanded that an offering and incense be offered up to him. ⁴⁷ The king said to Daniel, “Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery.” ⁴⁸ Then the king gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon, and chief prefect over all the wise men of Babylon. ⁴⁹ Daniel made request of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon; but Daniel remained at the king’s court.