

SAINT JEROME

COMMENTARY ON DANIEL

Commentariorum in Daniele

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Daniele · Commentary on Daniel

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Prologus.

Contra prophetam Danielem duodecimum librum scripsit Porphyrius, nolens eum ab ipso, cujus inscriptus est nomine, esse compositum: sed a quodam qui temporibus Antiochi qui appellatus est Epiphanes, fuerit in Judaea, et non tam Danielem ventura dixisse, quam illum narrasse praeterita. Denique quidquid usque ad Antiochum dixerit, veram historiam continere: si quid autem ultra opinatus sit, quia futura nescierit, esse mentitum. Cui solertissime responderunt Eusebius Caesariensis Episcopus tribus voluminibus, id est, octavo decimo, et nono decimo, et vicesimo; Apollinarius quoque uno grandi libro, hoc est, vicesimo sexto, et ante hos ex parte Methodius.

Verum quia nobis propositum est, non adversarii calumniis respondere, quae longo sermone indigent: sed ea quae a propheta dicta sunt nostris disserere, id est, Christianis, illud in praefatione commoneo, nullum prophetarum tam aperte dixisse de Christo.

Non enim solum scribit eum esse venturum, quod est commune cum caeteris: sed etiam quo tempore venturus sit docet; et reges per ordinem digerit, et annos enumerat, ac manifestissima signa praenuntiat. Quae quia vidit Porphyrius universa completa, et transacta negare non poterat, superatus historiae veritate, in hanc prorupit calumniam, ut ea quae in consummatione mundi de Antichristo futura dicuntur, propter gestorum in quibusdam similitudinem sub Antiocho Epiphane impleta contendat. Cujus impugnatio testimonium veritatis est. Tanta enim dictorum fides fuit, ut propheta incredulis hominibus non videatur futura dixisse; sed narrasse praeterita.

Et tamen sicubi se occasio in explanatione ejusdem voluminis dederit, calumniae illius strictim respondere conabor, et philosophiae artibus, immo malitiae saeculari, per quam subvertere nititur veritatem, et quibusdam praestigiis clarum oculorum lumen auferre, explanatione simplici contraire.

BOOK ONE OF THE COMMENTARIES OF SAINT
EUSEBIUS JEROME, PRESBYTER OF STRIDON, ON THE
PROPHET DANIEL, TO PAMMACHIUS AND MARCELLA.

Prologue.

Porphyry wrote his twelfth book against the prophet Daniel, unwilling to accept that it was composed by the person in whose name it is inscribed, but rather by a certain individual who lived in Judea in the time of Antiochus, who was called Epiphanes, and that Daniel did not so much foretell future events as he narrated past ones. In short, whatever he said up to the time of Antiochus, he maintained, contained true history; but if he conjectured anything beyond that, because he did not know the future, it was a falsehood. To this, Eusebius, Bishop of Caesarea, responded most skillfully in three volumes, that is, the eighteenth, nineteenth, and twentieth; Apollinarius also in one large book, that is, the twenty-sixth, and before them, in part, Methodius.

But since our purpose is not to respond to the slanders of an adversary, which require a lengthy discourse, but to discuss for our own people, that is, for Christians, what was said by the prophet, I offer this reminder in the preface: that no prophet has spoken so openly of Christ.

For not only does he write that He is to come, which is common to the other prophets, but he also teaches at what time He is to come; and he sets forth the kings in order, enumerates the years, and foretells the most manifest signs. Because Porphyry saw that all these things were fulfilled and could not deny what had transpired, overcome by the truth of history, he burst forth into this slander: to contend that those things which are said to be future concerning the Antichrist at the consummation of the world were, on account of a certain similarity in the events, fulfilled under Antiochus Epiphanes. His attack is a testimony to the truth. For so great was the credibility of his words that to unbelieving men the prophet seems not to have foretold future things, but to have narrated past ones.

And yet, should the occasion arise in the explanation of this same volume, I will endeavor to respond briefly to that slander, and to counter with a simple explanation the arts of philosophy—or rather, secular malice—by which he strives to subvert the truth and, with certain deceptions, to take away the clear light of the eyes.

Itaque obsecro vos, Pammachi φιλομαθέστατε, et Marcella, unicum Romanae sanctitatis exemplar, junctos fide et sanguine, ut conatus meos vestris orationibus adjuvetis: ut Dominus atque Salvator pro causa sua, suo sensu, meo ore respondeat, qui loquitur ad prophetam: Aperi os tuum, et implebo illud (Ps. LXXX, 11). Si enim cum apprehensi fuerimus ante iudices et tribunalia, monet ne cogitemus quid respondere debeamus (Luc., XII): quanto magis contra adversarios blasphemantes, sua potest bella bellare, et in servis suis vincere?

Unde et psalmi plurimi illud Hebraicum, quod in titulis ponitur LAMANASSE (), pro quo LXX transtulerunt, in finem, magis pro victoria continent. Aquila enim interpretatus est τῷ νικοποιῷ, hoc est, ei qui praebebat victoriam. Symmachus ἐπινίκιον, quod proprie triumphum palmarumque significat.

Sed et hoc nosse debemus inter caetera, Porphyrium de Danielis libro nobis objicere, idcirco illum apparere confictum, nec haberi apud Hebraeos, sed Graeci sermonis esse commentum, quia in Susannae fabula contineatur, dicente Daniele ad presbyteros, ἀπὸ τοῦ σχίνου σχίσαι, καὶ ἀπὸ τοῦ πρίνου πρίσαι, quam etymologiam magis Graeco sermoni convenire, quam Hebraeo. Cui et Eusebius et Apollinarius pari sententia responderunt: Susannae Belisque ac Draconis fabulas non contineri in Hebraico, sed partem esse prophetiae Abacuc filii Jesu de tribu Levi: sicut juxta LXX interpretes in titulo ejusdem Belis fabulae ponitur: Homo quidam erat sacerdos, nomine Daniel, filius Abda, conviva regis Babylonis: cum Daniele et tres pueros de tribu Juda fuisse, sancta Scriptura testetur. Unde et nos ante annos plurimos cum verteremus Daniele, has visiones obelo praenotavimus, significantes eas in Hebraico non haberi. Et miror quosdam μεμψιμοίρους indicari mihi, quasi ego decurtaverim librum: cum et Origenes et Eusebius et Apollinarius aliique ecclesiastici viri et doctores Graeciae has, ut dixi, visiones non haberi apud Hebraeos fateantur, nec se debere respondere Porphyrio, pro his, quae nullam Scripturae sanctae auctoritatem praebeant.

Illud quoque lectorem admoneo, Daniele non juxta LXX interpretes, sed juxta Theodotionem Ecclesias legere, qui utique post adventum Christi incredulus fuit: licet eum quidam dicant ebionitam, qui 621-622 altero genere Judaeus est. Sed et Origenes de Theodotionis opere in editione Vulgata asteriscos posuit, docens defuisse quae addita sunt, et rursus quosdam versus obelis praenotavit, superflua quaeque designans.

Therefore, I beseech you, most learned Pammachius (φιλομαθέστατε), and Marcella, unique model of Roman sanctity, joined by faith and blood, to aid my efforts with your prayers, so that the Lord and Savior may, for His own cause, with His own meaning, respond through my mouth, He who says to the prophet: "Open your mouth, and I will fill it" (Ps. 80:11). For if, when we are brought before judges and tribunals, He admonishes us not to think about what we should answer (Luke 12), how much more can He fight His own battles against blaspheming adversaries and conquer in His servants?

Hence also many psalms contain that Hebrew word which is placed in the titles, LAMANASSE, for which the Septuagint translated "for the end," but which more properly means "for victory." For Aquila interpreted it as τῷ νικητοῖ, that is, "to him who gives victory." Symmachus translated it as ἐπινίκιον, which properly signifies "triumph" and "palm of victory."

But we must also know this among other things, that Porphyry objects to us concerning the book of Daniel that it appears to be a forgery, and is not held among the Hebrews, but is a fabrication in the Greek language, because in the story of Susanna it is contained that Daniel says to the elders, ἀπὸ τοῦ σχίνου σχίσαι, καὶ ἀπὸ τοῦ πρίνου πρίσαι, an etymology which is more suited to the Greek language than to the Hebrew. To this both Eusebius and Apollinarius responded with the same opinion: that the stories of Susanna and of Bel and the Dragon are not contained in the Hebrew, but are part of the prophecy of Habakkuk, son of Jesus, of the tribe of Levi; just as, according to the Septuagint interpreters, it is placed in the title of the same story of Bel: "There was a certain priest, named Daniel, son of Abda, a companion of the king of Babylon," whereas Holy Scripture testifies that Daniel and the three young men were of the tribe of Judah. For this reason, many years ago when we were translating Daniel, we marked these visions with an obelus, signifying that they are not found in the Hebrew. And I am amazed that certain fault-finders (μεμψιμοῖρους) are pointed out to me, as if I had shortened the book, when Origen, Eusebius, Apollinarius, and other ecclesiastical men and doctors of Greece confess, as I have said, that these visions are not found among the Hebrews, and that they ought not to respond to Porphyry concerning things which offer no authority from Holy Scripture.

I also advise the reader of this: that the Churches read Daniel not according to the Septuagint interpreters, but according to Theodotion, who was certainly an unbeliever after the advent of Christ, although some say he was an Ebionite, which is another kind of Jew. But Origen also, concerning the work of Theodotion in the common edition (Vulgata), placed asterisks, showing what was missing that had been added, and on the other hand, he marked certain verses with obeli, designating whatever was superfluous.

Cumque omnes Christi Ecclesiam tam Graecorum quam Latinorum, Syrorumque et Aegyptiorum hanc sub asteriscis et obelis editionem legant, ignoscant invidi labori meo, qui volui habere nostros, quod Graeci in Aquilae et Theodotionis ac Symmachi editionibus lectitant. Et si illi in tantis divitiis doctrinarum non contemnunt studia hominum Judaeorum: cur Latina paupertas despiciat hominem Christianum? Cujus si opus displiceat, certe voluntas recipienda est.

Verum jam tempus est, ut ipsius prophetae verba texamus, non juxta consuetudinem nostram proponentes omnia, et omnia disserentes, ut in duodecim prophetis fecimus; sed breviter et per intervalla ea tantum, quae obscura sunt explanantes, ne librorum innumerabilium magnitudo lectori fastidium faciat. Ad intelligendas autem extremas partes Danielis, multiplex Graecorum historia necessaria est: Sutorii videlicet Callinici, Diodori, Hieronymi, Polybii, Posidonii, Claudii, Theonis, et Andronici cognomento Alipii, quos et Porphyrius esse secutum se dicit: Josephi quoque et eorum quos ponit Josephus, praecipueque nostri Livii, et Pompeii Trogi, atque Justini, qui omnem [Al. omnes] extremae visionis narrant historiam, et post Alexandrum usque ad Caesarem Augustum, Syriae et Aegypti, id est, Seleuci, et Antiochi, et Ptolemaeorum bella describunt. Et si quando cogimur litterarum saecularium recordari, et aliqua ex his dicere quae olim omisimus, non nostrae est voluntatis, sed, ut dicam, gravissimae necessitatis: ut probemus ea quae a sanctis prophetis ante saecula multa praedicta sunt, tam Graecorum, quam Latinorum, et aliarum gentium litteris contineri.

INCIPIT LIBER.

(Cap. I.--Vers. 1.) Anno tertio regni Joacim regis Juda, venit Nabuchodonosor rex Babylonis Jerusalem, et obsedit eam. Joacim filius Josiae cujus tertio decimo anno prophetare orsus est Jeremias, sub quo et Olda mulier prophetavit, ipse est qui alio nomine appellatur Heliachim, et regnavit super tribum Juda et Jerusalem annis undecim: cui successit in regnum filius ejus Joachim, cognomento Jechonias; qui tertio mense regni sui, die decimo, captus est a ducibus Nabuchodonosor, ductusque est in Babylonem, et in loco ejus constitutus est Sedecias filius Josiae patruus ejus, cujus anno undecimo Jerusalem capta atque subversa est.

And since all the Churches of Christ, both of the Greeks and of the Latins, and of the Syrians and Egyptians, read this edition with asterisks and obeli, may the envious forgive my labor, who wished our people to have what the Greeks regularly read in the editions of Aquila, Theodotion, and Symmachus. And if they, in such a wealth of doctrines, do not condemn the studies of Jewish men, why should Latin poverty despise a Christian man? If his work should displease, certainly his good will ought to be accepted.

But now it is time that we weave together the words of the prophet himself, not, according to our custom, setting forth everything and discussing everything, as we did in the twelve prophets, but briefly and at intervals explaining only those things which are obscure, lest the magnitude of innumerable books cause weariness in the reader. Moreover, for understanding the final parts of Daniel, a manifold history of the Greeks is necessary: namely, of Sutorius Callinicus, Diodorus, Hieronymus, Polybius, Posidonius, Claudius, Theon, and Andronicus surnamed Alipius, whom Porphyry also says he followed; also of Josephus and those whom Josephus cites, and especially of our own Livy, and Pompeius Trogus, and Justin, who narrate the entire history of the final vision, and describe the wars of Syria and Egypt, that is, of Seleucus, and Antiochus, and the Ptolemies, from after Alexander up to Caesar Augustus. And if at any time we are compelled to recall secular literature, and to say some of those things which we have formerly omitted, it is not of our own will, but, so to speak, of the gravest necessity: that we may prove that those things which were foretold many ages ago by the holy prophets are contained in the literature of the Greeks, as well as of the Latins, and of other nations.

HERE BEGINS THE BOOK.

(Chapter I, Verse 1) In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. Jehoiakim, son of Josiah, in the thirteenth year of whose reign Jeremiah began to prophesy, and under whom the woman Huldah also prophesied, is the same one who is called by another name, Eliakim, and he reigned over the tribe of Judah and Jerusalem for eleven years. He was succeeded in the kingdom by his son Jehoiachin, also known as Jeconiah, who in the third month of his reign, on the tenth day, was captured by the commanders of Nebuchadnezzar and led away to Babylon; and in his place was appointed Zedekiah, son of Josiah, his paternal uncle, in the eleventh year of whose reign Jerusalem was captured and overthrown.

Nemo igitur putet eundem in Danielis principio esse Joacim, qui in Ezechielis exordio Joachin scribitur. Iste enim extremam syllabam Chin habet, ille Cim. Et ob hanc causam in Evangelio secundum Matthaeum una videtur deesse generatio, quia secunda τεσσαράδεκας in Joacim desinit filio Josiae, et tertia incipit a Joachin filio Joacim. Quod ignorans Porphyrius, calumniam struit (Mss. instruit) Ecclesiae, suam ostendens imperitiam, dum evangelistae Matthaei arguere nititur falsitatem.

(Vers. 2.) Et tradidit Dominus in manu ejus Joacim regem Juda. Quodque traditus scribitur Joacim, monstrat non adversariorum fortitudinis fuisse victoriam, sed Domini voluntatis.

Et partem vasorum domus Dei, et asportavit ea in terram Sennaar, in domum Dei sui, et vasa intulit in domum thesauri Dei sui (Gen. XI). Terra Sennaar locus est Babylonis in quo fuit campus Dura, et turris quam usque ad coelum hi qui ab Oriente moverant pedes suos, aedificare conati sunt. Unde et a confusione linguarum locus nomen accepit Babylon, quae in linguam nostram tranfertur confusio. Simul et animadvertendum secundum anagogen, quod rex Babylonis non potuerit universa Dei vasa transferre, et in idolio quod sibi finxerat collocare, sed partem vasorum domus Dei, quae intelligenda sunt dogmata veritatis. Si enim cunctos philosophorum revolas libros, necesse est ut in eis reperiatis aliquam partem vasorum Dei. Ut apud Platonem, fabricatorem mundi Deum, ut apud Zenonem Stoicorum principem, inferos et immortales animas, et unum bonum, honestatem; sed quia jungunt mendacium veritati, et naturae bonum multis perdunt malis, ideo partem vasorum domus Dei, et non omnia vasa integra atque perfecta cepisse memorantur.

(Vers. 3.) Et ait rex Asphanez praeposito eunuchorum suorum [Vulg. tacet suorum], ut introduceret de filiis Israel et de semine regio et tyrannorum, pueros in quibus nulla esset macula. Pro Asphanez in editione vulgata ἀβριεσδρὶ scriptum reperi, et pro φορθομῖν, quod Theodotio posuit, LXX et Aquila, electos transtulerunt, Symmachus Parthos, pro verbo, nomen gentis intelligens, quod nos juxta editionem Hebraeorum quae κατ' ἀκρίβειαν legitur, in tyrannos vertimus: maxime quia praecedat, de regio semine.

Therefore, let no one think that the Jehoiakim at the beginning of Daniel is the same as the one who is written as Jehoiachin at the start of Ezekiel. For the latter has the final syllable Chin, the former Cim. And for this reason, in the Gospel according to Matthew, one generation seems to be missing, because the second group of fourteen (tessaradekas) ends with Jehoiakim, son of Josiah, and the third begins with Jehoiachin, son of Jehoiakim. Porphyry, being ignorant of this, constructs a calumny against the Church (manuscripts read *instruit*), showing his own lack of knowledge while he strives to argue for a falsehood in the evangelist Matthew.

(Verse 2) And the Lord delivered Jehoiakim king of Judah into his hand. And the fact that it is written that Jehoiakim was delivered up shows that the victory was not due to the strength of the adversaries, but to the will of the Lord.

And part of the vessels of the house of God, and he carried them into the land of Shinar, to the house of his god, and he brought the vessels into the treasure house of his god (Gen. XI). The land of Shinar is the place of Babylon where the plain of Dura was, and the tower which those who had moved their feet from the East attempted to build up to heaven. Hence also from the confusion of tongues the place received the name Babylon, which is translated into our language as "confusion." At the same time, it should also be noted, according to the anagogical sense, that the king of Babylon was not able to transfer all the vessels of God and place them in the idol-temple he had fashioned for himself, but only a part of the vessels of the house of God, which are to be understood as the dogmas of truth. For if you go through all the books of the philosophers, you will necessarily find in them some part of the vessels of God. As in Plato, God as the creator of the world; as in Zeno, the prince of the Stoics, the underworld and immortal souls, and the one good, which is virtue; but because they join falsehood to truth, and destroy the good of nature with many evils, they are therefore recorded as having taken a part of the vessels of the house of God, and not all the vessels whole and perfect.

(Verse 3) And the king said to Ashpenaz, the chief of his eunuchs [the Vulgate omits "his"], that he should bring in some of the sons of Israel, both of the royal seed and of the nobles, youths in whom there was no blemish. For Ashpenaz, in the common edition I found written ἀβριεσδρι (Abriesdri), and for φορθομμιν (phorthommin), which Theodotion used, the Septuagint and Aquila translated "chosen ones," while Symmachus translated "Parthians," understanding it as the name of a people instead of a word. We, however, following the Hebrew edition that is read with precision (κατ' ἀκριβειαν), have translated it as "princes," especially because it is preceded by "of the royal seed."

Unde et arbitrantur Hebraei, Danielelem, et Ananiam, et Misael, et Azariam fuisse eunuchos, impleta illa prophetia quae ad Ezechiam per Isaïam prophetam dicitur: Et de semine tuo tollent, et facient eunuchos in domo regis Babylonis (Isai. XXXVII, 7). Si autem de semine regio fuerunt, nulli dubium quin de genere fuerint David. Nisi forte huic sensui illud contrarium sit quod sequitur: Pueros, sive juvenes, in quibus nulla esset macula, ut doceret eos litteras et linguam Chaldaeorum. Philo arbitratu linguam Hebraeorum ipsam esse Chaldaicam, quia Abraham de Chaldaeis fuerit. Quod si recipimus, quaerendum est, quomodo nunc Hebraei pueri linguam quam noverant, doceri jubeantur: nisi forte juxta quorundam opinionem duas Abraham linguas, et Hebraeorum et Chaldaeorum scisse dicamus.

(Vers. 7.) Et imposuit eis praepositus eunuchorum nomina, Danieli, Balthasar: et Ananiae, Sedrach: Misaeli, Misac: et Azariae, 625 Abdenago. Non solum praepositus eunuchorum, sive magister, et ut alii transtulerunt, ὁ ἀρχιευνουῶχος sanctis immutat nomina, sed et Pharaos Joseph in Aegypto appellavit (Gen. 41), Somtonphanech, nolentes eos in terra captivitatis vocabula habere Judaeorum [Al. Judaeae]. Unde propheta dicit in Psalmo: Quomodo cantabimus canticum Domini in terra aliena (Ps. CXXXVI, 4)? Porro Dominus in bonam partem nomina mutat antiqua, et ex rebus imponit virtutum vocabula: ut Abram appellaret Abraam, et Sarai, Sara (Gen. XVII). In Evangelio quoque quondam Simon Petri nomen accepit (Marc. III), et filii Zebedaei appellati sunt, filii tonitru: quod non ut plerique putant boanerges, sed emendatius legitur benereem.

(Vers. 8.) Proposuit autem Daniel in corde suo ne pollueretur de mensa regis, et [Vulg. neque] de vino potus ejus, et rogavit eunuchorum praepositum ne contaminaretur. Qui de mensa regis et de vino potus ejus non vult comedere ne polluatur, utique si sciret ipsam sapientiam atque doctrinam Babyloniorum esse peccatum, numquam acquiesceret dicere quod non licebat. Discunt autem non ut sequantur, sed ut judicent atque convincant. Quomodo si quispiam adversus mathematicos velit scribere imperitus μαθήματος, risui pateat, et adversum philosophos disputans, si ignoret dogmata philosophorum. Discunt ergo ea mente doctrinam Chaldaeorum, qua et Moyses omnem sapientiam Aegyptiorum didicerat.

From this, the Hebrews also reckon that Daniel, Hananiah, Mishael, and Azariah were eunuchs, fulfilling that prophecy which was spoken to Hezekiah through the prophet Isaiah: "And they shall take some of your own seed, and make them eunuchs in the house of the king of Babylon" (Isai. XXXVII, 7). But if they were of the royal seed, there is no doubt that they were of the lineage of David. Unless perhaps what follows is contrary to this sense: "Youths," or "young men, in whom there was no blemish, to teach them the literature and language of the Chaldeans." Philo thinks that the language of the Hebrews is itself Chaldean, because Abraham was from the Chaldeans. But if we accept this, it must be asked how Hebrew boys are now ordered to be taught a language they already knew; unless perhaps, according to the opinion of some, we should say that Abraham knew two languages, both Hebrew and Chaldean.

(Verse 7.) And the chief of the eunuchs gave them names: to Daniel, Balthasar; and to Ananias, Sedrach; to Misael, Misac; and to Azarias, Abdenago. Not only does the chief of the eunuchs, or master, and as others have translated, ὁ ἀρχιευννοῦχος (the chief eunuch), change the names of the saints, but Pharaoh also named Joseph in Egypt (Gen. 41) Somtonphanech, not wanting them to have Jewish names in the land of captivity. Hence the prophet says in the Psalm: "How shall we sing the Lord's song in a foreign land?" (Ps. 136:4). The Lord, however, changes old names for the better, and imposes names of virtues based on deeds: as when he called Abram Abraham, and Sarai, Sarah (Gen. 17). In the Gospel, too, the one formerly Simon received the name of Peter (Mark 3), and the sons of Zebedee were called "sons of thunder," which is not, as many think, *boanerges*, but is more correctly read as *benereem*.

(Verse 8.) But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine of his drink, and he requested the chief of the eunuchs that he might not be contaminated. He who does not want to eat from the king's table and drink his wine lest he be defiled, surely, if he knew that the very wisdom and doctrine of the Babylonians were a sin, would never acquiesce in saying what was not permitted. They learn, however, not in order to follow, but in order to judge and refute. Just as if someone unskilled in mathematics (μαθήματος) wished to write against mathematicians, he would be exposed to ridicule, and one disputing against philosophers, if he were ignorant of the dogmas of the philosophers. Therefore, they learn the doctrine of the Chaldeans with the same intention with which Moses had also learned all the wisdom of the Egyptians.

(Vers. 9.) Dedit autem Deus Danieli gratiam et misericordiam in conspectu principis eunuchorum, etc. Qui propter peccata majorum ductus est in captivitatem, propter virtutum suarum magnitudinem statim mercedem recepit. Proposuerat enim in corde suo, ut non pollueretur de mensa regis, et epulis regis praeposuerat viles cibos: idcirco gratiam et misericordiam in conspectu principis eunuchorum accepit, Domino largiente. Ex quo intelligimus pro necessitate rerum, si quando diliguntur sancti ab infidelibus, Dei esse misericordiae [Al. misericordiam], non bonitatis hominum perversorum.

(Vers. 12.) Tenta nos, obsecro, servos tuos diebus decem, et dentur nobis legumina ad vescendum, et aqua ad bibendum. Incredibilis 626 fidei magnitudo non solum sibi corpulentiam polliceri esu vilioris cibi, sed et tempus statuere. Non est ergo temeritatis, sed fidei, ob quam regias dapes contempserunt.

(Vers. 17.) Pueris autem his dedit Deus scientiam et disciplinam in omni libro et sapientia, Danieli autem intelligentiam omnium visionum et somniorum. Nota quod Deus dederit sanctis pueris scientiam et disciplinam saecularium litterarum in omni libro et sapientia. Pro quo Symmachus interpretatus est, artem grammaticam, ut cuncta quae legebant, intelligerent, et spiritu Dei de Chaldaeorum scientia judicarent. Daniel autem hoc extra tres pueros habebat insigne, quod visiones et somnia quibus per symbola quaedam et aenigmata, futura monstrantur, sagaci mente cernebat: ut quod alii videbant in phantasmate, hic oculis cordis aspiceret.

(Vers. 18.) Completis itaque diebus, post quos dixerat rex ut introducerentur, introduxit eos praepositus eunuchorum in conspectu Nabuchodonosor. Completos dies, triennii tempus intellige, quod rex constituerat, ut enutriti tribus annis, postea starent in conspectu regis.

(Vers. 20.) Et omne verbum sapientiae et intellectus quod sciscitatus est ab eis rex, invenit in eis decuplum super cunctos hariolos et magos qui erant in universo regno ejus. Pro hariolis et magis, vulgata editio sophistas et philosophos transtulit: non juxta hanc philosophiam et sophisticam disciplinam, quam Graecorum eruditio pollicetur; sed juxta doctrinam gentis barbarae, qua usque hodie Chaldaei philosophantur.

Fuit autem Daniel usque ad annum primum Cyri regis. Dicemus in consequentibus, quomodo qui usque ad annum primum regis Cyri hic fuisse describitur, postea tertio anno ejusdem Cyri regis, et primo Darii fuisse memoretur.

(Verse 9.) Now God gave Daniel grace and mercy in the sight of the prince of the eunuchs, etc. He who was led into captivity on account of the sins of his ancestors immediately received a reward on account of the greatness of his own virtues. For he had purposed in his heart not to be defiled by the king's table, and had preferred cheap foods to the royal banquets: for this reason he received grace and mercy in the sight of the prince of the eunuchs, by the Lord's granting. From this we understand that, by the necessity of things, if at any time the saints are loved by unbelievers, it is of God's mercy, not of the goodness of perverse men.

(Verse 12.) Test us, I beseech you, your servants, for ten days, and let them give us vegetables to eat, and water to drink. The incredible greatness of their faith not only promised them corpulence from eating cheaper food, but also set a time for it. It was not, therefore, a matter of rashness, but of faith, on account of which they scorned the royal feasts.

(Verse 17.) And to these youths God gave knowledge and skill in every book and wisdom, but to Daniel he gave understanding of all visions and dreams. Note that God gave the holy youths knowledge and skill in secular literature, in every book and wisdom. For which Symmachus interpreted it as the grammatical art (**artem grammaticam**), so that they might understand all that they read, and by the spirit of God judge the knowledge of the Chaldeans. Daniel, however, had this distinction beyond the other three youths, that he perceived with a sagacious mind the visions and dreams by which future things are shown through certain symbols and enigmas: so that what others saw in a phantasm, he beheld with the eyes of the heart.

(Verse 18.) And when the days were completed, after which the king had said they should be brought in, the chief of the eunuchs brought them into the presence of Nebuchadnezzar. Understand the "completed days" as the period of three years which the king had established, so that, having been nourished for three years, they might afterwards stand in the king's presence.

(Verse 20.) And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the soothsayers and magicians who were in his entire kingdom. For "soothsayers" (**hariolis**) and "magicians" (**magis**), the Vulgate edition translated "sophists" and "philosophers": not according to that philosophy and sophistic discipline which the learning of the Greeks promises, but according to the doctrine of a barbarian people, by which the Chaldeans philosophize to this day.

Now Daniel was there until the first year of King Cyrus. We shall say in the following sections how he who is described here as having been there until the first year of King Cyrus is later mentioned as having been there in the third year of the same King Cyrus, and in the first of Darius.

In anno secundo regni Nabuchodonosor, vidit Nabuchodonosor somnium, et conterritus est spiritus ejus, et somnium ejus fugit ab eo. Si post tres annos pueri ingressi sunt in conspectu ejus, ut ipse praeceperat, quomodo nunc secundo anno regni sui somnium vidisse narratur? Quod ita solvunt Hebraei, secundum hic annum dici regni ejus, omnium 627 gentium barbararum, non Judaeae tantum et Chaldaeorum, sed Assyriorum quoque et Aegyptiorum, et Moabitarum, et reliquarum nationum, quas, Domino concedente, superarat. Unde et Josephus in decimo Antiquitatum scribit libro: Post annum secundum Aegyptiae vastitatis, rex Nabuchodonosor vidit mirabile somnium, et conterritus est spiritus ejus, et somnium ejus fugit ab eo. Vidit rex impius somnium futurorum, ut interpretante sancto quod viderat, Deus glorificaretur; et captivorum Deoque in captivitate servientium sit grande solatium. Hoc idem in Pharaone legimus, non quod Pharaon et Nabuchodonosor videre meruerint, sed quod Joseph et Daniel digni exstiterint, qui interpretatione eorum omnibus praeferrentur.

Praecipit ergo rex, ut convocarentur harioli, et magi, et malefici, et Chaldaei, ut indicarent regi somnia sua. Qui cum venissent, steterunt coram rege. Quos nos hariolos, caeteri *ἐπαιδοῦς* interpretati sunt, id est, incantatores. Ergo videntur mihi incantatores esse, qui verbis rem peragunt. Magi, qui de singulis philosophantur: Malefici, qui sanguine utuntur et victimis, et saepe contingunt corpora mortuorum. Porro in Chaldaeis *γενεθλιαλόγους* [Al. *γενεθλιολόγους*] significari puto quos vulgus mathematicos vocat. Consuetudo autem et sermo communis magos pro maleficis accipit: qui aliter habentur apud gentem suam, eo quod sint philosophi Chaldaeorum, et ad artis hujus scientiam reges quoque et principes ejusdem gentis omnia faciunt. Unde et in nativitate Domini Salvatoris ipsi primum ortum ejus intellexerunt, et venientes in sanctam Bethleem, adoraverunt puerum, stella desuper ostendente (Matth. II).

Et dixit ad eos rex: Vidi somnium, et mente confusus ignoro quid viderim. Umbra quaedam, et ut ita dicam, aura somnii atque vestigium remansit in corde regis: ut referentibus aliis, 628 posset reminisci eorum quae viderat, et nequaquam eum deciperent mentientes.

Responderunt Chaldaei regi Syriace. Hocusque quae lecta sunt, sermone narrantur Hebraeo. Ab hoc loco usque ad visionem anni tertii regis Balthasar, quam Daniel vidit in Susis, Hebraicis quidem litteris, sed lingua scribuntur Chaldaica, quam vocat hic Syriacam.

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar saw a dream, and his spirit was troubled, and his dream fled from him. If after three years the youths entered into his presence, as he himself had commanded, how is it now narrated that he saw the dream in the second year of his reign? The Hebrews resolve this thus: that the second year of his reign is spoken of here in relation to all the 627 barbarian nations, not only of Judea and the Chaldeans, but also of the Assyrians and Egyptians, and Moabites, and the rest of the nations, which, with the Lord's permission, he had conquered. Whence also Josephus, in the tenth book of his Antiquities, writes: 'After the second year of the devastation of Egypt, King Nebuchadnezzar saw a wondrous dream, and his spirit was troubled, and his dream fled from him.' The impious king saw a dream of future things, so that, with a holy man interpreting what he had seen, God might be glorified; and that it might be a great consolation to the captives and to those serving God in captivity. We read the same thing in the case of Pharaoh, not that Pharaoh and Nebuchadnezzar deserved to see, but that Joseph and Daniel were found worthy to be preferred above all others by their interpretation of them.

Therefore the king commanded that the soothsayers, and the magicians, and the sorcerers, and the Chaldeans be summoned, to tell the king his dreams. When they had come, they stood before the king. Those whom we call soothsayers (*hariolos*), others have translated as *ἐπαοιδούς*, that is, enchanters. Therefore, it seems to me that enchanters are those who accomplish things with words. Magicians are those who philosophize about individual matters; sorcerers are those who use blood and victims, and often touch the bodies of the dead. Furthermore, by 'Chaldeans' I think is meant the *γενεθλιαλόγους* [or *γενεθλιολόγους*], whom the common people call astrologers. However, custom and common speech take 'magicians' to mean 'sorcerers'; but they are regarded differently among their own people, because they are the philosophers of the Chaldeans, and for the knowledge of this art, the kings and princes of that same nation do everything. Whence also at the birth of the Lord Savior, they were the first to understand his rising, and coming to holy Bethlehem, they adored the child, with the star showing the way from above (Matt. 2).

And the king said to them: 'I have seen a dream, and being confused in mind, I do not know what I have seen.' A certain shadow, and, so to speak, an aura and trace of the dream remained in the king's heart, so that when others recounted it, he could remember what he had seen, and they would by no means deceive him by lying.

The Chaldeans answered the king in Syriac. Up to this point, what has been read is narrated in the Hebrew language. From this point until the vision of the third year of King Belshazzar, which Daniel saw in Susa, it is written with Hebrew letters, but in the Chaldaic language, which he here calls Syriac.

Nisi indicaveritis mihi somnium et conjecturam ejus, peribitis vos, et domus vestrae publicabuntur, etc. Comminatus est poenam, proponit et praemia: ut si potuerint somnium dicere, consequenter credat etiam his quae incerta sunt, hoc est, quid significet somnium. Quod si non potuerint ea dicere, de quibus rex in plerisque confusus poterat recordari, etiam futurae interpretationis perdant fidem. Denique sequitur.

Somnium itaque dicite mihi, ut sciam quod interpretationem quoque ejus veram loquamini. Respondentes ergo Chaldaei coram rege dixerunt: Non est homo super terram qui sermonem tuum, rex, possit implere, etc. Confitentur magi, confitentur harioli, et omnis scientia saecularis litteraturae, praescientiam futurorum non esse hominum, sed Dei. Ex quo probatur propheta Dei spiritu locutos, qui futura cecinerunt.

(Vers. 12, 13.) Quo audito, rex in furore et ira magna praecepit, ut perirent omnes sapientes Babylonis. Et egressa sententia sapientes interficiebantur, etc. Quaerunt Hebraei, cur Daniel et tres pueri non sint ingressi ad regem cum aliis sapientibus, et prolata sententia jubeantur perire cum caeteris. Quod ita edisserunt, ut eo tempore quo rex praemia et dona, et honorem maximum promittebat, ire noluerint, ne impudenter divitias et dignitatem Chaldaicam viderentur appetere. Aut certe ipsi Chaldaei invidentes gloriae eorum et scientiae, soli ingressi sunt, quasi soli praemia percepturi, et postea in periculo voluerint habere consortes quos in spe gloriae refutaverant.

(Vers. 15.) Et interrogavit eum qui a rege acceperat 629 potestatem, quam ob causam tam crudelis sententia a facie regis esset egressa. Scientes Chaldaei, quod decuplum super cunctos hariolos et magos qui erant in universa Chaldaea, Daniel et tres pueri saperent et intelligerent, celaverunt eos interrogationem regis, ne praeferrentur sibi in interpretatione somnii. Et ob hanc causam interrogavit Daniel de crudelitate sententiae, qui causam periculi sui nesciebat.

(Vers. 16, 17.) Cum ergo rem indicasset Arioch Danieli, Daniel ingressus rogavit regem, ut tempus daret sibi ad solutionem indicandam regi. Et ingressus est ad domum suam, Ananiaeque et Misaeli, et Azariae sociis suis indicavit negotium, etc. Daniel tempus postulat: non quo tractatione et sagacitate mentis occulta perquireret; sed quo occultorum Dominum precaretur. Et ideo Ananiam, et Misaelem, et Azariam jungit ad preces, ne solus de suo merito videatur praesumere: ut quorum erat commune discrimen, communis esset et oratio.

'Unless you tell me the dream and its interpretation, you shall perish, and your houses shall be confiscated,' etc. He threatened punishment, and he also proposed rewards: so that if they were able to tell the dream, he might consequently also believe those things which are uncertain, that is, what the dream signifies. But if they could not tell those things, of which the king, though confused in many respects, could recall something, they would also lose credibility for the future interpretation. Finally, it follows.

'Therefore, tell me the dream, so that I may know that you speak its true interpretation as well.' Therefore, the Chaldeans, answering before the king, said: 'There is no man on earth who can fulfill your command, O king,' etc. The magicians confess, the soothsayers confess, and all the knowledge of secular literature confesses, that foreknowledge of future things does not belong to men, but to God. From this it is proved that the prophets, who foretold future things, spoke by the Spirit of God.

When he heard this, the king, in a great fury and wrath, commanded that all the wise men of Babylon should perish. And when the sentence went forth, the wise men were being slain, etc. The Hebrews ask why Daniel and the three young men did not go in to the king with the other wise men, and why, when the sentence was pronounced, they were ordered to perish with the rest. They explain it thus: that at the time when the king was promising rewards, gifts, and the greatest honor, they were unwilling to go, lest they should seem to be shamelessly seeking the riches and dignity of the Chaldeans. Or certainly, the Chaldeans themselves, envying their glory and knowledge, went in alone, as if they alone were to receive the rewards, and afterwards, in time of peril, they wished to have as companions those whom they had rejected in the hope of glory.

And he asked him who had received authority from the king, for what reason so cruel a sentence had gone forth from the king's presence. The Chaldeans, knowing that Daniel and the three young men were ten times wiser and more understanding than all the soothsayers and magicians who were in all of Chaldea, concealed the king's question from them, lest they be preferred over them in the interpretation of the dream. And for this reason, Daniel, who did not know the cause of his own peril, asked about the cruelty of the sentence.

When Arioch, therefore, had explained the matter to Daniel, Daniel went in and asked the king to give him time to declare the solution to the king. And he went into his house, and made the business known to Hananiah, Mishael, and Azariah, his companions, etc. Daniel asks for time: not that he might investigate hidden things by reasoning and sharpness of mind, but that he might pray to the Lord of hidden things. And for this reason he joins Hananiah, Mishael, and Azariah to his prayers, lest he seem to presume on his own merit alone: so that as their peril was common, their prayer might also be common.

(Vers. 19.) Tunc Danieli per visionem nocte mysterium revelatum est. Somnium regis suo discit somnio: immo et somnium, et interpretationem ejus, Dei revelatione cognoscit, quod daemones ignorabant, sapientia saeculi scire non poterat. Unde et apostoli mysterium, quod cunctis retro generationibus fuerat ignoratum, Domino revelante, cognoscunt.

(Vers. 20.) Et Daniel benedixit Deo coeli, et locutus, ait, etc. Ad distinctionem eorum qui versantur in terra, et daemoniacis artibus atque praestigiis terrena deludunt, Daniel Deo coeli benedixit. Dii enim qui non fecerunt coelum et terram, peribunt.

(Vers. 21.) Et ipse mutat tempora et aetates, et transfert regna atque constituit. Non ergo miremur, si quando cernimus, et regibus reges, et regnis regna succedere, quae Dei gubernantur et mutantur, et finiuntur arbitrio. Causasque singulorum novit ille qui conditor omnium est, et saepe malos reges patitur suscitari, ut mali malos puniant: simulque subostendit, et generali disputatione praeparat auditorem, somnium 630 quo vidit esse de mutatione et successione regnorum.

Dat sapientiam sapientibus, et scientiam intelligentibus disciplinam. Juxta illud quod scriptum est. Audiet sapiens, et apponet sapientiam (Prov. I, 5). Qui enim habet, dabitur illi (Matth. XXV, 29); et animae quae fervet amore sapientiae, libenter spiritus Dei infunditur. In perversam autem animam non introibit sapientia (Sap. III).

Ipse revelat profunda et abscondita, et novit in tenebris constituta, et lux cum eo est. Cui Deus revelat profunda, et potest dicere: O profundum divitiarum sapientiae et scientiae Dei (Rom. XI, 33), iste, habitante in se Spiritu, scrutatur etiam profunda Dei, et in profunda animae suae fodit altissimos puteos, et omnem terram egerit, quae profundas aquas operire consuevit: servatque mandatum Dei, dicens: Bibe aquam de tuis vasis, et de puteorum tuorum fonte (Prov. V, 15). Quodque sequitur: Novit in tenebris constituta, et lux cum eo est: tenebrae significant ignorantiam, et lux scientiam atque doctrinam. Itaque Deum ut perversa non caelant, ita recta ambiunt, atque circumdant. Sive interpretandum est, quod tenebrosa mystica quaeque et profunda significet, juxta illud quod legimus in Proverbiis: Intelligit quoque parabolam, et tenebrosus sermonem, hoc ipsum significat quod in Psalmis legimus: Tenebrosa aqua in nubibus aeris (Ps. XVII, 12).

Then the mystery was revealed to Daniel in a vision by night. He learns the king's dream by his own dream: indeed, he knows both the dream and its interpretation by the revelation of God, which the demons did not know and the wisdom of the world could not know. Hence also the apostles, through the Lord's revelation, come to know the mystery that had been unknown to all previous generations.

And Daniel blessed the God of heaven, and speaking, he said, etc. To distinguish from those who are occupied with earthly things and deceive with demonic arts and tricks, Daniel blessed the God of heaven. For the gods who did not make heaven and earth shall perish.

And he changes the times and the ages, and he removes and establishes kingdoms. Therefore, let us not be surprised if we sometimes see kings succeeding kings, and kingdoms succeeding kingdoms, which are governed, changed, and ended by the will of God. And He who is the creator of all things knows the causes of each, and often allows evil kings to be raised up, so that the evil may punish the evil: and at the same time, He hints and prepares the listener with a general discussion, that the dream he saw was about the change and succession of kingdoms.

He gives wisdom to the wise, and knowledge to those who have understanding. According to that which is written. A wise man will hear, and will increase wisdom (Prov. 1:5). For he who has, to him it shall be given (Matt. 25:29); and the spirit of God is willingly poured into the soul that burns with the love of wisdom. But wisdom will not enter into a perverse soul (Wisdom 3).

He reveals the profound and hidden things, and knows what is established in darkness, and the light is with him. He to whom God reveals profound things, and who can say: "O the depth of the riches of the wisdom and of the knowledge of God!" (Rom. 11:33), this one, with the Spirit dwelling in him, searches even the deep things of God, and in the depths of his own soul digs the deepest wells, and removes all the earth that is accustomed to cover the deep waters: and he keeps the commandment of God, saying: "Drink water from your own vessels, and from the source of your own wells" (Prov. 5:15). And what follows: "He knows what is established in darkness, and the light is with him": darkness signifies ignorance, and light, knowledge and doctrine. Therefore, just as perverse things do not hide from God, so do righteous things surround and encompass Him. Or it is to be interpreted that it signifies all mystical and profound dark things, according to that which we read in Proverbs: "He understands also a parable, and a dark saying," this signifies the same thing that we read in the Psalms: "Dark water in the clouds of the air" (Ps. 17:12).

Qui enim ad excelsa conscendit, et terrena deserens, instar avium tenuissimum aerem et aetherea quaeque desiderat, iste nubes efficitur, ad quam veritas Dei pervenit, et quae super sanctos plueri consuevit: repletusque multitudine scientiae, habet multas aquas in corde suo tenebrosas et involutas caligine, quam solus Moyses ingreditur (Exod. XXXIII), et loquitur Deo facie ad faciem, de quo scriptum est: Posuit tenebras latibulum suum (Ps. XVII, 12).

Tibi Deus patrum meorum confiteor, teque laudo, quia sapientiam et fortitudinem dedisti mihi. Ne sui videatur meriti, quod impetravit, refert ad patrum justitiam et ad veritatem Dei, qui seminis eorum etiam in captivitatem miseretur.

Et nunc ostendisti mihi quae rogavimus te, etc. Quod quatuor rogant, uni ostenditur: ut et arrogantiam fugiat, ne solus impetrasse videatur, et agat gratias, quod mysterium somnii solus audierit.

Sapientes Babylonis ne perdas. Introduc me in conspectum [Vulg. conspectu] regis, et solutionem regi narrabo, etc. Imitatur clementiam Dei, qui pro persecutoribus deprecatur, et non vult eos perire propter quos fuerat ipse periturus.

Inveni hominem de filiis transmigrationis Judae, qui solutionem regi annuntiet. Dei gratiam ad suam refert diligentiam, et invenisse se dicit, cum Daniel ultro se obtulerit, ut introduceretur ad regem; in quo ἥθος ostenditur nuntiorum, qui cum bona nuntiant, sua videri volunt. Qui autem solutionem somnii repromittit, utique ante narraturus est somnium. Et nota quod de filiis Juda sit Daniel, non sacerdos, sicut in fine Belis fabula continet.

Putasne vere potes indicare mihi somnium quod vidi, etc. Servat ordinem quaestionis, ut primum somnium quod se magi ignorare responderant, et postea interpretationem quaerat somnii: ut cum somnium audierit, et quae viderat recognoverit, tunc credat, et interpretationi, quae variam recipit conjecturam.

Mysterium quod rex interrogat, sapientes, magi, et harioli, et haruspices non queunt indicare regi. Pro haruspibus, quod nos vertimus, in Hebraeo GAZARENOS habet, quod solus Symmachus θύτας interpretatus est, quos Graeci solent ἡπατοσκόπους appellare: qui exta inspiciunt, ut ex his futura praedicant. Mysterium autem vocans ordinem somnii revelati, ostendit quidquid occultum est, et ab hominibus ignoratur, posse mysterium nuncupari. Tollit quoque regi pravam suspicionem, ne humana aestimet inveniri posse solertia quod Dei solius notitiae reservatur.

For he who ascends to the heights, and deserting earthly things, desires, like the birds, the thinnest air and all ethereal things, this one becomes a cloud, to which the truth of God arrives, and which is accustomed to rain upon the saints: and being filled with a multitude of knowledge, he has many dark waters in his heart, shrouded in gloom, which Moses alone enters (Exod. 33), and speaks to God face to face, of whom it is written: "He made darkness his hiding place" (Ps. 17:12).

To you, O God of my fathers, I give thanks, and I praise you, because you have given me wisdom and strength. Lest what he obtained seem to be of his own merit, he refers it to the justice of the fathers and to the truth of God, who has mercy on their seed even in captivity.

And now you have shown me what we asked of you, etc. What four ask for is shown to one, so that he may both flee from arrogance, lest he seem to have obtained it alone, and give thanks that he alone heard the mystery of the dream.

Do not destroy the wise men of Babylon. Bring me into the presence [Vulgate: conspectu] of the king, and I will tell the king the interpretation, etc. He imitates the clemency of God, who prays for his persecutors, and does not wish those to perish on account of whom he himself was about to perish.

I have found a man from the sons of the transmigration of Judah, who will announce the interpretation to the king. He attributes the grace of God to his own diligence, and says that he himself found him, when Daniel had voluntarily offered himself to be brought before the king; in which the character (ethos) of messengers is shown, who, when they announce good things, want them to seem their own. But he who promises the interpretation of the dream, will certainly first have to narrate the dream. And note that Daniel is from the sons of Judah, not a priest, as the story of Bel at the end contains.

Do you think you are truly able to show me the dream that I saw, etc. He preserves the order of the questioning, so that he first asks for the dream, which the magi had answered they did not know, and afterwards for the interpretation of the dream: so that when he has heard the dream, and recognized what he had seen, he might then believe the interpretation as well, which admits of various conjectures.

The mystery about which the king asks, the wise men, magi, soothsayers, and diviners cannot show to the king. For "diviners" (haruspices), which we have translated, the Hebrew has GAZARENOS, which Symmachus alone interpreted as thytas (θύτας), whom the Greeks are accustomed to call hepatoskopoi (ἡπατοσκόπους): those who inspect entrails, so as to predict future things from them. Moreover, by calling the sequence of the revealed dream a "mystery," he shows that whatever is hidden and unknown to men can be called a mystery. He also removes from the king the perverse suspicion, lest he think that what is reserved for the knowledge of God alone can be found by human cleverness.

Sed est Deus in coelo revelans mysteria. Frustra igitur ab hominibus quaeris [Al. quaerit] in terra, quod Deus solus novit in coelo. Et occulte retrahens eum a multorum deorum cultu, ad unius Dei notitiam dirigit.

Qui indicavit tibi, rex Nabuchodonosor, quae ventura sint [Vulg. sunt in] novissimis temporibus. Absque adulationis vitio veritate sociata, blanditur ut regi: quod illi a Deo mysteria sint revelata quae novissimis temporibus sint ventura. Novissimi autem dies, aut ex eo numerandi sunt tempore, quo Danieli somnium revelatum est, usque ad consummationem mundi. Aut certe hoc sentiendum, quod universa interpretatio somnii tendat ad finem, in quo imago statuaeque quae cernitur, conterenda est.

Somnium tuum et visiones capitis tui in cubili tuo, hujuscemodi sunt. Non dixit, visiones oculorum tuorum: ne quid putaremus esse corporeum, sed capitis: Sapientis enim oculi in capite ejus (Eccli. II, 14): in principali videlicet cordis, juxta illud quod in Evangelio legimus: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8). Et: Quid cogitatis in cordibus vestris (Ibid., 4)? Alii vero ex hujus occasione capituli τὸ ἡγεμονικὸν non in corde, sed juxta Platonem in cerebro suspicantur.

(Vers. 29.) Tu, rex, cogitare coepisti in stratu tuo quid esset futurum post haec. Pro eo quod est, post haec, soli LXX dies novissimos transtulerunt. Quod si ita legitur, sollicitius requiramus, ubi dies novissimi scripti sunt [Al. sint]; et redarguamus eos qui mundum non putant esse perituum. Numquam enim dies appellarentur novissimi, si mundus esset aeternus. Quodque dicitur: Tu, rex, cogitare coepisti, indicat causas somnii: quod idcirco ei Deus futurorum mysteria revelarit, quia ipse rex voluerit scire ventura, et ut Nabuchodonosor divinae inspirationis miretur gratiam, non solum quid in somnio viderit, sed ante somnium quid tacitus cogitarit, exponit.

Et qui revelat mysteria, ostendit tibi quae ventura sunt. Illud quod in Evangelio legimus: Qui solem suum oriri facit super malos et bonos (Matth. V, 45), etiam super Nabuchodonosor intelligimus esse completum. Tanta enim est clementia omnipotentis Dei, ut etiam Nabuchodonosor dispensationis suae qua mundum regit, 633 mysteria revelaret. Interrogemus eos qui diversas asserunt esse naturas, cujus naturae Nabuchodonosor intelligant, bonae an malae. Si bonae: cur impius dicitur? Si malae (ut certum est) cur malo atque terreno, id est, χοϊκῶ sua Deus sacramenta monstravit?

But there is a God in heaven who reveals mysteries. In vain, therefore, do you ask [alt: he asks] from men on earth for what God alone knows in heaven. And secretly drawing him back from the worship of many gods, he directs him to the knowledge of the one God.

He who has shown you, King Nebuchadnezzar, what is to come [Vulgate: **sunt in**] in the last times. Without the vice of adulation, with truth as his companion, he flatters him as a king: that to him mysteries have been revealed by God concerning what is to come in the last times. Now, the last days are to be numbered either from that time when the dream was revealed to Daniel, up to the consummation of the world. Or certainly this is to be understood, that the entire interpretation of the dream tends toward the end, in which the image and statue that is seen is to be crushed.

Your dream and the visions of your head upon your bed are of this kind. He did not say, 'the visions of your eyes,' lest we should think it was something corporeal, but 'of the head': 'For the eyes of a wise man are in his head' (Ecclesiastes 2:14): that is, in the principal part of the heart, according to what we read in the Gospel: 'Blessed are the pure in heart, for they shall see God' (Matthew 5:8). And: 'Why do you think these things in your hearts?' (Ibid., 4). Others, however, on the occasion of this chapter, suppose the ruling principle (**tò hēgemonikòn**) to be not in the heart, but, according to Plato, in the brain.

(Verse 29.) You, O king, began to think upon your bed what would come to pass after this. Instead of 'after this,' the Septuagint alone translated 'the last days'. And if it is read thus, let us inquire more carefully where 'the last days' are written [variant: **sint**]; and let us refute those who do not think the world will perish. For they would never be called 'the last days' if the world were eternal. And that which is said, 'You, O king, began to think,' indicates the causes of the dream: that God revealed the mysteries of the future to him for this reason, because the king himself wished to know what was to come, and so that Nebuchadnezzar might marvel at the grace of divine inspiration, he explains not only what he saw in the dream, but also what he had silently thought before the dream.

And He who reveals mysteries has shown you what is to come. That which we read in the Gospel, 'Who makes His sun rise on the evil and on the good' (Matthew 5:45), we understand to have been fulfilled also in Nebuchadnezzar. For so great is the clemency of almighty God, that He would reveal even to Nebuchadnezzar the mysteries of His dispensation by which He rules the world. Let us ask those who assert that there are different natures, of which nature they understand Nebuchadnezzar to be, good or evil. If good, why is he called impious? If evil (as is certain), why did God show His sacraments to an evil and earthly man, that is, **choikôi**?

(Vers. 30.) Mihi quoque non in sapientia, quae est in me plusquam in cunctis viventibus, sacramentum hoc revelatum est: sed ut interpretatio regi manifesta fieret, et cogitationes mentis tuae scires. Putaverat rex notitiam futurorum solertia mentis humanae posse comprehendere; et ideo sapientes Babylonis interfici iusserat. Ergo Daniel eos excusat qui dicere non potuerant, et ipse invidiam fugit, ne quis aestimet, eum quae dicturus est propria dixisse sapientia. Causa autem revelationis propheticae, regis est desiderium, qui voluit ventura cognoscere. Ergo honorat regem, quando propter illius scientiam sibi dicit a Deo mysteria revelata. Et hoc considerandum, quod somnia in quibus aliqua ventura signantur, et quasi per nubilum veritas demonstratur, non pateant conjectoribus et humanae mentis arbitrio, sed Dei solius scientiae.

(Vers. 31.) Tu, rex, videbas, et ecce quasi statua una grandis. Pro statua, id est ἀνδριάντι, quod solum interpretatus est Symmachus, caeteri imaginem transtulerunt, volentes hoc nomine similitudinem ostendere futurorum. Sequamur interpretationem propheticam, et Danielis verba interpretantes, quae ab illo breviter dicta sunt, latius exponamus.

(Vers. 38.) Tu es ergo caput aureum. Caput, inquit, aureum tu es, rex. Per quod ostenditur primum regnum Babylonium auro pretiosissimo comparatum.

(Vers. 39.) Et post te consurget regnum aliud, minus te, argenteum [Vulg. tacet]. Medorum videlicet atque Persarum, quod argenti habet similitudinem, minus priore, et majus sequente.

Et regnum tertium aeneum [Vulg. aereum], quod imperabit universae terrae. Alexandrum significat, et regnum Macedonum, successorumque Alexandri. Quod recte aeneum dicitur: inter omnia enim metalla aes vocalius est, et tinnit clarius, et sonitus ejus longe lateque diffunditur, 634 ut non solum famam et potentiam regni, sed et eloquentiam Graeci sermonis ostenderet.

(Vers. 40.) Et regnum quartum erit veluti ferrum: quomodo ferrum comminuit et domat omnia, sic comminuet et conteret omnia haec, etc. Regnum autem quartum, quod perspicue pertinet ad Romanos, ferrum est quod comminuit et domat omnia. Sed pedes ejus et digiti ex parte ferrei, et ex parte sunt fictiles, quod hoc tempore manifestissime comprobatur. Sicut enim in principio nihil Romano imperio fortius et durius fuit, ita in fine rerum nihil imbecillius: quando et in bellis civilibus, et adversum diversas nationes, aliarum gentium barbararum indigemus auxilio.

(Verse 30.) To me also this mystery has not been revealed for any wisdom that I have more than all the living, but that the interpretation might be made manifest to the king, and that you might know the thoughts of your mind. The king had thought that knowledge of the future could be comprehended by the cleverness of the human mind; and for that reason he had ordered the wise men of Babylon to be killed. Therefore, Daniel excuses those who had not been able to speak, and he himself avoids envy, lest anyone should think that he spoke what he was about to say by his own wisdom. The cause of the prophetic revelation, however, is the king's desire, who wished to know the future. Therefore, he honors the king when he says that the mysteries were revealed to him by God for the sake of the king's knowledge. And this must be considered: that dreams in which future events are signified, and in which truth is shown as if through a cloud, are not open to interpreters and the judgment of the human mind, but only to the knowledge of God.

(Verse 31.) You, O king, were watching, and behold, a great statue. For 'statue,' that is **andrianti**, which Symmachus alone translated, the others translated 'image,' wishing by this name to show a likeness of future things. Let us follow the prophetic interpretation, and interpreting the words of Daniel, which were briefly spoken by him, let us expound them more broadly.

(Verse 38.) You, therefore, are the head of gold. The head of gold, he says, is you, O king. By which it is shown that the first, the Babylonian kingdom, is compared to the most precious gold.

(Verse 39.) And after you another kingdom shall arise, inferior to you, of silver [The Vulgate is silent on this]. Namely, that of the Medes and Persians, which has the likeness of silver, being less than the former and greater than the one that follows.

And the third kingdom of bronze [Vulgate: of brass], which shall rule over all the earth. It signifies Alexander, and the kingdom of the Macedonians, and of the successors of Alexander. It is rightly called 'of bronze': for among all metals, bronze is the most resonant, and it rings more clearly, and its sound spreads far and wide, so that it might show not only the fame and power of the kingdom, but also the eloquence of the Greek language.

(Vers. 40.) And the fourth kingdom shall be as iron: just as iron breaks in pieces and subdues all things, so shall it break in pieces and crush all these, etc. The fourth kingdom, which clearly pertains to the Romans, is the iron that breaks in pieces and subdues all things. But its feet and toes are partly of iron and partly of clay, which is most clearly proven at this time. For just as in the beginning nothing was stronger and harder than the Roman empire, so in the end of things nothing is weaker: when both in civil wars and against various nations, we need the help of other barbarian peoples.

In fine autem horum omnium regnorum auri, argenti, aeris et ferri, abscissus est lapis, Dominus atque Salvator, sine manibus, id est, absque coitu et humano semine, de utero virginali, et contritis omnibus regnis, factus est mons magnus, et implevit universam terram: quod Iudaei et impius Porphyrius male ad populum referunt Israel, quem in fine saeculorum volunt esse fortissimum, et omnia regna contere, et regnare in aeternum.

(Vers. 45.) Deus magnus ostendit regi quae futura sunt postea: et verum est somnium, et fidelis interpretatio ejus. Rursum revelationem somnii, non sui dicit meriti, sed ut interpretatio regi manifesta fieret, et doceret regem, quod Deus solus esset colendus.

(Vers. 46.) Tunc rex Nabuchodonosor cecidit in faciem suam, et Daniele adoravit: et hostias, et incensum praecepit ut sacrificarent ei. Loquens ergo rex ait Danieli. Hunc locum calumniatur Porphyrius, quod numquam superbissimus rex captivum adoraverit, quasi non et Lycaones ob signorum magnitudinem Paulo et Barnabae voluerint hostias immolare. Error ergo gentilium, qui omne quod supra se est, deos putant, Scripturae non debet imputari (Actor. XIV), quae simpliciter refert universa quae gesta sunt. Sed et hoc possumus dicere, quod causas adorandi et immolandarum hostiarum, et incensi atque sacrificii ipse rex exposuerit, dicens ad Daniele:

635 (Vers. 47). Vere Deus vester Deus deorum est, et Dominus regum, et revelans mysteria, quoniam potuisti aperire hoc sacramentum. Ergo non tam Daniele, quam in Daniele adorat Deum, qui mysteria revelavit. Quod et Alexandrum magnum regem Macedonum, in Pontifice Joiada fecisse legimus. Quod si displicet hoc, dicendum est Nabuchodonosor signorum magnitudine et stupore confusum, quid faceret ignorasse, ut qui Dominum verum intelligebat et Dominum regum, et servum ejus adoraret, et illi adoleret incensum.

(Vers. 48.) Tunc rex Daniele in sublime extulit, et munera magna, et multa dedit ei, et constituit eum principem super omnes provincias Babylonis, etc. Et in hoc calumniator Ecclesiae prophetam reprehendere nititur, quare non recusarit munera, et honorem Babylonium libenter susceperit: non considerans ideo regem vidisse somnium, et interpretationis mysteria per puerum revelata, ut Daniel cresceret, et in loco captivitatis princeps omnium fieret Chaldaeorum, et Dei omnipotentia nosceretur. Quod quidem et in Joseph apud Pharaonem et Aegyptum factum legimus (Gen. XLI): et in Mardocheo apud Assuerum (Esther, VIII), ut in utraque gente haberent captivi et peregrinantes Iudaei solatia, videntes hominem gentis suae Aegyptiorum esse principem vel Chaldaeorum.

But at the end of all these kingdoms of gold, silver, bronze, and iron, a stone was cut, the Lord and Savior, without hands, that is, without copulation and human seed, from a virgin's womb, and having crushed all the kingdoms, it became a great mountain and filled the whole earth: which the Jews and the impious Porphyry wrongly refer to the people of Israel, whom they wish to be the strongest at the end of the ages, and to crush all kingdoms, and to reign forever.

(Vers. 45.) The great God has shown the king what is to come hereafter: and the dream is true, and its interpretation is faithful. Again, he says the revelation of the dream is not of his own merit, but so that the interpretation might be made manifest to the king, and that he might teach the king that God alone was to be worshipped.

(Vers. 46.) Then King Nebuchadnezzar fell on his face and adored Daniel: and he commanded that they should sacrifice victims and incense to him. The king therefore, speaking, said to Daniel. Porphyry slanders this passage, saying that the most proud king would never have adored a captive, as if the Lycaonians had not wanted to offer sacrifices to Paul and Barnabas on account of the greatness of their signs. Therefore, the error of the gentiles, who think that everything above them is a god, should not be imputed to Scripture (Acts XIV), which simply reports all that happened. But we can also say this, that the king himself explained the reasons for adoring and for the sacrifices of victims, and of incense and offerings, saying to Daniel:

(Vers. 47.) Truly your God is the God of gods, and the Lord of kings, and a revealer of mysteries, since you were able to disclose this secret. Therefore, he adores not so much Daniel as God in Daniel, who revealed the mysteries. We read that Alexander the Great, king of the Macedonians, also did this in the case of the High Priest Joiada. But if this is displeasing, it must be said that Nebuchadnezzar, confused by the greatness of the signs and by his astonishment, did not know what he was doing, so that he who understood the true Lord and Lord of kings, also adored His servant and burned incense to him.

(Vers. 48.) Then the king raised Daniel to a high position, and gave him great and many gifts, and appointed him ruler over all the provinces of Babylon, etc. And in this, the calumniator of the Church strives to reprehend the prophet, for why he did not refuse the gifts and willingly accepted the Babylonian honor: not considering that the king saw the dream and the mysteries of its interpretation were revealed through the youth for this reason, that Daniel might be exalted, and in the place of captivity become the ruler of all the Chaldeans, and the omnipotence of God might be known. We read that this indeed also happened in the case of Joseph with Pharaoh and Egypt (Gen. XLI): and in the case of Mordecai with Ahasuerus (Esther, VIII), so that in both nations the captive and sojourning Jews might have consolations, seeing a man of their own people as ruler of the Egyptians or the Chaldeans.

(Vers. 49.) Daniel autem postulavit a rege, et constituit super opera provinciae Babylonis Sedrach, Misac, et Abdenago. Ipse autem Daniel erat in foribus regis. Non obliviscitur eorum cum quibus Dominum deprecatus est, et qui secum periclitati fuerant. Itaque facit eos iudices provinciarum: ipse autem a regis latere non recedit [Al. recessit].

Nabuchodonosor rex fecit statuam auream altitudine cubitorum sexaginta, latitudine cubitorum sex. Velox oblivio veritatis, ut qui dudum servum Dei, quasi Deum adoraverat, nunc statuam sibi fieri jubeat, ut ipse adoretur in statua. Quod autem aurea sit, et infiniti ponderis, illud in causa est, ut stuporem videntibus creet, et res inanimata adoretur ut Deus, dum unusquisque suam consecrat avaritiam. Datur autem per occasionem captivorum barbaris nationibus salutis occasio (Coloss. III): ut qui primum per Danielis revelationem potentiam cognoverant unius Dei, in trium puerorum quoque fortitudine discant mortem contemnere [Al. debere contemni], et idola non colere.

Et statuit eam in campo Dura provinciae Babylonis. Pro Dura, Theodotio, Deira, Symmachus Durau, LXX περιβολον transtulerunt, quod nos vivarium vel conclusum locum dicere possumus.

Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus et iudices, duces et tyrannos, et praefectos omnesque principes regionum. Excelsa periculosius stant, et citius corruunt quae sublimia sunt. Principes congregantur ad adorandum statuam, ut per principes seducantur et gentes. Qui enim divites sunt et potentes, dum timent carere divitiis et potentia, facilius supplantantur. Seductis autem magistratibus, subditi populi majorum exemplo pereunt.

Et praeco clamabat valenter: Vobis dicitur, populis, tribubus et linguis, in hora qua audieritis sonitum tubae, etc. Non quo omnes populi universarum nationum in campo Dura potuerint congregari, et adorare statuam auream, sed quo in principibus cunctarum gentium, omnes gentes et populi adorasse credantur. Omnem Scripturam sanctam mente percurrans (nisi tamen me fallit oblivio) nequaquam reperio, quod sanctorum quisquam Deum cadens adoraverit: sed quicumque idola, et daemones, et res illicitas adoraverit, cadens dicitur adorare, ut in praesenti loco non semel, sed crebrius.

(Vers. 49.) But Daniel made a request of the king, and he appointed Shadrach, Meshach, and Abednego over the works of the province of Babylon. Daniel himself, however, was at the king's gates. He does not forget those with whom he had prayed to the Lord, and who had been in peril with him. And so he makes them judges of the provinces: he himself, however, does not depart from the king's side [Alternatively, recessit (he departed)].

King Nebuchadnezzar made a golden statue, sixty cubits in height and six cubits in width. How swift is the forgetting of truth, that he who had recently adored the servant of God as if he were God, now commands a statue to be made for himself, so that he himself might be adored in the statue. The fact that it is golden and of immense weight is for the purpose of creating astonishment in those who see it, and so that an inanimate object might be adored as God, while each person consecrates his own avarice. Moreover, through the occasion of the captives, an opportunity for salvation is given to the barbarian nations (Colossians 3), so that those who had first come to know the power of the one God through Daniel's revelation might also learn, in the fortitude of the three young men, to despise death and not to worship idols.

And he set it up in the plain of Dura, in the province of Babylon. For "Dura," Theodotion has "Deira," Symmachus "Dureau," and the Septuagint translated it as *περίβολον* (peribolon), which we can call a "preserve" or an "enclosed place."

Therefore, King Nebuchadnezzar sent to gather the satraps, the magistrates and judges, the leaders and governors, and the prefects and all the princes of the regions. High positions stand more perilously, and what is lofty falls more quickly. The princes are gathered to adore the statue, so that through the princes the peoples might also be led astray. For those who are rich and powerful, while they fear to lose their riches and power, are more easily overthrown. And when the magistrates have been led astray, the subject peoples perish by the example of their superiors.

And a herald cried aloud: "To you it is commanded, O peoples, tribes, and languages, that at the hour you hear the sound of the trumpet," etc. This is not to say that all the peoples of all nations could have been gathered in the plain of Dura to adore the golden statue, but that in the persons of the princes of all the nations, all nations and peoples are believed to have adored it. Running through all of Holy Scripture in my mind (unless forgetfulness deceives me), I nowhere find that any of the saints adored God by falling down; but whoever adored idols, and demons, and illicit things, is said to adore by falling down, as in the present passage, not just once, but frequently.

Et in Evangelio diabolus loquitur ad Dominum: Haec omnia dabo tibi, si cadens adoraveris me (Matth. IV, 9). Sed et hoc dicendum: omnes haereticos qui fulgore eloquentiae saecularis falsum dogma componunt, auream statuam facere, et quantum in se est, persuasione compellere, ut cadentes adorent idolum falsitatis.

Post haec igitur statim ut audierunt omnes populi sonitum tubae, fistulae, etc. Eodem sensu accipiendum quo supra, ut omnes populos intelligamus in principibus. Neque enim adesse universae simul poterant nationes.

Statimque et ipso tempore accedentes viri Chaldaei accusaverunt Judaeos, etc. Quos praepositos in Babylone regis operibus invidebant, et offendebantur peregrino cultu, et aversione idolorum, nacti occasionem criminantur ad regem. Denique sequitur:

Sunt ergo viri Judaei quos constituisti super opera regionis Babyloniae, Sedrach, Misac, et Abdenago, qui contempserunt decretum [Vulg. viri isti contempserunt, rex, decretum] tuum. Et quodammodo sic loquuntur: Quos praetulisti nobis, et captivos ac servos principes esse fecisti, hi elati in superbiam, tua praecepta contemnunt, deos tuos non colunt, et statuam auream quam erexisti, non adorant. Quod in principio hujus visionis diximus, hic manifestius approbatur, alios esse deos Nabuchodonosor, et aliam statuam auream quam in cultum sui jussit erigi: nam et in consequentibus ipse rex loquitur:

Deos meos non colitis, et statuam auream quam constitui, non adoratis? etc. Alii hanc dicunt Scripturae sanctae consuetudinem, ut unum idolum appellet pluraliter, ut est illud in Evodo de vitulo: Isti sunt dii tui, Israel, qui eduxerunt te de terra Aegypti (Exod. XXXII, 4). Et in Regum volumine, Jeroboam ponens aureum vitalum in Bethel, idola fecisse narratur (III Reg. XII). E contrario multa daemonia singulari numero appellantur, ut in Isaia: Inclinat se, et adorat illud, et votum faciens dicit: Deus meus es tu (Isai. XLIV, 17).

Prosternite vos, et adorare statuam quam feci. Quamquam in furore praeceperit adduci pueros, tamen dat spatium poenitudinis, ut si ceciderint et adoraverint, prior culpa veniam consequatur: sin autem adorare contempserint, praesens poena sit fornacis ardentis.

Et quis est deus qui eripiat vos de manu mea? etc. Ille videlicet cujus servum dudum adorasti, quem vere Deum deorum, et Dominum regum esse dixisti.

And in the Gospel, the devil says to the Lord: "All these I will give you, if you will fall down and adore me" (Matthew 4:9). But this must also be said: all heretics who, with the brilliance of secular eloquence, compose a false dogma, make a golden statue and, as much as is in them, compel by persuasion, so that people, falling down, may adore the idol of falsehood.

After this, therefore, as soon as all the peoples heard the sound of the trumpet, pipe, etc. This is to be understood in the same sense as above, that we understand "all the peoples" to mean in their princes. For all the nations could not have been present at the same time.

And immediately, at that very time, certain Chaldean men came forward and accused the Jews, etc. They envied those who had been set over the king's works in Babylon, and were offended by their foreign worship and their aversion to idols; having found an opportunity, they laid charges against them before the king. Finally, it follows:

"There are, therefore, certain Jewish men whom you have set over the works of the province of Babylon—Shadrach, Meshach, and Abednego—who have disregarded your decree." [Vulgate: "These men, O king, have disregarded your decree."] And in a way, they speak thus: "Those whom you have preferred over us, and whom, though captives and slaves, you have made princes, these men, puffed up with pride, despise your commands, do not worship your gods, and do not adore the golden statue that you have set up." What we said at the beginning of this vision is here more clearly proven: that Nebuchadnezzar's gods were one thing, and the golden statue which he ordered to be erected for his own worship was another. For in the following verses, the king himself says:

"Do you not worship my gods, nor adore the golden statue that I have set up?" etc. Others say that this is a custom of Holy Scripture, to refer to a single idol in the plural, as is that passage in Exodus about the calf: "These are your gods, O Israel, who brought you out of the land of Egypt" (Exodus 32:4). And in the book of Kings, Jeroboam, by placing a golden calf in Bethel, is said to have made idols (1 Kings 12). Conversely, many demons are referred to in the singular number, as in Isaiah: "He bows down to it and adores it, and making a vow, he says: 'You are my god'" (Isaiah 44:17).

"Fall down, and worship the statue that I have made." Although he had commanded in a rage that the youths be brought, he nevertheless gives them a space for repentance (*spatium poenitudinis*), so that if they should fall down and worship, their prior fault might obtain pardon; but if they should scorn to worship, the immediate punishment would be the fiery furnace.

"And who is the god that shall deliver you out of my hand?" etc. That one, of course, whose servant you recently adored, whom you said was truly God of gods and Lord of kings.

Nabuchodonosor rex, non oportet nos de hac re respondere tibi. In Hebraeo non habet regem, sicut in LXX, ne adulari viderentur impio, aut regem vocare eum qui ad iniqua compelleret. Quod si quis contentiosus regem quoque legerit: dicemus eo non procaciter regem ad effusionem sui sanguinis provocare, sed ita reddere regi honorem debitum, ut Dei cultus non laedatur. Quod autem aiunt: Non oportet nos de hac re respondere tibi. Ille sensus est: non debes audire verba, quorum jam rebus ipsis probabis fortitudinem atque constantiam.

Ecce enim Deus noster quem colimus, potest eripere nos de camino ignis ardentis et de manibus tuis, o rex, liberare. Unde se putaverat terrere pueros, inde cernit in eis materiam fortitudinis. Nec in longum differunt, sed in praesens sibi pollicentur auxilium dicentes: Ecce enim Deus noster quem colimus, ipse nos et de eo, quod minaris incendio, et de tuis potest manibus liberare.

Quod si noluerit: Pulchre ad id quod dixerant: Potest eripere nos, non intulit contrarium, si non poterit, sed si noluerit: ut non impossibilitatis Dei, sed voluntatis sit, si perierint.

Notum tibi sit, rex, quia deos tuos non colimus, et statuam auream quam erexisti, non adoramus. Sive statuam, ut Symmachus, sive imaginem auream, ut caeteri transtulerunt, voluerimus legere, cultores Dei eam adorare non debent. Ergo iudices et principes saeculi, qui imperatorum statuas adorant, et imagines, hoc se facere intelligant, quod tres pueri facere nolentes placuerunt Deo. Et notanda proprietas, deos coli, imaginem adorari dicunt, quod utrumque servis Dei non convenit.

Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius commutatus est. In quibusdam psalmis tituli prae-notantur: Pro his qui commutabuntur. Sermo igitur commutationis ambiguus est, et de bono in malum, et de malo in bonum. Neque enim commutatio vultus Nabuchodonosor bonae parti poterit coaptari. Licet quidam et inscriptionem Psalmorum de bono ad malum referant: quod hi qui naturaliter debuerant intelligere Deum, contra 639 Christum et sanctos ejus perturbatione mentis et furore mutati sunt.

"O King Nebuchadnezzar, it is not necessary for us to answer you concerning this matter." In the Hebrew, it does not have "king," as it does in the Septuagint (LXX), lest they seem to flatter the impious one, or to call him king who was compelling them to wicked deeds. But if some contentious person should also read "king," we will say that they are not insolently provoking the king to the shedding of their own blood, but are rendering to the king his due honor in such a way that the worship of God is not harmed. As for what they say: "It is not necessary for us to answer you concerning this matter." The meaning is this: you should not hear words, when you will soon test their fortitude and constancy by the deeds themselves.

"For behold, our God whom we serve is able to deliver us from the furnace of burning fire, and to free us from your hands, O king." From that by which he had thought to terrify the youths, from that he perceives in them the material of fortitude. Nor do they defer for long, but they promise themselves help in the present, saying: "For behold, our God whom we serve, He Himself can deliver us both from that fire with which you threaten us and from your hands."

"But if he will not": Beautifully, to what they had said, "He is able to deliver us," they did not add the contrary, "if he is not able," but "if he will not," so that if they should perish, it would be a matter of God's will, not His impossibility.

"Be it known to you, O king, that we do not serve your gods, and we do not worship the golden statue that you have set up." Whether we choose to read "statue," as Symmachus did, or "golden image," as the others translated, worshippers of God ought not to adore it. Therefore, let the judges and princes of the world (saeculi), who adore the statues and images of emperors, understand that they are doing that which the three youths, by refusing to do, pleased God. And the specific usage should be noted: they say that gods are "served" (coli) and an image is "adored" (adorari), neither of which is fitting for the servants of God.

"Then Nebuchadnezzar was filled with fury, and the appearance of his face was changed." In certain psalms, the titles are noted beforehand: "For those who will be changed." The term "change," therefore, is ambiguous, and can mean from good to bad, and from bad to good. For the change of Nebuchadnezzar's countenance cannot be adapted to the good part. Although some also refer the inscription of the Psalms from good to bad: because those who naturally ought to have understood God, were changed against Christ and His saints by a disturbance of mind and fury.

Et praecepit ut succenderetur fornax septuplum, quam incendi consueverat: et viris fortissimis de exercitu suo iussit ut ligatis pedibus Sedrach, Misac, et Abdenago, mitterent eos in fornacem ignis ardentis. Quasi non posset simplex et solitus ignis trium puerorum consumere corpora: sed furor et ira quae insaniae proxima est, modum tenere non potest. Et vult eos multiplicis poenae comminatione terrere, quos paratos videbat ad mortem.

Et confestim viri illi vincti braccis suis, et tiaris, et calciamentis, et vestibus, missi sunt in medium fornacis ignis ardentis, etc. Pro braccis () quas Symmachus ἀναξυρίδας interpretatus est, Aquila et Theodotio saraballa dixerunt: et non ut corrupte legitur sarabara. Lingua autem Chaldaeorum saraballa crura hominum vocantur et tibiae: et ὀμωνύμως etiam bracciae eorum quibus crura teguntur et tibiae, quasi cruales et tibiales appellatae sunt. Tiara autem verbum Graecum est, et usu versum in Latinum; de quo et Virgilius (Aeneid. VII): Sceptrumque sacerque tiara. Est autem genus pileoli quo Persarum Chaldaeorumque gens utitur.

(Vers. 22.) Porro viros illos qui miserant Sedrach, Misac, et Abdenago, interfecit flamma ignis. Eos viros scilicet de quibus supra dixerat: Et viris fortissimis de exercitu suo iussit ut, ligatis pedibus Sedrach, Misac, et Abdenago, mitterent eos in fornacem ignis ardentem [Al. ardentis]. Non ergo fortuito quoscumque ministros perdidit Nabuchodonosor, sed viros fortes de toto exercitu suo et ad bella promptissimos: ut non solum miraculum [Al. miraculo] pertimesceret, sed exercitus sui damna sentiret.

(Vers. 23.) Viri autem hi tres [Vulg. addit id est] Sedrach, Misac, et Abdenago ceciderunt in medio camino ignis ardentis colligati. Et ambulabant in medio flammae laudantes Deum, et benedicentes Domino. Stans autem Azarias oravit sic, aperiensque os suum in medio 640 ignis ait: Grande miraculum, ligati mittuntur in fornacem, et cadunt in medium ignis praecipites: ardent vincula quibus ligati sunt, et victorum corpora timens flamma non tangit. Hucusque Hebraei legunt: media quae sequuntur usque ad finem Cantici trium puerorum, in Hebraico non habentur: de quibus ne omnino praeterisse videamur, pauca dicenda sunt.

(Vers. 26.) Benedictus es, Domine Deus patrum nostrorum, et laudabile [Al. laudabilis] et gloriosum nomen tuum in saecula, quia justus es in omnibus quae fecisti nobis [Vulg. in nobis], etc. Quando diversis premimur angustiis, ex toto cordis hoc loquamur affectu, et quidquid nobis acciderit, juste nos sustinere fateamur, ut compleatur in nobis illud quod scriptum est: Exsultaverunt et laetatae sunt filiae Iudae in omnibus iudiciis tuis, Domine (Ps. XCVI, 8).

"And he commanded that the furnace be heated seven times more than it was accustomed to be heated: and he ordered the strongest men of his army to bind the feet of Shadrach, Meshach, and Abednego, and to cast them into the furnace of burning fire." As if a simple and ordinary fire could not consume the bodies of the three youths: but fury and anger, which is next to madness, cannot keep within bounds. And he wishes to terrify with the threat of a manifold punishment those whom he saw were prepared for death.

"And immediately those men, bound with their breeches, and their tiaras, and their footwear, and their garments, were cast into the midst of the furnace of burning fire," etc. For "breeches" (braccis), which Symmachus translated as ἀναξυρίδας (anaxyrides), Aquila and Theodotion said "saraballa": and not, as it is corruptly read, "sarabara." Moreover, in the Chaldean language, the legs and shins of men are called "saraballa": and homonymously (δμωνύμως), also their breeches by which the legs and shins are covered, as if they were called "leg-coverings" (crurales) and "shin-coverings" (tibiales). "Tiara," however, is a Greek word, and by usage has been turned into Latin; concerning which Virgil also says (Aeneid VII): "And the scepter and the sacred tiara." It is, moreover, a type of small cap which the Persian and Chaldean people use.

(Verse 22) Moreover, the flame of the fire killed those men who had thrown in Shadrach, Meshach, and Abednego. Namely, those men of whom he had spoken above: "And he commanded the strongest men of his army to bind the feet of Shadrach, Meshach, and Abednego, and to cast them into the furnace of burning fire." Therefore, Nebuchadnezzar did not lose just any servants by chance, but the strong men from his whole army and those most ready for war, so that he would not only be terrified by the miracle, but also feel the losses to his army.

(Verse 23) But these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. And they walked in the midst of the flame, praising God and blessing the Lord. But Azariah stood and prayed thus, and opening his mouth in the midst of the fire, he said: A great miracle! Bound they are cast into the furnace, and they fall headlong into the midst of the fire; the bonds with which they are tied burn, and the flame, fearing, does not touch the bodies of the bound. Up to this point the Hebrews read; the middle parts that follow, up to the end of the Canticle of the Three Young Men, are not found in the Hebrew text, about which, lest we seem to have passed over them entirely, a few things must be said.

(Verse 26) Blessed are you, O Lord, the God of our fathers, and praiseworthy and glorious is your name forever, for you are just in all that you have done to us, etc. When we are pressed by various troubles, let us speak this with all the affection of our heart, and confess that whatever happens to us, we bear it justly, so that what is written may be fulfilled in us: "The daughters of Judah have rejoiced and been glad in all your judgments, O Lord" (Ps. 96:8).

(Vers. 29.) Peccavimus enim et inique egimus recedentes a te, et deliquimus in omnibus. Et certe tres pueri non peccaverant, nec ejus aetatis erant quando ducti sunt in Babylonem, ut propter sua vitia punirentur. Ergo quomodo hi ex persona populi loquuntur: sic illud Apostoli legendum est: Non enim quod volo, hoc ago: sed quod nolo, illud operor (Rom. VII, 19), et caetera quae in eodem loco scripta sunt.

(Vers. 37.) Quoniam, Domine, imminuti sumus plusquam omnes gentes, et sumus humiles in universa terra hodie propter peccata nostra, et non est in tempore hoc princeps, et Propheta, et dux, etc. His versiculis utendum est, si quando Ecclesiae propter peccata populi, sanctorum virorum et magistrorum qui in lege Dei doctissimi sunt, sustinent penuriam, et quando in persecutionibus non offertur sacrificium et oblatio. Quidam hunc locum et ad coelestem referunt Jerusalem, quod animae ad terrena delapsae, et in loco lacrymarum et confusionis positae, plangent antiqua delicta, et caetera quae prophetalis sermo complectitur; sed haec non recipit Ecclesia Dei.

(Vers. 39.) 641 Sed in anima contrita et spiritu humilitatis suscipiamur, sicut in holocausto arietum et taurorum, etc. Et ex praesenti loco, et ex eo quod sequitur: Benedicite, spiritus et animae justorum, Domino. Et in Psalmis: Sacrificium Deo spiritus contribulatus, cor contritum et humiliatum Deus non despicit (Ps. L, 19), sunt qui alium velint esse spiritum in homine, excepto Spiritu sancto, et aliam animam. Sed laborandum eis erit, quomodo absque carne et gratia Spiritus sancti duae substantiae, et duo interiores homines in uno homine esse dicantur.

(Vers. 46.) Et non cessabant qui miserant eos ministri regis succendere fornacem naphtha, et stupa. Sallustius scribit in historiis, quod naphtha sit genus fomitis apud Persas quo vel maxime nutriantur incendia. Alii ossa olivarum quae projiciuntur cum amurca arefacta, naphthan appellari putant: unde et Graece πυρίνη dicitur ab eo quod πῦρ, id est, ignem nutriat.

(Vers. 49.) Angelus autem Domini descendit cum Azaria et sociis ejus in fornacem, et excussit flammam ignis de fornace, etc. Oppressa perturbationibus anima, et variis molestiis occupata, cum hominum desperaverit auxilium, et tota ad Dominum fuerit mente conversa, descendit ad eam angelus Domini, scilicet, sermo divinus, et excutit flammae aestuantis ardore: ut nequaquam ignita jacula inimici cordis nostri arcana penetrent, nec illius fornace claudamur.

(Vers. 57, 58.) Benedicite, omnia opera Domini, Domino: laudate et superexaltate eum in saecula. Benedicite, angeli Domini, Domino: laudate et superexaltate, etc.

(Verse 29) For we have sinned and acted iniquitously by departing from you, and we have transgressed in all things. And certainly the three young men had not sinned, nor were they of an age, when they were led to Babylon, to be punished for their own vices. Therefore, just as these speak in the person of the people, so that passage of the Apostle must be read: "For I do not do the good I want, but the evil I do not want is what I do" (Rom. 7:19), and the rest that is written in the same place.

(Verse 37) For, O Lord, we are diminished more than all the nations, and we are humbled in all the earth today because of our sins, and there is not at this time a prince, or a Prophet, or a leader, etc. These little verses are to be used if ever the Church, on account of the sins of the people, endures a scarcity of holy men and teachers who are most learned in the law of God, and when in times of persecution neither sacrifice nor oblation is offered. Some also refer this passage to the heavenly Jerusalem, that souls, having fallen to earthly things and been placed in a place of tears and confusion, might lament their ancient transgressions, and the other things which the prophetic discourse comprises; but the Church of God does not accept this.

(Verse 39) But let us be received with a contrite soul and a spirit of humility, as in a holocaust of rams and bulls, etc. And from the present passage, and from that which follows: "Bless the Lord, you spirits and souls of the just." And in the Psalms: "A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, you will not despise" (Ps. 50:19), there are those who would have it that there is another spirit in man, besides the Holy Spirit, and another soul. But they will have to struggle to explain how, without the flesh and the grace of the Holy Spirit, two substances and two inner men can be said to exist in one man.

(Verse 46) And the king's ministers who had thrown them in did not cease to heat the furnace with naphtha and tow. Sallust writes in his histories that naphtha is a type of kindling among the Persians with which fires are especially fed. Others think that the pits of olives which are thrown out with dried olive-press refuse are called "naphtha": whence also in Greek it is called pyrine (πυρίνη) from the fact that it nourishes pyr (πῦρ), that is, fire.

(Verse 49) But the angel of the Lord went down with Azarias and his companions into the furnace, and he drove the flame of the fire out of the furnace, etc. When the soul, oppressed by disturbances and occupied by various troubles, has despaired of human help and has turned with its whole mind to the Lord, the angel of the Lord, that is, the divine word, descends to it and drives out the heat of the blazing flame, so that the fiery darts of the enemy may by no means penetrate the secrets of our heart, nor may we be shut up in his furnace.

(Verses 57, 58) Bless the Lord, all ye works of the Lord: praise and exalt him above all for ever. Bless the Lord, ye angels of the Lord: praise and exalt him, etc.

Generali laudatione praemissa, quod omnis creatura debeat laudare Dominum, in consequentibus per partes singulas cohortatur angelos et coelos, aquas atque virtutes, solem et lunam, imbrem et rorem, spiritum, ignem et aestum, frigus et cauma, et caetera quae longum est texere: ita ut fontes quoque et maria, et cete et volucres, bestiasque et pecora ad laudem Domini provocet, et filios hominum, et post omne hominum genus Israel, et de ipso Israel sacerdotes et servos Domini, spiritus animasque justorum, sanctos et humiles corde: Et ad extremum Ananiam, Azariam, Misaelem, qui ad laudem Domini praesenti beneficio provocantur. Omnis autem creatura non voce, sed opere laudat Dominum, quia ex creaturis consequenter creator intelligitur, et in singulis operibus atque effectibus Dei magnificentia demonstratur.

(Vers. 87.) Benedicite, sancti et humiles corde, etc. Humilitatem cordis habere, et praesens versiculus docet, et illud quod in Evangelio dicitur: Discite a me quia mitis sum et humilis corde, et invenietis requiem animabus vestris (Mat. XI, 29). Cordis autem illa est humilitas, quae in alio loco paupertas spiritus appellatur: ut non erigamur superbia, nec ficta gloriam humilitate quaeramus: sed toto corde inclinemur. Hucusque de Theodotionis editione pauca perstrinximus, confessionis et laudum trium puerorum quae non habentur in Hebraeo: exinde sequamur Hebraicam veritatem.

(Vers. 91.) Tunc Nabuchodonosor rex obstupuit, et surrexit propere, et ait optimatibus suis: Nonne tres viros misimus in medium ignis compeditos. Punitis principibus, rex corripitur, ut vivens glorificet Deum. Interrogat autem optimates suos, quorum accusatione et consilio tres pueros in ignem fornacis miserat, ut, illis respondentibus se misisse tres pueros in fornacem, iste eis nuntiet et ostendat.

(Vers. 92.) Qui respondentes regi dixerunt: Vere rex. Respondit rex [Vulg. tacet rex], et ait: Ecce ego video viros quatuor solutos, et ambulantes in medio ignis: et nihil corruptionis in eis est, et species quarti similitudo filii Dei. Rursum dicam: O quam sapiens ignis, quam inenarrabilis Dei potentia: vinculis stricta sunt corpora, uruntur vincula, corpora non uruntur. Speciem autem quarti quem similem dicit filio Dei, vel angelum debemus accipere, ut Septuaginta transtulerunt, vel certe, ut plerique arbitrantur, Dominum Salvatorem. Sed nescio quomodo rex impius Dei Filium videre mereatur.

After this general praise has been set forth, that every creature ought to praise the Lord, in the following verses he exhorts in turn the individual parts: angels and heavens, waters and powers, sun and moon, shower and dew, spirit, fire and heat, cold and summer heat, and other things which it is long to recount; so that he also calls forth fountains and seas, and whales and birds, and beasts and cattle to the praise of the Lord, and the sons of men, and after the whole human race, Israel, and of Israel itself the priests and servants of the Lord, the spirits and souls of the just, the holy and humble of heart; and finally Ananias, Azarias, and Misael, who are moved to the praise of the Lord by the present benefit. Every creature, however, praises the Lord not with voice, but with work, because from creatures the creator is consequently understood, and in the individual works and effects of God His magnificence is demonstrated.

(Verse 87) Bless the Lord, ye holy and humble of heart, etc. This present little verse teaches to have humility of heart, as does that which is said in the Gospel: Learn from me, for I am gentle and humble in heart, and you will find rest for your souls (Matt. 11:29). That is the humility of heart which in another place is called poverty of spirit: that we not be lifted up by pride, nor seek glory by a feigned humility, but be bowed down with our whole heart. Thus far we have briefly touched upon a few things from the edition of Theodotion, concerning the confession and praises of the three young men, which are not found in the Hebrew; from here on, let us follow the Hebrew truth.

(Verse 91) Then King Nebuchadnezzar was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? The princes having been punished, the king is corrected, so that while living he might glorify God. He questions his nobles, by whose accusation and counsel he had cast the three young men into the fiery furnace, so that, when they answered that they had cast three young men into the furnace, he might announce and show it to them.

(Verse 92) They answered and said to the king: True, O king. The king answered [the Vulgate omits "the king"], and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no harm in them, and the form of the fourth is like the Son of God. Again I will say: O how wise is the fire, how ineffable the power of God! The bodies were bound with chains, the chains are burned, the bodies are not burned. But as for the form of the fourth, which he says is like the son of God, we should understand it to be either an angel, as the Septuagint translated, or certainly, as most think, the Lord Savior. But I do not know how an impious king could deserve to see the Son of God.

Ergo juxta Symmachum qui interpretatus est: Species autem quarti similitudo filiorum, non Dei, sed deorum; angeli sentiendi sunt, qui et dii, et deorum vel Dei filii saepissime nuncupantur. Hoc juxta historiam. Caeterum in typo praefigurat iste angelus sive filius Dei Dominum nostrum Jesum Christum, qui ad fornacem descendit inferni, in quo clausae, et peccatorum et justorum animae tenebantur, ut absque exustione, et noxa sui eos qui tenebantur inclusi mortis vinculis liberaret.

(Vers. 93.) Tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis, et ait: Sedrach, Misac, et Abdenago servi Dei excelsi, egredimini et venite. Statimque egressi sunt Sedrach, Misac, et Abdenago de medio ignis. Pavore perterritus, non per nuntios quaerit a pueris, sed ipse eos ex nomine vocat, servos Dei excelsi appellans, et petens ut ad se egrediantur quos vinctos in fornacem miserat.

Benedictus Deus [Vulg. addit eorum] Sedrach [Vulg. addit videlicet], Misac, et Abdenago, qui misit angelum suum, et eruit servos suos qui crediderunt in eum, etc. Quem supra filium Dei, hic angelum vocat, quamquam [Al. qui] in superioribus similitudo filii Dei non veritas appellata sit. Rursum ergo Nabuchodonosor Dei confessionem recipit, et damnatis idolis laudat tres pueros, qui noluerunt servire et adorare omnem Deum, excepto Deo suo, et miratur quod sanctos Dei ignis tangere non potuerit. Quod autem ait:

A me ergo propositum [Vulg. positum] est hoc decretum: ut omnis populus, tribus et lingua quaecumque locuta fuerit blasphemiam contra Deum Sedrach, Misac, et Abdenago, dispereat, et domus ejus vastetur. Neque enim est Deus alius qui possit ita salvare. Quidam pessime ad diabolum referunt, quod in consummatione, et fine mundi etiam ipse recipiat notitiam Dei, et omnes ad poenitentiam cohortetur, et hunc volunt esse regem Ninive qui novissime descendit de throno superbiae, et humilitatis praemia consecutus sit.

Tunc rex promovit Sedrach, Misac et Abdenago in provincia Babylonis. Qui dicunt supra tres pueros non iudices provinciarum, sed praefectos operum singulorum fuisse in Babylone, hic volunt etiam eos provinciarum iudices constitutos.

Therefore, according to Symmachus, who translated it as: "But the form of the fourth is the likeness of the sons," not of God, but of the gods; they are to be understood as angels, who are very often called both gods, and sons of the gods or of God. This is according to the historical sense. Moreover, in a typological sense, this angel or son of God prefigures our Lord Jesus Christ, who descended into the furnace of hell, in which the souls of both sinners and the just were held captive, so that without being burned or harmed Himself, He might free those who were held imprisoned by the bonds of death.

(Verse 93) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said: Shadrach, Meshach, and Abednego, servants of the most high God, come forth, and come hither. And immediately Shadrach, Meshach, and Abednego came out from the midst of the fire. Terrified by fear, he does not inquire of the young men through messengers, but he himself calls them by name, calling them servants of the most high God, and asking that they whom he had sent bound into the furnace should come out to him.

Blessed be the God [the Vulgate adds **eorum**] of Shadrach [the Vulgate adds **videlicet**], Meshach, and Abednego, who sent his angel and delivered his servants who believed in him, etc. The one whom he called 'son of God' above, he here calls 'angel,' although [another reading: **qui**] in the preceding verses he was called a likeness of the son of God, not the reality. Therefore, Nebuchadnezzar again makes a confession of God and, having condemned the idols, praises the three young men who refused to serve and worship any god except their own God, and he marvels that the fire could not touch the holy ones of God. But as for what he says:

Therefore, this decree is set forth [Vulgate: **positum**] by me: that every people, tribe, and tongue that speaks blasphemy against the God of Shadrach, Meshach, and Abednego, shall perish, and his house shall be laid waste. For there is no other God who can save in this way. Some, very wrongly, apply this to the devil, saying that at the consummation and end of the world even he will receive knowledge of God and exhort all to repentance, and they wish this to be the king of Nineveh who at the last descended from the throne of pride and obtained the rewards of humility.

Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon. Those who say that the three young men were not judges of the provinces above, but prefects of individual works in Babylon, here wish them to have also been appointed judges of the provinces.

Nabuchodonosor rex omnibus populis, gentibus, et linguis, qui habitant in universa terra: pax vobis multiplicetur. Signa et mirabilia fecit apud me Deus excelsus: placuit ergo mihi praedicare ejus signa, quia magna sunt, et mirabilia ejus, quia fortia, et regnum ejus, quia [Vulg. tacet quia] regnum sempiternum, et potestas ejus in generatione et generationem. Epistola Nabuchodonosor in prophetae volumine ponitur: ut non fictus ab alio postea liber sicut sycophanta (Porphyrus) mentitur, sed ipsius Danielis esse credatur.

(Cap. IV.---Vers. 1.) Ego Nabuchodonosor quietus eram in domo mea, et florens in palatio meo. Historia quidem manifesta est et non magna interpretatione indiget, quod ad offensam Dei Nabuchodonosor versus in amentiam, septem annis inter bruta animalia vixerit, et herbarum radicibus alitus sit, ac postea misericordia Dei restitutus in regnum, laudaverit et glorificaverit regem coeli, quia omnia opera ejus vera; et viae ejus judicia, et gradientes in superbia potest humiliare. Sed qui volunt per Nabuchodonosor contrariam intelligere fortitudinem, de qua Dominus loquitur in Evangelio: Videbam Satanam quasi fulgur cadentem de coelo (Luc. X, 18). Et Joannes in Apocalypsi, quod draco cadens in terram, tertiam partem stellarum secum traxerit (Apoc. XII). Et Isaias: Quomodo cecidit lucifer, qui mane oriebatur (Isai. XIV, 22)? asserunt nequaquam potuisse fieri, ut feno per septem annos vinceretur homo qui nutritus est in deliciis, et septem annis absque ulla laceratione corporis sui, inter bestias vixerit. Et quomodo amenti homini per septem annos imperium reservatum sit, regnumque potentissimum absque rege tanto tempore fuerit: aut si alius illi successerit in regnum, cujus vecordiae aestimandus sit, ut cederet imperio, quod tanto tempore possidebat: praesertim cum historiae Chaldaeorum nihil tale contineant; nec potuisse fieri, ut qui de minoribus scripserant, majora reticerent. Haec autem omnia quaerunt et replicant: ut cum historia non steterit, per Nabuchodonosor diabolus significetur. Quod nos nequaquam recipimus, ne omnia quae legimus, umbrae videantur et fabulae. Quis enim amentes homines non cernat instar brutorum animantium in agris vivere locisque sylvestribus? Et ut cuncta praeteream, cum multo incredibilia, et Graecae et Romanae historiae accidisce hominibus prodiderint; Scyllam quoque et Chimeram, Hydram, atque Centauros, aves et feras, flores et arbores, stellas et lapides factos ex hominibus narrent fabulae: quid mirum est si ad ostendendam potentiam Dei, et humiliandam regum superbiam, hoc Dei iudicio sit patratum? Quietus eram in domo mea, et florens in palatio meo, sive in throno, ut interpretatus est Theodotio.

King Nebuchadnezzar to all peoples, nations, and tongues, who dwell in all the earth: may peace be multiplied to you. The most high God has performed signs and wonders for me: therefore it has pleased me to proclaim his signs, because they are great, and his wonders, because they are mighty, and his kingdom, because [the Vulgate omits *quia*] it is an everlasting kingdom, and his power is from generation to generation. The letter of Nebuchadnezzar is placed in the volume of the prophet, so that it may be believed to be by Daniel himself, and not a book later forged by another, as the slanderer (Porphyry) falsely claims.

(Verse 1) I, Nebuchadnezzar, was at ease in my house, and flourishing in my palace. The story is indeed clear and does not require great interpretation: that for his offense against God, Nebuchadnezzar was turned to madness, lived for seven years among the brute animals, and was nourished by the roots of herbs, and afterward, restored to his kingdom by the mercy of God, he praised and glorified the King of heaven, because all His works are true, and His ways are judgments, and He is able to humble those who walk in pride. But those who wish to understand by Nebuchadnezzar the opposing power, of which the Lord speaks in the Gospel: "I saw Satan as lightning falling from heaven" (Luke 10:18). And John in the Apocalypse, that the dragon, falling to the earth, dragged a third part of the stars with him (Revelation 12). And Isaiah: "How has Lucifer fallen, who used to rise in the morning?" (Isaiah 14:22)? They assert that it could by no means have happened that a man who was nourished in delights should eat hay for seven years, and live for seven years among beasts without any laceration of his body. And how could the empire have been reserved for a madman for seven years, and the most powerful kingdom have been without a king for so long a time? Or if another had succeeded him in the kingdom, how foolish must he be judged, to give up the empire which he possessed for so long a time? Especially since the histories of the Chaldeans contain nothing of the sort; nor could it have happened that those who had written of lesser things would have remained silent about greater ones. They ask and repeat all these things, so that when the historical account does not stand, the devil may be signified by Nebuchadnezzar. This we by no means accept, lest all that we read seem to be shadows and fables. For who does not see madmen living like brute animals in the fields and wild places? And to pass over everything else, when Greek and Roman histories have recorded much more incredible things happening to men; and fables tell of Scylla and Chimaera, Hydra, and Centaurs, and of birds and beasts, flowers and trees, stars and stones made from men: what wonder is it if, to show the power of God and to humble the pride of kings, this was accomplished by the judgment of God? "I was at ease in my house, and flourishing in my palace," or "on my throne," as Theodotion has interpreted.

Domum autem diaboli, qui sensum sequuntur contrarium, mundum istum intelligunt. De quo et in Evangelio ipse loquitur ad Salvatorem: Haec omnia mihi tradita sunt (Matt. IV, 9). Et Apostolus dicit: Mundus in maligno positus est (I Joan. V).

(Vers. 2.) Somnium vidi quod perterritum me: et cogitationes meae in stratu meo, etc. Respondeant quale somnium viderit contraria fortitudo: nisi forte omne quod in hoc mundo habere videtur, umbra et somnium est.

Et visiones capitis mei conturbaverunt me. Nota quod et Nabuchodonosor visiones non oculorum et cordis, sed capitis noverit: quia propter gloriam servorum Dei futurorum illi mysteria revelantur.

(Vers. 6.) Donec collega ingressus est in conspectu meo Daniel, cui nomen Balthasar secundum nomen Dei mei. Exceptis LXX translatoribus, qui haec omnia nescio qua ratione praeterierunt, tres reliqui, collegam interpretati sunt. Unde iudicio magistrorum Ecclesiae, editio eorum in hoc volumine repudiata est; et Theodotionis vulgo legitur, quae et Hebraeo, et caeteris translatoribus congruit. Unde et Origenes in nono Stromatum volumine asserit se quae sequuntur ab hoc loco in propheta Daniele, non juxta Septuaginta interpretes, qui multum ab Hebraica veritate discordant, sed juxta Theodotionis editionem disserere.

Qui habet spiritum deorum sanctorum in semetipso: et somnium coram ipso locutus sum, etc. Pro eo quod hic dicitur, deorum sanctorum, lingua Chaldaica, qua scriptus est Daniel, legimus ELAIN CADISIN (), quod Deos sanctos, et non Deum sanctum significat, ut Theodotio interpretatus est. Nec mirum si erret Nabuchodonosor; et quidquid super se cernit, non Deum, sed deos arbitretur. Denique et in consequentibus: Balthasar, inquit, princeps hariolorum, quem ego scio quod spiritum deorum sanctorum habeas in te. Balthasar princeps hariolorum sive incantatorum, ut alii interpretati sunt. Non mirum si princeps hariolorum omnium constitutus sit, qui ad praeceptum regis sapientiam didicerat Chaldaeorum; et decuplum omnium sapientior fuerat inventus. Quaeramus ab his qui in hac visione non recipiunt historiam, quis iste sit Nabuchodonosor qui somnium viderit; et quis Daniel qui somnium ejus edisserat, et ventura praedicat; et quomodo hic ipse Daniel, qui utique juxta eos, sancta intelligenda est fortitudo, a Nabuchodonosor princeps hariolorum ejus constituitur et collega appellatur?

But those who follow the contrary sense understand "the house of the devil" to be this world. Concerning which he himself also speaks in the Gospel to the Savior: "All these things have been delivered to me" (Matthew 4:9). And the Apostle says: "The world is set in wickedness" (1 John 5).

(Verse 2) I saw a dream which terrified me: and my thoughts upon my bed, etc. Let them answer what sort of dream the opposing power saw: unless perhaps everything that it seems to have in this world is a shadow and a dream.

And the visions of my head troubled me. Note that Nebuchadnezzar knew visions not of the eyes and of the heart, but of the head: because the mysteries are revealed to him for the sake of the future glory of the servants of God.

(Verse 6) Until Daniel, my colleague, came in before me, whose name is Belteshazzar, according to the name of my god. With the exception of the seventy translators, who for some reason I know not omitted all these things, the other three have interpreted it as "colleague." Whence, by the judgment of the masters of the Church, their edition in this volume has been rejected; and that of Theodotion is commonly read, which agrees with both the Hebrew and the other translators. Whence also Origen, in the ninth volume of the *Stromata*, asserts that what follows from this place in the prophet Daniel, he discusses not according to the Septuagint interpreters, who differ greatly from the Hebrew truth, but according to the edition of Theodotion.

He who has the spirit of the holy gods in him: and I have spoken the dream before him, etc. For that which is said here, 'of the holy gods,' in the Chaldaic language, in which Daniel was written, we read ELAIN CADISIN, which means 'holy Gods,' and not 'holy God,' as Theodotion has interpreted. Nor is it any wonder if Nebuchadnezzar errs; and whatever he perceives to be above him, he considers not God, but gods. Finally, also in the following passages: 'Belteshazzar,' he says, 'chief of the magicians, whom I know to have the spirit of the holy gods in you.' Belteshazzar, chief of the soothsayers (*hariolorum*) or of the enchanters, as others have interpreted. It is not surprising if he was appointed chief of all the soothsayers, he who at the king's command had learned the wisdom of the Chaldeans, and had been found ten times wiser than all of them. Let us ask those who do not accept the history in this vision, who is this Nebuchadnezzar who saw the dream; and who is Daniel who explains his dream and foretells future events; and how this same Daniel, who according to them is to be understood as holy fortitude, is appointed by Nebuchadnezzar as his chief of soothsayers and is called his colleague?

(Vers. 7.) Videbam, et ecce arbor in medio terrae, et altitudo ejus nimia, etc. Non solum de Nabuchodonosor rege Chaldaeorum, sed de omnibus impiis propheta loquitur: Vidi impium superexaltatum, et elevatum sicut cedros Libani (Ps. XXXVI, 35): qui non virtutum magnitudine, sed sua elevantur superbia: et ideo exciduntur, et corruunt. Unde bonum est illud sectari quod Dominus docet in Evangelio: Discite a me, quia mitis sum et humilis corde (Matth. XI, 29). Quod autem ait juxta Theodotionem, τὸ ὕψος, id est, altitudo ejus, sive ἡ κυρσία, ut postea ipse interpretatus est, id est, dominatio, pro quo nos vertimus, aspectus ejus, iidem contemptores historiae calumniantur, quod nequaquam dominatio Nabuchodonosor regis orbem terrarum possederit. Neque enim Graecis et Barbaris, cunctisque Septentrionis et Occidentis nationibus imperavit, sed tantum Orientis provincias tenuit, id est Asiam; non Europam et Libyam. Ex quo intelligi volunt cuncta ad diabolum referenda esse: cum haec omnia nos hyperbolice dicta debeamus accipere, ob superbiam regis impii, qui tantum gloriatur in Isaia (Cap. XIV), ut coelum se tenere jactet, et orbem terrarum quasi nidum et ova volucrum.

(Vers. 10, 11.) Et ecce vigil et sanctus de coelo descendit, clamavitque fortiter, et sic ait: Succidite arborem, et praecidite ramos ejus, etc. Pro vigili Theodotio ipsum Chaldaicum verbum posuit HIR, quod per tres litteras AIN, IOD et RES scribitur: significat autem angelos quod semper vigilant; et ad Dei imperium sint parati. Unde et nos crebris pernoctationibus imitatur angelorum officia. Et de Domino dicitur: Non dormitabit, neque dormiet qui custodit Israel (Ps. CXX, 4). Denique in consequentibus legimus, In sententia vigilum, hoc est, angelorum, decretum: et sermo sanctorum et petitio. Consuetudo autem Graeci Latinique sermonis ἵπν vocat, quae per multicolorem arcum ad terras descendere dicitur.

Tunc Daniel cujus nomen Balthasar, coepit intra semetipsum tacitus cogitare quasi hora una: et cogitationes ejus conturbabant eum. Respondensque rex ait: Balthasar, somnium, et interpretatio ejus, non conturbet te. Respondit Balthasar et dixit. Tacitus intellexit Daniel somnium esse contra regem: et timorem cordis vultus pallore signabat: dolebatque pro eo qui ei plurimum honoris detulerat. Et ne videretur insultare atque laetari contra hostem regem: denique detestatus id quod intelligebat, loquitur ad eum.

Domine mi, somnium hoc his qui te oderunt, et interpretatio ejus hostibus tuis sit. Videns ergo Nabuchodonosor eum metuere: ne sinistrum quid atque contrarium contra regem dicere videretur: cohortatur eum ut simpliciter et vere loquatur quod intelligit; nec quicquam metuat.

(Verse 7.) I saw, and behold a tree in the midst of the earth, and its height was great, etc. The prophet speaks not only of Nebuchadnezzar, king of the Chaldeans, but of all the impious: 'I have seen the wicked highly exalted, and lifted up like the cedars of Lebanon' (Ps. 36:35): who are lifted up not by the greatness of their virtues, but by their own pride, and for that reason they are cut down and fall. Whence it is good to follow what the Lord teaches in the Gospel: 'Learn from me, for I am meek and humble of heart' (Matt. 11:29). But as to what he says according to Theodotion, τὸ κῦρος, that is, its height, or ἡ κυρεία, as he himself later interpreted it, that is, dominion, for which we have translated 'its appearance,' these same scorers of history object that the dominion of King Nebuchadnezzar by no means possessed the whole world. For he did not rule over the Greeks and Barbarians, and all the nations of the North and West, but held only the provinces of the East, that is, Asia; not Europe and Libya. From this they wish it to be understood that all these things must be referred to the devil: whereas we ought to take all these things as spoken hyperbolically, on account of the pride of the impious king, who boasts so much in Isaiah (Ch. 14) that he brags of holding heaven, and the whole world as if it were a nest and the eggs of birds.

(Verses 10, 11.) And behold a watcher and a holy one came down from heaven, and he cried aloud, and said thus: Cut down the tree, and cut off its branches, etc. For 'watcher' (*vigili*), Theodotion used the Chaldaic word itself, HIR, which is written with three letters: AIN, YOD, and RESH; it signifies angels because they are always vigilant and ready for God's command. Whence we also, by frequent all-night vigils, imitate the duties of the angels. And of the Lord it is said: 'He who keeps Israel will neither slumber nor sleep' (Ps. 120:4). Finally, in the following passages we read, 'The decree is by the sentence of the watchers,' that is, of the angels, 'and the request by the word of the holy ones.' Moreover, the custom of the Greek and Latin language calls 'Iris' (ἶρην) the one who is said to descend to earth through a multicolored bow.

(Verse 16.) Then Daniel, whose name was Belteshazzar, began to think silently within himself for about an hour, and his thoughts troubled him. And the king answered and said: 'Belteshazzar, let not the dream and its interpretation trouble you.' Belteshazzar answered and said. Daniel silently understood that the dream was against the king, and he showed the fear in his heart by the paleness of his face, and he grieved for the one who had conferred so much honor upon him. And lest he should seem to be insulting and rejoicing against the enemy king, he finally, detesting what he understood, speaks to him.

My lord, may this dream be for those who hate you, and its interpretation for your enemies. Therefore, when Nebuchadnezzar saw him afraid, lest he should seem to say something sinister and contrary to the king, he encourages him to speak simply and truly what he understands, and to fear nothing.

(Vers. 17.) Arborem quam vidisti sublimem atque robustam, cujus altitudo pertingit ad coelum, etc. Absque regis injuria explicat veritatem: ut non eum superbiae, sed potentiae videatur arguere.

(Vers. 20.) Et vinciatur ferro, et aere in herbis foris, et rore coeli conspergatur: et cum feris sit pabulum ejus, donec septem tempora commutentur super eum. Et supra similiter scriptum est. Quaerunt ergo a nobis qui historiae contradicunt: quomodo in vinculo ferreo et aereo fuerit Nabuchodonosor: aut quis eum vinxerit et compedibus alligaverit: cum perspicuum sit omnes furiosos, ne se praecipitent et alios ferro invadant, catenis ligari.

(Vers. 21, 22) Haec est interpretatio sententiae Altissimi, quae pervenit super Dominum meum regem: Ejicient te ab hominibus, et cum bestiis ferisque erit habitatio tua, etc. Austeritatem sententiae, verborum temperat blandimentis: ut [Al. et] cum dura praecesserint, milioribus repromissis relevet [Al. relevat] animum territi. Denique infert.

(Vers. 23.) Regnum tuum tibi manebit, postquam cognoveris potestatem esse coelestem. Unde hi qui historiae contradicunt, et volunt diabolo reddi pristinam dignitatem, in hoc loco velificant: quod post tormenta, post efferationem, post herbarum et feni cibos, et septem annorum circulos, confiteatur Dominum, et sit qui prius fuerat. Qui respondere debent quomodo congruat, ut angeli qui numquam corruerant, eum rursus principem habeant qui per poenitentiam sit reversus.

(Vers. 24.) Quamobrem, rex, consilium meum placeat tibi, et peccata tua eleemosynis redime, 649 et iniquitates tuas misericordiis pauperum, forsitan ignoscat Deus delictis tuis. Si praedixit sententiam Dei, quae non potest immutari, quomodo hortatur ad eleemosynas et misericordias pauperum, ut Dei sententia commutetur? Quod facile solvitur Ezechiae regis exemplo, quem Isaïas dixerat esse moriturum (Isai. XXXVIII); et Ninivitarum, quibus dictum est: Adhuc quadraginta dies, et Ninive subvertetur (Jonae III). Et tamen ad preces Ezechiae, et Ninive, Dei sententia commutata est: non vanitate judicii, sed eorum conversione, qui meruere indulgentiam. Alioquin et in Jeremia loquitur Deus se mala minari super gentem (Jer. XVIII); et si bona fecerit, minas clementia commutare. Rursum bona agenti se asserit polliceri; et si mala fecerit, dicit se suam mutare sententiam: non in homines, sed in opera quae mutata sunt. Neque enim Deus hominibus, sed vitiis irascitur: quae cum in homine non fuerint, nequaquam punit quod mutatum est.

(Verse 17.) The tree that you saw, which was high and strong, whose height reached to heaven, etc. Without offense to the king, he explains the truth, so that he seems to be convicting him not of pride, but of power.

(Verse 20) "And let him be bound with iron and brass among the grass of the field, and let him be drenched with the dew of heaven: and let his portion be with the wild beasts, until seven times pass over him." And it is written similarly above. Therefore, those who contradict the historical account ask us: how was Nebuchadnezzar in a bond of iron and brass, or who bound him and shackled him with fetters, since it is clear that all madmen are bound with chains, lest they hurl themselves to their death or attack others with a sword.

(Verses 21, 22) "This is the interpretation of the sentence of the Most High, which has come upon my lord the king: They shall drive you from among men, and your dwelling shall be with the wild beasts," etc. He tempers the harshness of the sentence with soothing words, so that, after the hard things have come first, he might relieve the soul of the terrified man with better promises. Finally, he adds.

(Verse 23) "Your kingdom shall remain for you, after you have known that power is from heaven." Hence, those who contradict the historical account and wish for the devil to be restored to his former dignity set their sails on this passage, arguing that after torments, after his transformation into a beast, after eating grass and hay, and after the cycle of seven years, he confesses the Lord and becomes who he was before. They ought to answer how it is fitting that the angels who never fell should again have as their prince one who has returned through penitence.

(Verse 24) "Wherefore, O king, let my counsel be acceptable to you, and redeem your sins by alms, and your iniquities by showing mercy to the poor; perhaps God will forgive your offenses." If he foretold the sentence of God, which cannot be changed, how does he exhort him to alms and mercy for the poor, so that God's sentence might be changed? This is easily resolved by the example of King Hezekiah, whom Isaiah had said was going to die (Isaiah 38), and of the Ninevites, to whom it was said: "Yet forty days, and Nineveh shall be overthrown" (Jonah 3). And yet, at the prayers of Hezekiah and of Nineveh, the sentence of God was changed: not from any fickleness in His judgment, but because of their conversion, which earned them indulgence. Likewise, in Jeremiah, God says that He threatens evil upon a nation (Jeremiah 18); and if it does good, He exchanges the threats for clemency. Again, He asserts that He makes promises to one who does good; and if he does evil, He says that He changes His sentence: not with respect to the men, but with respect to the deeds which have changed. For God is not angry with men, but with vices: and when these are no longer in a man, He in no way punishes what has been changed.

Dicamus et aliter: Fecit quidem Nabuchodonosor juxta Danielis consilium misericordias in pauperes; et idcirco usque ad mensem duodecimum in eum est dilata sententia: sed quia postea ambulans in aula Babylonis, gloriatur et dicit: Nonne haec est Babylon magna, quam ego aedificavi in domum regni; in robore fortitudinis meae in gloria nominis mei? bonum misericordiae perdidit malo superbiae.

Forsitan ignoscet Deus delictis tuis, Cum beatus Daniel praescius futurorum de sententia Dei dubitet, rem temerariam faciunt, qui audacter peccatoribus indulgentiam pollicentur. Et tamen sciendum quod si Nabuchodonosor bona opera facienti venia repromittitur; multo magis aliis promittitur qui leviora peccata commiserunt. Legimus et in Jeremia praeceptum populo Judaeorum; ut orent pro Babyloniis; quia in pace eorum, sit pax captivorum.

(Vers. 28.) Cum adhuc sermo esset in ore regis, vox de coelo irruit: Tibi dicitur, Nabuchodonosor rex, regnum tuum transiet [Al. transiit] a te; et ab hominibus ejicient te. Arrogans gloriatio statim punitur a Domino. Et ideo non differtur sententia, ne videatur misericordia in pauperes minime profuisse. Sed statim ut locutus est per superbiam, perdidit regnum quod 650 ob eleemosynas fuerat reservatum.

(Vers. 29.) Donec scias quod dominetur Excelsus in regno hominum. Magna miseriae consolatio, quando in tormentis positus, scit prospera secutura: quamquam Nabuchodonosor tanti furoris sit et amentiae, ut malorum tempore, bonorum quae ei Deus promiserat, non fuerit recordatus.

(Vers. 31.) Ego Nabuchodonosor oculos meos ad coelum levavi: et sensus meus redditus est mihi. Nisi oculos levasset ad coelum, sensum pristinum non recepisset. Quando autem dicit sensum sibi redditum, ostendit non formam se amisisse, sed mentem.

Et regnum ejus in generatione et generatione. Si hoc quod in Scripturis dicitur, in generatione et generatione, simpliciter accipimus pro eo quod est, in omnia futura tempora, nulla quaestio est. Sin autem (ut saepe diximus) generatio et generatio, duas generationes significat, Legis et Evangelii, quaerendum est quomodo Nabuchodonosor Dei sacramenta cognoverit. Nisi forte hoc dicamus, quod postquam oculos ad coelum levavit, et recepit pristinum statum, et exaltavit et benedixit Deum viventem in sempiternum, etiam hoc non ignoraverit.

Let us also say it another way: Nebuchadnezzar did indeed show mercy to the poor according to Daniel's counsel, and for that reason the sentence against him was delayed until the twelfth month; but because afterwards, walking in the court of Babylon, he gloried and said: "Is not this great Babylon, which I have built for the house of the kingdom, in the might of my strength, in the glory of my name?" he lost the good of mercy through the evil of pride.

"Perhaps God will forgive your offenses." Since the blessed Daniel, who had foreknowledge of the future, expresses doubt about the sentence of God, those who boldly promise indulgence to sinners do a rash thing. And yet, it should be known that if pardon is promised again to Nebuchadnezzar for doing good works, it is much more promised to others who have committed lighter sins. We also read in Jeremiah a command to the Jewish people, that they should pray for the Babylonians, because in their peace would be the peace of the captives.

(Verse 28) "While the word was still in the king's mouth, a voice from heaven rushed down: 'To you it is spoken, O King Nebuchadnezzar, your kingdom shall pass [or, has passed] from you; and they shall drive you from among men.'" Arrogant boasting is immediately punished by the Lord. And therefore the sentence is not deferred, lest it seem that mercy to the poor had been of no avail at all. But as soon as he spoke out of pride, he lost the kingdom which had been preserved for him on account of his alms.

(Verse 29) "Until you know that the Most High rules in the kingdom of men." It is a great consolation in misery when one, placed in torments, knows that prosperous things will follow; although Nebuchadnezzar was of such great fury and madness that, in the time of his evils, he did not remember the good things which God had promised him.

(Verse 31.) I, Nebuchadnezzar, lifted up my eyes to heaven, and my sense was restored to me. Had he not lifted his eyes to heaven, he would not have received his former sense. But when he says his sense was restored to him, he shows that he had not lost his form, but his mind.

And his kingdom is from generation to generation. If we take this which is said in the Scriptures, from generation to generation, simply for what it is, for all future times, there is no question. But if (as we have often said) generation and generation signifies two generations, that of the Law and that of the Gospel, it must be asked how Nebuchadnezzar knew the mysteries (sacramenta) of God. Unless perhaps we say this, that after he lifted his eyes to heaven, and received his former state, and exalted and blessed the God who lives forever, he was not ignorant of this either.

(Vers. 32.) Juxta voluntatem enim suam facit tam in virtutibus coeli, quam in habitatoribus terrae, etc. Et hoc loquitur quasi homo saeculi. Non enim quod vult, hoc facit: sed quod bonum est, hoc vult Deus. Nabuchodonosor autem sic locutus est, ut dum potentiam Dei praedicat, justitiam ejus videatur arguere, quod immerito poenas sustinuerit.

(Vers. 33.) Et optimates mei, et magistratus mei requisierunt me, et in regnum meum restitutus sum: et magnificentia amplior addita est mihi. Ergo juxta eos qui historiae contradicunt, omnes angelicae fortitudines requisiturae sunt diabolium; et in tantam crescit potentiam, ut qui quondam adversus Deum superbierat, major futurus sit, quam fuit ante peccatum.

(Vers. 34.) Nunc igitur ego Nabuchodonosor laudo, et magnifico, et glorifico regem coeli: quia omnia opera ejus vera, et viae ejus judicia, et gradientes in superbia potest humiliare. Intellexit Nabuchodonosor, quare septennii poenas sustinuerit; et idcirco se humiliatum, quia contra Deum superbierit.

(Cap. V.---Vers. 1.) Balthasar rex fecit grande convivium optimatibus suis mille: et unusquisque secundum suam bibebat aetatem. Sciendum est non hunc esse filium Nabuchodonosor, ut vulgo legentes arbitrantur; sed juxta Berosum, qui Chaldaeam scripsit historiam, et Josephum, qui Berosum sequitur, post Nabuchodonosor qui regnavit annis quadraginta tribus successisse in regnum ejus filium qui vocabatur Evilmardach, de quo scribit Jeremias, quod in primo anno regni sui levaverit caput Joachin regis Judae, et eduxerit eum de domo carceris (Jerem. LII). Refert idem Josephus, quod post mortem Evilmardach, in regnum patris successerit filius ejus Neglisar: post quem rursus filius ejus Labosordach: quo mortuo Balthasar filius ejus regnum tenuerit, quem nunc Scriptura commemorat: quo interfecto a Dario rege Medorum, qui Cyri regis Persarum avunculus fuit, et Cyro Persa (quae duo regna Isaias (cap. XXI) ascensorem bigae, cameli, et asini vocat) destructum esse imperium Chaldaeorum. Quod quidem et Xenophon in Cyri majoris scribit infantia: et Pompeius Trogus, et multi alii qui barbaras scripsere historias. Hunc Darium in Graecis voluminibus quidam Astyagen [Al. Astyagea], alii Astyagis filium putant, et alio apud eos appellari nomine. Unusquisque autem principum vocatorum juxta suam bibebat aetatem: Sive ut caeteri interpretes transtulerunt: Bibebat ipse rex vinum coram cunctis principibus quos vocaverat.

(Verse 32.) For he does according to his will, both in the powers of heaven and among the inhabitants of the earth, etc. And he speaks this as a man of the world. For He does not do what He wills, but what is good, this God wills. Nebuchadnezzar, however, spoke in such a way that while he proclaims the power of God, he seems to call His justice into question, as if he had suffered punishment undeservedly.

(Verse 33.) And my nobles and my magistrates sought me, and I was restored to my kingdom: and more ample magnificence was added to me. Therefore, according to those who contradict the history, all the angelic powers will seek out the devil; and he will grow to such great power that he who once had been proud against God will be greater than he was before his sin.

(Verse 34.) Now therefore I, Nebuchadnezzar, praise, and magnify, and glorify the king of heaven: because all his works are true, and his ways are judgments, and he is able to humble those who walk in pride. Nebuchadnezzar understood why he had suffered the punishment of seven years; and that he was humbled for this reason: because he had been proud against God.

CHAPTER V. Verse 1. King Belshazzar made a great feast for a thousand of his nobles: and each one drank according to his age. It should be known that this was not the son of Nebuchadnezzar, as readers commonly think; but according to Berosus, who wrote the history of Chaldea, and Josephus, who follows Berosus, after Nebuchadnezzar, who reigned for forty-three years, his son, who was called Evilmerodach, succeeded to his kingdom, of whom Jeremiah writes that in the first year of his reign he lifted up the head of Jehoiachin king of Judah, and brought him out of the prison house (Jer. 52). The same Josephus reports that after the death of Evilmerodach, his son Neriglissar succeeded to his father's kingdom; after whom again his son Labashi-Marduk; and upon his death, his son Belshazzar held the kingdom, whom the Scripture now mentions. Upon his being killed by Darius the king of the Medes, who was the uncle of Cyrus the king of the Persians, and by Cyrus the Persian (which two kingdoms Isaiah (ch. 21) calls the rider of a chariot, of a camel, and of a donkey), the empire of the Chaldeans was destroyed. This indeed Xenophon also writes in his *Cyropaedia*, and Pompeius Trogus, and many others who wrote the histories of the barbarians. Some think this Darius in the Greek volumes is Astyages, others the son of Astyages, and that he is called by another name among them. But each of the invited princes drank according to his age: Or as other interpreters have translated: The king himself drank wine before all the princes whom he had summoned.

(Vers. 2.) Praecepit ergo jam temulentus, ut afferrentur vasa aurea atque argentea, quae asportaverat Nabuchodonosor pater ejus de templo quod fuit in Jerusalem, ut biberent in eis rex, etc. Tradunt Hebraei hujusmodi fabulam: usque ad septuagesimum annum, quo Jeremias captivitatem populi Judaeorum dixerat esse solvendam, 652 de quo et Zacharias in principio voluminis sui loquitur, irritam putans Dei pollicitationem Balthasar, falsumque promissum, versus in gaudium, fecerit grande convivium, insultans quodammodo spei Judaeorum, et vasis templi Dei, sed statim ultio consecuta est. Quod autem Balthasaris patrem Nabuchodonosor vocat, non facit errorem scientibus sanctae Scripturae consuetudinem: qua patres, omnes proavi et majores vocantur. Et hoc considerandum, quod sobrius ista non faciat; sed temulentus, oblitusque poenae quae Nabuchodonosor proavum illius consecuta est.

(Vers. 4.) Bibebant vinum, et laudabant deos suos aureos, et argenteos, et aereos, ferreos, ligneosque et lapideos. Quanta stultitia! in aureis vasis bibentes, deos ligneos laudabant et lapideos. Quamdiu vasa fuerunt in idolio Babylonis, non est iratus Dominus: videbantur enim rem Dei secundum pravam quidem opinionem, tamen divino cultui consecrasse: postquam autem humanis usibus divina contaminant, statim poena sequitur post sacrilegium. Laudant autem deos suos, insultantes Deo Judaeorum; quod illis victoriam tribuentibus, bibebant in vasis ejus. Juxta tropologiam, hoc dicendum est: quod omnes haeretici, et doctrina contraria veritati, quae assumit verba prophetarum; et testimoniis divinae Scripturae abutitur ad sensum suum; et dat bibere his quos decipit, et cum quibus fornicata est: tollat vasa templi Dei, et inebrietur in eis: et non Deum cujus vasa sunt, sed deos laudet aureos et argenteos, et aeneos, et ferreos, ligneosque et lapideos. Aurei mihi videntur hi qui saeculari ratione compositi sunt. Argentei, qui habent eloquii venustatem, et rhetorica arte constructi sunt. Qui autem inferunt fabulas poetarum, et vetustis utuntur traditionibus, habentes inter se multam vel elegantiae vel stultitiae differentiam, 653 isti vocantur aenei et ferrei. Qui autem penitus inepta proponunt, lignei appellantur et lapidei. Quos omnes in duas partes Deuteronomium dividit, scribens: Maledictus qui facit sculptile, et conflatile, opus manuum artificis, et ponit illud in abscondito (Deut. XXVII, 15). Abscondunt enim omnes haeretici, et operiunt mendaciorum suorum dogmata, ut sagittent in obscuro rectos corde.

(Verse 2.) Therefore, being now drunk, he commanded that the gold and silver vessels which his father Nebuchadnezzar had taken from the temple that was in Jerusalem be brought, so that the king, etc., might drink from them. The Hebrews relate a tale of this sort: that Belshazzar, thinking God's promise to be void and the promise false—up to the seventieth year, in which Jeremiah had said the captivity of the Jewish people was to be ended, 652 about which Zechariah also speaks at the beginning of his book—turned to rejoicing and held a great feast, in a way insulting the hope of the Jews and the vessels of God's temple, but vengeance immediately followed. That he calls Belshazzar's father Nebuchadnezzar does not constitute an error for those who know the custom of Holy Scripture, in which all forefathers and ancestors are called fathers. And this must be considered: that he would not do these things while sober, but while drunk and forgetful of the punishment that had befallen his forefather Nebuchadnezzar.

(Verse 4.) They drank wine, and praised their gods of gold, and of silver, of bronze, of iron, and of wood, and of stone. What great folly! Drinking from golden vessels, they praised gods of wood and stone. As long as the vessels were in the idol-temple of Babylon, the Lord was not angry; for they seemed, according to a perverse opinion, it is true, yet to have consecrated a thing of God to divine worship. But after they contaminate divine things for human uses, punishment immediately follows the sacrilege. Moreover, they praise their own gods, insulting the God of the Jews, because, with those gods granting them victory, they were drinking from His vessels. According to the tropological sense (*tropologia*), this must be said: that every heretic, and every doctrine contrary to the truth, which takes up the words of the prophets and abuses the testimonies of divine Scripture for its own meaning, and gives drink to those whom it deceives and with whom it has committed fornication, takes the vessels of God's temple and becomes drunk with them; and it praises not God, whose vessels they are, but gods of gold and silver, of bronze and iron, of wood and stone. The golden ones seem to me to be those who are composed with secular reasoning. The silver ones, those who possess beauty of speech and are constructed with rhetorical art. But those who introduce the fables of poets and use ancient traditions, having among themselves a great difference of either elegance or foolishness, 653 these are called bronze and iron. But those who propose things utterly inept are called wooden and stone. Deuteronomy divides all of these into two parts, writing: Cursed be he that makes a graven and a molten thing, the work of the hands of the craftsman, and puts it in a secret place (Deut. 27:15). For all heretics hide and cover the dogmas of their lies, that they may shoot in the dark at the upright of heart.

(Vers. 5.) In eadem hora apparuerunt digiti quasi manus hominis scribentis contra candelabrum in superficie parietis aulae regiae. Et rex aspiciebat articulos manus scribentis. Pulchre dixit: In eadem hora, sicut et supra legimus de Nabuchodonosor: cum adhuc sermo esset in ore regis, vox de coelo ruit; ne ob aliud sibi illata supplicia, sed ob blasphemiam cognosceret. Videntur autem digiti in pariete scribere contra candelabrum: ne et manus, et id quod scribebatur, longius a lumine non parerent. Et scribunt in pariete aulae regiae, ut intelligat rex ad se pertinere quod scribitur.

(Vers. 6.) Tunc facies regis commutata est, etc. Et hic notandum propter eos psalmos qui habent titulos: Pro his qui commutabuntur, quod immutatio non solum sancti, sed et peccatoris quoque sit. Nam et in consequentibus legimus: Rex Balthasar satis conturbatus est, et vultus illius immutatus est.

(Vers. 7.) Exclamavit itaque rex fortiter, ut introducerent magos, Chaldaeos et haruspices, etc. Oblitus eorum quae Nabuchodonosor acciderant, antiquum et inolitum suae gentis sequitur errorem: ut non Dei prophetam, sed magos, et Chaldaeos et haruspices vocet.

Purpura vestietur: et torquem auream habebit in collo. Rem quidem facio ridiculam, ut in expositione prophetarum de verborum generibus quasi grammaticus disputem: sed quia a quodam nihil sciente, et omnia pollicente reprehensus sum, cur torquem genere feminino transtulerim, breviter annotabo, quod Cicero et Maro torquem in genere feminino, Titus Livius masculino dixerint.

Et tertius in regno meo erit, etc. Vel tertius post me, vel unus ex tribus principibus, quos alibi *τριστάτας* legimus.

Regina autem, pro re quae acciderat regi et optimatibus ejus, domum convivii ingressa est, etc. Hanc Josephus aviam Balthazaris, Origenes matrem scribunt: unde et novit praeterita, quae rex ignorabat. Evigilet ergo Porphyrius, qui eam Balthazaris somniatur uxorem, et illudit plus scire, quam maritum.

(Vers. 10.) Est vir in regno tuo, qui spiritum deorum sanctorum habet in se. Praeter Symmachum, qui Chaldaicam veritatem secutus est, caeteri spiritum Dei interpretati sunt.

(Verse 5.) In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace. And the king saw the joints of the hand that wrote. He has beautifully said: "In the same hour," just as we read above concerning Nebuchadnezzar: "while the word was still in the king's mouth, a voice fell from heaven," so that he might know the punishments were inflicted upon him for no other reason than for blasphemy. Moreover, the fingers are seen to write on the wall opposite the candlestick, lest both the hand and that which was being written should not appear, being too far from the light. And they write on the wall of the royal hall, so that the king might understand that what is written pertains to him.

(Verse 6.) Then the king's countenance was changed, etc. And here it should be noted, on account of those psalms which have the titles "For those who shall be changed," that change belongs not only to the saint, but also to the sinner. For in the following verses we also read: "King Belshazzar was greatly troubled, and his countenance was changed."

(Verse 7.) Therefore the king cried out loudly to bring in the magicians, the Chaldeans, and the soothsayers, etc. Forgetful of those things which had happened to Nebuchadnezzar, he follows the ancient and ingrained error of his people, so that he calls not for the prophet of God, but for the magicians, Chaldeans, and soothsayers.

He shall be clothed in purple, and shall have a golden chain about his neck. I am indeed doing a ridiculous thing, to dispute about the genders of words like a grammarian in an exposition of the prophets: but because I have been criticized by someone who knows nothing and promises everything, for having translated *torquem* in the feminine gender, I will briefly note that Cicero and Maro used *torquem* in the feminine gender, and Titus Livy in the masculine.

And he shall be the third in my kingdom, etc. Either the third after me, or one of the three princes, whom elsewhere we read of as *tristatas* (Greek: *τριστάτας*).

The queen, however, on account of what had happened to the king and his nobles, entered the banqueting house, etc. Josephus writes that she was the grandmother of Balthasar, Origen that she was his mother: whence she also knew past events, of which the king was ignorant. Let Porphyry therefore awaken, who dreams that she is the wife of Balthasar, and mocks that she knew more than her husband.

(Verse 10.) There is a man in your kingdom who has the spirit of the holy gods in him. Except for Symmachus, who followed the Chaldaic truth, the others have interpreted it as 'the spirit of God'.

Et in diebus patris tui sapientia et scientia inventae sunt in eo, etc. Patrem vocat Nabuchodonosor, ut supra diximus, proavum ejus, secundum consuetudinem Scripturarum. Imitanda autem est sancti viri et inter barbaros conversatio, cum regis avia vel mater pro virtutum magnitudine tantis cum laudibus elevet.

(Vers. 11.) Ad quae respondens Daniel ait coram rege: Munera tua sint tibi: et dona domus tuae alteri da, etc. Aemulemur Daniele, Regis dignitatem et munera contemnente, qui absque pretio proferens veritatem jam illo tempore praeceptum Evangelicum sequebatur: Gratis accepistis, gratis date. Alioqui, et tristia nuntiantem, indecens erat libenter dona suscipere.

(Vers. 19.) Quos volebat, interficiebat, et quos volebat, percutiebat: quos volebat, exaltabat, et quos volebat, humiliabat. Nabuchodonosor proavi ponit exemplum: ut et Dei justitiam doceat, et propter superbiam etiam pronepotem similia sustinere confirmet. Si autem Nabuchodonosor quos volebat, interficiebat, et quos volebat, percutiebat; quos volebat, exaltabat, et quos volebat humiliabat: in hujusmodi honoribus, et percussionibus, exaltatione et humiliatione, non est Dei providentia, nec praeceptum: sed eorum voluntas percutiunt quos voluerint, et exaltant, et reliqua. Quod cum ita sit, quaerendum est, quo sensu illud legatur: Cor regis in manu Dei: quocumque voluerit, illud declinabit (Prov. XXI, 1), nisi forte sanctum quemque dicamus regem, cujus non regnat peccatum in mortali corpore, et cujus ideo servatur cor, quia in manu Dei est (Rom. VI). Quidquid autem in manu Dei Patris fuerit juxta Evangelium, nullus potest rapere ex ea et quicumque raptus fuerit, intelligitur in manu Dei non fuisse.

(Vers. 22.) Tu quoque, filius ejus Balthasar, non humiliasti cor tuum cum scires haec omnia: sed adversus dominatorem coeli elevatus est, etc. Proavus tuus, quia elevatum est cor ejus et spiritus illius obfirmatus est ad superbiam, depositus est de solio regni sui et gloria ejus ablata est et reliqua (Jer. IV). Et tu igitur cum haec de parente cognovisses, et scires quod superbis resistit Deus, humilibus autem dat gratiam, non debueras adversus dominatorem coeli elevare cor tuum, et insultare majestati illius, et ea facere quae fecisti. Hunc locum quidam ad Antichristum referunt, quod imitatus patris sui diaboli superbiam, contra Deum erectus sit. Sed quaerendum est ab eis, quis sit Daniel qui eis scripturam Dei interpretetur, et qui Medi et Persae occidentes eum et succedentes in regnum ejus. Nulli enim dubium, quin post Antichristum sancti regnaturi sint.

And in the days of your father, wisdom and knowledge were found in him, etc. He calls Nabuchodonosor his father, as we said above, meaning his great-grandfather, according to the custom of the Scriptures. Moreover, the conduct of the holy man even among barbarians is to be imitated, since the king's grandmother or mother extols him with such great praises for the magnitude of his virtues.

(Verse 11.) To which Daniel, answering, said before the king: Let your gifts be for yourself, and give the rewards of your house to another, etc. Let us emulate Daniel, who scorned the King's dignity and gifts, who, offering the truth without a price, was already at that time following the Evangelical precept: 'Freely you have received, freely give.' Otherwise, it was also unseemly for one announcing sad news to willingly accept gifts.

(Verse 19.) Whom he would, he slew, and whom he would, he struck: whom he would, he exalted, and whom he would, he humbled. He sets forth the example of his great-grandfather Nabuchodonosor, so that he might both teach the justice of God and confirm that his great-grandson would also endure similar things on account of pride. But if Nabuchodonosor slew whom he would, and struck whom he would; exalted whom he would, and humbled whom he would: in honors of this kind, and in striking, exaltation, and humiliation, there is not the providence of God, nor a command, but their own will by which they strike whom they wish, and exalt, and the rest. Since this is so, it must be asked in what sense that passage is to be read: 'The heart of the king is in the hand of God: whithersoever he will, he shall turn it' (Prov. 21:1), unless perhaps we say that every holy king, in whose mortal body sin does not reign, and whose heart is therefore kept because it is in the hand of God (Rom. 6). But whatever has been in the hand of God the Father, according to the Gospel, no one can snatch from it; and whoever has been snatched, is understood not to have been in the hand of God.

(Verse 22.) You also, his son Balthasar, have not humbled your heart, though you knew all these things: but have lifted yourself up against the Lord of heaven, etc. Your great-grandfather, because his heart was lifted up and his spirit was hardened in pride, was put down from the throne of his kingdom, and his glory was taken away, and the rest (Jer. 4). And you, therefore, since you had learned these things about your forefather, and knew that God resists the proud, but gives grace to the humble, ought not to have lifted up your heart against the Lord of heaven, and insulted His majesty, and done the things that you have done. Some refer this passage to the Antichrist, because, having imitated the pride of his father the devil, he has been raised up against God. But it must be asked of them, who is the Daniel who interprets the scripture of God for them, and who are the Medes and Persians who kill him and succeed to his kingdom. For there is no doubt to anyone that after the Antichrist, the saints will reign.

Haec est autem scriptura quae digesta est: MANE, THECEL, PHARES. Et haec interpretatio sermonis: MANE, numeravit Deus regnum tuum, et complevit illud. THECEL, appensum [Vulg. appensus et inventus es] est in statera, et inventum est minus habens. PHARES, divisum est regnum tuum, et datum est Medis et Persis. Tria tantum verba in pariete scriptura signaverat: Mane, Thecel, Phares, quorum primum, numerum, secundum, appensionem, tertium, divisionem sonat. Non solum ergo lectione opus fuit, sed interpretatione eorum quae legerat: ut intelligeret qui haec verba praedicerent: quod scilicet numerasset Deus regnum illius atque compleret, et apprehendisset in statera iudicii sui: et ante eum jugularet gladius, quam natura dissolveret, et imperium ejus in Medos divideretur et Persas. Cyrus enim, ut ante jam diximus, rex Persarum, juncto sibi Dario avunculo, subvertit imperium Chaldaeorum.

Tunc jubente rege indutus est Daniel purpura et circumdata est torques aurea collo ejus, et praedicatum est de eo, quod haberet potestatem tertius in regno. Sive tertiae partis regni. Accepit autem insigne regium, torquem et purpuram, ut Dario qui erat successurus in regnum fieret notior, et per notitiam honoratior. Nec mirum si Balthasar audiens tristitia, solverit praemium, quod pollicitus est. Aut enim longo post tempore credidit ventura quae dixerat: aut dum Dei prophetam honorat, sperat se veniam consecuturum. Quam si non impetravit, majus fuisse credendum est sacrilegium in Deum, quam honorem in hominem.

Eadem nocte interfectus est Balthasar rex Chaldaeus, et Darius Medus successit in regnum, annos natus sexaginta duos. Josephus scribit in decimo Judaicae antiquitatis libro, obsessa Babylone a Medis et Persis, Dario videlicet et Cyro in tantam venisse Balthasar regem Babylonis oblivionem sui, ut celeberrimum iniret convivium, et in vasis templi biberet, et obsessus vacaret epulis. Unde potest stare historia, quod eadem nocte sit captus atque jugulatus: dum omnes aut visionis interpretationisque pavore terrentur, aut occupati sunt festivitate, et ebrietate convivii. Quod autem vincente Cyro rege Persarum, et Dario rege Medorum solus Darius successisse in regno scribitur, ordo aetatis, et propinquitatis, et regni est. Darius enim sexaginta duorum annorum erat: majus regnum Medorum quam Persarum legimus: et avunculus qui prior erat jure naturae, successor regni debuit numerari.

Now this is the writing that was inscribed: MANE, THECEL, PHARES. And this is the interpretation of the words: MANE, God has numbered your kingdom and brought it to an end. THECEL, it has been weighed [Vulgate: *you have been weighed and found*] in the balance and found wanting. PHARES, your kingdom has been divided and given to the Medes and Persians. The writing on the wall had marked only three words: Mane, Thecel, Phares, of which the first means 'number,' the second, 'weighing,' the third, 'division.' Therefore, not only was a reading necessary, but an interpretation of what had been read, so that one might understand what these words foretold: namely, that God had numbered his kingdom and brought it to an end, and had seized it in the balance of His judgment; and that the sword would slay him before nature dissolved him, and that his empire would be divided among the Medes and Persians. For Cyrus, as we have already said before, king of the Persians, having joined with his uncle Darius, overthrew the empire of the Chaldeans.

Then, at the king's command, Daniel was clothed in purple, and a golden chain was placed around his neck, and it was proclaimed of him that he should have power as the third ruler in the kingdom. Or of the third part of the kingdom. He accepted, however, the royal insignia, the chain and the purple, so that he might become better known to Darius, who was to succeed to the kingdom, and through this recognition, more honored. Nor is it any wonder that Belshazzar, hearing these sad tidings, paid the reward which he had promised. For either he believed that what Daniel had said would come to pass a long time later, or, by honoring the prophet of God, he hoped to obtain pardon. If he did not obtain it, it must be believed that the sacrilege against God was greater than the honor shown to the man.

That same night Belshazzar, the Chaldean king, was killed, and Darius the Mede succeeded to the kingdom, being sixty-two years old. Josephus writes in the tenth book of his Jewish Antiquities that when Babylon was besieged by the Medes and Persians, namely Darius and Cyrus, Belshazzar, king of Babylon, came to such a state of self-forgetfulness that he held a most famous banquet, drank from the temple vessels, and, though besieged, gave himself over to feasting. Hence the story can stand that he was captured and slain that very night, while all were either terrified by the dread of the vision and its interpretation, or were occupied with the festivity and drunkenness of the banquet. But that Darius alone is written to have succeeded to the kingdom, when Cyrus king of the Persians and Darius king of the Medes were victorious, is due to the order of age, kinship, and kingdom. For Darius was sixty-two years old; we read that the kingdom of the Medes was greater than that of the Persians; and the uncle, who was prior by the law of nature, ought to be numbered as the successor to the kingdom.

Unde et in visione quae contra Babylonem in Isaia legitur, post multa quae longum est ponere, haec futura narrantur: Ecce ego suscitabo super eos Medos, qui argentum non quaerant, nec aurum velint: sed sagittis parvulos interficiant, et lactantibus uteris non misereantur (Isai. XIII, 7). Et Jeremias: Sanctificate, inquit, contra eam gentes, reges Mediae, duces ejus, et universos magistratus ejus cunctamque terram potestatis illius (Jer. LI, 28). Et in consequentibus: Filia Babylon quasi area tempus triturae ejus: adhuc modicum, et veniet tempus messonis ejus (Ibid., 33). Quod autem in convivio capta sit Babylon, quam hortatur ad pugnam, manifestius scribit Isaia: Babylon dilecta mea facta est mihi in miraculum: pone mensam, contemplare in specula comedentes et bibentes: surgite principes, arripite clypeum (Isai. XXI, 4, 5).

(Cap. VI.---Vers. 1 seqq.) Placuit Dario, et constituit supra regnum satrapas centum viginti, ut essent in toto regno suo: et super eos principes tres ex quibus Daniel unus erat. Josephus de quo supra diximus, hujus loci scribens historiam, ita locutus est: Darius autem qui Babyloniorum destruxit imperium, juvante se, et pariter dimicante Cyro propinquo suo, annum vitae agebat sexagesimum secundum, quando cepit Babylonem: eratque filius Astyagis, qui altero apud Graecos vocabatur [Al. vocatur] nomine: tulitque secum Danielelem prophetam, et adduxit in Mediam, et unum fecit e tribus principibus, qui universo regno ejus praeerant. Ex quo intelligimus subversa Babylone, Darium reversum esse ad regnum suum in Mediam, secumque adduxisse Danielelem in honore eodem, quo a Balthasar profectum [Al. profectum] acceperat. Nec ambiguum est, audisse eum signum atque portentum, quod Balthazar acciderat, et interpretatione quam Daniel exposuerat, et quomodo Medorum regnum Persarumque praedixerit. Nemo ergo perturbetur, quod nunc in regno Darii, nunc in regno Cyri, Daniel fuisse dicatur. Pro Dario, Septuaginta Artaxercen interpretati sunt. Quod autem ordo praeposterus est, ut ante sub Dario narretur historia, quam sub Balthasar, quod postea lecturi sumus, qui a Dario interfectus est, illud videtur mihi in causa, quod statim historiam historiae copulavit. in fine enim superioris dixerat Visionis: Et Darius Medus successit in regnum annos natus sexaginta duos. Sub hoc igitur Dario, qui interfecit Balthasar, haec gesta sunt quae dicturi sumus.

Hence also in the vision against Babylon which is read in Isaiah, after many things which would be too long to set down, these future events are narrated: 'Behold, I will stir up the Medes against them, who do not seek silver, nor desire gold; but they shall kill the little ones with arrows, and shall not have mercy on the fruit of the womb' (Isaiah 13:7). And Jeremiah: 'Prepare,' he says, 'the nations against her, the kings of Media, her captains, and all her rulers, and all the land of her dominion' (Jeremiah 51:28). And in the following verses: 'The daughter of Babylon is like a threshing floor at the time of its threshing: yet a little while, and the time of her harvest shall come' (Ibid., 33). But that Babylon was taken during a banquet, which he urges to battle, Isaiah writes more clearly: 'My beloved Babylon has become a wonder to me: set the table, watch from the watchtower those eating and drinking: arise, O princes, take up the shield' (Isaiah 21:4-5).

CHAPTER VI.—Verses 1 sqq. It pleased Darius, and he appointed over the kingdom one hundred and twenty satraps, that they should be in his whole kingdom: and over them three princes, of whom Daniel was one. Josephus, whom we mentioned above, writing the history of this passage, spoke thus: "Darius, who destroyed the empire of the Babylonians, with the help and equal combat of his kinsman Cyrus, was in the sixty-second year of his life when he took Babylon: and he was the son of Astyages, who was called by another name among the Greeks [Another reading: is called]: and he took with him Daniel the prophet, and brought him into Media, and made him one of the three princes who were over his entire kingdom." From this we understand that after the overthrow of Babylon, Darius returned to his own kingdom in Media, and brought Daniel with him in the same honor which he had received when promoted by Belshazzar [Another reading: having set out]. Nor is it ambiguous that he had heard the sign and portent which had happened to Belshazzar, and the interpretation which Daniel had explained, and how he had foretold the kingdom of the Medes and Persians. Let no one, therefore, be disturbed that Daniel is said to have been now in the kingdom of Darius, now in the kingdom of Cyrus. For Darius, the Septuagint translated Artaxerxes. But as for the fact that the order is reversed, so that the history under Darius is narrated before that under Belshazzar (whom we are to read about later), who was killed by Darius, this seems to me to be the reason: that he immediately joined one history to another. For at the end of the preceding Vision, he had said: "And Darius the Mede succeeded to the kingdom, being sixty-two years old." Under this Darius, therefore, who killed Belshazzar, these things which we are about to relate took place.

(Vers. 4.) Porro rex cogitabat constituere eum super omne regnum, unde principes et satrapae quaerebant occasionem, ut invenirent Danieli ex latere regis, etc. Pro principibus, 658 quod Symmachus transtulit: Theodotio τακτικούς, Aquila συνεκτικούς interpretatus est. Cumque quaererem qui essent isti principes τακτικοί, vel συνεκτικοί, in Septuaginta editione legi manifestius, qui dixerunt: et duos viros quos constituit cum eo, et satrapae centum viginti. Quia igitur inter duos principes, inter quos erat tertius, hunc primum facere rex cogitabat, invidiae et insidiarum nata occasio est. Quaerebant occasionem ut invenirent Danieli ex latere regis. Et in hoc loco Hebraei tale nescio quid suspicantur: latus regis, regina est, vel concubinae ejus caeteraeque uxores, quae ex latere dormiunt. Quaerebant ergo occasionem in rebus hujuscemodi, si in sermone, tactu, nutu, internuntio possent accusare Daniele. Sed nullam, inquiunt, causam et suspicionem reperire poterant [Al. potuerunt]: quia eunuchus erat, et eum in re stupri arguere non poterant. Hoc illi dixerint, qui propter occasionem unius verbi longas solent fabulas texere. Nos interpretemur simpliciter, quod nullam occasionem adversus eum reperirint, in qua regi noxius fuerit, eo quod fidelis esset, et omnis culpa suspicio non inveniretur in eo. Pro suspicione Theodotio et Aquila ἀμβλάκημα interpretati sunt, quae Chaldaice dicitur ESSAITHA. Cumque ab Hebraeo quaererem quid significaret, respondit vim verbi sonare δέλεαρ, quam nos illecebram sive σφάλμα, hoc est, errorem dicere possumus: Porro Euripides in Medea ἀμπλακίας, per π et non per β, ἀμαρτίας, id est, peccata appellat.

(Vers. 5.) Dixerunt ergo viri illi: Non inveniēmus [Al. invenimus] Danieli aliquam occasionem, nisi forte in lege Dei sui. Felix conversatio in qua inimici nullam reperiunt occasionem, nisi forte in legitimis Dei.

(Vers. 6.) Tunc principes, et satrapae surripuerunt regi, et sic locuti sunt ei. Pulchre dixit, surripuerunt: Non enim hoc locuti sunt, quod agere cogitabant, sed per honorem regis, inimico moliuntur insidias.

(Vers. 8.) Nunc itaque, rex, confirma sententiam et scribe decretum, ut non immutetur, 659 quod statutum est a Medis atque Persis. Perspicuum fit [Al. sit] quod supra diximus, unum regnum fuisse sub Dario et Cyro Medorum atque Persarum.

Verse 4. Furthermore, the king was thinking of appointing him over the whole kingdom, whence the princes and satraps sought an occasion to find something against Daniel on the part of the king, etc. For "princes," which Symmachus translated, Theodotion interpreted as *τακτικους*, and Aquila as *συνεκτικους*. And when I sought who these princes, *τακτικοι* or *συνεκτικοι*, were, I read more clearly in the edition of the Septuagint, which said: "and the two men whom he appointed with him, and the one hundred and twenty satraps." Therefore, because the king was thinking of making this man first among the three princes, of whom he was the third, an occasion for envy and plots arose. They sought an occasion to find something against Daniel on the part of the king. And in this passage, the Hebrews suspect something of this sort: the king's side is the queen, or his concubines and other wives, who sleep by his side. Therefore, they sought an occasion in matters of this kind, if they could accuse Daniel in speech, touch, gesture, or by an intermediary. But, they say, they could find [Another reading: were able to find] no cause or suspicion: because he was a eunuch, and they could not accuse him in a matter of sexual misconduct. Let them say this, who are accustomed to weave long fables on the occasion of a single word. Let us interpret it simply, that they found no occasion against him in which he might be harmful to the king, because he was faithful, and no suspicion of any fault was found in him. For "suspicion," Theodotion and Aquila interpreted *ἀμβλάκημα*, which in Chaldean is called ESSAITHA. And when I asked a Hebrew what it signified, he replied that the force of the word sounds like *δέλεαρ*, which we can call a lure (illicebra) or *σφάλμα*, that is, an error: Furthermore, Euripides in his *Medea* calls *ἀμπλακίας*, with a π and not a β, *ἀμαρτίας*, that is, sins.

Verse 5. Therefore, those men said: We shall not find [Another reading: We have not found] any occasion against Daniel, unless perhaps in the law of his God. Happy is the conduct in which enemies find no occasion, except perhaps in the laws of God.

Verse 6. Then the princes and satraps approached the king by stealth, and spoke to him thus. He beautifully said, "approached by stealth": for they did not say what they were planning to do, but under the guise of honoring the king, they contrived plots against their enemy.

Verse 8. Now, therefore, O king, confirm the sentence and write the decree, that it may not be changed, which has been established by the Medes and Persians. It becomes clear [Another reading: let it be clear] what we said above, that there was one kingdom of the Medes and Persians under Darius and Cyrus.

Quod cum Daniel comperisset, id est, constitutam legem, ingressus est domum suam, et, fenestris apertis in coenaculo suo contra Jerusalem, tribus temporibus in die flectebat genua sua, et adorabat: confitebaturque coram Deo suo sicut ante facere consueverat. De omni Scriptura sancta celeri memoria congregandum est, ubi *δῶματα*, quae Latine dicuntur menia vel tecta, sive solaria, et *ἀνώγαια*, id est, coenacula legerimus. Nam et Dominus noster Pascha celebrat in coenaculo (Matth. XIV): et in Actibus Apostolorum super centum viginti animas credentium Spiritus sanctus descendit in coenaculum (Actor. I). Et nunc Daniel regis jussa contemnens, et in Deo habens fiduciam, non orat in humili loco, sed in excelso: et fenestras aperit contra Jerusalem, ubi erat visio pacis. Orat autem secundum praeceptum Dei, Dictaque Salomonis, qui contra templum orandum esse admonuit. Tria autem sunt tempora quibus Deo flectenda sunt genua: tertiam horam, sextam et nonam ecclesiastica traditio intelligit. Denique tertia hora descendit Spiritus sanctus super Apostolos (Act. III). Sexta volens Petrus comedere, ad orationem ascendit in coenaculum (Act. X). Nona, Petrus et Joannes pergebant ad templum (Act. III).

Viri igitur illi curiosius inquirentes, invenerunt Daniele orantem, et obsecrantem Deum suum: Ex hoc loco, discimus, ne temere nos offeramus periculis: sed quantum in nobis est, insidias declinemus. Unde et Daniel non in foro, non in plateis faciebat contra regis imperium: sed in abscondito, ut veri Domini Dei omnipotentis jussa non negligeret.

Rex, numquid non constituisti, ut omnis homo qui rogaret quemquam de diis et hominibus, usque ad dies triginta, nisi te [Al. a te], rex, mitteretur in lacum leonum? Ad quos respondens rex ait: Tacent de Danielis nomine, ut cum rex generaliter se jussisse responderit, verbo suo teneatur: ne aliter super Daniele faciat quam locutus est.

Verus est sermo juxta decretum Medorum atque Persarum, quod praevicari non licet. Crebrius annotamus, ubicumque dicitur regnum Medorum atque Persarum: ut solvamus difficillimam quaestionem, qua nunc sub Dario, nunc sub Cyro Daniel fuisse memoratur.

Tunc respondentes dixerunt coram rege: Daniel de filiis captivitatis Judaeae [Vulg. Judae] non curavit de lege tua, etc. Ut major sit indignitas contemnens, eum qui regis jussa contemnit dicunt esse captivum.

When Daniel learned of this, that is, that the law had been established, he entered his house, and with the windows open in his upper room toward Jerusalem, three times a day he bent his knees and adored, and he confessed before his God just as he had been accustomed to do before. From all of Holy Scripture, it must be gathered with a quick memory where we have read of δῶματα (dōmata), which in Latin are called walls or roofs, or sun-parlors, and ἀνώγαια (anōgaia), that is, upper rooms (coenacula). For our Lord also celebrates the Passover in an upper room (Matthew 14), and in the Acts of the Apostles the Holy Spirit descended upon the one hundred and twenty believing souls in an upper room (Acts 1). And now Daniel, scorning the king's orders and having trust in God, does not pray in a low place, but in a high one; and he opens the windows toward Jerusalem, where the vision of peace was. He prays, moreover, according to the precept of God and the sayings of Solomon, who admonished that one should pray facing the temple. Moreover, there are three times at which the knees are to be bent to God: ecclesiastical tradition understands these as the third, sixth, and ninth hours. Finally, at the third hour the Holy Spirit descended upon the Apostles (Acts 3). At the sixth, Peter, wanting to eat, went up to the upper room for prayer (Acts 10). At the ninth, Peter and John were going to the temple (Acts 3).

Therefore, those men, inquiring more curiously, found Daniel praying and beseeching his God. From this passage, we learn not to offer ourselves rashly to dangers, but as much as is in our power, to avoid snares. Hence Daniel did not act against the king's command in the forum or in the public squares, but in secret, so that he might not neglect the commands of the true Lord, Almighty God.

"O king, did you not decree that any man who should ask anything of any god or man for thirty days, except from you [var. from you], O king, should be cast into the lions' den?" The king responded to them. They are silent about Daniel's name, so that when the king has responded that he had given a general order, he might be held to his word, lest he act otherwise concerning Daniel than he had spoken.

The word is true, according to the decree of the Medes and Persians, which it is not permitted to transgress. We note more frequently, wherever the kingdom of the Medes and Persians is mentioned, that we may solve that most difficult question, by which Daniel is recalled to have been now under Darius, now under Cyrus.

Then responding they said before the king: Daniel of the sons of the captivity of Judea [Vulgate: of Judah] has not regarded your law, etc. So that the indignity of the one scorning might be greater, they say that he who scorns the king's orders is a captive.

Quod verbum cum audisset rex, satis contristatus est, et pro Daniele posuit cor ut liberaret eum. Intellexit se propria responsione esse deceptum: et quod causa insidiarum esset invidia. Itaque ne contra suam legem facere videretur, non auctoritate regia, sed ratione atque consilio vult Danielem de discrimine liberare. Et intantum nititur, et laborat, ut rex potentissimus usque ad solis occasum cibum non accipiat: et illis tanta in malo pertinacia est, ut nec voluntate regis moveantur, nec injuria.

Viri autem illi intelligentes regem, dixerunt ei: Scito, rex, quia lex Medorum est atque Persarum, ut omne decretum, quod constituerit rex, non liceat immutari. Sicut rex intelligebat principes accusare propter invidiam: sic et illi intelligebant regis animum, quod vellet Danielem de praesenti morte eruere. Unde juxta legem Medorum atque Persarum, dicunt regis jussa non posse fieri irrita.

Tunc rex praecepit, et adduxerunt Danielem, et miserunt eum in lacum leonum. Dixitque rex Danieli: Deus tuus quem colis semper, ipse liberabit te. Cedit multitudini, et consentientibus adversariis, mortem amici [Al. inimici] non audet negare: quodque ipse obtinere non potuit, Dei tradidit potentiae. Nec ambigue loquitur: ut dicat, si potuerit liberare te; sed audacter, et confidenter: Deus, inquit, tuus quem colis semper, ipse te liberabit. Audierat enim tres pueros qui inferioris a Daniele gradus erant, flammis vicisse Babylonias; et Danieli multa mysteria revelata, unde et diligebat eum, hominemque 661 captivum habebat in honore maximo.

Allatusque est lapis unus, et positus super os laci, quem obsignavit rex annulo suo, etc. Obsignavit annulo suo lapidem, quo os laci claudebatur: ne quid contra Danielem moliantur inimici. Credidit enim eum Dei potentiae: et qui de leonibus securus est; de hominibus pertimescit. Obsignat autem et annulo optimatum suorum, ne quid suspicionis contra eos habere videretur.

(Vers. 18.) Et abiit rex in domum suam, et dormivit incoenatus, etc. Quanta regis benevolentia, ut cibum nec die nec nocte caperet; somnum oculis non concederet: sed cum periclitante propheta ipse penderet affectu. Si autem rex nesciens Deum, hoc facit pro altero, quem vult de discrimine liberari: quanto magis nos pro peccatis propriis inedia et vigiliis debemus Deum ad clementiam flectere.

When the king heard this word, he was very distressed, and he set his heart on Daniel to deliver him. He understood that he had been deceived by his own response, and that the cause of the snares was envy. Therefore, lest he seem to act against his own law, he wishes to free Daniel from the danger not by royal authority, but by reason and counsel. And he strives and labors to such an extent that the most powerful king does not take food until sunset; and such is their persistence in evil that they are moved neither by the king's will nor by the injustice.

But those men, understanding the king, said to him: Know, O king, that it is the law of the Medes and Persians that no decree which the king has established may be changed. Just as the king understood that the princes were accusing out of envy, so too did they understand the king's mind, that he wished to rescue Daniel from imminent death. Hence, according to the law of the Medes and Persians, they say the king's orders cannot be made void.

Then the king commanded, and they brought Daniel, and cast him into the lions' den. And the king said to Daniel: Your God, whom you serve always, he will deliver you. He yields to the multitude and, with his adversaries consenting, does not dare to deny the death of a friend [var. enemy]; and what he himself could not obtain, he handed over to the power of God. Nor does he speak ambiguously, as if to say, "if he can deliver you"; but boldly and confidently: "Your God," he says, "whom you serve always, he will deliver you." For he had heard that the three young men, who were of a lower rank than Daniel, had conquered the Babylonian flames; and that many mysteries had been revealed to Daniel, for which reason he both loved him and held the 661 captive man in the highest honor.

And one stone was brought and placed over the mouth of the den, which the king sealed with his own ring, etc. He sealed with his ring the stone with which the mouth of the den was closed, lest his enemies should plot anything against Daniel. For he entrusted him to the power of God: and he who is secure from the lions, is greatly afraid of men. Moreover, he also seals it with the ring of his nobles, lest he should seem to have any suspicion against them.

(Verse 18) And the king went to his house, and slept without supper, etc. How great was the king's benevolence, that he took no food by day or by night, nor allowed sleep to his eyes, but was himself in suspense with affection for the prophet in peril. But if a king who does not know God does this for another whom he wishes to be freed from danger, how much more ought we, for our own sins, to bend God to clemency with fasting and vigils.

(Vers. 19.) Tunc rex primo diluculo consurgens, festinus ad lacum leonum perrexit. Lacum vocat depressam in altum foveam, vel arentem cisternam, in qua leones nutriebantur. Festinus autem primo diluculo pergit ad lacum, credens eum vivere. Lacus autem Latine, aquarum dulcium congregatio nuncupatur, ut lacus Benacus [Al. Venacus], et Larius, et caeteri, quem Greci λίμνην, id est, stagnum vocant.

(Vers. 20.) Appropinquansque lacui, Daniele voce lacrymabili inclamavit, et affatus est eum. Cordis affectum lacrymis indicat; et oblitus regiae dignitatis, victor ad captivum, dominus currit ad servum.

Daniel serve Dei viventis. Viventem vocat, ad distinctionem deorum gentilium, qui simulacra sunt hominum mortuorum.

Deus tuus cui tu servis semper, putasne valuit liberare te a leonibus? Non quod dubitet de Dei potentia, de quo supra dixerat: Deus tuus quem colis semper, ipse liberabit te; sed ambiguum sententiam temperat, ut cum Daniel illaesus apparuerit, quanto res incredibilior est, tanto adversum principes justior indignatio sit.

(Vers. 21.) Rex, in aeternum vive. Honorat honorantem se: et ei vitam imprecatur aeternam.

(Vers. 22.) 662 Deus meus misit angelum suum, et conclusit ora leonum, et non nocuerunt mihi, etc. Non leonum feritas immutata est: sed rictus eorum, et rabies conclusa est ab angelo, et idcirco clausa, quia prophetae bona opera praecesserant: ut non tam gratia liberationis sit, quam justitiae retributio. Has autem voces, omnis sanctus vir proferat qui ereptus est de ore leonum invisibilibium, et de lacu inferni: quia credidit in Deum suum.

(Vers. 25.) Tunc Darius rex scripsit universis populis, tribubus et linguis habitantibus in universa terra: Pax vobis multiplicetur. A me constitutum est decretum, ut in universo imperio et regno meo, tremiscant et paveant Deum Danielis. Ipse est enim Deus vivens, et aeternus in saecula, et regnum ejus non dissipabitur, et potestas ejus usque in aeternum. Ipse liberator atque salvator, faciens signa, et mirabilia in coelo et in terra, qui liberavit Daniele de lacu leonum. Sicut Nabuchodonosor scribentem linguis et gentibus, quidam interpretatus est in contrarias fortitudines, ita et Darium interpretatur, quod omnes ad poenitentiam provocet. Et quaerit [Al. quaeritur] utrum hoc in isto mundo futurum sit, an in altero, vel certe post alios mundos. Quae nos pro deliramentis, et cassis ducentes fabulis, hoc solum dicimus: ideo signa fieri per servos Dei apud barbaras nationes, ut unius Dei cultus, et religio praedicetur.

(Verse 19) Then the king, rising at the first light of dawn, went in haste to the lions' den. He calls a "den" (*lacum*) a deep pit, or a dry cistern, in which the lions were kept. He goes in haste to the den at the first light of dawn, believing him to be alive. In Latin, however, a *lacus* is called a gathering of fresh waters, like Lake Benacus [or Venacus], and Larius, and others, which the Greeks call λίμνην (limēnēn), that is, a *stagnum* (pool).

(Verse 20) And approaching the den, he cried out to Daniel with a tearful voice, and spoke to him. He indicates the affection of his heart with tears; and forgetting his royal dignity, the victor runs to the captive, the master to the servant.

Daniel, servant of the living God. He calls Him "living" to distinguish Him from the gods of the gentiles, who are images of dead men.

Your God, whom you serve always, do you think he was able to deliver you from the lions? Not that he doubts the power of God, of whom he had said above: "Your God whom you always worship, he will deliver you"; but he tempers the ambiguous sentence, so that when Daniel should appear unharmed, the more incredible the matter is, the more just might be his indignation against the princes.

(Verse 21) O king, live forever. He honors the one who honors him, and prays for eternal life for him.

(Verse 22) 662 My God sent his angel, and shut the mouths of the lions, and they have not hurt me, etc. The ferocity of the lions was not changed, but their jaws and their rage were shut by the angel, and they were shut for this reason: because the good works of the prophet had preceded, so that it is not so much the grace of liberation as the retribution of justice. Moreover, let every holy man who has been snatched from the mouth of invisible lions and from the pit of hell utter these words: because he has believed in his God.

(Verse 25) Then King Darius wrote to all peoples, tribes, and tongues dwelling in all the earth: Peace be multiplied to you. A decree has been established by me, that in all my empire and kingdom, they should tremble and fear the God of Daniel. For he is the living God, and eternal for ages, and his kingdom shall not be destroyed, and his power is unto eternity. He is the deliverer and savior, working signs and wonders in heaven and on earth, who delivered Daniel from the lions' den. Just as some have interpreted Nebuchadnezzar writing to the tongues and nations as referring to contrary powers, so too he interprets Darius as provoking all to repentance. And it is asked whether this will happen in this world, or in another, or certainly after other worlds. Considering these things as ravings and empty fables, we say only this: that signs are therefore done by the servants of God among barbarous nations so that the worship and religion of the one God may be preached.

(Vers 28.) Porro Daniel perseveravit usque ad regnum Darii, regnumque Cyri Persae. Ergo quod supra legimus in fine primae visionis: Fuit autem Daniel usque ad annum primum Cyri regis, non vitae illius tempus accipiendum est. Siquidem in ultima legimus visione: Anno tertio Cyri regis Persarum, verbum revelatum est Danielis cognomento Balthasar: sed hoc significatur, quod usque ad primum annum Cyri regis, qui Chaldaeorum destruxit imperium, Daniel potens fuerit in Chaldaea: postea vero a Dario in Medos translatus sit.

Anno primo Balthasar regis Babylonis Daniel somnium vidit. Visio autem capitis ejus in cubili suo. Et somnium scribens, brevi sermone comprehendit, summatimque perstringens, ait. Haec pericope, 663 quam nunc conamur exponere, et sequens, de qua dicturi sumus, priores sunt, juxta historiam, quam duae superiores. Ista enim et sequens, primo et tertio anno Balthasar regis accidissee memorantur (Jer. XXXIX). Illa autem quae ante superiorem lecta est, novissimo anno, immo novissima die regni Balthasar scribitur. Et hoc non solum in Daniele, sed in Jeremia quoque et Ezechiele legimus (Ezech. XVII): sicut in locis ipsis, si vita comes fuerit, docere poterimus. Sed in superioribus ordo sequitur historiae: quid sub Nabuchodonosor et Balthasar, et Dario, sive Cyro mirabilium signorum acciderit. In his vero narrantur somnia quae singulis sint visa temporibus: quorum solus propheta conscius est, et nullam habent apud barbaras nationes signi vel revelationis magnitudinem; sed tantum scribuntur, ut apud posteros eorum quae visa sunt, memoria perseveret.

Videbam in visione mea nocte: et ecce quatuor venti coeli pugnabant in mari magno, et quatuor bestiae grandes ascendebant de mari diversae inter se. Quatuor ventos coeli, quatuor arbitror angelicas potestates, quibus principalia regna commissa sunt, juxta illud quod in Deuteronomio legimus: Quando dividebat Altissimus gentes: quando separabat filios Adam, constituit terminos populorum juxta numerum angelorum Dei. Pars autem Domini populus ejus: Jacob funiculus haereditatis ejus (Deut. XXXII, 8). Mare autem mundum istum, saeculumque significat, salsis amarisque fluctibus redundantem: sicut Dominus in parabola sagenae missae in mare interpretatur (Matth. XIII). Unde et draco rex dicitur omnium quae in aquis sunt, et cujus secundum David in mari confringuntur capita (Psal. LXXIII). Et in Amos legimus: Si descenderit in profundum maris, ibi mandabo draconi, et mordebit eum (Amos IX, 3). Quatuor autem bestias, quae ascendebant de mari, et erant diversae inter se, angelo disserente noscamus. Hae, inquit, quatuor bestiae magnae, quatuor regna consurgunt de terra.

(Verse 28) Moreover, Daniel continued until the reign of Darius, and the reign of Cyrus the Persian. Therefore, what we read above at the end of the first vision: "And Daniel was there until the first year of King Cyrus," is not to be taken as the time of his life. Indeed, in the last vision we read: "In the third year of Cyrus king of the Persians, a word was revealed to Daniel, whose surname was Belteshazzar"; but this signifies that until the first year of King Cyrus, who destroyed the empire of the Chaldeans, Daniel was powerful in Chaldea, but afterwards he was transferred by Darius to the Medes.

In the first year of Balthasar, king of Babylon, Daniel saw a dream. And the vision of his head was upon his bed. And writing down the dream, he encompassed it in a brief discourse, and summarizing it concisely, said. This passage, which we now attempt to explain, and the following one, of which we are about to speak, are earlier, according to history, than the two preceding ones. For this one and the following are recorded to have happened in the first and third year of King Balthasar (Jer. XXXIX). But that which was read before the preceding one is written as occurring in the last year, indeed on the very last day, of Balthasar's reign. And we read this not only in Daniel, but also in Jeremiah and Ezekiel (Ezek. XVII), as we will be able to show in those very places, if life be our companion. But in the preceding sections, the order follows the history: what wondrous signs occurred under Nebuchadnezzar and Balthasar, and Darius, or Cyrus. In these, however, are narrated the dreams which were seen at their respective times, of which the prophet alone is aware, and they have no magnitude of sign or revelation among the foreign nations; but they are written only so that the memory of what was seen might persevere among posterity.

I saw in my vision by night: and behold, the four winds of heaven were striving upon the great sea, and four great beasts came up from the sea, different from one another. The four winds of heaven, I judge to be the four angelic powers to whom the principal kingdoms have been committed, according to that which we read in Deuteronomy: When the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the angels of God. But the Lord's portion is his people; Jacob is the lot of his inheritance (Deut. XXXII, 8). The sea, however, signifies this world and this age, overflowing with salty and bitter waves, just as the Lord interprets in the parable of the net cast into the sea (Matt. XIII). Hence also the dragon is called the king of all things that are in the waters, and whose heads, according to David, are broken in the sea (Ps. LXXIII). And in Amos we read: If he shall go down into the depth of the sea, there will I command the dragon, and he shall bite him (Amos IX, 3). But let us understand the four beasts, which came up from the sea and were different from one another, from the angel's discourse. These, he says, are four great beasts, four kingdoms shall arise from the earth.

Quatuor autem venti qui pugnabant in mari magno, ideo venti coeli esse dicuntur: quia unusquisque angelus facit pro eo regno quod sibi creditum est. Et hoc notandum, quod regnorum 664 feritas atque crudelitas bestiarum nomine demonstratur.

(Vers. 4.) Prima quasi leaena, et alas habebat aquilae. Aspiciebam donec evulsae sunt alae ejus, et sublata est de terra, et super pedes quasi homo stetit (Al. steterit), et cor ejus datum est ei. Regnum Babylonium propter saevitiam, et crudelitatem, sive propter luxuriam, et vitam libidini servientem, non leo, sed leaena appellatur. Aiunt enim hi qui de bestiarum scripsere naturis, leaenas esse ferociiores, maxime si catulos nutrant, et semper gestire ad coitum. Quod autem habebat alas aquilae, superbiam significat regni potentissimi, cujus princeps loquitur per Isaïam: Super sidera coeli ponam thronum meum: et ero similis Altissimo (Isai. XIV). Unde dicitur ad eum: Si alte feraris ut aquila, inde te detraham (Abdia.). Alioquin, ut leo inter bestias, ita aquila inter aves regnum tenet. Sed et hoc dicendum, aquilam multo tempore vivere, et regnum Assyriorum multis aetatibus fuisse dominatum. Quod autem evulsae sunt alae ejus, id est, leaenae, sive aquilae, caetera regna significat, quibus prius imperabat, et volitabat in mundo. Et sublata est, inquit, de terra; subverso videlicet imperio Chaldaeorum. Quodque sequitur: Et super pedes quasi homo stetit, et cor ejus datum est ei, si de Nabuchodonosor intelligimus, perspicuum est quod postquam perdidit regnum, et potentia ejus ablata est, rursum in pristinum statum restitutus sit, et non leaenam, sed hominem se esse didicerit, et cor receperit quod amiserat. Sin autem generaliter de regno Chaldaeorum hoc sentiendum est, quod interfecto Balthasar, et Medis Persisque imperio succedentibus, Babylonii homines, et humilis fragilisque naturae se esse intellexerint. Nota ordinem: qui in imagine caput aureum dicitur, hic leaena appellatur.

(Vers. 5.) Et ecce bestia alia similis urso in parte stetit, et tres ordines erant in ore ejus, et in dentibus ejus; et sic dicebant ei: Surge, comede carnes plurimas.

Now the four winds that were striving upon the great sea are therefore called the winds of heaven because each angel acts on behalf of the kingdom entrusted to him. And this should be noted, that the ferocity and cruelty of the kingdoms is demonstrated by the name of beasts.

(Verse 4.) The first was like a lioness, and had eagle's wings. I beheld till its wings were plucked, and it was lifted up from the earth, and stood upon its feet as a man (or, steterit), and a man's heart was given to it. The Babylonian kingdom, on account of its savagery and cruelty, or on account of its luxury and a life given over to lust, is called not a lion, but a lioness. For those who have written about the natures of beasts say that lionesses are more ferocious, especially if they are nursing cubs, and are always eager for mating. That it had eagle's wings, however, signifies the pride of a most powerful kingdom, whose prince speaks through Isaiah: "I will place my throne above the stars of heaven: and I will be like the Most High" (Isaiah 14). Whence it is said to him: "Though you soar aloft like the eagle, from there I will bring you down" (Obadiah). Besides, as the lion holds dominion among beasts, so the eagle holds dominion among birds. But this must also be said, that the eagle lives for a long time, and the kingdom of the Assyrians held dominion for many ages. That its wings were plucked, that is, of the lioness or of the eagle, signifies the other kingdoms over which it previously ruled and flew about in the world. "And it was lifted up," he says, "from the earth"; that is, with the overthrow of the empire of the Chaldeans. And as for what follows, "And it stood upon its feet as a man, and a man's heart was given to it," if we understand this of Nebuchadnezzar, it is clear that after he lost his kingdom and his power was taken away, he was restored to his former state, and learned that he was not a lioness, but a man, and received back the heart which he had lost. But if this is to be understood generally of the kingdom of the Chaldeans, it means that after Belshazzar was killed and the Medes and Persians succeeded to the empire, the Babylonians understood themselves to be men, and of a humble and fragile nature. Note the order: what is called the golden head in the statue is here called a lioness.

(Verse 5) And behold another beast, like a bear, stood up on one side, and it had three rows in its mouth, and in its teeth; and thus they said to it: Arise, devour much flesh.

Bestia secunda urso similis, ipsa est de qua in visione statuæ legimus (Supra II, 32): Pectus ejus et brachia de argento, haec ob duritiam, et ferocitatem urso comparatur. Rigidum enim et parcioris victus in morem Lacedaemoniorum, 665 regnum Persarum fuit: ita ut in pulmento sale uteretur et cardamo. Legamus Cyri majoris infantiam (Educationem sive institutionem). Quodque dicitur: In parte una stetit, sic Hebraei interpretantur, nihil eos adversum Israel crudele gessisse. Unde et in Zacharia Propheeta, equi albi appellantur (Zach. I). Tres autem ordines, sive versus qui erant in ore ejus, et in dentibus, quidam sic interpretatus est, ut regnum Persarum in tres principes diceret fuisse divisum: sicut in περικοπή Balthasar et Darii legimus, tres fuisse principes, qui centum viginti satrapis prae fuerint. Alii autem, tres reges post Cyrum fuisse Persarum autumant, et quae illis sint nomina reticent. Nos vero cum post Cyrum qui regnavit annis triginta, sciamus apud Persas regnasse Cambysen filium ejus, et fratres magos, et deinceps Darium, cujus secundo anno coeptum est aedificari templum in Jerusalem. Quintum, Xerxem filium Darii: sextum, Artabanum: septimum, Artaxerxem, qui μακρόχειρ, id est, longimanus cognominatus est: octavum, Xerxem: nonum, Sogdianum: decimum, Darium cognomento νόθον: undecimum, Artaxerxem, qui appellatus est μνήμων, id est, recordans: duodecimum, alium Artaxerxem, qui et ipse cognominatus est Ochus: tertium decimum, Arsen, Ochi filium: quartum decimum, Darium Arsami filium, qui ab Alexandro Macedonum rege superatus est: Quomodo tres reges Persarum fuisse dicemus? nisi forte eligamus aliquos saevissimos, quos ex historiis reperire non possumus. Ergo tres ordines in ore regni Persarum, et in dentibus ejus, tria regna debemus accipere, Babyloniorum, Medorum, atque Persarum: quae in unum redacta sunt regnum. Quodque infertur. Et sic dicebant ei: comede carnes plurimas, illud tempus significat, quando sub Assuero, quem Septuaginta Artaxerxem vocant, ad suggestionem Aman Agagitae, una die omnes Judaei jussi sunt trucidari (Esther. III). Et pulchre non ait, devorabat eos; sed, sic dicebant ei: ut conatus tantum fuerit, et nequaquam rei exitus sit consecutus.

(Vers. 6.) Post hoc aspiciebam, et ecce alia quasi pardus, et alas habebat avis quatuor 666 super se, et quatuor capita erant in bestia, et potestas data est ei.

The second beast, like a bear, is the one of which we read in the vision of the statue (Above II, 32): *Its breast and its arms of silver*. This one is compared to a bear on account of its harshness and ferocity. For the kingdom of the Persians was rigid and of a more frugal diet in the manner of the Lacedaemonians, so that in their pottage they used salt and cress. Let us read of the childhood (the Education or training) of Cyrus the Great. And as for what is said, *It stood up on one side*, the Hebrews interpret this to mean that they did nothing cruel against Israel. Whence also in Zechariah the Prophet, they are called white horses (Zech. I). But the three rows, or ranks, which were in its mouth and in its teeth, someone has interpreted thus, that he might say the kingdom of the Persians was divided into three principal men: just as in the pericope of Belshazzar and Darius we read that there were three principal men, who were set over the one hundred and twenty satraps. Others, however, suppose that there were three kings of the Persians after Cyrus, and they are silent as to what their names were. But we, since we know that after Cyrus, who reigned for thirty years, there reigned among the Persians his son Cambyses, and the Magi brothers, and then Darius, in whose second year the building of the temple in Jerusalem was begun; the fifth, Xerxes son of Darius; the sixth, Artabanus; the seventh, Artaxerxes, who was surnamed Macrocheir (μακρόχειρ), that is, *longimanus* (long-handed); the eighth, Xerxes; the ninth, Sogdianus; the tenth, Darius surnamed Nothus (νόθος); the eleventh, Artaxerxes, who was called Mnemon (μνήμων), that is, *the Mindful* (*recordans*); the twelfth, another Artaxerxes, who was also surnamed Ochus; the thirteenth, Arses, son of Ochus; the fourteenth, Darius, son of Arsames, who was overcome by Alexander, king of the Macedonians: how shall we say that there were three kings of the Persians, unless perhaps we choose some of the most savage ones, whom we cannot find from the histories? Therefore, we ought to understand the three rows in the mouth of the kingdom of the Persians, and in its teeth, as the three kingdoms of the Babylonians, the Medes, and the Persians, which were reduced into one kingdom. And what follows. The phrase *And thus they said to it: devour much flesh*, signifies that time when, under Ahasuerus, whom the Septuagint calls Artaxerxes, at the suggestion of Haman the Agagite, all the Jews were ordered to be slaughtered on one day (Esther III). And it beautifully does not say, *it devoured them*; but, *thus they said to it*, so that it was only an attempt, and the outcome of the matter by no means followed.

(Verse 6) After this I looked, and behold another like a leopard, and it had four wings of a bird upon it, and the beast had four heads, and power was given to it.

Tertium regnum Macedonum, de quo in statua legimus: Venter et femora ejus ex aere, pardo bestiae velocissimae et ὀρμητικῇ comparatur, quae praeceps fertur ad sanguinem, et saltu in mortem ruit. Et alas habebat quatuor. Nihil enim Alexandri victoria velocius fuit, qui ab Illyrico, et Adriatico mari usque ad Indicum Oceanum, et Gangem fluvium, non tam praeliis, quam victoriis percurrit, et in sex annis partem Europae, et omnem sibi Asiam subjugavit. Quatuor autem capita eosdem dicit duces ejus, qui postea successores regni exstiterunt, Ptolomaeum, Seleucum, Philippum, Antigonum. Quodque additur: Et potestas data est ei, ostendit, non Alexandri fortitudinis, sed Domini voluntatis fuisse.

(Vers. 7.) Post hoc aspicebam in visione noctis, et ecce bestia quarta terribilis atque mirabilis, et fortis nimis: dentes ferreos habebat magnos, comedens atque comminuens, et reliqua pedibus suis conculcans. Quartum quod nunc urbem tenet terrarum, imperium Romanorum est, de quo in statua dicitur: Tibiae ejus ferreae: pedum quaedam pars ferrea, quaedam fictilis; et tamen ipsius ferri ex parte nunc meminit, dentes ejus ferreos, et magnos esse contestans. Satisque miror, quod cum supra leaenam, et ursum, et pardum, in tribus regnis posuerit, Romanum regnum nulli bestiae compararit: nisi forte ut formidolosam faceret bestiam, vocabulum tacuit, ut quidquid ferocius cogitaverimus in bestiis, hoc Romanos intelligamus. Hoc quod hic tacitum est, Hebraei in Psalmis dictum putant; Devastavit eam aper de silva; et singularis ferus depastus est eam (Ps. LXXIX, 14). Pro quo in Hebraeo habet: Omnes bestiae agri laceraverunt eam; dum in uno imperio Romanorum, omnia simul regna cognoscimus, quae prius fuerant separata. Illud autem quod sequitur: Comedens atque comminuens, et reliqua pedibus suis conculcans, significat omnes nationes, vel interfectas ab eis, vel tributo, et servituti subjugatas.

Dissimilis autem erat caeteris bestiis quas videram prius [Vulg. ante eam]. In prioribus enim bestiis singula formidinum signa, in hac omnia sunt.

667 Et habebat cornua decem. Porphyrius duas posteriores bestias, Macedonum et Romanorum, in uno Macedonum regno ponit, et dividit: Pardum volens intelligi ipsum Alexandrum: bestiam autem dissimilem caeteris bestiis, quatuor Alexandri successores, et deinde usque ad Antiochum cognomento Epiphanen, decem reges enumerat, qui fuerunt saevissimi: ipsosque reges non unius ponit regni, verbi gratia, Macedoniae, Syriae, Asiae, et Aegypti, sed de diversis regnis unum efficit regnum ordinem, ut videlicet ea quae scripta sunt: Os loquens ingentia, non de Antichristo, sed de Antiocho dicta credantur.

The third kingdom, that of the Macedonians, of which we read in the statue, *Its belly and its thighs of bronze*, is compared to a leopard, a most swift and impetuous (ὀρμητικῇ) beast, which rushes headlong for blood and leaps to the kill. *And it had four wings*. For nothing was swifter than the victory of Alexander, who from Illyricum and the Adriatic Sea to the Indian Ocean and the river Ganges, journeyed not so much by battles as by victories, and in six years subjugated part of Europe and all of Asia for himself. But the four heads, he says, are his same generals who afterwards became successors to the kingdom: Ptolemy, Seleucus, Philip, Antigonus. And what is added, *And power was given to it*, shows that it was not of Alexander's strength, but of the Lord's will.

(Verse 7) After this I looked in the vision of the night, and behold a fourth beast, terrible and wonderful, and exceedingly strong: it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet. The fourth empire, which now holds the city of the world, is that of the Romans, of which it is said in the statue: Its shins were of iron: part of its feet was of iron, part of clay; and yet he now mentions the iron in part, attesting that its teeth are of iron, and great. And I wonder enough that, whereas he had placed a lioness, a bear, and a leopard in the three kingdoms above, he compared the Roman kingdom to no beast: unless perhaps, to make the beast more formidable, he withheld its name, so that whatever we might think of as most ferocious in beasts, we should understand this to be the Romans. What is left unsaid here, the Hebrews think is said in the Psalms: The boar out of the wood has wasted it; and a singular wild beast has devoured it (Ps. 79:14). For which the Hebrew has: All the beasts of the field have torn it to pieces; since in the one Roman empire, we recognize all the kingdoms at once, which were previously separate. But that which follows: Eating and breaking in pieces, and treading down the rest with its feet, signifies all the nations, either killed by them, or subjugated to tribute and servitude.

But it was different from the other beasts that I had seen before it [Vulgate: before it]. For in the previous beasts there were individual signs of terror, but in this one there are all of them.

667 And it had ten horns. Porphyry places the two later beasts, those of the Macedonians and the Romans, in the one kingdom of the Macedonians, and divides it: wishing the leopard to be understood as Alexander himself; but as for the beast different from the other beasts, he enumerates the four successors of Alexander, and then, down to Antiochus surnamed Epiphanes, ten kings who were most cruel: and he places these kings not in one kingdom, for example, of Macedonia, Syria, Asia, and Egypt, but from diverse kingdoms he makes one sequence of a kingdom, so that, evidently, those things which are written, "A mouth speaking great things," might be believed to be said not of the Antichrist, but of Antiochus.

(Vers. 8.) Considerabam cornua, et ecce cornu aliud parvulum ortum est de medio eorum, et tria de cornibus primis et vulsa sunt a facie ejus. Et ecce oculi quasi oculi hominis erant in cornu isto, et os loquens ingentia. Frustra Porphyrius cornu parvulum, quod post decem cornua ortum est, Epiphanen Antiochum suspicatur, et de decem cornibus tria evulsa cornua, sextum Ptolemaeum cognomento Philometorem, septimum Ptolemaeum Evergetem, et Artarxiam regem Armeniae, quorum priores multo antequam Antiochus nasceretur, mortui sunt. Contra Artarxiam vero dimicasse quidem Antiochum novimus: sed illum in regno pristino permansisse. Ergo dicamus quod omnes scriptores ecclesiastici tradiderunt: in consummatione mundi, quando regnum destruendum est Romanorum, decem futuros reges, qui orbem Romanum inter se dividant, et undecimum surrecturum esse regem parvulum, qui tres reges de decem regibus superaturus sit, id est, Aegyptiorum regem, et Africae et Aethiopiae, sicut in consequentibus manifestius dicemus. Quibus interfectis, etiam septem alii reges victori colla submittent. Et ecce, ait, oculi quasi oculi hominis erant in cornu isto. Ne eum putemus juxta quorumdam opinionem, vel diabolum esse, vel daemonem; sed unum de hominibus, in quo totus satanas habitaturus sit corporaliter. Et os loquens ingentia (II. Thes. II). Est enim homo peccati, filius 668 perditionis, ita ut in templo Dei sedere audeat, faciens se quasi Deum.

Aspiciebam donec throni positi sunt, et antiquus dierum sedit. Vestimentum ejus candidum quasi nix, et capilli capitis ejus quasi lana munda. Thronus ejus flammae ignis: rotae ejus ignis accensus: fluvius igneus rapidusque egrediebatur a facie ejus. Simile quid et in Joannis Apocalypsi legimus (Apoc. IV, 2 et seqq.). Post haec statim sui in spiritu, et ecce thronus positus erat in coelo, et super thronum sedens, et qui sedebat, similitudinem habebat lapidis jaspidis et sardini, et iris erat in circuitu throni similis aspectui smaragdino, et circa thronum alii throni viginti quatuor et super viginti quatuor thronos, viginti quatuor senes sedentes, amicti vestibus candidis, et super capita eorum corona aurea, et de throno egrediebantur fulgura, et voces, et tonitrua. Et septem lampades ardentis ignis in conspectu throni, quae septem sunt spiritus Dei. Et in conspectu throni, sicut mare vitreum simile chrystallo. Multi igitur throni quos vidit Daniel, hi mihi videntur esse, quos Joannes viginti quatuor thronos nuncupat. Vetustus autem dierum ille est, qui apud Joannem solus in throno sedet. Filius quoque hominis, qui venit ad vetustum dierum, ipse est qui apud Joannem leo dicitur de tribu Juda (Apoc. V); radix David, et caetera his similia: Hos thronos esse reor, de quibus Paulus Apostolus loquitur: Sive throni, sive dominationes (Coloss. I, 16).

(Verse 8) I considered the horns, and behold, another little horn came up out of the midst of them, and three of the first horns were plucked up from before it. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. In vain does Porphyry suspect the little horn, which arose after the ten horns, to be Antiochus Epiphanes, and the three uprooted horns from the ten horns to be the sixth Ptolemy, surnamed Philometor, the seventh Ptolemy Evergetes, and Artaxias king of Armenia, the first of whom died long before Antiochus was born. Indeed, we know that Antiochus fought against Artaxias, but that the latter remained in his former kingdom. Therefore, let us say what all the ecclesiastical writers have handed down: at the consummation of the world, when the kingdom of the Romans is to be destroyed, there will be ten kings who will divide the Roman world among themselves, and an eleventh, a little king, will arise, who will overcome three kings of the ten kings, that is, the king of the Egyptians, and of Africa, and of Ethiopia, as we shall state more clearly in what follows. When these have been killed, the other seven kings will also submit their necks to the victor. And behold, he says, in this horn were eyes like the eyes of a man. Lest we should think, according to the opinion of some, that he is either the devil or a demon; but one of mankind, in whom Satan himself will dwell bodily. And a mouth speaking great things (2 Thess. 2). For he is the man of sin, the son of 668 perdition, so that he dares to sit in the temple of God, making himself out to be as God.

I beheld until the thrones were set, and the Ancient of days sat. His garment was white as snow, and the hair of his head like clean wool. His throne was a flame of fire: his wheels a burning fire: a swift and fiery stream issued forth from before him. We read something similar also in the Apocalypse of John (Rev. 4:2 et seqq.). After this, immediately I was in the spirit, and behold, a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald, and round about the throne were four and twenty other thrones, and upon the twenty-four thrones, four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold, and out of the throne proceeded lightnings, and voices, and thunderings. And there were seven lamps of burning fire before the throne, which are the seven spirits of God. And before the throne, there was as it were a sea of glass like to crystal. Therefore, the many thrones which Daniel saw seem to me to be those which John calls the twenty-four thrones. But the Ancient of days is he who, in John, sits alone on the throne. The Son of man, also, who came to the Ancient of days, is he who in John is called the lion of the tribe of Judah (Rev. 5), the root of David, and other similar things. I believe these to be the thrones of which the Apostle Paul speaks: 'Whether thrones, or dominations' (Col. 1:16).

Et in Evangelio legimus: Vos autem sedebitis super duodecim thronos, judicantes duodecim tribus Israel (Matth. X, 28). Sedens autem et vetustus dierum dicitur Deus, ut aeterni judicis habitus demonstratur. Vestimentum ejus quasi nix candidum, et capilli capitis ejus, quasi lana munda. Et Salvator transformatus in monte, et gloriam divinae majestatis assumens, in candidis videtur vestibibus (Matth. XVII). Quodque capilli ejus lanae mundissimae comparantur, purum ostenditur sincerumque judicium, et nullam personam in judicando recipiens. Senex quoque describitur, ut maturitas comprobetur sententiae. Thronus ejus flammae ignis, ut peccatores tormentorum magnitudinem pertimescant, et justi salventur, sic tamen quasi per ignem. Rotae ejus ignis accensus, sive currus ejus. Et in Ezechiel quadrigae sedens inducitur Deus (Ezech. I), et omnia Dei flammea sunt. De quo et alibi dicitur: Deus ignis consumens est (Deut. IV, 24): ut lignum foenum, stipulam, arsurum in die judicii noverimus. Et in Psalmis legimus: Ignis ante eum praecedet, et inflammabit in circuitu omnes inimicos ejus (Ps. XCVI, 3). Fluvius igneus rapidusque egrediebatur a facie ejus, ut peccatores traheret in gehennam.

Millia millium ministrabant ei, et decies millies centena millia assistebant ei. Non quo iste ministrorum Dei numerus definitus sit, sed quo majorem multitudinem humanus sermo explicare nequiverit. Ista sunt millia, et istae myriades, de quibus in Psalmis legimus: Currus Dei decem millibus, multiplex millia laetantium, Dominus in eis (Ps. LXVII, 18). Et in alio loco: Qui facit angelos suos spiritus, et ministros suos ignem urentem (Ps. CIII, 4). Duplex autem angelorum officium est: aliorum qui justis praemia tribuunt, aliorum qui singulis praesunt cruciatibus.

Judicium sedit, et libri aperti sunt. Conscientiae, et opera singulorum in utramque partem, vel bona, vel mala omnibus revelantur. Bonus liber ille est, quem saepe legimus, liber viventium. Malus liber, qui in accusatoris tenetur manu, qui est inimicus, et vindex, de quo et in Apocalypsi legimus: Accusator fratrum nostrorum (Apos. XII, 10). Liber iste terrenus est, de quo et Propheta dicit: In terra scribantur (Jer. XVII, 13).

Aspicebam propter vocem sermonum grandium, quos cornu illud loquebatur. Dei judicium venit propter humiliandam superbiam. Idcirco Romanum delebitur imperium, quia cornu illud loquebatur grandia.

Et vidi quoniam interfecta esset bestia, et perisset corpus ejus. In uno Romano imperio propter Antichristum blasphemantem, omnia simul regna delenda sunt, 670 et nequaquam terrenum imperium erit, sed sanctorum conversatio, et adventus Filii Dei triumphantis, de quo dicitur:

And in the Gospel we read: 'You also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. 10:28). But God is called 'sitting' and 'the Ancient of days' so that the bearing of the eternal judge might be shown. His garment was white as snow, and the hair of his head like clean wool. And the Savior, transfigured on the mountain and assuming the glory of the divine majesty, is seen in white garments (Matt. 17). And that his hair is compared to the purest wool shows a pure and sincere judgment, accepting no person in judging. He is also described as an old man, so that the maturity of the sentence might be proven. His throne was a flame of fire, so that sinners might greatly fear the magnitude of the torments, and the just might be saved, yet so as by fire. His wheels a burning fire, or his chariot. And in Ezekiel, God is introduced sitting on a four-horse chariot (Ezek. 1), and all things of God are fiery. Of whom it is also said elsewhere: 'God is a consuming fire' (Deut. 4:24), so that we may know that wood, hay, and stubble are to be burned on the day of judgment. And in the Psalms we read: 'A fire shall go before him, and shall burn up his enemies round about' (Ps. 96:3). A swift and fiery stream issued forth from before him, to drag sinners into Gehenna.

Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him. Not that this number of God's ministers is definite, but that human speech was unable to express a greater multitude. These are the thousands, and these the myriads, of which we read in the Psalms: 'The chariot of God is attended by ten thousands, thousands of the joyful, the Lord is among them' (Ps. 67:18). And in another place: 'Who maketh his angels spirits, and his ministers a burning fire' (Ps. 103:4). But the office of the angels is twofold: some who bestow rewards upon the just, others who preside over the individual torments.

The judgment sat, and the books were opened. The consciences and the works of each individual, both good and bad, are revealed to all. That good book is the one we often read of, the book of the living. The bad book is that which is held in the hand of the accuser, who is the enemy and the avenger, of whom we also read in the Apocalypse: 'The accuser of our brethren' (Rev. 12:10). This book is earthly, of which the Prophet also says: 'Let them be written in the earth' (Jer. 17:13).

I beheld because of the voice of the great words which that horn spoke. The judgment of God comes for the humbling of pride. Therefore, the Roman empire will be destroyed, because that horn spoke great things.

And I saw that the beast was slain, and its body had perished. In the one Roman empire, on account of the blaspheming Antichrist, all kingdoms are to be destroyed at once, 670 and there will be no earthly empire whatsoever, but the society of the saints, and the advent of the triumphant Son of God, of whom it is said:

(Vers. 13.) Et ecce cum nubibus coeli quasi filius hominis veniebat. Qui in somno Nabuchodonosor, lapis scribitur abscissus sine manibus, et crevisse in montem magnum, et comminuisse testam, ferrum, aes, argentum, et aurum, nunc sub persona filii hominis introducit, ut assumptio carnis humanae significetur in filio Dei, juxta illud quod in Actibus Apostolorum legimus: Viri Galilaei, quid statis aspicientes in coelum? Hic Jesus qui assumptus est a vobis in coelum: sic veniet quomodo vidistis eum euntem in coelum (Actor. I, 11).

(Vers. 14.) Et usque ad antiquum dierum pervenit, et in conspectu ejus obtulerunt eum, et dedit ei potestatem, et honorem, et regnum. Totum quod dicitur, oblatum eum omnipotenti Deo, et accepisse potestatem, et honorem, et regnum, juxta illud Apostoli accipiendum est: Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo: humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis (Philipp. II, 6-8). Quae cuncta si haeresis Arianorum pio vellet advertere sensu, nequaquam Filio Dei calumniam inaequalitatis moveret.

Et omnes populi [Al. omne populi], tribus, et linguae ipsi servient. Potestas ejus, potestas aeterna, quae non auferetur, et regnum ejus, quod non corrumpetur, etc. Hoc cui potest hominum convenire, respondeat Porphyrius: aut quis iste tam potens sit, qui cornu parvulum, quem Antiochum interpretatur, fregerit atque contriverit? Si responderit Antiochi principes, a Juda Machabaeo fuisse superatos, docere debet quomodo cum nubibus coeli veniat, quasi filius hominis, et offeratur vetusto dierum, et detur ei potestas, et regnum, et 671 omnes populi, tribus ac linguae serviant illi, et potestas ejus aeterna sit, quae nullo fine claudatur.

(Vers. 17.) Hae quatuor bestiae magnae, quatuor sunt regna quae consurgent [Vulg. quatuor regna consurgent] de terra. Suscipient autem regnum sancti Dei altissimi. Quatuor regna, de quibus supra diximus, fuere terrena. Omne enim quod de terra est, revertetur in terram (Eccl. III, 20): sancti autem nequaquam habebunt terrenum regnum, sed coeleste. Cesset ergo mille annorum fabula.

Et obtinebunt regnum usque in saeculum, et saeculum saeculorum, etc. Si hoc de Machabaeis intelligitur, doceat qui ista contendit, quomodo regnum eorum perpetuum sit.

(Vers. 25.) Et sermones contra excelsum loquetur [Al. loquitur]. Sive ut interpretatus est Symmachus: Sermones quasi Deus loquitur, ut qui Dei assumit potentiam, verba quoque divinae sibi vendicat majestatis.

(Verse 13.) And behold, one like the son of man came with the clouds of heaven. He who in the dream of Nebuchadnezzar is described as a stone cut out without hands, which grew into a great mountain and broke in pieces the clay, the iron, the bronze, the silver, and the gold, is now introduced under the person of the son of man, so that the assumption of human flesh in the Son of God might be signified, according to that which we read in the Acts of the Apostles: "You men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:11).

(Verse 14.) And he came even to the Ancient of days, and they brought him near before him, and he gave him power, and honor, and a kingdom. All that is said—that he was offered to almighty God, and received power, and honor, and a kingdom—must be understood according to that passage of the Apostle: "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross" (Philippians 2:6-8). If the Arian heresy would consider all these things with a pious mind, it would by no means raise the slander of inequality against the Son of God.

And all peoples [Another reading: every people], tribes, and tongues shall serve him. His power is an everlasting power, which shall not be taken away, and his kingdom one that shall not be destroyed, etc. Let Porphyry answer to which of men this can apply; or who is this one so powerful, who has broken and crushed the little horn, which he interprets as Antiochus? If he should answer that the princes of Antiochus were overcome by Judas Maccabeus, he ought to show how he comes with the clouds of heaven, as a son of man, and is offered to the Ancient of days, and is given power, and a kingdom, and 671 all peoples, tribes, and tongues serve him, and his power is eternal, which is enclosed by no end.

(Verse 17.) These four great beasts are four kingdoms that will arise [Vulgate: four kingdoms will arise] from the earth. But the saints of the most high God shall receive the kingdom. The four kingdoms, of which we have spoken above, were earthly. For everything that is from the earth will return to the earth (Eccl. 3:20); but the saints will by no means have an earthly kingdom, but a heavenly one. Therefore, let the fable of the thousand years cease.

And they shall possess the kingdom for ever, and for ever and ever, etc. If this is understood of the Maccabees, let him who contends for this show how their kingdom is perpetual.

(Verse 25.) And he shall speak words against the Most High [Another reading: he speaks]. Or as Symmachus has interpreted it: He speaks words as if he were God, so that he who assumes the power of God may also claim for himself the words of divine majesty.

Et sanctos altissimi conteret, et putabit quod possit mutare tempora et leges. Praeliabitur enim Antichristus contra sanctos, et superabit eos: in tantamque erigetur superbiam, ut leges Dei, et caeremonias mutare conetur, et elevetur supra omne quod dicitur Deus, religionem cunctam suae subjiciens potestati.

Et tradentur in manu ejus usque ad tempus, et tempora, et dimidium temporis. Tempus, annum significat. Tempora, juxta Hebraici sermonis proprietatem, qui et ipsi dualem numerum habent, duos annos praefigurant. Dimidium autem temporis, sex menses: quibus sancti potestati Antichristi permittendi sunt, ut condemnentur Judaei, qui non credentes veritati, susceperunt mendacium. De quo tempore et Salvator in Evangelio loquitur. Nisi abbreviati essent dies illi, nequaquam salva esset omnis caro (Mat. XXIV, 22). Non convenire haec tempora Antiocho, in extrema visione dicemus.

(Vers. 6.) Et judicium sedebit, ut auferatur potentia, et conteratur, et dispereat usque in finem. Hoc de Antichristo, id est, de cornu parvulo, quod grandia loquebatur, quia regnum ejus destruendum sit in perpetuum.

Regnum autem et potestas, et magnitudo regni, quae est subter omne coelum, detur populo sanctorum altissimi, cujus regnum, regnum sempiternum est, et omnes reges servient ei, et obedient. Hoc loquitur de Christi imperio, quod sempiternum est.

Huc usque finis verbi. Istius verbi atque sermonis, quem mihi in praesenti visione Dominus revelavit.

Ego Daniel multum cogitationibus meis conturbabar, et facies mea mutata est in me verbum autem in corde meo conservavi. Hactenus liber Danielis Chaldaico Syriacoque sermone conscriptus est. Caetera quae sequuntur usque ad finem voluminis, Hebraice legimus.

Anno tertio regni Balthasar regis, visio apparuit mihi. Ego Daniel post id quod videram in principio. Post duos annos superioris revelationis, haec visio. Illa enim in primo anno Balthasar: haec in tertio cernitur. Unde infert: Post id quod videram in principio.

Vidi in visione mea, cum essem in Susis castro, quod est in Elam regione [Vulg. civitate]. Sive ut Symachus interpretatus est, civitate, a qua etiam regio nomen accepit, ut a Babylone, Babylonii, et ab Elam, Elamitae, pro qua Septuaginta Elimaidem regionem interpretati sunt. Susis autem metropolis est regionis Elamitarum, in qua Daniel secundum historiam Josephi, turrim exstruxit excelsam, et quadro aedificatam marmore, tantaeque magnitudinis et pulchritudinis, ut usque in praesens videatur esse nova.

And he shall wear out the saints of the Most High, and shall think that he can change the times and the laws. For the Antichrist will make war against the saints and will overcome them; and he will be raised up to such pride that he will attempt to change the laws of God and the ceremonies, and will be lifted up above all that is called God, subjecting all religion to his own power.

And they shall be given into his hand for a time, and times, and half a time. "Time" signifies a year. "Times," according to the property of the Hebrew language, which also has a dual number, prefigures two years. And "half a time," six months: during which the saints are to be permitted to the power of the Antichrist, so that the Jews, who did not believe the truth but received a lie, may be condemned. About which time the Savior also speaks in the Gospel. "Unless those days had been shortened, no flesh would be saved" (Matt. 24:22). We shall say in the final vision that these times do not apply to Antiochus.

(Verse 6.) And the judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end. This is about the Antichrist, that is, about the little horn that spoke great things, because his kingdom is to be destroyed forever.

But the kingdom and power, and the greatness of the kingdom, that is under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him. This speaks of the empire of Christ, which is everlasting.

Thus far the end of the word. Of that word and discourse, which the Lord revealed to me in the present vision.

I Daniel was much troubled by my thoughts, and my countenance was changed in me: but I kept the word in my heart. Up to this point, the book of Daniel has been written in the Chaldaic and Syriac language. The rest that follows, up to the end of the volume, we read in Hebrew.

In the third year of the reign of king Balthasar, a vision appeared to me. I Daniel, after that which I had seen in the beginning. After two years from the previous revelation, this vision occurred. For that one was in the first year of Balthasar; this one is seen in the third. Whence he infers: After that which I had seen in the beginning.

I saw in my vision, when I was in the fortress of Susa, which is in the region of Elam [Vulgate: city]. Or as Symmachus translated it, 'city,' from which the region also took its name, as from Babylon, the Babylonians, and from Elam, the Elamites, for which the Septuagint translated 'the region of Elymais.' Susa, however, is the metropolis of the region of the Elamites, in which Daniel, according to the history of Josephus, built a lofty tower, constructed of square marble, and of such magnitude and beauty that even to the present day it seems to be new.

In eaque regum Persarum atque Medorum conduntur reliquiae, et custos sive aedituus, ac sacerdos ejudem loci Judaeus est. Cum essem in Susis castro. Non quo castrum ipsa sit urbs, ut diximus, metropolis et potentissima, sed quo tanta firmitate aedificata, ut castrum esse videatur.

Vidi autem in visione me esse super portam Ulai. Pro quo Aquila transtulit, super Ubal Ulai: Theodotio, super Ubal; Symmachus, super paludem Ulai; Septuaginta, super portam Ulai. Sciendum est autem Ulai, nomen esse loci; sive portae, ut in Troja, *σκαῖα* porta, 673 et apud Romanos, Carmentalis dicitur: habentes singulae ex propriis causis origines nominum.

Et levavi oculos meos et vidi. Quamvis in somnis videantur, quae videntur in umbra, videlicet et imagine: tamen ne ipsa quidem videre possumus.

Et ecce aries unus stabat ante paludem (sive ante portam, quod Hebraice dicitur UBAL) habens cornua excelsa, et unum excelsius altero atque succrescens. Arietem, Darium vocat avunculum Cyri, qui post Astyagen patrem regnavit in Medis. Cornu autem unum excelsius altero atque succrescens, ipsum Cyrum significat, qui post Astyagen avum maternum cum avunculo Dario, quem Graeci *κυάξαρεν* vocant, Medis imperavit et Persis.

Postea vidi arietem cornibus ventilantem contra occidentem, et contra aquilonem, et contra meridiem, etc. Non ipsum arietem, Cyrum videlicet, vel Darium, sed ejusdem regni arietem, id est, Darium alterum, qui ultimus potentiae Persicae rex fuit, et quem superavit Alexander Philippi filius rex Macedonum. Quod autem Darius iste rex potentissimus, et ditissimus fuerit, tam Graecae, quam Latinae, ac barbarae narrant historiae.

Et ego intelligebam. Ex superioribus enim visionibus, in quibus secundum regnum per arietem et hircum significatum est, etiam nunc intelligit, quod Medorum atque Persarum cernat imperium.

(Vers. 5.) Ecce autem hircus caprarum veniebat ab occidente super faciem totius terrae, et non tangebatur terram, etc. Ne quis me putet proprium sensum ponere, Gabrielis exponentis visionem prophetae, verba dicamus: Aries, inquit, quem vidisti habere duo cornua, rex Medorum est, atque Persarum. Darius videlicet Arsami filius, in quo Medorum et Persarum regnum destructum est.

And in it the remains of the kings of the Persians and Medes are buried, and the guardian or keeper, and priest of that same place is a Jew. When I was in the fortress of Susa. Not that the fortress is the city itself, as we have said, the metropolis and most powerful, but that it was built with such strength that it seems to be a fortress.

Moreover, I saw in the vision that I was over the gate of Ulai. For which Aquila translated, 'over the Ubal of Ulai'; Theodotion, 'over the Ubal'; Symmachus, 'over the marsh of Ulai'; the Septuagint, 'over the gate of Ulai.' It should be known, however, that 'Ulai' is the name of a place, or of a gate, as in Troy, the Scaean gate (σκαιὰ porta), and among the Romans, it is called the Carmental gate: each having the origins of their names from their own particular causes.

And I lifted up my eyes and saw. Although in dreams things are seen which are seen in shadow, that is, and in image, yet we cannot even see these themselves.

And behold a ram stood before the marsh (or before the gate, which in Hebrew is called UBAL) having high horns, and one higher than the other, and growing up. He calls the ram Darius, the uncle of Cyrus, who reigned in Media after his father Astyages. But the one horn, higher than the other and growing, signifies Cyrus himself, who, after his maternal grandfather Astyages, together with his uncle Darius, whom the Greeks call Cyaxares (κυάξαρεν), ruled over the Medes and Persians.

Afterwards I saw the ram butting with his horns towards the west, and towards the north, and towards the south, etc. Not that ram itself, namely Cyrus or Darius, but the ram of the same kingdom, that is, the other Darius, who was the last king of the Persian power, and whom Alexander, son of Philip, king of the Macedonians, conquered. That this Darius was a most powerful and most wealthy king, Greek, Latin, and barbarian histories all relate.

And I understood. For from the previous visions, in which the second kingdom was signified by the ram and the goat, he now also understands that he sees the empire of the Medes and Persians.

(Verse 5.) "And behold, a male goat came from the west over the face of the whole earth, and he did not touch the ground," etc. Lest anyone think I am putting forward my own interpretation, let us quote the words of Gabriel as he explained the vision to the prophet: "The ram," he said, "which you saw having two horns, is the king of the Medes and the Persians." This refers to Darius, the son of Arsames, in whom the kingdom of the Medes and Persians was destroyed.

Porro hircus caprarum, qui veniebat ab occidente, et propter nimiam velocitatem terram tangere non videbatur, Alexander est, rex Graecorum, qui, subversis Thebis, in Persas arma corripuit, et apud Granicum fluvium inito certamine, Darii duces superavit, et ad extremum ipsum percussit arietem, et duo ejus confregit cornua, Medos, atque Persas: misitque eum sub pedibus suis, et utrumque cornu suo subjugavit imperio. Cornu autem grande, ipse est rex primus Alexander, quo tricesimo secundo aetatis suae anno mortuo in Babylone, surrexerunt pro eo quatuor duces ejus, qui sibi imperium diviserunt. Aegyptum enim Ptolomaeus Lagi filius tenuit: Macedonas Philippus, qui et Arideus [Al. Arius] frater Alexandri: Syriam, et Babylonem, et omnia regna Orientis, Seleucus Nicanor: Asiae regnavit Antigonos. Sed non, inquit, in fortitudine ejus. Nullus enim magnitudini Alexandri potuit coaequari. Et post multa tempora Syriae rex impudens facie, et intelligens propositiones consurget Antiochus ἐπιφανής filius Seleuci, qui et Philopator appellatus est. Qui cum obses fuisset Romae, et, nesciente senatu, per dolum cepisset imperium, contra Ptolomaeum Philometorem dimicavit, hoc est, contra Meridiem, et contra Aegyptios. Rursumque ad Orientem, et contra eos qui res novas in Perside moliebantur; ad extremum contra Judaeos dimicans, capta Judaea, ingressus est Jerosolymam; et in templo Dei simulacrum Jovis Olympii statuit: et usque ad fortitudinem coeli, id est, filios Israel, qui angelorum vallabantur auxilio, erexit magnificentiam suam, ita ut de sanctis plurimos idololatriae subjiceret; et velut stellas coeli conculcaret pedibus suis. Atque ita factum est, ut Meridiem, et Orientem, id est Aegyptum et Persidem suo teneret imperio. Quodque ait: Usque ad principem fortitudinis magnificatus est, hoc significat, quod erectus sit contra Deum, et sanctos illius persecutus sit; et tulerit ἐνδελχισμόν, id est, jule sacrificium, quod mane offerebatur, et vespere, et polluerit atque dejecerit locum sanctificationis ejus. Et hoc non sua virtute, sed propter peccata populi. Atque ita factum est, ut veritas prosterneretur in terram, et, cultu idolorum florente, Dei religio conquiesceret.

(Vers. 13.) Et audiavi unum de sanctis loquentem: et dixit unus sanctus alteri nescio, cui loquenti. Pro altero nescio quo, quod Symmachus interpretatus est τινί ποτε, quem et nos secuti sumus, Aquila et Theodotio, et LXX () φελμονί, ipsum verbum Hebraicum posuerunt. Nomen ergo angeli tacens, generaliter unum quemlibet de angelis indicavit.

Furthermore, the male goat that came from the west, and which did not seem to touch the ground because of its excessive speed, is Alexander, the king of the Greeks, who, having overthrown Thebes, took up arms against the Persians; and having begun the struggle at the River Granicus, he overcame Darius's generals, and finally struck the ram itself and broke its two horns—the Medes and the Persians: he threw him down under his feet and subjected both to the command of his own horn. As for the "great horn," he himself is the first king, Alexander; upon whose death in Babylon in the thirty-second year of his age, his four generals arose in his place and divided the empire among themselves. For Ptolemy, the son of Lagus, held Egypt; Philip, who was also called Arrhidaeus [otherwise Arius], the brother of Alexander, held Macedonia; Seleucus Nicanor held Syria, Babylon, and all the kingdoms of the East; and Antigonus reigned over Asia. "But not," it says, "in his strength." For no one could be equated with the greatness of Alexander. And after much time, there shall rise a king of Syria, shameless in face and understanding propositions, Antiochus Epiphanes (ἐπιφανής), the son of Seleucus, who was also called Philopator. Having been a hostage in Rome, and having seized power by deceit without the knowledge of the Senate, he fought against Ptolemy Philometor—that is, "against the South" and against the Egyptians. Again, he turned "toward the East" and against those who were attempting revolutionary movements in Persia; finally, fighting against the Jews, and having captured Judea, he entered Jerusalem and set up an image of Olympian Jupiter in the temple of God; "and even unto the strength of heaven"—that is, the sons of Israel, who were walled around by the help of angels—he exalted his magnificence, so that he subjected many of the holy ones to idolatry, and trampled them under his feet like the stars of heaven. And so it happened that he held the South and the East—that is, Egypt and Persia—under his command. And as to what it says, "He was magnified even to the prince of the strength," this means that he was raised up against God and persecuted His holy ones; and he took away the endelechism (ἐνδελεχισμόν), that is, the "continual sacrifice," which was offered morning and evening, and he polluted and cast down "the place of his sanctuary." And this happened not by his own power, but "because of the sins of the people." And so it came to pass that truth was cast down to the ground, and, while the worship of idols flourished, the religion of God lay dormant.

(Verse 13.) "And I heard one of the holy ones speaking: and one holy one said to another—I know not whom—who was speaking." For "to another—I know not whom," which Symmachus translated as *tini pote* (τινί ποτε) and which we also followed, Aquila, Theodotion, and the Septuagint put the Hebrew word itself, *Phelmoni* (φελμονί). Thus, by withholding the name of the angel, he indicated generally any one of the angels.

Usquequo visio et iuge sacrificium, et peccatum desolationis quae facta est, et sanctuarium, et fortitudo conculcabitur? Unus angelus interrogat alterum angelum usque ad quod tempus Dei iudicio sub Antiocho rege Syriae, templum futurum sit desolatum, et simulacrum Jovis staturum in templo Dei, juxta id quod subjunxit, dicens: Et sanctuarium et fortitudo conculcabitur.

(Vers. 14.) Et dixit ei: Usque ad vesperam et mane dies duo millia trecenti, et mundabitur sanctuarium. Legamus Machabaeorum libros, et Josephi historiam, ibique scriptum reperiemus, centesimo quadragésimo tertio anno a Seleuco, qui primus regnavit in Syria post Alexandrum, ingressum Antiochum Jerosolymam, et universa vastasse, reversumque anno tertio, in templo posuisse statuam Jovis, et usque ad Judas Machabaeum, id est, usque ad annum centesimum quadragésimum octavum, per annos vastitatis Jerusalem sex, contaminationis autem templi tres, duo millia trecentos dies, et tres menses esse completos; post quos templum purgatum est. Quidam pro duobus millibus trecentis, duo millia ducentos legunt: ne sex anni, et tres menses superesse videantur. Hunc locum plerique nostrorum ad antichristum referunt, et quod sub Antiocho in typo factum est, sub illo in veritate dicunt esse complendum. Quod autem infert: Mundabitur sanctuarium, Judae Machabaei significat tempora, qui de vico Modin fratribus ac propinquis secum annitentibus, et multis de populo Judaeorum, Antiochi duces superat juxta Emaus, quae nunc Nicopolis dicitur. Quod audiens Antiochus qui contra principem principum surrexerat, id est, Dominum dominantium, et regem regum in Elimaide, quae regio Persarum est, templum Dianae spoliare cupiens, quod habebat pretiosa 676 donaria, et ibi quoque amisso exercitu, sine manibus contritus est, id est, tristitiae morbo periit. Vespere autem et mane, successionem diei noctisque significat.

(Vers. 15.) Factum est autem cum viderem ego Daniel visionem, et quaererem intelligentiam. Videbat visionem per picturam, et imaginem, et illius intelligentiam nesciebat. Non ergo omnis qui videt intelligit: quomodo si Scripturam sanctam legamus oculis et corde non intelligamus.

Et ecce stetit in conspectu meo quasi species viri. Non enim viri sunt angeli, sed in specie videntur virorum. Sicut Abraham ad quercum Mambre tres visi sunt viri (Gen. VIII), qui utique viri non erant; e quibus unus adoratur ut Dominus. Unde et Salvator loquitur in Evangelio: Abraham vidit diem meum; vidit et laetatus est (Joan. VIII, 56).

"How long shall be the vision and the continual sacrifice, and the sin of desolation that is made: and the sanctuary, and the strength be trodden under foot?" One angel asks another angel for how long, by the judgment of God under Antiochus, king of Syria, the temple would be desolate and the image of Jupiter would stand in the temple of God, according to what he added, saying: "And the sanctuary and the strength shall be trodden under foot."

(Verse 14.) "And he said to him: Unto evening and morning two thousand three hundred days, and the sanctuary shall be cleansed." Let us read the books of the Maccabees and the history of Josephus, and there we shall find it written that in the one hundred and forty-third year from Seleucus, who first reigned in Syria after Alexander, Antiochus entered Jerusalem and laid everything waste; and returning in the third year, he placed an image of Jupiter in the temple; and up until the time of Judas Maccabeus—that is, up to the one hundred and forty-eighth year—through six years of the desolation of Jerusalem and three years of the contamination of the temple, two thousand three hundred days and three months were completed; after which the temple was cleansed. Some read two thousand two hundred instead of two thousand three hundred, lest six years and three months should seem to be exceeded. Many of our writers refer this passage to the Antichrist, and say that what was done under Antiochus in type is to be fulfilled in truth under him. Furthermore, what he adds, "The sanctuary shall be cleansed," signifies the times of Judas Maccabeus, who, from the village of Modin, with his brothers and kinsmen striving with him and many of the Jewish people, overcame Antiochus's generals near Emmaus, which is now called Nicopolis. Hearing this, Antiochus—who had risen up against the Prince of princes, that is, the Lord of lords and King of kings—in Elymais, which is a region of the Persians, desiring to spoil the temple of Diana because it had precious 676 gifts, and having also lost his army there, was broken without hands; that is, he perished from a disease of sorrow. "Evening and morning," moreover, signifies the succession of day and night.

(Verse 15.) "And it came to pass when I Daniel saw the vision, and sought the understanding." He saw the vision through a picture and image, and he did not know its understanding. Therefore, not everyone who sees understands, just as if we should read the Holy Scripture with our eyes and yet not understand it with our heart.

"And behold, there stood before me as it were the appearance of a man." For angels are not men, but they are seen in the appearance of men. Just as three men appeared to Abraham at the oak of Mamre (Gen. 18), who certainly were not men; of whom one is adored as the Lord. Whence also the Savior speaks in the Gospel: "Abraham saw my day; he saw it and was glad" (John 8:56).

(Vers. 16 et 17.) Et audiui vocem viri inter Ulai, et clamavit, et ait: Gabriel, fac intelligere istam [Vulg. istum] visionem. Et venit et stetit juxta ubi ego stabam. Cumque venisset, pavens corruui in faciem meam. Virum istum qui praecepit Gabrieli ut Daniele faceret intelligere visionem, Judaei Michaellem autumant. Consequenter autem quia visio de praeliis erat, regumque certaminibus, immo regnorum successio- nibus, Gabriel, qui praepositus est praeliis huic officio mancipatur. Gabriel enim in linguam nostram vertitur fortitudo, vel robustus Dei. Unde et eo tempore quo erat Dominus nasciturus, et indicturus bellum daemonibus, et triumphaturus de mundo, Gabriel venit ad Zachariam, et ad Mariam (Luc. I). Et postea in Psalmis legimus de Domino triumphante: Quis est iste rex gloriae? Dominus fortis et potens, Dominus fortis in praelio; ipse est rex gloriae (Psal. XXIII, 8). Ubi cumque autem medicina, et sanatio necessaria est, Raphael mittitur, qui interpretatur curatio; vel medicina Dei : si cui tamen placet Tobiae librum recipere. Porro ubi populo prospera promittuntur, et ἰλασμός, quod nos vel propitiationem, vel 677 expiationem possumus dicere, neces- saria est, Michael, dirigitur, qui interpretatur quis sicut Deus? hoc videlicet nominis interpretatione significante, quod in Deo sit medicina vera.

Et ait ad me: Intellige, fili hominis, quoniam in tempore finis complebitur visio, etc. Ezechiel, et Daniel, et Zacharias: quia saepe inter angelos esse se cernunt [Al. cernuntur], ne eleventur in superbiam, et angelicae vel naturae, vel dignitatis se esse credant, admonentur fragilitatis suae, et filii hominum nuncupantur, ut homines se esse noverint.

(Vers. 18.) Et tetigit me; et statuit me in gradu meo. Dixitque mihi, etc. Propheta qui pavore lapsus, quadrupes et pronus jacebat in terra: ad tactum angeli erigitur, ut possit absque formidine audire et intelligere quae dicuntur.

(Vers. 26.) Tu ergo signa Visionem: quia post dies multos erit. Exposita Gabriel Angelus Visione, quam supra ut potuimus disseruimus, ponit in fine: Tu ergo signa Visionem: quia post dies multos erit. Ex verbo ostendens signaculi, obscura esse quae dicebantur, et non patere multorum auditui, nec posse ante intelligi, nisi rebus et operibus impleantur.

(Verses 16 and 17.) "And I heard the voice of a man between Ulai: and he cried out and said: Gabriel, make this vision understood." "And he came and stood near where I was standing;" "And when he was come, I fell on my face trembling." The Jews assert that this man who commanded Gabriel to make Daniel understand the vision was Michael. Consequently, because the vision concerned battles and the struggles of kings, or rather the successions of kingdoms, Gabriel—who is placed in charge of battles—was assigned to this duty. For Gabriel is translated into our language as "fortitude" or "the strong one of God." Whence also at that time when the Lord was about to be born, and to declare war on demons, and to triumph over the world, Gabriel came to Zechariah and to Mary (Luke 1). And afterwards we read in the Psalms about the Lord triumphing: "Who is this King of glory? The Lord strong and mighty, the Lord strong in battle; he is the King of glory" (Psalm 23:8). However, wherever medicine and healing are necessary, Raphael is sent, who is interpreted as "healing" or "the medicine of God"—if anyone, however, chooses to accept the book of Tobit. Furthermore, where prosperity is promised to the people and *hilasmos* (ἱλασμός), which we can call either "propitiation" or 677 "expiation," is necessary, Michael is sent, who is interpreted as "Who is like God?"—this interpretation of the name signifying that true medicine is in God.

"And he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled," etc. Ezekiel, Daniel, and Zechariah—because they often see themselves among angels—lest they be lifted up in pride and believe themselves to be of angelic nature or dignity, are reminded of their fragility and are called "sons of men," so that they may know themselves to be human.

(Verse 18.) "And he touched me, and set me upright in my place." And he said to me," etc. The prophet, who had fallen in fear and was lying on the ground on all fours and prone, was raised up at the touch of the angel, so that he might be able to hear and understand what was said without dread.

(Verse 26.) "Do you therefore seal up the vision, for it shall be after many days." After the angel Gabriel explained the vision, which we have discussed above as best we could, he placed at the end: "Do you therefore seal up the vision, for it shall be after many days." By the word "sealing," he showed that what was said was obscure and not open to the hearing of many, nor could it be understood before being fulfilled by events and deeds.

(Vers. 27.) Et ego Daniel langui et aegrotavi per dies. Cumque surrexissem, faciebam opera regis. Hoc est illud, quod in Genesi de Abraham legimus: quod postquam Dominum audierit loquentem sibi, terram et cinerem esse se dixerit (Gen. XVIII). Ergo Daniel ad visionis horrorem languisse, et aegrotasse se dicit: et cum surrexisset, fecisse opera quae sibi a rege fuerant imperata, reddens omnibus omnia, et Evangelicum illud sciens: Reddite quae sunt Caesaris Caesari, et quae sunt Dei Deo (Luc. XX, 25).

Et stupebam ad visionem, et non erat qui interpretaretur. Si non erat qui interpretaretur, quomodo supra interpretatus est angelus? Sed quod dicit, hoc est, reges audierat, et eorum nomina nesciebat: futura cognoverat, et quo tempore futura essent, dubius fluctuabat. Itaque quod solum facere poterat, stupebat ad visionem, et Dei scientiae cuncta relinquebat.

(Cap. IX.---Vers. 1.) In anno primo Darii filii Assueri, de semine Medorum, qui imperavit super 678 regnum Chaldaeorum, anno uno regni ejus. Hic est Darius, qui cum Cyro Chaldaeos Babyloniosque superavit, ne putemus illum Darium, cujus anno secundo templum aedificatum est (quod Porphyrius suspicatur, ut annos Danielis extendat) vel eum qui ab Alexandro Macedonum rege superatus est. Addit ergo nomen patris, additque victoriam, quia primus de semine Medorum, subvertit regnum Chaldaeorum, ut auferat propter similitudinem nominis, lectionis errorem.

(Vers. 2.) Ego Daniel intellexi in libris numerum annorum de quo factus est sermo Domini ad Jeremiam prophetam, ut complerentur desolationis Jerusalem septuaginta anni. Praedixerat Jeremias septuaginta annos desolationis templi (Jer. LII, 29): post quos rursus veniret populus in Judaeam, et aedificarentur templum et Jerusalem: quae res Daniele non facit negligentem, sed magis provocat ad rogandum: ut quod Deus per suam promisit clementiam, per hujus [Al. horum] impleat preces, ne negligentia superbiam, et superbia pariat offensam. Denique in Genesi legimus (Gen. IX), centum viginti annos poenitentiae constitutos ante diluvium: qui quia tanto tempore, hoc est, centum annis, noluerunt agere poenitentiam, nequaquam exspectat ut et viginti alii compleantur: sed infert ante, quod postea fuerat comminatus. Unde et ad Jeremiam dicitur, ob duritiam cordis populi Judaeorum: Ne ores pro populo hoc: quia non exaudiam te (Jer. VII, 16). Et ad Samuel: Usquequo luges super Saul? et ego abjeci eum (I Reg. XVI, 1).

(Verse 27.) "And I Daniel languished and was sick for some days;" and when I was risen up, I did the king's business." This is what we read in Genesis about Abraham: that after he heard the Lord speaking to him, he said of himself that he was dust and ashes (Gen. 18). Therefore, Daniel says that he languished and was sick at the horror of the vision; and when he had risen, he did the business that had been commanded of him by the king, rendering to all their due, and knowing that Gospel saying: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Luke 20:25).

"And I was astonished at the vision, and there was none that could interpret it." If there was no one to interpret it, how did the angel interpret it above? But what he means is this: he had heard of kings but did not know their names; he had known the future, but as to when those things would occur, he wavered in doubt. Therefore, as was the only thing he could do, he was astonished at the vision and left everything to the knowledge of God.

(Chapter 9, Verse 1.) "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who reigned over 678 the kingdom of the Chaldeans, in the first year of his reign." This is the Darius who, with Cyrus, conquered the Chaldeans and Babylonians; lest we think him to be that Darius in whose second year the temple was built (as Porphyry suspects, in order to extend Daniel's years) or the one who was conquered by Alexander, the king of the Macedonians. He adds, therefore, the name of his father and adds the victory, because as the first of the seed of the Medes he overthrew the kingdom of the Chaldeans, so that he might remove any error in reading due to the similarity of the name.

(Verse 2.) "I Daniel understood by the books the number of the years, concerning which the word of the Lord came to Jeremiah the prophet, that seventy years should be accomplished of the desolation of Jerusalem." Jeremiah had predicted seventy years of the desolation of the temple (Jer. 52:29), after which the people would return to Judea and the temple and Jerusalem would be built. This fact does not make Daniel negligent, but rather provokes him to pray, so that what God promised through His clemency, He might fulfill through Daniel's prayers, lest negligence breed pride and pride bring forth offense. Finally, we read in Genesis (Gen. 9) that one hundred and twenty years of repentance were established before the flood; because they were unwilling to repent for so much time—that is, for one hundred years—He did not wait for the other twenty to be completed, but brought about earlier what He had later threatened. Whence also it is said to Jeremiah, on account of the hardness of heart of the Jewish people: "Pray not for this people, for I will not hear you" (Jer. 7:16). And to Samuel: "How long will you mourn for Saul, seeing I have rejected him?" (1 Sam. 16:1).

In cinere igitur et sacco postulat impleri quod promiserat Deus: non quo esset incredulus futurorum; sed ne securitas negligentiam, et negligentia pareret offensam.

Obsecro, Domine Deus magne et terribilis. Adversus eos qui tua praecepta contemnunt.

(Vers. 4.) Custodiens pactum et misericordiam diligentibus te, et custodientibus mandata tua. Non ergo quod pollicetur Deus statim futurum est; sed in eos sua promissa complet, qui custodiunt mandata illius.

(Vers. 5.) Peccavimus, inique egimus, impie egimus, et recessimus, etc. Peccata populi, quia unus e populo est, enumerat 679 ex persona sua, quod et Apostolum id epistola ad Romanos facere legimus.

(Vers. 7.) Tibi, Domine, justitia: nobis autem confusio faciei, etc. Juste enim patimur, quod meremur.

(Vers. 8.) Tibi Domino Deo nostro misericordia, et propitiatio: etc. De quo supra dixerat: Tibi, Domine, justitia; nunc quia Dominus non solum justus, sed et misericors est, dicit: Tibi, Domine, misericordia, ut post sententiam judicantis, eum provocet ad clementiam.

(Vers. 11.) Et stillavit super nos. Non totam in nos effudisti iram, quam ferre non poteramus; sed stillam furoris tui, ut correpti in plaga, reverteremur ad te.

Maledictio et detestatio quae scripta est in libro Moysi servi Dei, etc. In Deuteronomio maledictiones et benedictiones Dei legimus (Deut. XXVII), quae postea dictae sunt in monte Garizim, et Hebal, justos super et peccatores.

(Vers. 13.) Omne malum hoc venit super nos: et non rogavimus faciem tuam, Domine Deus noster, ut reverteremur ab iniquitatibus nostris, et cogitaremus veritatem tuam. Grandis duritia, ut in plagis positi, Deum non rogarent, quod et si rogarunt, ideo non rogarunt, quia non sunt reversi ab iniquitatibus suis. Reversio autem ab iniquitate est cogitare veritatem Dei.

(Vers. 14.) Et vigilavit Dominus super malitiam, et adduxit eam super nos, etc. Quando propter peccata corripimur, vigilat super nos Deus, et visitat nos. Quando vero a Deo deserimur, et non judicamur, indignique sumus correptione Domini, tunc dormire dicitur. Unde et in Psalmis legimus: Surrexit quasi dormiens Dominus, et quasi crapulatus a vino (Psal. LXXVII). Malitia enim et iniquitas nostra inebriat Deum: quae quando in nobis corripitur, evigilare dicitur, et de sua ebrietate consurgere; ut nos peccato ebrios evigilare faciat justitiae.

(Vers. 15.) Et nunc, Domine Deus noster, etc. Memor est antiqui beneficii, ut ad similem Deum clementiam provocet.

Therefore, in ashes and sackcloth, he asks that what God had promised be fulfilled; not because he was incredulous of the future, but lest security breed negligence and negligence bring forth offense.

"I beseech you, O Lord God, great and terrible." Against those who despise Your precepts.

(Verse 4.) "Keeping the covenant and mercy to them that love you, and keep your commandments." Therefore, what God promises will not occur immediately, but He fulfills His promises to those who keep His commandments.

(Verse 5.) "We have sinned, we have committed iniquity, we have done impiously, and have revolted," etc. He enumerates the sins of the people in his own person because he is one of the people, just as we read the Apostle doing in the Epistle to the Romans.

(Verse 7.) "To you, O Lord, justice: but to us confusion of face," etc. For we justly suffer what we deserve.

(Verse 8.) "To the Lord our God belong mercy and propitiation," etc. Concerning which he had said above, "To you, O Lord, justice"; now, because the Lord is not only just but also merciful, he says: "To you, O Lord, mercy," so that after the sentence of the judge, he might provoke Him to clemency.

(Verse 11.) "And it distilled upon us." You did not pour out upon us all the wrath that we could not bear, but a drop of Your fury, so that being corrected in the plague, we might return to You.

"The curse and the detestation that is written in the book of Moses the servant of God," etc. In Deuteronomy, we read the curses and blessings of God (Deut. 27), which were later pronounced on Mount Gerizim and Mount Ebal upon the righteous and the sinners.

(Verse 13.) "All this evil is come upon us: and we entreated not your face, O Lord our God, that we might return from our iniquities, and think on your truth." It is a great hardness of heart that, while placed in plagues, they did not entreat God; or if they did entreat Him, they did not truly entreat Him because they did not return from their iniquities. For to return from iniquity is to think upon the truth of God.

(Verse 14.) "And the Lord watched upon the evil, and brought it upon us," etc. When we are corrected because of our sins, God watches over us and visits us. But when we are deserted by God and not judged, and are unworthy of the Lord's correction, then He is said to sleep. Whence also we read in the Psalms: "The Lord arose as if sleeping, and as if hung over from wine" (Psalm 77:65). For our malice and iniquity intoxicate God; which, when it is corrected in us, He is said to wake up and rise from His intoxication, so that He may make us, who are drunk with sin, wake up to justice.

(Verse 15.) "And now, O Lord our God," etc. He is mindful of the ancient benefit, so that he might provoke God to a similar clemency.

(Vers. 17.) Et ostende faciem tuam super sanctuarium tuum, quod desertum est. Imple opere, quod sermone pollicitus es: vicinum tempus desolationis impletur.

(Vers. 18.) Propter temetipsum inclina, Deus meus, aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram, etc. Ἀνθρωποπάθως 680 haec loquitur, ut quando exaudimur, inclinare Deus videatur aurem suam: quando respicere nos Deus dignatur, aperire oculos suos: quando vero avertit faciem suam, et oculis ejus et auribus videamur indigni.

(Vers. 20.) Cumque adhuc loquerer, et orarem, et confiterer peccata mea, et peccata populi mei Israel: ut [Vulg. et] prosternerem preces meas in conspectu Dei mei pro monte sancto Dei mei. Ergo ut supra diximus, non populi tantum peccata, sed et sua replicat; quia unus e populo est: sive humiliter, cum peccatum ipse non fecerit, se jungit populo peccatori, ut ex humilitate veniam consequatur. Nota quod hic dixerit, confiterer peccata mea. In multis enim sanctae Scripturae locis confessio, non poenitentiam, sed laudem sonat.

(Vers. 21.) Adhuc me loquente in oratione: ecce vir Gabriel quem videram in visionis principio. Principium vocat praeteritam visionem, quam haec sequitur. Et grandis orationis effectus est; impletaque promissio Domini qui ait: Adhuc te loquente dicam, ecce adsum (Isai. LVIII, 9). Videtur autem Gabriel, non angelus vel archangelus, sed vir: ut nequaquam sexum, sed nomen virtutis ostenderet.

Cito volans tetigit me in tempore sacrificii vespertini. Volare dicitur, quia (Al. qui) ut vir apparuerit, et in tempore sacrificii vespertini: quia oratio prophetae a sacrificio matutino usque ad sacrificium vespertinum perseverarat: et propterea Dei in se flexit misericordiam.

(Vers. 22.) Et docuit me, et locutus est mihi, dixitque. Tam obscura est visio, ut propheta angeli doctrina indigeat.

Daniel nunc egressus sum ut docerem te, et intelligeres. Nunc ad te missus sum, et egressus sum, non a facie Dei, ut ab eo recederem, sed ut ad te venirem.

(Vers. 23.) Ab exordio precum tuarum egressus est sermo: ego autem veni, ut indicarem tibi, quia vir desideriorum es. Ut rogare coepisti, statim impetrasti misericordiam Dei: et egressa est sententia, et ego idcirco missus sum, ut exponerem tibi quae ignoras: quia vir desideriorum es, sive amabilis, et Dei amore dignus, ut Salomon appellatus est Idida [Al. Jedida], sive vir desideriorum, quod pro desiderio tuo, Dei secreta audire merearis, et esse conscius futurorum.

(Verse 17.) "And show your face upon your sanctuary, which is desert." Fulfill in deed what You promised in word; the time of desolation is nearing its completion.

(Verse 18.) "For your own sake, incline, O my God, your ear, and hear: open your eyes and see our desolation," etc. He speaks these things anthropopathōs (Ἀνθρωποπάθως, according to human passion), so that when we are heard, God seems to incline His ear; when God deigns to look at us, He seems to open His eyes; but when He turns away His face, we seem unworthy of His eyes and His ears.

(Verse 20.) "And while I was yet speaking, and praying, and confessing my sins, and the sins of my people Israel: and [Vulgate: that I might] present my prayers in the sight of my God, for the holy mountain of my God." Therefore, as we said above, he repeats not only the sins of the people but also his own, because he is one of the people; or he humbly joins himself to the sinful people, even though he himself had not sinned, so that he might obtain pardon through humility. Note that he says here, "I was confessing my sins." For in many places in Holy Scripture, confession sounds not of repentance but of praise.

(Verse 21.) "As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the beginning of the vision." He calls the previous vision, which this one follows, "the beginning." And it is a great effect of prayer; and the promise of the Lord was fulfilled, who said: "As you are yet speaking, I will say, Behold I am here" (Isaiah 58:9). Gabriel, however, is seen not as an angel or archangel, but as a man; so that he might show not a sex, but the name of strength.

"Flying swiftly, he touched me in the time of the evening sacrifice." He is said to fly because he appeared as a man, and in the time of the evening sacrifice, because the prophet's prayer had persevered from the morning sacrifice until the evening sacrifice; and therefore he turned the mercy of God toward himself.

(Verse 22.) "And he taught me, and spoke to me, and said." The vision is so obscure that the prophet stands in need of the angel's instruction.

"Daniel, I am now come forth to teach you, and that you might understand." I am now sent to you, and I have come forth, not from the face of God so as to depart from Him, but so as to come to you.

(Verse 23.) "At the beginning of your prayers the word went forth: and I am come to show it to you, because you are a man of desires." As soon as you began to pray, you immediately obtained the mercy of God; and the decree went forth, and I was sent for that purpose, that I might explain to you what you do not know. "Because you are a man of desires"—that is, either beloved and worthy of the love of God, as Solomon was called Jedidiah (Idida), or "a man of desires" because, in accordance with your desire, you are worthy to hear the secrets of God and to be conscious of the things to come.

681 Tu ergo animadverte Sermonem, et intellige visionem. Si Danieli dicitur: diligenter attende, ut audias et intelligas, quod vides: quid nos facere oportet, quorum oculi ignorantiae tenebris, et caligine vitiorum obcaecati sunt.

(Vers. 24.) Septuaginta hebdomades abbreviatae sunt super populum tuum, et super urbem sanctam tuam: ut consummetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur justitia sempiterna: et impleatur visio, et prophetia, et ungatur Sanctus sanctorum. Scito ergo et animadverte ab exitu sermonis, ut iterum aedificetur Jerusalem usque ad Christum ducem, hebdomades septem, et hebdomades sexaginta duae erunt: et rursum aedificabitur platea et muri in angustia temporum. Et post hebdomades sexaginta duas occidetur Christus: et non erit ejus (populus qui eum negaturus est), et civitatem, et sanctuarium dissipabit populus cum duce venturo: et finis ejus vastitas, et post finem belli statuta desolatio. Confirmabit autem pactum multis hebdomada una: et in dimidio hebdomadis deficiet hostia et sacrificium. Et erit in Templo abominatio desolationis, et usque ad consummationem et finem perseverabit desolatio.

Quia Propheta dixerat: Eduxisti populum tuum, et nomen tuum invocatum est super civitatem tuam, et super populum tuum, propterea ex persona Dei loquitur Gabriel: Nequaquam populus Dei est, sed populus tuus: nec urbs sancta Dei, sed sancta, ut dicis [Al. discas] tibi. Simile quid et in Exodo legimus, quando Deus loquitur ad Moysen: Descende, peccavit enim populus tuus (Exod. XXXII, 7), hoc est, non populus meus, quia me deseruit.

Quia igitur postulas pro Jerusalem, et oras pro populo Judaeorum, audi quid in septuaginta annorum hebdomadibus futurum sit populo tuo, et urbi tuae quae sequuntur. Scio de hac quaestione ab eruditissimis viris varie disputatum, et unumquemque pro captu ingenii sui dixisse quod senserat. Quia igitur periculosum est de magistrorum Ecclesiae judicare sententiis, et alterum praeferre alteri, dicam quid unusquisque senserit, lectoris arbitrio derelinquens, cujus expositionem sequi debeat.

Africanus in quinto Temporum volumine, de septuaginta hebdomadibus haec locutus 682 ad verbum est. «Capitulum quod in Daniele de septuaginta hebdomadibus legimus multa et mirabilia continet, quae nunc longum est dicere: ergo quod ad praesens opus pertinet, de temporibus disserendum est.

681 "Do you therefore mark the word and understand the vision." If it is said to Daniel, "Attend diligently," so that you may hear and understand what you see, what ought we to do, whose eyes are blinded by the darkness of ignorance and the mist of vices?

(Vers. 24.) Seventy weeks are shortened over your people and over your holy city: so that transgression may be finished, and sin may reach an end, and iniquity may be blotted out, and everlasting justice may be brought in: and vision and prophecy may be fulfilled, and the Holy of Holies (*Sanctus sanctorum*) may be anointed. Know therefore, and take notice: from the going forth of the word that Jerusalem should be built again unto Christ the leader, there shall be seven weeks, and sixty-two weeks: and the street and the walls shall be built again in straitness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his, and the city and the sanctuary shall the people with the leader to come destroy: and its end shall be waste, and after the end of the war, the appointed desolation. And he shall confirm the covenant with many in one week: and in the half of the week the victim and the sacrifice shall fail. And there shall be in the Temple the abomination of desolation, and the desolation shall persevere even to the consummation and the end.

Because the Prophet had said: You have brought out your people, and your name is invoked over your city, and over your people, therefore Gabriel speaks in the person of God: By no means is it the people of God, but your people: nor the holy city of God, but holy, as you say [Al. as you may learn] to yourself. We read something similar in Exodus, when God speaks to Moses: Go down, for your people have sinned (Exod. XXXII, 7), that is, not my people, because they have forsaken me.

Therefore, because you ask for Jerusalem and pray for the people of the Jews, hear what is to happen to your people and to your city in the weeks of seventy years which follow. I know that this question has been variously disputed by most learned men, and each has said what he felt according to the capacity of his own intellect. Because, therefore, it is dangerous to judge the opinions of the masters of the Church and to prefer one to another, I shall state what each has felt, leaving to the reader's judgment whose exposition he ought to follow.

Africanus, in the fifth volume of the *Chronographia* (*Temporum*), spoke concerning the seventy weeks in these words, to the letter: "The chapter which we read in Daniel concerning the seventy weeks contains many and wonderful things, which it would now be long to tell; therefore, as pertains to the present work, the times must be discussed.

Nullique dubium quin de adventu Christi praedicatio sit, qui post septuaginta hebdomadas mundo apparuit, post quem consummata sunt delicta, et finem accepit peccatum, et deleta est iniquitas: et annuntiata justitia sempiterna, quae legis justitiam vinceret: et impleta est visio, et prophetia: quia lex et Prophetae usque ad Baptistam Joannem (Luca, XVI). Et unctus est Sanctus sanctorum: quae omnia priusquam Christus humanum corpus assumeret, sperabantur magis quam tenebantur. Dicit autem ipse Angelus septuaginta annorum hebdomadas, id est, annos quadringentos nonaginta, ab exitu sermonis, ut respondeatur, et ut aedificetur Jerusalem, vicesimum Artaxerxis regis Persarum annum habere principium. Neemias quippe hujus pincerna (Neem. I), sicut in Esdrae libro legimus rogavit regem, accepitque responsum, ut aedificaretur Jerusalem. Et iste egressus est sermo qui exstruendae urbis, et circumdandae muris daret licentiam: quae usque ad illud tempus vicinarum gentium patebat incur-sibus. Si quidem ad Cyri regis imperium, qui volentibus reverti Jerosolymam dederat potestatem, Jesus Pontifex et Zorobabel, et postea Esdras Sacerdos, et caeteri qui cum eis proficisci voluerant, Templum et urbem, et muros ejus aedificare conati sunt, prohibentibus in circuitu nationibus, ne impleretur opus, quasi hoc rex non jussisset.

Mansit itaque imperfectum opus usque ad Neemiam, et vicesimum annum regis Artaxerxis: [Ergo captivitas ante regnum Persarum annis 70.] quo tempore regni Persarum, centum et quindecim anni fuerant evoluti, captivitatis autem Jerusalem, centesimus octogesimus, et quintus annus erat. tunc primum Artaxerxes jussit muros exstrui Jerusalem: cui operi praefuit Neemias, et aedificata est platea, et muri circum-dati: et ex illo tempore si numerare velis septuaginta 683 annorum hebdomadas usque ad Christum poteris invenire. Quod si harum principium ab alio tempore voluerimus sumere, et tempora non concurrent, et multa reperiemus contraria. Nam si a Cyro, et prima ejus indulgentia, quae Judaeorum est laxata captivitas, septuaginta numerentur hebdomadae, centum et eo amplius inveniemus annos, qui statutum septuaginta hebdomadarum excedant numerum: et multo plus si ex qua die locutus est Danieli angelus: additurque amplior numerus, si captivitatis exordium volueris hebdomadarum habere principium. Permansit enim regnum Persarum, usque ad initium Macedonum, annis ducentis triginta: et ipsi Macedones regnaverunt annis trecentis: atque exinde usque ad annum (*ἐκκαίδεκατον*) quintumdecimum Tiberii Caesaris, quando passus est Christus, numerantur anni sexaginta, qui simul faciunt annos quingentos nonaginta, ita ut centum supersint anni.

Nor is there any doubt that it is a preaching concerning the advent of Christ, who appeared to the world after seventy weeks, after whom offenses were consummated, and sin received an end, and iniquity was blotted out: and everlasting justice was announced, which would overcome the justice of the law; and vision and prophecy were fulfilled: because the law and the Prophets were until John the Baptist (Luke XVI). And the Holy of Holies was anointed: all of which things, before Christ assumed a human body, were hoped for rather than held. Moreover, the Angel himself says seventy weeks of years, that is, four hundred and ninety years, from the going forth of the word that it should be answered and that Jerusalem should be built, having its beginning in the twentieth year of Artaxerxes, king of the Persians. For Nehemiah, his cupbearer (Neh. I), as we read in the book of Ezra, asked the king and received an answer that Jerusalem should be built. And that was the word which went forth giving permission for the city to be constructed and surrounded with walls; which until that time lay open to the incursions of neighboring nations. For indeed, at the command of King Cyrus, who had given power to those willing to return to Jerusalem, Jeshua the High Priest and Zerubbabel, and afterward Ezra the Priest, and the others who wished to set out with them, attempted to build the Temple and the city and its walls, while the surrounding nations prohibited it lest the work be fulfilled, as if the king had not ordered this.

Therefore, the work remained imperfect until Nehemiah and the twentieth year of King Artaxerxes: [Therefore the captivity was 70 years before the kingdom of the Persians] at which time of the kingdom of the Persians, one hundred and fifteen years had evolved, while it was the one hundred and eighty-fifth year of the captivity of Jerusalem. Then first Artaxerxes ordered the walls of Jerusalem to be built; over which work Nehemiah presided, and the street was built and the walls surrounded: and from that time, if you wish to count the seventy weeks of years unto Christ, you will be able to find them. But if we wish to take their beginning from another time, both the times will not concur and we shall find many contrary things. For if seventy weeks be counted from Cyrus and his first indulgence, by which the captivity of the Jews was relaxed, we shall find one hundred and more years which exceed the number of the seventy weeks established; and much more if from the day on which the angel spoke to Daniel; and a larger number is added if you wish to have the beginning of the captivity as the beginning of the weeks. For the kingdom of the Persians remained until the beginning of the Macedonians for two hundred and thirty years; and the Macedonians themselves reigned for three hundred years; and from then until the fifteenth year of Tiberius Caesar, when Christ suffered, sixty years are counted, which together make five hundred and ninety years, so that a hundred years remain over.

A vicesimo autem anno Artaxerxis regis usque ad Christum, complentur hebdomadae septuaginta, juxta lunarem Hebraeorum supputationem, qui menses non juxta solis, sed juxta lunae cursum numerant. Nam a centesimo et quintodecimo anno regni Persarum, quando Artaxerxes rex ejusdem imperii, vicesimum regni sui habebat annum, et erat octogesimae et tertiae Olympiadis annus quartus, usque ad ducentessimam [Al. centesimam] secundam Olympiadem, et secundum ejusdem Olympiadis annum, Tiberiique Caesaris annum quintumdecimum, colliguntur anni quadringenti septuaginta quinque, qui faciunt annos Hebraicos quadringentos nonaginta, juxta lunares (ut diximus) menses. Qui secundum illorum supputationem possunt facere per singulos menses dies viginti novem [Al. viginti octo], et semis: ita ut solis circulus per annos quadringentos nonaginta plus habeat dies trecentos sexaginta quinque, et quartam diei partem. et per duodecim menses singulorum annorum undecim dies et quarta diei pars amplius reperitur. Unde Graeci et Judaei, per octo annos trium mensium ἐμβολίσμους faciunt. 684 Si enim octies undecim, et quartam partem volueris supputare, nonaginta dies, hoc est, tres menses efficies, et in quadringentis septuaginta [Al. quadraginta] quinque annis octonarii reperientur anni quinquaginta novem, et menses tres: qui simul faciunt plus minusve annos quindecim. quos si quadringentis septuaginta quinque annis volueris addere, septuaginta annorum facies hebdomadas, hoc est, simul annos quadringentos nonaginta.» Haec Africanus eisdem verbis quibus expressimus locutus est.

Transeamus ad Eusebium Pamphili, qui in octavo libro εὐαγγελικῆς ἀποδείξεως tale nescio quid suspicatur: «Non mihi videtur frustra septuaginta hebdomadarum facta divisio: ut primum diceretur septem, deinde sexaginta duae, et ultima adderetur hebdomas una, quae et ipsa in duas partes secta est. Scriptum est enim: Scies et intelliges ab exitu sermonis: ut respondeatur, et aedificetur Jerusalem, usque ad Christum ducem hebdomadas septem, et hebdomadas sexaginta duae. Et post alia quae narravit in medio, ponit in fine: confirmabit testamentum plurimis hebdomada [Al. hebdomas] una. Haec non frustra et absque inspiratione Dei Angelum respondisse manifestum est. Quae observatio cautam atque sollicitam videtur expetere rationem, ut lector diligenter attendat, et causam divisionis [Al. visionis.] inquirat. Sin autem necesse est nos dicere quod sentimus, juxta aliam expositionem, quae in praesenti versatur lectione, in eo quod Angelus ait: Ab exitu sermonis ut respondeatur et aedificetur Jerusalem usque ad Christum ducem,

From the twentieth year of King Artaxerxes unto Christ, seventy weeks are completed according to the lunar reckoning of the Hebrews, who count months not according to the course of the sun but according to the course of the moon. For from the one hundred and ifteenth year of the kingdom of the Persians, when King Artaxerxes of the same empire had the twentieth year of his reign, and it was the fourth year of the eighty-third Olympiad, unto the two hundred and second [Al. one hundred and second] Olympiad and the second year of the same Olympiad, and the fifteenth year of Tiberius Caesar, four hundred and seventy-five years are collected, which make four hundred and ninety Hebrew years according to lunar months (as we have said). Which according to their reckoning can make twenty-nine [Al. twenty-eight] and a half days for each month: so that the circle of the sun through four hundred and ninety years has three hundred and sixty-five days and a fourth part of a day more. and through the twelve months of each year, eleven days and a fourth part of a day more are found. Wherefore the Greeks and Jews, through eight years, make three months of intercalations (embolismos). 684 For if you wish to calculate eight times eleven and a fourth part, you will make ninety days, that is, three months, and in four hundred and seventy-five [Al. forty-five] years, fifty-nine periods of eight years and three months will be found; which together make more or less fifteen years. which if you wish to add to four hundred and seventy-five years, you will make seventy weeks of years, that is, four hundred and ninety years together." Thus Africanus spoke in the same words which we have expressed.

Let us pass on to Eusebius of Caesarea (Pamphili), who in the eighth book of the *Demonstratio Evangelica* (εὐαγγελικῆς ἀποδείξεως) suspects something of this sort: "It does not seem to me that the division of the seventy weeks was made in vain: so that first seven were mentioned, then sixty-two, and finally one week was added, which itself was cut into two parts. For it is written: Know and understand from the going forth of the word: so that it may be answered, and Jerusalem built, until Christ the leader there shall be seven weeks, and sixty-two weeks. And after other things which he narrated in the middle, he places at the end: he shall confirm the covenant with many in one week. That the Angel answered these things not in vain and not without the inspiration of God is manifest. Which observation seems to require a cautious and solicitous reckoning, so that the reader may attend diligently and inquire into the cause of the division [Al. vision]. But if it is necessary for us to say what we feel, according to another exposition which is dealt with in the present reading: in that which the Angel says, From the going forth of the word that it should be answered and Jerusalem built until Christ the leader,

non alios arbitramur quam principes, qui post hanc prophetiam, et reversionem de Babylone Judaico populo praefuerunt, hoc est ἀρχιερεῖς, et Pontifices quos Christos, ab eo quod uncti sunt, Scriptura cognominat: quorum princeps fuit Jesus filius Josedec, Sacerdos magnus: et qui fuerunt usque ad adventum Domini Salvatoris. Hosque significat vaticinium prophetale, dicens: Ab exitu sermonis, ut respondeatur et aedificetur Jerusalem, usque ad Christum ducem, hebdomadae septem, et hebdomadae sexaginta duae, 685 id est, ut septem hebdomadae, et postea sexaginta duae, quae faciunt annos quadringentos octoginta tres a Cyro numerentur.

Ac ne videamur procacem tantum ferre sententiam, et non probare quae dicimus, numeremus eos qui post Jesum filium Josedec usque ad adventum Domini populo praefuerunt Christi, id est, uncti in pontificatum. Primus igitur, ut ante jam diximus, post Danielis prophetiam, qua facta est sub Cyro rege, postquam de Babylone reversus est populus, Jesus filius Josedec fuit, sacerdos magnus, et Zorobabel filius Salathiel, qui templi fundamenta jecerunt: impeditoque opere a Samaritis, et aliis in circuitu nationibus, septem hebdomadarum anni completi sunt, id est, quadraginta et novem, in quibus imperfectum opus templi fuit: et quas prophetia a reliquis sexaginta duabus hebdomadibus separat. Denique et Judaei in Evangelio ex hac opinione [Al. opinatio-ne] loquuntur ad Dominum: Quadraginta et sex annis aedificatum est templum hoc, et tu in tribus diebus suscitabis illud (Joan. II, 20)? Tot enim anni sunt a primo anno Cyri regis, qui libertatem dedit volentibus Judaeis reverti in patriam, usque ad sextum annum Darii regis, sub quo templi opus omne completum est. Porro Josephus, et alios tres annos addidit, in quibus περίβολοι templi, et quaedam alia quae remanserant perfecta sunt: qui additi quadraginta sex annis, faciunt annos quadraginta novem, id est, septem annorum hebdomadas.

Reliquas autem sexaginta duas hebdomadas ab ejusdem Darii septimo anno enumerant. Quo tempore Jesus filius Josedec, et Zorobabel jam majoris aetatis populo praeerant: sub quibus prophetaverunt Aggaeus, et Zacharias: post quos Esdras et Neemias de Babylone venientes, muros urbis extruxerunt, tenente pontificatum Joachim, filio Jesu, cognomento Josedec: post quem successit in sacerdotium Eliasub, ac deinde Joiade, et postea Joannes: post quem Jaddus, cujus aetate Alexander, rex Macedonum, condidit Alexandriam, 686 ut Josephus in Antiquitatum libris loquitur: venitque Jerosolymam, et victimas in templo immolavit. Mortuo autem Alexandro, centesima tredecima Olympiade, anno ducentesimo trigesimo sexto regni Persarum: quod coeperat primo anno quinquagesimae quintae Olympiadis: quo tempore Cyrus rex Persarum, Babylonios, Chaldaeosque superavit, et post mortem Jaddi sacerdotis, qui sub Alexandro templo praefuit, suscepit pontificatum Onias:

we consider no others than the princes who presided over the Jewish people after this prophecy and the return from Babylon, that is, the high priests (ἀρχιερείς) and Pontiffs whom the Scripture calls Christs from the fact that they were anointed: of whom the first was Jeshua the son of Jozadak, the High Priest; and those who were until the advent of the Lord Savior. And these the prophetic oracle signifies, saying: From the going forth of the word, that it should be answered and Jerusalem built, until Christ the leader, seven weeks, and sixty-two weeks, that is, so that seven weeks, and afterward sixty-two, which make four hundred and eighty-three years, may be counted from Cyrus.

And lest we seem only to bring forth a bold opinion and not prove what we say, let us count those who presided over the people after Jeshua the son of Jozadak until the advent of the Lord as Christs, that is, anointed into the pontificate. First therefore, as we have already said, after the prophecy of Daniel which was made under King Cyrus, after the people returned from Babylon, was Jeshua the son of Jozadak, the high priest, and Zerubbabel the son of Shealtiel, who laid the foundations of the temple: and the work being hindered by the Samaritans and other nations in the circuit, the years of seven weeks were completed, that is, forty-nine, in which the work of the temple was imperfect; and these the prophecy separates from the remaining sixty-two weeks. Finally, the Jews in the Gospel speak from this opinion [Al. conjecture] to the Lord: Forty and six years was this temple in building, and will you raise it up in three days? (John II, 20). For there are so many years from the first year of King Cyrus, who gave liberty to the Jews willing to return to their country, until the sixth year of King Darius, under whom all the work of the temple was completed. Furthermore, Josephus added another three years, in which the enclosures (περίβολοι) of the temple and certain other things which had remained were perfected; which added to the forty-six years make forty-nine years, that is, seven weeks of years.

The remaining sixty-two weeks they count from the seventh year of the same Darius. At which time Jeshua the son of Jozadak and Zerubbabel were already of greater age and presided over the people: under whom Haggai and Zechariah prophesied: after whom Ezra and Nehemiah, coming from Babylon, constructed the walls of the city, while Joiakim the son of Jeshua, surnamed Jozadak, held the pontificate: after whom succeeded Eliashib in the priesthood, and then Joiada, and afterward Johanan: after whom Jaddua, in whose age Alexander, king of the Macedonians, founded Alexandria, as Josephus speaks in the books of the Antiquities; and he came to Jerusalem and immolated victims in the temple. Alexander having died in the one hundred and thirteenth Olympiad, in the two hundred and thirty-sixth year of the kingdom of the Persians (which had begun in the first year of the fifty-fifth Olympiad): at which time Cyrus king of the Persians overcame the Babylonians and Chaldeans, and Onias received the pontificate after the death of Jaddua the priest, who presided over the temple under Alexander.

quo tempore Seleucus, subjugata Babylone, diadema totius Syriae, et Asiae capiti suo imposuit, anno duodecimo mortis Alexandri. In quod tempus supputantur omnes anni a Cyri imperio, ducenti quadraginta octo. Ex qua aetate Scriptura Machabaeorum regnum Graecorum enumerat.

Post Oniam praefuit Judaeis pontifex Eleazarus. Quo tempore Septuaginta Interpretes Scripturas sanctas Alexandriae dicuntur in Graecum vertisse sermonem: post quem alter Onias, cui successit Simon, quo regente populum, Jesus filius Sirach scripsit librum qui Graece *παραρρητός* appellatur, et plerisque Salomonis falso dicitur. Cui successit in pontificatum alius Onias, quo tempore Antiochus Judaeos diis gentium immolare cogebat. Quo mortuo, Judas Machabaeus purgavit templum, et idolorum simulacra contrivit. Cui successit frater Jonathan: et post eum rexit populum Simon frater utriusque, in cujus morte ducentesimus septuagesimus septimus regni Syriae impletus est annus: et usque ad hoc tempus, Machabaeorum primus liber historiam continet. Supputanturque a primo anno Cyri regis Persarum, usque ad finem primi Machabaeorum voluminis, et mortem Simonis pontificis, anni quadringenti viginti quinque.

Post quem Joannes tenuit Pontificatum, annis viginti novem: quo mortuo Aristobolus, uno anno praefuit populo: qui primus reversus de Babylone, diadema insigne regiae potestatis cum honore pontificatus assumpsit. Hujus successor fuit Alexander, rex 687 pariter, et pontifex, qui rexit populum annis viginti septem: et hactenus, a primo anno Cyri regis, et captivorum reditu, qui in Judaeam venire voluerunt, supputantur anni quadringenti octoginta tres: quos septem, et sexaginta duae hebdomadae, id est, sexaginta novem simul efficiunt. Et hoc omni tempore pontifices rexerunt populum Judaeorum, quos ego nunc arbitror vocari Christos duces.

Mortuo autem novissimo eorum Alexandro, huc atque illuc in varias partes absque ullo duce gens Judaeorum seditionibus vexabatur, in tantum ut Alexandra, quae et Salina vocabatur, ejusdem Alexandri uxor, obtineret imperium, et pontificatum quidem Hircano filio reservaret: Aristobolo autem alteri filio regnum traderet, quod obtinuit annis decem.

At which time Seleucus, having subjugated Babylon, placed the diadem of all Syria and Asia on his head, in the twelfth year after the death of Alexander. Unto which time all the years from the empire of Cyrus are calculated at two hundred and forty-eight. From which age the Scripture of the Maccabees counts the kingdom of the Greeks.

After Onias, the pontiff Eleazar presided over the Jews. At which time the Seventy Interpreters are said to have turned the holy Scriptures into the Greek language at Alexandria. After him another Onias, to whom succeeded Simon, while he was ruling the people, Jesus the son of Sirach wrote the book which in Greek is called panaretos (all-virtuous), and is falsely said by many to be Solomon's. To whom succeeded in the pontificate another Onias, at which time Antiochus compelled the Jews to sacrifice to the gods of the gentiles. He having died, Judas Maccabeus purged the temple and crushed the statues of the idols. To whom succeeded his brother Jonathan: and after him Simon the brother of both ruled the people, in whose death the two hundred and seventy-seventh year of the kingdom of Syria was fulfilled: and until this time, the first book of the Maccabees contains the history. And there are calculated from the first year of Cyrus king of the Persians, unto the end of the first volume of the Maccabees and the death of Simon the pontiff, four hundred and twenty-five years.

After whom John held the Pontificate for twenty-nine years; he having died, Aristobulus presided over the people for one year: who, first returning from Babylon, assumed the noble diadem of royal power with the honor of the pontificate. His successor was Alexander, likewise king and pontiff, who ruled the people for twenty-seven years: and thus far, from the first year of King Cyrus and the return of the captives who wished to come into Judea, there are calculated four hundred and eighty-three years: which seven and sixty-two weeks, that is, sixty-nine together, effect. And during all this time the pontiffs ruled the people of the Jews, whom I now judge to be called the Christ leaders.

But the last of them, Alexander, having died, the nation of the Jews was vexed with seditions hither and thither in various parts without any leader, so much so that Alexandra, who was also called Salina, the wife of the same Alexander, obtained the empire, and reserved the pontificate indeed for her son Hyrcanus, but delivered the kingdom to the other son Aristobulus, which he held for ten years.

Pugnantibus autem contra se intestina seditione germanis, et gentem Judaeorum in diversa studia trahentibus, supervenit Cneus Pompeius dux Romani exercitus, captaque Jerosolyma, usque ad adyta templi ingressus est, quae vocabantur sancta sanctorum: vinctumque [Al. victumque] Aristobolum Romam misit servans triumpho suo, et pontificatum Hircano fratri ejus tradidit. Tunc primum gens Judaeorum Romanis facta est tributaria. Post quem Herodes filius Antipatris, interfecto Hircano, regnum Judaeorum senatusconsulto accepit, et primus alienigena Judaeis praefuit. Qui pontificatum quoque nequaquam juxta legem Moysi, mortuis parentibus, tradebat liberis, sed alienis, et nec ipsis multo tempore, nisi ob gratiam et pretium, divinae legis jussa contemnens.»

Hyppolitus autem de eisdem hebdomadibus opinatus est ita: Septem hebdomadas ante reditum populi supputat, et sexaginta duas post reditum, usque ad nativitatem Christi; quarum tempora omnino non congruunt. Siquidem regni Persarum ducenti, et triginta supputantur anni, et Macedonum trecenti, et post illos usque ad nativitatem Domini, anni triginta, hoc est, ab initio Cyri regis Persarum usque ad adventum Salvatoris, anni quingenti sexaginta. Novissimam quoque hebdomadam ponit in consummatione mundi, quam dividit in Eliae tempora, et antichristi, ut tribus et semis annis ultimae hebdomadis, Dei notitia confirmetur. De qua dictum est: Confirmabit pactum multis hebdomada una (Dan. IX, 27): Et tribus aliis annis sub antichristo deficiet hostia, et sacrificium. Adveniente autem Christo, et iniquum spiritu oris sui interficiente, usque ad consummationem, et finem perseveret desolatio.

Apollinarius autem Laodiceus omni praeteritorum temporum se liberans quaestione, vota extendit in futurum, et periculose de incertis profert sententiam. Quae si forte hi qui post nos victuri sunt statuto tempore completa non viderint, aliam solutionem quaerere compellentur, et magistrum erroris arguere. Dicit ergo, ut verbum e verbo interpreter, ne calumniam videar facere non dicenti: In quadringentis nonaginta annis peccata, et omnia 690 quae ex peccatis oriuntur vitia comprimenda: post quae ventura sint bona, et reconciliandum Deo mundum in adventu Christi Filii ejus.

But while the brothers were fighting against each other with intestine sedition and drawing the nation of the Jews into diverse factions, Gnaeus Pompey, leader of the Roman army, came upon them, and Jerusalem being taken, he entered even into the secret places of the temple which were called the Holy of Holies: and he sent the bound [Al. conquered] Aristobulus to Rome, preserving him for his triumph, and delivered the pontificate to his brother Hyrcanus. Then first the nation of the Jews was made tributary to the Romans. After him Herod the son of Antipater, Hyrcanus being killed, received the kingdom of the Jews by a decree of the senate, and was the first foreigner to preside over the Jews. Who also delivered the pontificate by no means according to the law of Moses to his children when their parents were dead, but to strangers, and not to them for long, unless for favor and price, contemning the commands of the divine law."

Hippolytus, however, thought thus concerning the same weeks: He calculates seven weeks before the return of the people, and sixty-two after the return, until the birth of Christ; the times of which do not agree at all. For two hundred and thirty years are calculated for the kingdom of the Persians, and three hundred for the Macedonians, and after those until the birth of the Lord, thirty years; that is, from the beginning of Cyrus king of the Persians until the advent of the Savior, five hundred and sixty years. He also places the last week at the consummation of the world, which he divides into the times of Elijah and of the antichrist, so that in three and a half years of the last week, the knowledge of God may be confirmed. Concerning which it is said: "He shall confirm the covenant with many in one week" (Dan. IX, 27): And in the other three years under the antichrist, the victim and the sacrifice shall fail. But when Christ comes and kills the wicked one with the spirit of His mouth, the desolation shall persevere until the consummation and the end.

Apollinaris of Laodicea, however, freeing himself from every question of past times, extends his hopes into the future and brings forth an opinion perilously concerning uncertain things. Which, if by chance those who shall live after us do not see them completed at the appointed time, they will be compelled to seek another solution and to convict the teacher of error. He says therefore, that I may interpret word for word lest I seem to do a calumny to one not saying it: "In four hundred and ninety years, sins and all vices that arise from sins are to be compressed; after which good things are to come, and the world is to be reconciled to God at the advent of Christ His Son.

Ab exitu enim Verbi, quando Christus de Maria generatus est virgine, usque ad quadragesimum nonum annum, id est, finem septem hebdomadarum, Israelis expectatam poenitentiam. Postea vero ab octavo Claudii Caesaris anno, contra Judaeos Romana arma correpta. Tricesimo enim juxta evangelistam Lucam anno aetatis suae coepit in carne Dominus Evangelium praedicare (Luc. I), et juxta Joannem evangelistam (Joan. II, et XI), per tria paschata duos postea implevit annos; et exinde sex Tiberii supputantur anni, et quatuor C. Caesaris cognomento Caligulae, et octo Claudii, id est, simul anni quadraginta novem, qui faciunt hebdomadas annorum septem. Cum autem quadringenti triginta quatuor anni post hoc fuerint evoluti, id est, sexaginta duae hebdomadae, tunc ab Elia, qui venturus est juxta sermonem Domini Salvatoris (Luc. I), ut restituat cor patrum ad filios, in ultima hebdomade aedificandam Jerusalem, et templum, per annos tres et semis; venturumque Antichristum, et juxta apostolum sessurum in templo Dei (II Thess. II), et interficiendum spiritu Domini Salvatoris, postquam contra sanctos dimicaverit; atque ita fieri, ut media hebdomas confirmet testamentum Dei cum sanctis, et rursum media cessationem victimarum esse praenuntiet sub Antichristo, qui ponet abominationem desolationis, id est, idolum et statuam proprii Dei in templo, et erit extrema vastitas, et condemnatio populi Judaeorum, qui sprete veritate Christi, receperunt Antichristi mendacium." Asserit autem idem Apollinarius hanc se temporum capere conjecturam, quia Africanus scriptor temporum, cujus supra expositionem posui ultimam hebdomadam in fine mundi esse testetur: nec posse fieri, ut junctae dividantur aetates; sed omnia sibi juxta prophetiam Danielis esse tempora copulanda.

Clemens vir eruditissimus, presbyter Alexandrinae Ecclesiae, parvipendens annorum, numerum, 691 a Cyro rege Persarum, usque ad Vespasianum, et Titum imperatores Romanos, septuaginta annorum hebdomadas dicit esse completas, id est, annos quadringentos nonaginta, additis in ipso numero duobus millibus trecentis diebus, de quibus supra diximus: Persarumque, et Macedonum, et Caesarum tempora in his hebdomadibus enumerare conatur, cum juxta diligentissimam supputationem, a primo anno Cyri regis Persarum atque Medorum, in quo imperavit et Darius, usque ad Vespasianum, et eversionem templi, supputentur anni sexcenti triginta.

Origines cum profuisset hoc idem capitulum, hortatus est nos, ut quaeramus quod non intelligimus, et quia non habebat locum allegoria, in qua est libera disputatio, historiae veritate conclusus, haec in decimo Stromatum volumine breviter annotavit: «Studiosius requirenda sunt tempora a primo anno Darii filii Assueri usque ad adventum Christi, quot anni sint, et quae in illis gesta dicantur, et videndum est an ea possimus adventui Domini coaptare. «

For from the going forth of the Word, when Christ was generated from the Virgin Mary, until the forty-ninth year, that is, the end of seven weeks, the expected repentance of Israel was to be. But afterward, from the eighth year of Claudius Caesar, Roman arms were taken up against the Jews. For in the thirtieth year, according to the evangelist Luke, the Lord began to preach the Gospel in the flesh (Luke I); and according to the evangelist John (John II and XI), through three passovers He subsequently fulfilled two years; and from then six years of Tiberius are calculated, and four of Gaius Caesar surnamed Caligula, and eight of Claudius; that is, together forty-nine years, which make seven weeks of years. But when four hundred and thirty-four years shall have evolved after this, that is, sixty-two weeks, then by Elijah, who is to come according to the word of the Lord Savior (Luke I) that he may restore the heart of the fathers to the children, Jerusalem and the temple are to be built in the last week through three and a half years; and the Antichrist is to come and, according to the apostle, to sit in the temple of God (II Thess. II), and to be killed by the spirit of the Lord Savior after he has fought against the saints; and thus it comes to pass that the middle of the week confirms the testament of God with the saints, and again the middle foretells the cessation of victims under the Antichrist, who shall place the abomination of desolation, that is, an idol and a statue of his own god in the temple, and there shall be extreme devastation and condemnation of the people of the Jews, who, having spurned the truth of Christ, received the lie of the Antichrist." The same Apollinaris asserts that he takes this conjecture of times because Africanus, the writer of times whose exposition I placed above, testifies that the last week is at the end of the world; and that it cannot happen that joined ages be divided, but that all times must be coupled together according to the prophecy of Daniel.

Clement, a most learned man and presbyter of the Church of Alexandria, making little of the number of years, says that seventy weeks of years, that is, four hundred and ninety years, were completed from Cyrus king of the Persians until the Roman emperors Vespasian and Titus, adding into that same number the two thousand three hundred days of which we spoke above: and he attempts to enumerate the times of the Persians, the Macedonians, and the Caesars in these weeks, although according to a most diligent calculation, from the first year of Cyrus king of the Persians and Medes, in which Darius also reigned, until Vespasian and the overthrow of the temple, six hundred and thirty years are calculated.

Origen, when he had expounded this same chapter, exhorted us to seek what we do not understand; and because there was no place for allegory, in which there is free discussion, being confined by historical truth, he briefly noted these things in the tenth volume of the *Stromata*: "The times from the first year of Darius the son of Ahasuerus until the advent of Christ must be sought more studiously, how many years they are, and what things are said to have been done in them; and it must be seen whether we can adapt those things to the advent of the Lord."

Tertullianus quid dixerit, ex eo libro quem contra Iudaeos scripsit, nosse poterimus, cujus verba breviter ponenda sunt: «Unde igitur ostendemus, quia Christus venit intra sexaginta duas hebdomadas? Numeremus a primo anno Darii, quoniam ipso tempore ostenditur Danieli visio ipsa. Dicit enim ei: Intellige, et conjice a prophetatione 692 sermonis respondere me tibi haec. Unde a primo anno Darii debemus computare, quando hanc vidit visionem Daniel. Videamus igitur anni quomodo impleantur usque ad adventum Christi. Darius annis regnavit decem et novem; Artaxerxes annis quadraginta; Ochus qui et Cyrus, annis viginti quatuor; Argus anno uno. Darius alius, qui et Melas nominatus est, annos viginti unum. Alexander Macedo annis duodecim. Deinde post Alexandrum (qui et Medis, et Persis regnaverat, quos devicerat, et in Alexandria regnum suum firmaverat, quando et nomine suo eam appellavit) regnavit illic in Alexandria Soter annis triginta quinque: cui successit Philadelphus, regnans annis triginta octo. Post hunc Evergetes regnavit annis viginti quinque: deinde Philopator annis decem et septem, et post hunc Epiphanes annis viginti quatuor. Item alius Evergetes annis viginti novem. Soter annis triginta octo. Ptolemaeus annis triginta septem. Cleopatra annis viginti mensibus quinque. Item Cleopatra conregnavit Augusto annis tredecim. Post Cleopatram Augustus aliis annis quadraginta tribus imperavit. Nam omnes anni Augusti imperii fuerunt numero (Al. anni) quinquaginta sex. Videamus (Al. videmus) autem quoniam in quadragesimo primo anno imperii Augusti, qui post mortem Cleopatrae imperavit, 693 nascitur Christus, et supervixit idem Augustus, ex quo natus est Christus, annos numero quindecim. Et erunt reliqua tempora annorum in diem Nativitatis Christi, in annum Augusti quadragesimum primum, post mortem Cleopatrae, anni quadringenti triginta septem, menses quinque. Unde adimplentur sexaginta duae hebdomades et dimidia, quae efficiunt annos quadringentos triginta septem, menses sex in diem Nativitatis Christi. Et manifestata est justitia aeterna, et unctus est sanctus sanctorum, id est, Christus, et signata est visio, et prophetia, et dimissa sunt peccata, quae per fidem nominis Christi omnibus in eum credentibus tribuuntur. Quid est autem quod dicit, signari visum et prophetiam? quoniam omnes prophetae nuntiabant de ipso quod esset venturus, et pati haberet. Igitur quoniam impleta est prophetia per adventum ejus, propterea signari visionem, et prophetiam dicebat, quoniam ipse est signaculum omnium prophetarum, adimplens omnia quae retro de eo prophetae nuntiabant.

What Tertullian said, we can know from that book which he wrote against the Jews, whose words are to be briefly set down: "Whence therefore shall we show that Christ came within sixty-two weeks? Let us count from the first year of Darius, since at that very time the vision itself was shown to Daniel. For it says to him: 'Understand and perceive from the prophecy of the word my answering these things to you.' Whence we ought to calculate from the first year of Darius, when Daniel saw this vision. Let us see therefore how the years are fulfilled until the advent of Christ. Darius reigned nineteen years; Artaxerxes forty years; Ochus, who is also Cyrus, twenty-four years; Argus one year. Another Darius, who was also named Melas, twenty-one years. Alexander the Macedonian twelve years. Then after Alexander (who had reigned over both Medes and Persians, whom he had conquered, and had established his kingdom in Alexandria, when he also called it by his own name), Soter reigned there in Alexandria thirty-five years; to whom succeeded Philadelphus, reigning thirty-eight years. After him Euergetes reigned twenty-five years; then Philopator seventeen years, and after him Epiphanes twenty-four years. Likewise another Euergetes twenty-nine years. Soter thirty-eight years. Ptolemy thirty-seven years. Cleopatra twenty years and five months. Likewise Cleopatra co-reigned with Augustus thirteen years. After Cleopatra, Augustus commanded for another forty-three years. For all the years of Augustus's empire were fifty-six in number. But we see that in the forty-first year of the empire of Augustus, who commanded after the death of Cleopatra, Christ is born; and the same Augustus survived fifteen years from the time Christ was born. And the remaining times of years unto the day of the Nativity of Christ, in the forty-first year of Augustus after the death of Cleopatra, will be four hundred and thirty-seven years and five months. Whence are fulfilled sixty-two and a half weeks, which make four hundred and thirty-seven years and six months unto the day of the Nativity of Christ. And eternal justice was manifested, and the Holy of Holies was anointed, that is, Christ; and the vision and prophecy were sealed, and sins were remitted, which are attributed through faith in the name of Christ to all believing in Him. But what is it that he says, 'to seal the vision and the prophecy'? Since all the prophets were announcing concerning Him that He was to come and had to suffer. Therefore since the prophecy was fulfilled by His advent, on that account he said that the vision and prophecy were sealed, since He is the seal of all the prophets, fulfilling all things which the prophets formerly announced concerning Him.

Post adventum enim, et passionem ejus [Al. Christi], jam non est visio, neque Prophetia [Al. prophetae] quae Christum nuntiet esse venturum. Et post paululum: Videamus, inquit, quid aliae septem, et dimidia hebdomadae quae sunt subdivisae in abscissione priorum hebdomadarum, in quo actu sint adimpletae. Post Augustum enim, qui supervixit post nativitatem Christi, anni quindecim efficiuntur. Cui successit Tiberius Caesar, et imperium habuit annis viginti duobus, mensibus septem, diebus viginti octo. Hujus imperii decimo quinto anno patitur Christus, annos 694 habens quasi triginta tres cum pateretur. Item Caius Caesar qui et Caligula, annis tribus, mensibus octo, diebus tredecim. Nero annis novem, mensibus novem diebus tredecim. Galba mensibus septem, diebus viginti octo. Otho mensibus tribus, diebus quinque. Vitellius mensibus octo, diebus viginti octo. Vespasianus anno primo imperii sui debellavit Judaeos, et fiunt anni numero quinquaginta duo, menses sex. Nam imperavit annis undecim, atque ita in diem expugnationis suae, Judaei impleverunt hebdomadas septuaginta praedictas a Daniele.»

Hebraei quid de hoc loco sentiant brevi sermone pertringam [Al. perstrinxi], fidem dictorum his a quibus dicta sunt derelinquens. Dicamus igitur *παραφραστικῶς*, ut sensus manifestior fiat. O Daniel, scito quod a die hac qua tibi nunc loquor (erat autem annus primus Darii, qui occidit Balthasar, et regnum Chaldaeorum in Persas Medosque transtulit) usque ad septuagesimam annorum hebdomadam, hoc est annos quadringentos nonaginta, haec populo tuo per partes accident. Primum propitiabitur tibi Deus, quem nunc magnopere deprecaris, et delebitur peccatum, et finem accipiet praevaricatio. Nunc enim urbe deserta, et templo usque ad fundamenta destructo, in luctu est populus constitutus: sed non post grande tempus instaurabitur. Et non solum hoc fiet in his septuaginta hebdomadibus ut aedificetur civitas, et templum instauretur, sed nascatur Christus, id est, justitia sempiterna. Et signabitur visio, et prophetia, ut nequaquam propheta inveniatur in Israel, et ungatur sanctus sanctorum. De quo in Psalterio legimus: Propterea unxit te Deus, Deus tuus, oleo laetitiae 695 prae consortibus tuis (Ps. XLIV, 8). Qui et in alio loco dicit de se: Sancti estote, quia et ego sanctus sum (Levi XIX, 2). Scito igitur quoniam a die hac qua hunc tibi loquor, et Dei sermone promitto, quod revertatur populus, et Jerusalem instauretur, usque ad Christum ducem, et perpetuam desolationem templi, hebdomadae numerentur sexaginta duae, necnon et aliae septem hebdomadae, in quibus juxta ordinem suum duae res fient, de quibus et ante jam dixi, quod revertatur populus, et aedificetur platea a Neemia et Esdra.

For after His advent and passion [Al. Christ's], there is no longer vision nor prophecy [Al. prophet] which may announce that Christ is to come. And after a little while: 'Let us see,' he says, 'what the other seven and a half weeks, which are subdivided in the cutting off of the former weeks, in what act they were fulfilled. For after Augustus, who survived fifteen years after the birth of Christ, fifteen years are effected. To whom succeeded Tiberius Caesar, and he had the empire for twenty-two years, seven months, and twenty-eight days. In the fifteenth year of this empire Christ suffers, being about thirty-three years old when He suffered. Likewise Gaius Caesar, who is also Caligula, three years, eight months, and thirteen days. Nero nine years, nine months, and thirteen days. Galba seven months and twenty-eight days. Otho three months and five days. Vitellius eight months and twenty-eight days. Vespasian in the first year of his empire vanquished the Jews; and the years become fifty-two in number, and six months. For he commanded for eleven years; and thus unto the day of their storming, the Jews fulfilled the seventy weeks predicted by Daniel."

I shall briefly touch upon [Al. have touched upon] what the Hebrews think concerning this place, leaving the faith of the sayings to those by whom they were said. Let us speak therefore paraphrastically (*παραφραστικῶς*), so that the sense may become more manifest. O Daniel, know that from this day in which I now speak to you (it was moreover the first year of Darius, who killed Belshazzar and transferred the kingdom of the Chaldeans to the Persians and Medes) until the seventieth week of years, that is, four hundred and ninety years, these things shall happen to your people in parts. First, God will be propitiated for you, whom you now greatly entreat, and sin shall be blotted out, and transgression shall receive an end. For now, the city being deserted and the temple destroyed to the foundations, the people is established in grief; but after no long time it shall be restored. And not only shall this be done in these seventy weeks, that the city be built and the temple restored, but Christ, that is, everlasting justice, shall be born. And the vision and prophecy shall be sealed, so that by no means a prophet may be found in Israel, and the Holy of Holies may be anointed. Concerning whom we read in the Psalter: "Therefore God, your God, has anointed you with the oil of gladness above your fellows" (Ps. XLIV, 8). Who also in another place says of Himself: "Be holy, because I also am holy" (Lev. XIX, 2). Know therefore that from this day in which I speak this to you and promise by the word of God that the people may return and Jerusalem be restored, until Christ the leader and the perpetual desolation of the temple, sixty-two weeks are to be counted, as well as another seven weeks, in which according to their order two things shall be done, of which I have already spoken before: that the people may return, and the street be built by Nehemiah and Ezra.

In fine ergo hebdomadarum complebitur Dei sententia in angustia temporum, quando rursum destruetur templum, et capietur civitas. Nam post sexaginta duas hebdomadas occidetur Christus, et non erit ejus populus qui eum negaturus est, sive ut illi dicunt, non erit illius [Al. illis] imperium, quod putabant se retenturos. Et quid dico de Christo occidendo, et populo penitus deserendo auxilio Dei, cum civitatem, et sanctuarium dissipaturus sit populus Romanus, cum duce venturo Vespasiano? Quo mortuo, transactis septem hebdomadis, id est, annis quadraginta novem, Aelius Hadrianus, et quo postea de ruinis Jerusalem urbs Aelia condita est, rebellantes Judaeos, Timo Rufo magistro exercitus pugnante, superavit. Et tunc deficiet hostia et sacrificium, et usque ad consummationem mundi, et finem perseverabit desolatio. Nec nos, inquiunt, moveat, quod primum numerentur septem hebdomadae, et postea sexaginta duae, et rursum una, quae in duas partes dividitur. Est enim hoc idioma sermonis Hebraici, et antiquorum sermonis Latini, ut ante minorem numerum supputent, et postea majorem. Verbi gratia, non juxta proprietatem linguae nostrae nunc dicimus: Abraham vixit annis centum septuaginta quinque: illi econtrario loquuntur: vixit Abraham annis quinque, et septuaginta, et centum. Non igitur ut legitur ita impletur, sed ut totum pariter supputetur, ita finem accipit. Nec ignoramus quosdam illorum dicere, quod una hebdomada, de qua scriptum est: 696 Confirmabit pactum multis hebdomada una: dividatur in Vespasiano et in Hadriano: quod juxta historiam Josephi, Vespasianus et Titus tribus annis et sex mensibus pacem cum Judaeis fecerint. Tres autem anni et sex menses sub Hadriano supputantur, quando Jerusalem omnino subversa est, et Judaeorum gens catervatim caesa; ita ut Judaeae quoque finibus pellerentur. Haec loquuntur Hebraei, non magnopere curantes a primo anno Darii regis Persarum, usque ad extremam subversionem Jerusalem, quae sub Hadriano eis accidit, supputari Olympiades centum septuaginta quatuor, id est, annos sexcentos nonaginta sex, qui faciunt hebdomadas Hebraicas nonaginta novem, et annos tres: quando Cochebas dux Judaeorum oppressus est, et Jerusalem usque ad solum diruta est.

(Cap. X.---Vers. 1.) Anno tertio Cyri regis Persarum, verbum revelatum est Danieli, cognomento Balthasar, et verbum verum, et fortitudo magna: intellexitque sermonem. Intelligentia enim est opus in visione. Et quomodo in fine primae legimus visionis: Fuit autem Daniel usque ad annum primum Cyri regis? Fuisse ergo eum apud Chaldaeos in pristina dignitate purpura byssoque vestitum, usque ad annum primum Cyri regis intelligimus, quando subvertit Chaldaeos, et postea coepit esse cum Dario filio Assueri de semine Medorum, qui imperavit super regnum Chaldaeorum.

At the end therefore of the weeks the sentence of God shall be completed in the narrowness of times, when again the temple shall be destroyed and the city taken. For after sixty-two weeks Christ shall be killed, and His people who are going to deny Him shall not be His, or as they say, there shall not be for them [Al. for those] the empire which they thought they would retain. And what do I say of Christ being killed and the people being utterly deserted by the help of God, when the Roman people with the leader to come, Vespasian, shall dissipate the city and the sanctuary? He being dead, seven weeks having passed, that is, forty-nine years, Aelius Hadrian—from whom afterward the city Aelia was founded from the ruins of Jerusalem—overcame the rebelling Jews, with Tineius Rufus, the master of the army, fighting. And then the victim and sacrifice shall fail, and until the consummation of the world and the end, the desolation shall persevere. Nor let it move us, they say, that first seven weeks are counted, then sixty-two, and again one which is divided into two parts. For this is an idiom of Hebrew speech, and of the speech of the ancient Latins, that they calculate the smaller number first and afterward the larger. For example, not according to the propriety of our language do we now say: Abraham lived a hundred and seventy-five years; they on the contrary speak: Abraham lived five, and seventy, and a hundred years. Therefore it is not fulfilled as it is read, but so that the whole may be calculated together, thus it receives an end. Nor are we ignorant that certain of them say that one week, concerning which it is written: "He shall confirm the covenant with many in one week," is divided between Vespasian and Hadrian; because according to the history of Josephus, Vespasian and Titus made peace with the Jews for three years and six months. But three years and six months are calculated under Hadrian, when Jerusalem was utterly subverted and the nation of the Jews was slain in heaps, so that they were also driven from the borders of Judea. These things the Hebrews speak, not greatly caring that from the first year of Darius king of the Persians until the extreme subversion of Jerusalem which happened to them under Hadrian, a hundred and seventy-four Olympiads are calculated, that is, six hundred and ninety-six years, which make ninety-nine Hebrew weeks and three years, when Bar Kokhba (Cochebas), leader of the Jews, was oppressed and Jerusalem was razed even to the ground.

(Chapter X.---Verse 1.) In the third year of Cyrus king of the Persians, a word was revealed to Daniel, surnamed Belteshazzar, and a true word, and great strength: and he understood the discourse. For understanding is necessary in a vision. And how is it that we read at the end of the first vision: And Daniel continued even until the first year of king Cyrus? We understand, therefore, that he remained among the Chaldeans in his former dignity, clothed in purple and fine linen, until the first year of king Cyrus, when he overthrew the Chaldeans, and afterwards he began to be with Darius son of Ahasuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans.

Aut certe jam Dario mortuo, cujus anno primo septuaginta hebdomadarum sacramenta conoverat; nunc tertio anno regis Cyri haec vidisse narratur. Et verum verbum, et fortitudo magna. Sive Dei qui ista facturus est, sive prophetae qui haec intellecturus est.

(Vers. 2.) In diebus illis ego Daniel lugebam trium hebdomadarum diebus: panem desiderabilem non comedi, et caro, et vinum non introierunt in os meum: sed neque unguento unctus sum, donec complerentur trium hebdomadarum dies. Hoc docemur exemplo, tempore jejunii a cibis delicatioribus abstinere (quod ego puto nunc dici panem desiderabilem), nec carnem comedere, nec vinum bibere: insuper et unguenta non quaerere. Qui mos apud Persas et Indos hodie quoque servatur, ut pro balneis utantur unguentis. Tres autem jungit hebdomadas affligens animam suam: ne transitoria et fortuita videatur deprecatio. Secundum Anagogen vero hoc dicendum est quod qui in luctu est, et sponsi luget absentiam, non comedit panem desiderabilem, qui de coelo descendit; neque solidum capit cibum, qui intelligitur in carne, nec bibit vinum, quod laetificat cor hominis, nec exhilarat faciem in oleo, juxta illud quod in psalmis legimus: Ut exhilaret faciem in oleo (Ps. CIII, 15). Hoc autem jejunio sponsa impetrabiles facit lacrymas, quando sponsus fuerit ablatus ab ea. Recte quoque Daniel audet Dominum deprecari, quia jam ex parte primo anno regis Cyri, Judaeorum fuerat laxata captivitas.

(Vers. 4.) Die autem vicesima et quarta mensis primi, eram juxta fluvium magnum qui est Tigris. Et Ezechiel juxta fluvium Chobar vidit visionem magnam (Ezech. I). Et Domino Salvatori, et Baptistae Joanni super fluentia Jordanis aperiuntur coeli (Mat. III). Unde eorum deliramenta conticescant, qui umbras et imagines in veritate quaerentes, ipsam conantur evertere veritatem, ut flumina, et arbores, et paradisum putent allegoriae legibus se debere subruere.

(Vers. 5.) Et levavi oculos meos, et vidi. Elevatione opus est oculorum, ut visionem mysticam cernere valeamus.

Et ecce vir unus vestitus lineis. Pro lineis, quod interpretatus est Aquila, Theodotio BADDIM posuit, Septuaginta, byssina, Symmachus ἐξάριετα, id est praecipua. Pro eo autem, quod nos juxta Hebraicum vertimus: ecce vir, Symmachus posuit, quasi vir: non enim vir erat, sed viri habebat similitudinem.

Et renes ejus accincti auro obryso. Pro quo in Hebraeo legitur OPHAZ, quod Aquila ita interpretatus est: Et lumbi ejus accincti erant colore ὠφάξ.

Or certainly, Darius being already dead, in whose first year he had learned the mysteries of the seventy weeks; now in the third year of king Cyrus he is said to have seen these things. And a true word, and great strength. Either of God who is about to do these things, or of the prophet who is about to understand them.

(Verse 2.) In those days I Daniel mourned for three full weeks: I ate no pleasant bread, and neither flesh nor wine entered into my mouth: but neither did I anoint myself with ointment, until the three full weeks were completed. We are taught by this example, at the time of fasting, to abstain from more delicate foods (which I think is now called pleasant bread), and not to eat meat, nor drink wine: moreover, also not to seek ointments. This custom is observed among the Persians and Indians today as well, that they use ointments instead of baths. But he joins three weeks together afflicting his soul: lest the prayer should seem transitory and accidental. According to the Anagoge, however, this must be said, that he who is in mourning, and mourns the absence of the bridegroom, does not eat pleasant bread, which came down from heaven; nor does he take solid food, which is understood in the flesh, nor does he drink wine, which gladdens the heart of man, nor does he cheer the face with oil, according to that which we read in the psalms: That he may cheer the face with oil (Ps. 103:15). But by this fasting the bride makes her tears obtainable, when the bridegroom shall have been taken away from her. Rightly also Daniel dares to entreat the Lord, because already in part in the first year of king Cyrus, the captivity of the Jews had been relaxed.

(Verse 4.) But on the twenty-fourth day of the first month, I was by the great river which is Tigris. And Ezekiel by the river Chebar saw a great vision (Ezek. 1). And to the Lord Savior, and to John the Baptist, the heavens are opened over the waters of the Jordan (Matt. 3). Whence let their ravings be silent, who seeking shadows and images in the truth, endeavor to overturn the truth itself, so that they think rivers, and trees, and paradise ought to be undermined by the laws of allegory.

(Verse 5.) And I lifted up my eyes, and I saw. There is need of an elevation of the eyes, so that we may be able to discern a mystical vision.

And behold one man clothed in linen. For linen, which Aquila translated, Theodotion put BADDIM, the Seventy, fine linen (byssina), Symmachus excellent (exaireta), that is special. But for that which we have translated according to the Hebrew: behold a man, Symmachus put, as it were a man: for he was not a man, but he had the likeness of a man.

And his loins girded with pure gold. For which in Hebrew is read OPHAZ, which Aquila thus translated: And his loins were girded with the color ophaz.

(Vers. 6.) Et corpus ejus quasi chrysolithus. Pro chrysolitho, qui unus est de duodecim lapidibus qui ponuntur in Logio Pontificis, in Hebraeo habet THARSIS, quod Theodotio et Symmachus eodem verbo interpretati sunt: Septuaginta vero mare appellaverunt, juxta illud quod in psalmo legimus: In spiritu violento confringes naves Tharsis (Ps. XLVII, 8), id est, maris. Et Jonas fugere cupiebat non in Tharsum urbem Ciliciae, ut plerique aestimant, litteram ponentes pro littera, vel Indiae regionem, ut putat Josephus: sed absolute in pelagus (Jon. I).

(Vers. 7.) Vidi autem ego Daniel solus visionem: porro viri qui erant mecum non viderunt: sed terror nimius irruit super eos, et fugerunt in absconditum. Et Paulus apostolus simile quid in Actibus apostolorum passus est, ut, caeteris non cernentibus, visionem solus aspiceret (Actor. XXII).

(Vers. 10.) Et ecce manus tetigit me, et erexit me super genua mea, etc. In hominis figura videtur angelus, et humanam ad prophetam jacentem mittit manum: ut sui generis corpus aspiciens nequaquam paveat.

(Vers. 11.)--Et dixit ad me: Daniel vir desideriorum, etc. Congruenter vir desideriorum vocatur, qui instantia precum et afflictione corporis, jejuniorumque duritia cupit scire ventura, et Dei secreta cognoscere. Pro viro desideriorum Symmachus interpretatus est, virum desiderabilem. Omnis enim sanctus habens in se animae pulchritudinem, amatur a Domino.

(Vers. 12.) Et dixit ad me: Noli metuere, Daniel: quia ex die primo quo posuisti cor tuum ad intelligendum, ut te affligeres in conspectu Dei tui, exaudita sunt verba tua, et ego egressus sum ad verba tua. Vicesima quarta die mensis primi, id est, Nisan, expletis tribus hebdomadibus, hoc est, viginti diebus et uno cernit hanc visionem: et audit ab angelo, quod ex die primo quo orare coeperit, et affligere se in conspectu Dei, exaudita sunt verba ejus. Quaeritur, si statim exauditus est, cur non statim ad eum missus sit angelus. Data est ei per moram occasio amplius Deum deprecandi: ut ex eo quod plus desiderat, per laborem plus audire mereatur. Quod autem ait: Et ego ingressus sum ad verba tua, hunc habet sensum: Postquam tu coepisti bonis operibus, et lacrymis atque jejunio Dei invocare misericordiam, et ego accepi occasionem, ut ingrederer in conspectu Dei, et orarem pro te.

(Verse 6.) And his body like a chrysolite. For chrysolite, which is one of the twelve stones that are placed in the Breastplate (Logio) of the High Priest, in Hebrew it has THARSIS, which Theodotion and Symmachus translated by the same word: but the Seventy called it the sea, according to that which we read in the psalm: With a violent spirit thou shalt break the ships of Tarshish (Tharsis) (Ps. 47:8), that is, of the sea. And Jonah desired to flee not to Tarsus a city of Cilicia, as many think, putting one letter for another, or a region of India, as Josephus thinks: but absolutely into the sea (Jonah 1).

(Verse 7.) But I Daniel alone saw the vision: for the men who were with me saw it not: but a great terror fell upon them, and they fled into hiding. And the apostle Paul suffered something similar in the Acts of the Apostles, that, the others not discerning it, he alone might behold the vision (Acts 22).

(Verse 10.) And behold a hand touched me, and set me upon my knees, etc. The angel is seen in the figure of a man, and he puts forth a human hand to the prostrate prophet: so that beholding a body of his own kind, he might by no means be afraid.

(Verse 11.)--And he said to me: Daniel, man of desires, etc. Fittingly is he called a man of desires, who by the persistence of prayers and affliction of the body, and the hardship of fasts, desires to know future things, and to recognize the secrets of God. For man of desires Symmachus translated, a desirable man. For every saint having in himself the beauty of the soul, is loved by the Lord.

(Verse 12.) And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words were heard, and I have gone forth at thy words. On the twenty-fourth day of the first month, that is, Nisan, the three weeks being completed, that is, twenty-one days, he beholds this vision: and he hears from the angel, that from the first day he began to pray, and to afflict himself in the sight of God, his words were heard. It is asked, if he was heard immediately, why the angel was not sent to him immediately. An occasion was given to him through the delay to entreat God more fully: so that from that which he desires more, he might deserve through labor to hear more. But as to what he says: And I have entered at thy words, it has this sense: After thou didst begin by good works, and tears, and fasting to invoke the mercy of God, I also received an occasion to enter into the sight of God, and to pray for thee.

(Vers. 13.) Princeps autem regni Persarum restitit mihi viginti et uno diebus. Videtur mihi hic esse angelus cui Persis credita est, juxta illud quod in Deuteronomio legimus: Quando dividebat Altissimus gentes et disseminabat filios Adam: statuit terminos gentium juxta numerum angelorum Dei (Deut. XXXII, 8). Isti sunt principes de quibus et Paulus apostolus loquitur: Sapientiam loquimur inter perfectos, quam nullus principum saeculi hujus cognovit. Si enim cognovissent, numquam Dominum gloriae crucifixissent (I Cor. II, 6). Restitit autem princeps, id est, angelus Persarum, faciens pro credita sibi provincia, ne captivorum omnis populus dimitteretur. Et forsitan cum prima die ex quo posuit cor suum propheta ad intelligendum, exauditus sit a Deo, idcirco non statim missus est angelus qui ei Dei indulgentiam nuntiaret: quia viginti et uno diebus restitit ei princeps Persarum, enumerans peccata populi Judaeorum, quod juste tenerentur captivi, et dimitti non deberent.

Et ecce Michael unus de principibus primis venit in adjutorium mihi. Resistente Persarum angelo precibus tuis, et meae legationi, qui orationes tuas Deo offerebam, venit in adjutorium mihi angelus Michael qui praeest populo Israel. Principes autem primos, archangelos intelligimus.

Et ego remansi ibi juxta regem Persarum. Regem Persarum angelum, id est, principem vocat, et ostendit quod juxta Michaellem sit paululum moratus, qui contra principem Persarum loquebatur.

(Vers. 14.) Veni autem ut docerem te quae ventura sint populo tuo in novissimis diebus. Quod Daniel deprecatus est, hoc a Deo meretur audire, quid futurum sit populo Israel non in vicino tempore, sed in novissimis diebus, id est, in consummatione saeculi.

(Vers. 16.) Domine mi, in visione tua dissolutae sunt compages meae, etc. Sic Theodotio interpretatus est, juxta illud quod in centesimo secundo psalmo legimus: Benedic, anima mea, Domino, et omnia interiora mea, nomen sanctum ejus. Prius enim quam visionem Dei videremur, interiora nostra foras aspiciunt; cum autem viderimus visionem Dei, convertentur in nos interiora nostra, toti in illis sumus de quibus et in alio psalmo scribitur: Omnis gloria ejus filiae regum ab intus, in fimbriis aureis (Ps. XLIV, 14).

(Verse 13.) But the prince of the kingdom of the Persians resisted me twenty-one days. It seems to me that this is the angel to whom Persia was entrusted, according to that which we read in Deuteronomy: When the Most High divided the nations and scattered the sons of Adam: he set the bounds of the peoples according to the number of the angels of God (Deut. 32:8). These are the princes of whom also the apostle Paul speaks: We speak wisdom among the perfect, which none of the princes of this world knew. For if they had known it, they would never have crucified the Lord of glory (1 Cor. 2:6). But the prince, that is, the angel of the Persians, resisted, acting for the province entrusted to him, lest the whole people of the captives should be dismissed. And perhaps when on the first day from which the prophet set his heart to understand, he was heard by God, for that reason the angel who was to announce God's indulgence to him was not sent immediately: because for twenty-one days the prince of the Persians resisted him, enumerating the sins of the people of the Jews, that they were justly held captive, and ought not to be dismissed.

And behold Michael, one of the chief princes, came to my aid. While the angel of the Persians was resisting your prayers and my legation, who was offering your prayers to God, the angel Michael came to my aid, who is over the people of Israel. But by chief princes, we understand archangels.

And I remained there by the king of the Persians. He calls the angel, that is, the prince, the king of the Persians, and he shows that he delayed a little while by Michael, who was speaking against the prince of the Persians.

(Verse 14.) But I am come to teach thee what things shall come to thy people in the last days. What Daniel entreated, this he deserves to hear from God, what shall be for the people of Israel not in a near time, but in the last days, that is, in the consummation of the age.

(Verse 16.)---O my lord, in thy vision my joints were loosened, etc. Thus Theodotion translated, according to that which we read in the hundred and second psalm: Bless the Lord, O my soul, and all my inward parts, his holy name. For before we deserve to see the vision of God, our inward parts look outward; but when we have seen the vision of God, our inward parts will be turned within us, and we are wholly in those things of which it is written in another psalm: All the glory of that daughter of kings is from within, in golden fringes (Ps. 44:14).

Et nemo est adiutor meus in omnibus his, nisi Michael princeps vester. Ego sum, inquit, angelus ille qui offero Deo orationes tuas, et nullus est alius qui adiutor meus sit rogandi pro vobis Deum, nisi Michael archangelus, cui creditus est populus Iudaeorum. Et interim hoc tempore ego et princeps Graecorum communi labore adversum Persarum principem dimicamus. Revolvendae sunt veteres historiae, et considerandum ne forte illud tempus significet quando Persae a Graecis victi sunt. Juxta editionem Vulgatam usque ad finem libri una putatur visio, quae anno tertio Cyri Regis Persarum apparuit Danieli. Porro juxta Hebraicam veritatem, separata sunt quae sequuntur, et scripta ordine praepostero. De cujus causis supra diximus: Non enim sub Cyri anno tertio, sed sub Darii primo qui subvertit Balthasar, narrantur ista quae scripta sunt.

(Vers. 19.) Cumque loqueretur mecum, convalui, et dixi: Loquere, Domine mi, quia confortasti me. Et ait. Nisi enim confortasset eum tactus quasi filii hominis, et pavor recessisset ex corde, sacramenta Dei audire non poterat, et idcirco nunc ait: Quia confortasti me, loquere, Domine. Tu enim fecisti ut possim, et audire, et sentire quae loqueris.

(Vers. 20.) Numquid scis quare venerim ad te? et nunc revertar ut praelier adversum principem Persarum. Quod dicit hoc est: Veni quidem ut docerem te exauditas preces tuas: sed reversurus sum rursum ut pugnem contra principem Persarum in conspectu Dei, qui non vult populum tuum de captivitate laxari.

Cum enim egrederer, apparuit princeps Graecorum ingrediens. Ego, inquit, egrediebar de conspectu Dei, ut tibi nuntiarem quae ventura sunt populo tuo in novissimis diebus: licet adhuc non sim securus, stante Persarum principe, et contradicente tuis precibus ac meae legationi. Et ecce princeps Graecorum, id est, Macedonum, veniebat, et ingressus est in conspectu Dei, ut accusaret Persarum principem atque Medorum: ut in locum eorum, regnum Macedonum succederet. Et revera mira sacramenta Dei; laxato enim de captivitate populo Iudaeorum, Persarum regnum atque Medorum, interfecto Dario, subvertit Alexander, rex Macedonum, et princeps Graecorum vicit principem Persarum.

And there is none that is my helper in all these things, but Michael your prince. I am, he says, that angel who offer thy prayers to God, and there is no other who is my helper in entreating God for you, but Michael the archangel, to whom the people of the Jews is entrusted. And meanwhile at this time I and the prince of the Greeks with common labor fight against the prince of the Persians. The ancient histories must be revolved, and it must be considered whether perhaps he signifies that time when the Persians were conquered by the Greeks. According to the Vulgate edition, it is thought to be one vision until the end of the book, which appeared to Daniel in the third year of Cyrus king of the Persians. Moreover, according to the Hebrew truth, the things which follow are separated, and written in a transposed order. Concerning the causes of which we spoke above: For these things which are written are narrated not under the third year of Cyrus, but under the first of Darius who overthrew Belshazzar.

(Verse 19.) And while he was speaking with me, I recovered my strength, and I said: Speak, my lord, for thou hast strengthened me. And he said. For unless the touch as of a son of man had strengthened him, and fear had departed from his heart, he could not have heard the mysteries of God, and therefore he now says: Because thou hast strengthened me, speak, lord. For thou hast made it so that I am able both to hear and to perceive what things thou speakest.

(Verse 20.) Knowest thou wherefore I am come to thee? and now I will return to fight against the prince of the Persians. What he says is this: I came indeed to teach thee that thy prayers were heard: but I am about to return again to fight against the prince of the Persians in the sight of God, who does not wish thy people to be released from captivity.

For when I was going forth, the prince of the Greeks appeared entering. I, he says, was going forth from the sight of God, to announce to thee what things shall come to thy people in the last days: although as yet I am not secure, while the prince of the Persians stands and contradicts thy prayers and my legation. And behold the prince of the Greeks, that is, of the Macedonians, was coming, and he entered into the sight of God, to accuse the prince of the Persians and of the Medes: so that in their place, the kingdom of the Macedonians might succeed. And truly wonderful are the mysteries of God; for after the people of the Jews were released from captivity, Alexander, king of the Macedonians, overthrew the kingdom of the Persians and Medes, Darius having been slain, and the prince of the Greeks conquered the prince of the Persians.

Verumtamen annuntiabo tibi quod expressum est in scriptura veritatis. Hic ordo lectionis est: Adhuc res in dubio est. Te enim precante Dominum, et me offerente orationes tuas, stat e regione princeps Persarum, et non vult populum tuum de captivitate laxari. Ego autem, quia venit princeps Graecorum, et interim pugnat contra principem Persarum, habens illic Michaellem in adiutorium, donec illi inter se dimicant, referam tibi quae Deus mihi futura praedixerit, et tibi narranda praeceperit. Nullique oriatur scrupulus quare pro principe Macedonum, principem Graecorum dixerit, hoc est, Ἑλλήνων. Alexander enim rex Macedonum, primum subversa Graecia, et subjecta potestati suae, in Persas arma corripuit.

(Cap. XI.---Vers. 1.) Ego autem ab anno primo Darii Medi stabam, ut confortaretur et roboraretur. Ego, inquit Daniel, ab anno primo regis Darii qui subvertit Chaldaeos, et me de manu inimicorum, quantum in se fuit, liberavit (ob custodiam meam etiam lacum leonum suo signans annulo, ne me adversarii interficerent), stabam in conspectu Dei, et rogabam ejus clementiam, pro eo qui me diligebat, ut confortaretur, vel ipse, vel regnum ejus, et roboraretur. Cumque in oratione persisterem, haec, Domino respondente, cognovi. Consuetudinis autem prophetarum est, repente personas introducere sine ulla praefatione verborum: ut est illud in psalmo tricesimo primo; cum enim rogasset Dominum propheta, et dixisset: Tu es refugium meum a tribulatione mea quae circumdedit me; exultatio mea, erue me a circumdantibus me, repente persona Dei introducitur respondentis: Intellectum tibi dabo, et instruam te in via hac qua gradieris: firmabo super te oculos meos (Vers. 7, 8). Ergo et nunc narrante propheta: Ab anno primo Darii Medi, stabam et deprecabar, ut confortaretur et roboraretur ejus imperium, Deus repente respondit:

(Vers. 2.)---Et nunc veritatem annuntiabo tibi. Estque sensus: Quia vis nosse de Persarum regibus quid futurum sit, audi ordinem rerum, et ausculta quod quaeris. Et ecce tres adhuc reges stabunt in Perside: et quartus ditabitur opibus nimis super omnes: et cum invaluerit divitiis suis, concitabit omnes adversum regnum Graeciae. Quatuor reges post Cyrum dicit in Perside surrecturos, Cambysen filium Cyri, et Smerden Magum qui Pantapten filiam Cambysis duxit uxorem.

But I will announce to thee what is set down in the scripture of truth. This is the order of the reading: The matter is still in doubt. For while thou art entreating the Lord, and I am offering thy prayers, the prince of the Persians stands in opposition, and does not wish thy people to be released from captivity. But I, because the prince of the Greeks has come, and meanwhile fights against the prince of the Persians, having Michael there for help, while they are fighting among themselves, I will report to thee what things God has foretold to me as future, and has commanded me to tell thee. And let no scruple arise in anyone as to why he spoke of the prince of the Greeks, that is, of the Hellenes, instead of the prince of the Macedonians. For Alexander, king of the Macedonians, having first overthrown Greece and subjected it to his power, took up arms against the Persians.

(Chapter XI.--Verse 1.) But I, from the first year of Darius the Mede, stood up that he might be strengthened and comforted. I, says Daniel, from the first year of king Darius who overthrew the Chaldeans, and delivered me from the hand of enemies, as far as in him lay (sealing even the den of lions with his own ring for my protection, lest the adversaries should kill me), I stood in the sight of God, and entreated his clemency for him who loved me, that either he himself or his kingdom might be strengthened and comforted. And while I persisted in prayer, I learned these things, the Lord responding. But it is the custom of the prophets suddenly to introduce persons without any preface of words: as is that in the thirty-first psalm; for when the prophet had entreated the Lord, and had said: Thou art my refuge from my trouble which hath encompassed me; my joy, deliver me from those who encompass me; suddenly the person of God is introduced responding: I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix my eyes upon thee (Verses 7, 8). Therefore now also as the prophet narrates: From the first year of Darius the Mede, I stood and entreated that his empire might be strengthened and comforted, God suddenly responded:

(Verse 2.)---And now I will announce the truth to thee. And the sense is: Since thou wishest to know concerning the kings of the Persians what is to be, hear the order of things, and harken to what thou seekest. And behold three kings shall yet stand in Persia: and the fourth shall be enriched with exceeding great riches above all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece. He says that four kings after Cyrus shall arise in Persia: Cambyzes the son of Cyrus, and Smerdis the Magian who took to wife Pantaptes the daughter of Cambyzes.

Qui cum a septem Magis fuisset occisus, et in locum ejus Darius suscepisset imperium, eadem Pantaptes nupsit Dario, et ex eo Xerxen genuit filium, qui potentissimus rex et ditissimus, adversum Graeciam innumerabilem duxit exercitum, et ea gessit quae Graecorum narrant historiae. Succendit enim Athenas sub principe Callia, bellumque eo tempore gestum est in Thermopylis, et apud Salaminam navale certamen: quando Sophocles et Euripides clari habebantur, et Themistocles in Persas fugiens, hausto tauri sanguine, periit. Frustra igitur quidam Darium regem quartum, qui ab Alexandro superatus est, scribit; qui non quartus, sed quartus decimus post Cyrum Persarum rex fuit: quem septimo imperii sui anno et superavit et occidit Alexander. Et notandum quod, quatuor post Cyrum regibus Persarum enumeratis, novem praeterierit et transierit ad Alexandrum. Non enim curae fuit spiritui prophetali historiae ordinem sequi, sed praeclara quaeque perstringere.

(Vers. 3.) Surget vero rex fortis, et dominabitur potestate multa: et faciet quod placuerit ei. Et cum steterit, conteretur regnum ejus. Perspicue de magno Alexandro rege Macedonum loquitur, qui Philippi filius fuit: hic enim Illyricis, Thracibusque superatis, victa Graecia Thebisque subversis, transivit in Asiam: et fugatis Darii ducibus, urbem Sardis cepit: posteaque capta India, et urbe Alexandria condita, cum triginta et duos aetatis haberet annos, et duodecimum imperii annum, in Babylone veneno periit.

(Vers. 4.) Et dividetur in quatuor ventos coeli; sed non in posteros ejus, neque secundum potentiam illius qua dominatus est. Post Alexandrum in quatuor ventos coeli: orientem videlicet, et occidentem, meridiem, et septentrionem, regnum illius divisum est. In Aegypto enim primus regnavit Ptolemaeus Lagi filius, id est, ad meridiem. In Macedonia Philippus, qui et Arideus, frater Alexandri, id est, ad occidentem. Syriae et Babylonis, et superiorum locorum, Seleucus Nicanor, id est, ad orientem. Asiae et Ponti caeterarumque in ipsa plaga provinciarum Antigonus, id est, ad septentrionem. Haec secundum totius orbis plagas dicimus. Caeterum qui in Judaea est, ad Aquilonem Syriam, et ad Meridiem Aegyptum habet. Quod autem ait: sed non in posteros ejus, hoc significat, quod liberos non habuerit: sed regnum ipsius in alienos laceratum sit: excepto fratre Philippo, qui Macedonas tenuit. Neque secundum potentiam illius qua dominatus est. Divisum enim in quatuor partes regnum imbecillius fuit: dum adversus se dimicant, et intestino furore bacchantur.

Who when he had been slain by the seven Magians, and Darius had received the empire in his place, the same Pantaptes married Darius, and from him bore Xerxes her son, who as a most powerful and richest king, led an innumerable army against Greece, and performed those things which the histories of the Greeks narrate. For he burned Athens under the prince Callias, and a war was waged at that time in Thermopylae, and a naval battle at Salamis: when Sophocles and Euripides were held famous, and Themistocles fleeing to the Persians, perished by drinking bull's blood. Vainly therefore does someone write that Darius the fourth king was he who was overcome by Alexander; who was not the fourth, but the fourteenth king of the Persians after Cyrus: whom in the seventh year of his empire Alexander both overcame and slew. And it must be noted that, four kings of the Persians after Cyrus having been enumerated, he passed over and transitioned through nine to Alexander. For it was not the concern of the prophetic spirit to follow the order of history, but to touch upon the most remarkable things.

(Verse 3.) But a mighty king shall rise, and shall rule with great power: and he shall do what shall please him. And when he shall have stood, his kingdom shall be broken. He clearly speaks of Alexander the Great, king of the Macedonians, who was the son of Philip: for he, the Illyrians and Thracians having been overcome, Greece conquered and Thebes overthrown, passed into Asia: and the generals of Darius having been put to flight, he took the city of Sardis: and afterwards India having been taken, and the city of Alexandria founded, when he was thirty-two years of age, and in the twelfth year of his empire, he perished in Babylon by poison.

(Verse 4.) And it shall be divided toward the four winds of heaven; but not to his posterity, nor according to his power with which he ruled. After Alexander, his kingdom was divided toward the four winds of heaven: namely, the east, the west, the south, and the north. For in Egypt Ptolemy the son of Lagus first reigned, that is, toward the south. In Macedonia Philip, who is also Aridaeus, the brother of Alexander, that is, toward the west. Of Syria and Babylon and the upper places, Seleucus Nicanor, that is, toward the east. Of Asia and Pontus and the other provinces in that same region, Antigonos, that is, toward the north. These things we say according to the quarters of the whole world. Moreover, he who is in Judea has Syria to the north and Egypt to the south. But as to what he says: but not to his posterity, this signifies that he had no children: but his kingdom was torn asunder to strangers: except for his brother Philip, who held the Macedonians. Nor according to his power with which he ruled. For the kingdom divided into four parts was weaker: while they fought among themselves and raged with internal fury.

Lacerabitur enim ejus regnum etiam in externos: exceptis his. Praeter regna quatuor, Macedoniae, Asiae, Syriae et Aegypti, etiam in alios obscuriores, et minores reges Macedonum regnum laceratum est. Significat autem Perdiccam, et Crateron, et Lysimachum. Nam Cappadocia, et Armenia, Bithynia, et Heraclia, Bosphorusque et aliae provinciae de potestate Macedonum recedentes, diversos sibi reges constituerunt.

(Vers. 5.) Et confortabitur rex Austri. Ptolemaeum indicat filium Lagi, qui primus regnavit in Aegypto, et vir prudentissimus fortissimusque ac ditissimus fuit, et tantae potentiae, ut Pyrrhum regem Epirotarum expulsum restituerit in regnum, Cyprumque obtinuerit et Phoenicen: et victo Demetrio filio Antigoni, Seleuco regni sui partem, quae ab Antigono fuerat ablata, restituerit: Cariam quoque obtineret, et multas insulas urbesque et regiones, de quibus non est hujus temporis scribere. Idcirco autem caetera regna dimittens, Macedoniae videlicet et Asiae, tantum de Aegypti et Syriae narrat regibus: quia in medio Judaea posita, nunc ab illis, nunc ab istis regibus tenebatur. Et Scripturae sanctae propositum est, non externam absque Judaeis historiam texere, sed eam quae Israeli populo copulata est.

Et de principibus ejus praevalebit super eum: et dominabitur ditione. Multa enim dominatio ejus. Iste est Ptolemaeus Philadelphus secundus rex Aegypti, filius Ptolemaei superioris: sub quo LXX interpretes Alexandriae Scripturam sanctam in Graecum dicuntur vertisse sermonem: qui et Eleazaro pontifici multa Jerosolymam, et in templi donaria vasa transmisit: cujus bibliothecae praefuit Demetrius Phalareus, idem apud Graecos orator, et philosophus: tantaeque potentiae fuisse narratur, ut Ptolemaeum patrem vinceret. Narrant enim historiae habuisse eum peditum ducenta millia, equitum viginti millia, curruum vero duo millia, elephantos quos primus eduxit ex Aethiopia, quadringentos. Naves longas, quas nunc Liburnas vocant, mille quingentas; alias ad cibaria militum deportanda, mille: auri quoque et argenti grande pondus: ita ut de Aegypto per singulos annos quatuordecim millia, et octingenta talenta argenti acceperit: et frumenti artabas (quae mensura tres modios et tertiam modii partem habet) quinquies et decies centena millia.

For his kingdom shall be torn asunder even to strangers: besides these. Besides the four kingdoms of Macedonia, Asia, Syria, and Egypt, the kingdom of the Macedonians was torn asunder even to other more obscure and lesser kings. But he signifies Perdiccas, and Craterus, and Lysimachus. For Cappadocia, and Armenia, Bithynia, and Heraclea, and the Bosphorus and other provinces departing from the power of the Macedonians, appointed diverse kings for themselves.

(Verse 5.) And the king of the south shall be strengthened. He indicates Ptolemy the son of Lagus, who first reigned in Egypt, and was a most prudent and very brave and very rich man, and of such power that he restored Pyrrhus king of the Epirotes who had been expelled to his kingdom, and obtained Cyprus and Phoenicia: and having overcome Demetrius the son of Antigonus, he restored to Seleucus a part of his kingdom which had been taken away by Antigonus: he also obtained Caria, and many islands and cities and regions, concerning which it is not of this time to write. But therefore passing over the other kingdoms, namely of Macedonia and Asia, he narrates only concerning the kings of Egypt and Syria: because Judea, placed in the middle, was held now by those, now by these kings. And the purpose of Holy Scripture is not to weave an external history without the Jews, but that which is joined to the people of Israel.

And one of his princes shall prevail over him: and he shall rule with authority. For his dominion shall be great. This is Ptolemy Philadelphus the second king of Egypt, the son of the former Ptolemy: under whom the Seventy interpreters in Alexandria are said to have translated the Holy Scripture into the Greek language: who also sent many things to Jerusalem to Eleazar the high priest, and vessels for the gifts of the temple: of whose library Demetrius Phalereus was in charge, the same an orator and philosopher among the Greeks: and he is said to have been of such power that he excelled his father Ptolemy. For histories narrate that he had two hundred thousand infantry, twenty thousand cavalry, but two thousand chariots, and four hundred elephants which he first brought out of Ethiopia. Long ships, which they now call Liburnians, fifteen hundred; others for transporting the food of the soldiers, a thousand: also a great weight of gold and silver: so that from Egypt every year he received fourteen thousand and eight hundred talents of silver: and of artabas of grain (which measure has three modii and a third part of a modius) fifteen hundred thousand.

(Vers. 6.) Et post finem annorum foederabuntur (sive, ut Theodotio interpretatus est: Et post annos illius commiscuntur). Filiaque regis Austri veniet ad regem Aquilonis, facere amicitiam: et non obtinebit fortitudinem brachii, nec stabit semen ejus; et tradetur ipsa, et qui adduxerunt eam juvenes ejus: qui confortabant eam in temporibus. Primum Syriae regnavit, ut diximus, Seleucus, cognomento Nicanor. Secundus Antiochus, qui appellatus est Sother. Tertius et ipse Antiochus, qui vocabatur Θεός, id est, Deus. Iste adversus Ptolemaeu Philadelphum, qui secundus imperabat Aegyptiis, gessit bella quamplurima, et totis Babylonis atque Orientis viribus dimicavit. Volens itaque Ptolemaeus Philadelphus post multos annos molestum finire certamen, filiam suam nomine Berenicen, Antiocho uxorem dedit, qui de priore uxore nomine Laodice, habebat duos filios, Seleucum, qui cognominatus est Callinicus, et alterum Antiochum. Deduxitque eam usque Pelusium: et infinita auri, et argenti millia dotis nomine dedit: Unde φορνοφόρος, id est, dotalis appellatus est. Antiochus autem Berenicen consortem regni habere se dicens, et Laodicen in concubinae locum, post multum temporis amore superatus, Laodicen cum liberis suis reducit in regiam. Quae metuens ambiguum viri animum, ne Berenicen reduceret, virum per ministros veneno interfecit. Berenicen autem cum filio qui ex Antiocho natus erat, Icadioni et Gennee Antiochiaie principibus occidendam tradidit: filiumque suum majorem Seleucum Callinicus in patris loco regem constituit. Et hoc est quod nunc dicitur: Post multos annos Ptolemaeus Philadelphus et Antiochus Θεός facient amicitias: et filia Austri regis, hoc est Ptolemaei, veniet ad regem Aquilonis, id est, ad Antiochum, ut inter patrem ac virum jungat amicitias. Et non poterit, inquit, obtinere, nec semen illius stare in regno Syriae; sed et ipsa Berenice, et qui eam adduxerunt, interficientur. Rex quoque Antiochus qui confortabat eam, hoc est, per quem poterat.

(Vers. 7-9.) Et stabit de germine radicum ejus plantatio: et veniet cum exercitu, et ingredietur provinciam regis Aquilonis, et abutetur eis, et obtinebit. Insuper et deos eorum, et sculptilia, vasa quoque pretiosa auri et argenti captiva ducet in Aegyptum: ipse praevalerebit adversus regem Aquilonis. Et intrabit in regnum rex Austri, et revertetur ad terram suam. Occisa Berenice, et mortuo Ptolemaeo Philadelpho patre ejus in Aegypto, frater illius et ipse Ptolemaeus cognomento Evergetes, tertius successit in regnum, de plantatione et de germine radices ejus, eo quod esset germanus:

(Verse 6.) And after the end of years they shall be joined together (or, as Theodotion translated: And after his years they shall be mingled). And the daughter of the king of the south shall come to the king of the north to make friendship: and she shall not obtain the strength of her arm, nor shall her seed stand; and she shall be delivered up, and the young men who brought her: who strengthened her in [those] times. First reigned in Syria, as we have said, Seleucus surnamed Nicanor. The second, Antiochus, who was called Soter. The third, also Antiochus, who was called Θεός, that is, God. He waged very many wars against Ptolemy Philadelphus, who was the second ruler over the Egyptians, and fought with all the forces of Babylon and the East. Ptolemy Philadelphus therefore wishing after many years to end the troublesome conflict, gave his daughter named Berenice to Antiochus as a wife, who from a former wife named Laodice, had two sons, Seleucus, who was surnamed Callinicus, and another Antiochus. And he led her as far as Pelusium: and gave infinite thousands of gold and silver in the name of a dowry: whence he was called phornophoros, that is, dowry-bringer. But Antiochus, saying that he had Berenice as a partner of his kingdom, and Laodice in the place of a concubine, after much time being overcome by love, brought Laodice back into the palace with her children. She, fearing the ambiguous mind of her husband, lest he should bring Berenice back, killed her husband by poison through servants. But Berenice with the son who was born from Antiochus, she delivered up to be slain by Icadion and Genneus the princes of Antioch: and she appointed her elder son Seleucus Callinicus as king in his father's place. And this is what is now said: After many years Ptolemy Philadelphus and Antiochus Θεός shall make friendships: and the daughter of the king of the south, that is Ptolemy, shall come to the king of the north, that is to Antiochus, so that she may join friendships between her father and her husband. And she shall not be able, he says, to obtain, nor her seed to stand in the kingdom of Syria; but both Berenice herself, and those who brought her, shall be slain. Also king Antiochus who strengthened her, that is, through whom she was able [to rule].

(Verses 7-9.) And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north, and shall misuse them, and shall prevail. Moreover, also their gods, and their graven things, also the precious vessels of gold and silver he shall carry away captive into Egypt: he himself shall prevail against the king of the north. And the king of the south shall enter into the kingdom, and shall return to his own land. Berenice being slain, and Ptolemy Philadelphus her father having died in Egypt, her brother and also himself Ptolemy surnamed Euergetes, the third succeeded into the kingdom, from the plantation and from the bud of her root, because he was her brother:

et venit cum exercitu magno, et ingressus est provinciam regis Aquilonis, id est, Seleuci cognomento Callinici, qui cum matre Laodice regnabat in Syria, et abusus est eis, et obtinuit, intantum ut Syriam caperet, et Ciliciam, superioresque partes trans Euphraten, et propemodum universam Asiam. Cumque audisset in Aegypto seditionem moveri, diripiens regnum Seleuci, quadraginta millia talentorum argenti tulit, et vasa pretiosa simulacraque deorum, duo millia quingenta: in quibus erant et illa quae Cambyzes, capta Aegypto, et in Persas portaverat. Denique gens Aegyptiorum idololatriae dedita: quia post multos annos deos eorum retulerat, Evergeten eum appellavit. Et Syriam quidem ipse obtinuit; Ciliciam autem amico suo Antiocho gubernandam tradidit, et Xanthippo, alteri duci, provincias trans Euphraten.

(Vers. 10.) Filii autem ejus provocabuntur: et congregabunt multitudinem exercituum plurimorum: et veniet properans, et inundans, et revertetur, et concitabitur: et congregietur cum robore ejus. Post fugam et mortem Seleuci Callinici, duo filii ejus Seleucus cognomento Ceraunus, et Antiochus qui appellatus est Magnus, provocati spe victoriae et ultione parentis, exercitu congregato adversus Ptolemaeum Philopatorem, arma corripiunt. Cumque Seleucus major frater, tertio anno imperii esset occisus in Phrygia per dolum Nicanoris et Apaturii: exercitus qui erat in Syria Antiochum fratrem ejus cognomento Magnum de Babylone vocavit ad regnum. Et propterea nunc infert, quod duo quidem filii provocati sunt, et congregaverunt multitudinem exercituum plurimorum. Sed quod unus Antiochus Magnus venerit de Babylone in Syriam, quae eo tempore tenebatur a Ptolemaeo Philopatore filio Evergetis, qui quartus regnavit in Aegypto; cumque pugnasset adversum duces ejus, immo proditione Theodotii obtinuisset Syriam, quae per successionem jam a regibus Aegypti tenebatur, in tantam venit audaciam, contempta luxuria Philopatoris, et magicis artibus, quibus inservire dicebatur, ut ultro Aegyptiis bellum conaretur inferre.

(Vers. 11, 12.) Et provocatus rex Austri, egredietur, et pugnabit adversum regem Aquilonis: et praeparabit multitudinem nimiam, et dabitur multitudo in manu ejus. Et capiet multitudinem, et exaltabitur cor ejus: quia dejiciet multa millia: sed non praevalebit. Ptolemaeus enim cognomento Philopator, amissa Syria, proditione Theodotii, congregavit plurimam multitudinem, et ingressus est adversus Antiochum Magnum, quem nunc regem Aquilonis vocat, juxta situm Aegypti et Judaeae provinciae; idem enim locus pro qualitate regionis, alteri ad Austrum, alteri ad Aquilonem situs est.

and he came with a great army, and entered the province of the king of the north, that is, of Seleucus surnamed Callinicus, who with his mother Laodice was reigning in Syria, and he misused them, and prevailed, so much that he took Syria, and Cilicia, and the upper parts across the Euphrates, and almost all Asia. And when he heard that a sedition was being moved in Egypt, plundering the kingdom of Seleucus, he took forty thousand talents of silver, and precious vessels and images of the gods, two thousand five hundred: among which were also those which Cambyeses, Egypt having been taken, had carried into the Persians. Finally the nation of the Egyptians devoted to idolatry: because after many years he had brought back their gods, called him Euergetes. And he indeed obtained Syria; but he delivered Cilicia to his friend Antiochus to be governed, and to Xanthippus, another general, the provinces across the Euphrates.

(Verse 10.) But his sons shall be provoked: and they shall assemble a multitude of very many armies: and he shall come with speed, and overflowing, and shall return, and be stirred up: and shall join battle with his strength. After the flight and death of Seleucus Callinicus, his two sons, Seleucus surnamed Ceraunus, and Antiochus who was called the Great, provoked by the hope of victory and by the revenge of their parent, took up arms, having assembled an army against Ptolemy Philopator. And when Seleucus the elder brother had been slain in Phrygia in the third year of his reign through the guile of Nicanor and Apaturius: the army which was in Syria called his brother Antiochus, surnamed the Great, from Babylon to the kingdom. And therefore he now adds, that two sons indeed were provoked, and assembled a multitude of very many armies. But that one, Antiochus the Great, came from Babylon into Syria, which at that time was held by Ptolemy Philopator the son of Euergetes, who was the fourth to reign in Egypt; and when he had fought against his generals, rather through the treachery of Theodotus he obtained Syria, which by succession was already held by the kings of Egypt, he came into such audacity, having despised the luxury of Philopator and the magical arts which he was said to serve, that he attempted of his own accord to bring war upon the Egyptians.

(Verses 11, 12.) And the king of the south, being provoked, shall go forth and shall fight against the king of the north: and shall prepare an exceeding great multitude, and the multitude shall be given into his hand. And he shall take the multitude, and his heart shall be lifted up: because [Vulg. and] he shall cast down many thousands: but he shall not prevail. For Ptolemy surnamed Philopator, having lost Syria through the treachery of Theodotus, assembled a very great multitude, and entered against Antiochus the Great, whom he now calls the king of the north, according to the location of Egypt and the province of Judea; for the same place, according to the quality of the region, is located to the south for one, and to the north for the other.

Verbi gratia: Si de Judaea dicamus, Aegyptiis ad aquilonem, Syriis ad austrum est. Inito ergo certamine juxta oppidum Raphiae, quod in foribus Aegypti est, omnem Antiochus amisit exercitum, et per deserta fugiens, pene captus est. Cumque cessisset Syria, ad extremum foedere et quibusdam conditionibus pugna finita est. Et hoc est quod Scriptura nunc dicit: Dejjiciet multa millia, Ptolemaeus Philopator; sed non praevalebit. Adversarium enim suum capere non potuit. Quodque sequitur.

(Vers. 13, 14.) Et convertetur rex Aquilonis, et praeparabit multitudinem multo majorem quam prius, et in fine temporum, annorumque veniet, properans cum exercitu magno et opibus nimiiis. Et in temporibus illis, multi consurgent adversum regem Austri. Antiochum Magnum significat, qui contempta Ptolemaei Philopatoris ignavia, eo quod deperiret Agathocleam psaltriam, fratremque ejus, et ipsum Agathoclen haberet concubinum, quem postea Aegypti ducem constituit, incredibilem de superioribus locis Babylonis exercitum congregavit. Et Ptolemaeo Philopatore mortuo, adversum filium ejus, qui tunc quatuor annorum erat, et vocabatur Ptolemaeus Ἐπιφανής, rupto foedere, movit exercitum. Tanta enim dissolutionis et superbiae Agathocles fuit, ut subditae prius Aegypto provinciae rebellarent: ipsaque Aegyptus seditionibus vexaretur. Philippus quoque rex Macedonum, et Magnus Antiochus, pace facta, adversum Agathoclen et Ptolemaeum Epiphanen dimicarent, sub hac conditione, ut proximas civitates regno suo singuli de regno Ptolemaei jungerent. Et hoc est quod nunc dicit, multos consurgere adversus regem Austri, Ptolemaeum scilicet Epiphanen, qui erat aetate puerili.

Filii quoque praevaricatorum populi tui extollentur, ut impleant visionem, et corruant. Pugnantibus contra se Magno Antiocho et ducibus Ptolemaei, in medio Judaea posita in contraria studia scindebatur: Aliis Antiocho, aliis Ptolemaeo faventibus. Denique Onias sacerdos assumptis Judaeorum plurimis fugit in Aegyptum, et a Ptolemaeo honorifice susceptus, accepit eam regionem quae Heliopoleos vocabatur: et concedente rege, templum exstruxit in Aegypto simile templi Judaeorum, quod permansit usque ad imperium Vespasiani, annis ducentis quinquaginta. Ipsa autem urbs quae vocabatur Oniae, dimicantibus postea adversus Romanos Judaeis, ad solum usque deleta est: et neque urbis, neque templi, ullum restat vestigium. Sub occasione ergo Oniae Pontificis, infinita examina Judaeorum Aegyptum confugerunt. Eo tempore et Cyrenaeorum multitudo repleta est. Asserebat enim Onia se Isaiae implere vaticinium scribentis: Erit altare Domini in Aegypto, et titulus Domini in terminis ejus (Isai XIX, 19).

For example: If we speak of Judea, it is to the north for the Egyptians, and to the south for the Syrians. Battle therefore having been joined near the town of Raphia, which is at the gates of Egypt, Antiochus lost his whole army, and fleeing through the deserts, was almost captured. And when Syria had been ceded, the fight was finally ended by a treaty and certain conditions. And this is what the Scripture now says: He shall cast down many thousands, Ptolemy Philopator; but he shall not prevail. For he was not able to capture his adversary. And that which follows.

(Verses 13, 14.) And the king of the north shall return, and shall prepare a multitude much greater than before, and at the end of times, and of years he shall come, with speed with a great army and exceeding great riches. And in those times, many shall rise up against the king of the south. He signifies Antiochus the Great, who having despised the laziness of Ptolemy Philopator, because he was dying for the singer Agathoclea [Al. Agathoclista] and her brother, and had the same Agathocles as a concubine, whom he afterwards appointed as general of Egypt, assembled an incredible army from the upper places of Babylon. And Ptolemy Philopator being dead, against his son, who was then four years old and was called Ptolemy Epiphanes, having broken the treaty, he moved his army. For Agathocles was of such dissolution and pride that the provinces formerly subject to Egypt rebelled: and Egypt itself was harassed by seditions. Also Philip king of the Macedonians, and Antiochus the Great, peace having been made, fought against Agathocles and Ptolemy Epiphanes, under this condition, that each should join the nearest cities of the kingdom of Ptolemy to his own kingdom. And this is what he now says, that many rise up against the king of the south, namely Ptolemy Epiphanes, who was of a childish age.

The children also of the prevaricators of thy people shall be lifted up, that they may fulfill the vision, and they shall fall. While Antiochus the Great and the generals of Ptolemy were fighting against each other, Judea, placed in the middle, was split into contrary interests: some favoring Antiochus, others Ptolemy. Finally Onias the priest, having taken very many of the Jews, fled into Egypt, and being honorably received by Ptolemy, received that region which was called Heliopolis: and with the king's permission, he built a temple in Egypt similar to the temple of the Jews, which remained until the reign of Vespasian, for two hundred and fifty years. But the city itself which was called [the City] of Onias, the Jews afterwards fighting against the Romans, was deleted even to the ground: and of neither the city nor the temple does any vestige remain. On the occasion therefore of Onias the High Priest, infinite swarms of Jews fled to Egypt. At that time it was also filled with a multitude of Cyrenians. For Onias asserted that he was fulfilling the prophecy of Isaiah writing: There shall be an altar of the Lord in Egypt, and a title of the Lord in its borders (Isa. 19:19).

Et hoc est quod nunc dicit: Filii praevaricatorum populi tui, qui dereliquerunt legem Domini, volentes in alio loco praeterquam jussum erat, Deo victimas immolare, extollentur in superbiam, et visionem, hoc est, Domini praeceptum se implere jactabunt. Sed corruent: quia et templum et urbs postea destruentur. Cumque Antiochus teneret Judaeam, missus Scopas Aetholus, dux Ptolemaei partium, adversus Antiochum fortiter dimicavit, cepitque Judaeam, et optimates Ptolemaei partium secum abducens, in Aegyptum reversus est.

(Vers. 15, 16.) Et veniet rex Aquilonis, et comportabit aggerem, et capiet urbes munitissimas, et brachia Austri non sustinebunt: et consurgent electi ejus ad resistendum, et non erit fortitudo. Et faciet veniens super eum juxta placitum suum, et non erit qui stet contra faciem ejus: et stabit in terra inclyta, et consumetur in manu ejus. Antiochus enim volens Judaeam recuperare, et Syriae urbes plurimas, Scopam ducem Ptolemaei juxta fontes Jordanis, ubi nunc Paneas condita est, inito certamine fugavit, et cum decem millibus armatorum obsedit clausum in Sidone. Ob quem liberandum misit Ptolemaeus duces inclytos Eropum, et Menoclem, et Damoxenum. Sed obsidionem solvere non potuit: donec fame superatus Scopas manus dedit, et nudus cum sociis dimissus est. Quodque ait, Comportabit aggerem, illud significat, quod praesidium Scopae in arce Jerosolymorum, annitentibus Judaeis, multo tempore oppugnarit: et ceperit alias urbes, quae prius a Ptolemaei partibus tenebantur, Syriae, et Ciliciae, et Lyciae. Eo enim tempore captae sunt Aphrodisias, et Soloe, et Zephyrion, et Mallos, et Anemurium, et Selenus, et Coracesium, et Coricus, et Andriace, et Limyra, et Patara, et Xanthus, et ad extremum Ephesus: de quibus universis et Graeca, et Romana narrat historia. Quodque intulit: Et stabit in terra inclyta, et consumetur, sive perficietur in manu ejus; terram inclytam, sive, ut Septuaginta interpretati sunt, voluntatis, hoc est, quae complaceat Deo, Judaeam significat, et proprie Jerusalem, in qua honorifice susceptos eos qui partium Scopae erant, persecutus est. Pro terra inclyta, quod interpretatus est Aquila, quem nos in hoc loco secuti sumus, Theodotio ipsum Hebraicum verbum posuit $\sigma\alpha\beta\iota\nu$, pro quo Symmachus vertit, terram fortitudinis.

And this is what he now says: The children of the prevaricators of thy people, who forsook the law of the Lord, wishing to immolate victims to God in another place than was commanded, shall be lifted up in pride, and shall boast that they fulfill the vision, that is, the command of the Lord. But they shall fall: because both the temple and the city shall afterwards be destroyed. And while Antiochus was holding Judea, Scopas the Aetolian was sent, a general of Ptolemy's side, who fought bravely against Antiochus, and took Judea, and taking away with him the nobles of Ptolemy's side, returned to Egypt.

(Verses 15, 16.) And the king of the north shall come, and shall cast up a mount, and shall take the best fortified cities, and the arms of the south shall not sustain: and his chosen ones shall rise up to resist, and there shall be no strength. And he that cometh upon him shall do according to his own will, and there shall be none that shall stand against his face: and he shall stand in the glorious land, and it shall be consumed in his hand. For Antiochus, wishing to recover Judea and very many cities of Syria, battle having been joined, put to flight Scopas the general of Ptolemy near the sources of the Jordan, where Paneas is now built, and with ten thousand armed men besieged him shut up in Sidon. To deliver whom Ptolemy sent famous generals Eropus, and Menocles, and Damoxenus. But he was not able to break the siege: until Scopas, overcome by hunger, surrendered, and was dismissed naked with his companions. And what he says, He shall cast up a mount, signifies this, that he besieged for a long time the garrison of Scopas in the citadel of Jerusalem, while the Jews were assisting: and he took other cities which were formerly held by Ptolemy's side, of Syria, and Cilicia, and Lycia. For at that time were taken Aphrodisias, and Soli, and Zephyrium, and Mallus, and Anemurium, and Selinus, and Coracesium, and Corycus, and Andriaca, and Limyra, and Patara, and Xanthus, and finally Ephesus: concerning all of which both Greek and Roman history narrates. And what he added: And he shall stand in the glorious land, and it shall be consumed, or perfected in his hand; the glorious land, or, as the Seventy have interpreted, of will, that is, which may be well-pleasing to God, signifies Judea, and properly Jerusalem, in which he pursued those who were of Scopas's side, after they had been honorably received. For glorious land, which Aquila translated, whom we have followed in this place, Theodotion put the Hebrew word itself *sabin*, for which Symmachus turned, the land of strength.

(Vers. 17.) Et ponet faciem suam ut veniat ad tenendum universum regnum ejus, et recta faciet cum eo. Et filiam feminarum dabit ei, ut evertat illum. Ut evertat illum, hoc est, Ptolemaeum, sive illud, hoc est, regnum ejus. Volens Antiochus non solum Syriam, et Ciliciam, et Lyciam, et alias provincias, quae Ptolemaei fuerant partium, possidere, sed in Aegyptum quoque regnum suum extendere, filiam suam Cleopatram per Euclem Rhodium septimo anno regni adolescentis, despondit Ptolemaeo, et ter-tiodesimo anno tradidit, data ei dotis nomine omni Coelesyria et Judaea. Filiam autem feminarum per *πλεονασμὸν* vocat, ut est illud poeticum: Sic ore locuta est. Vocemque his auribus hausi.

(Vers. 18, 19.) Et non stabit, nec illius erit. Et convertet faciem suam ad insulas, et capiet multas: et cessare faciet principem opprobrii sui, et opprobrium ejus conver-tetur in eum. Et convertet faciem suam ad imperium terrae suae, et impinget, et corruet, et non invenietur. Neque enim obtinere potuit Aegyptum: quia Ptolemaeus Epiphanes et duces ejus, sentientes dolum, cautius se egerunt, et Cleopatra magis viri partes, quam parentis fovit. Unde venit se ad Asiam, et navali certamine adversum plurimas insulas dimicans, cepit Rhodum, et Samum, et Colophonam, et Phoccam, et alias multas insulas. Sed occurrit ei L. Scipio Nasica cum fratre suo Publio Scipione Africano, qui Annibalem vicerat. Cum enim consul Nasica frater Africani hebetioris esset ingenii, et contra regem potentissimum senatus ei bellum nollet credere, sponta-neam legationem obtulit Africanus pro fratris injuria. Victus ergo Antiochus, intra Taurum regnare jussus est, et inde fugit ad Apamiam, ac Susam, et ultimas regni sui penetravit urbes. Cumque adversum Elimaeos pugnaret, cum omni est deletus exer-citu. Et hoc est, quod nunc Scriptura dicit, quod multas insulas ceperit: et vincente Romano, regnum Asiae perdiderit: et opprobrium ejus conversum sit in caput ejus: et ad extremum de Asia fugiens, reversus sit ad imperium terrae suae, et impegerit atque corruerit, et locus ejus non sit inventus.

(Vers. 20.) Et stabit in loco ejus vilissimus, et indignus decore regio: et in paucis diebus conteretur, non in furore, nec in praelio. Seleucum dicit cognomento Philo-patorem filium Magni Antiochi, qui nihil dignum Syriae et patris gessit imperio, et absque ullis praeliis inglorius periit. Porro Porphyrius non vult hunc esse Seleucum, sed Ptolemaeum Epiphanen, qui Seleuco sit molitus insidias, et adversum eum exer-citum praeepararit, et idcirco veneno sit interfectus a ducibus suis. Quod cum unus ab illo quaereret, tantas res moliens ubi haberet pecuniam? respondit, sibi amicos esse divitias.

(Verse 17.) And he shall set his face to come to possess all his kingdom, and he shall do right things with him. And he shall give him the daughter of women, to overturn him. To overturn him, that is, Ptolemy, or it, that is, his kingdom. Antiochus, wishing to possess not only Syria, and Cilicia, and Lycia, and other provinces which had been of Ptolemy's side, but also to extend his kingdom into Egypt, betrothed his daughter Cleopatra through Eucles of Rhodes in the seventh year of the young man's reign to Ptolemy, and in the thirteenth year delivered her, all Coelesyria and Judea being given to him in the name of a dowry. But he calls her the daughter of women through pleonasm, as is that poetic [expression]: Thus she spoke with her mouth. And I drank in the voice with these ears.

(Verses 18, 19.) And it shall not stand, nor shall it be his. And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him. And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found. For he was not able to obtain Egypt: because Ptolemy Epiphanes and his generals, sensing the guile, acted more cautiously, and Cleopatra favored the side of her husband more than that of her parent. Whence he turned himself to Asia, and fighting in a naval contest against very many islands, he took Rhodes, and Samos, and Colophon, and Phocaea, and many other islands. But L. Scipio Nasica met him with his brother Publius Scipio Africanus, who had conquered Hannibal. For when the consul Nasica, the brother of Africanus, was of a duller genius, and the senate did not wish to entrust the war to him against a most powerful king, Africanus offered a spontaneous legation for the sake of his brother's injury. Antiochus therefore being conquered, was commanded to reign within the Taurus [mountains], and thence he fled to Apamea, and Susa, and penetrated the furthest cities of his kingdom. And while he was fighting against the Elymaeans, he was destroyed with his whole army. And this is what the Scripture now says, that he took many islands: and the Roman conquering, he lost the kingdom of Asia: and his reproach was turned upon his own head: and at last fleeing from Asia, he returned to the empire of his own land, and stumbled and fell, and his place was not found.

(Verse 20.) And there shall stand in his place one most vile, and unworthy of kingly honor: and in a few days he shall be broken, not in fury, nor in battle. He speaks of Seleucus surnamed Philopator, the son of Antiochus the Great, who performed nothing worthy of the empire of Syria and of his father, and perished inglorious without any battles. Moreover, Porphyry does not wish this to be Seleucus, but Ptolemy Epiphanes, who had plotted snares for Seleucus, and prepared an army against him, and therefore was killed by poison by his generals. Concerning which, when one asked of him where he would have the money while attempting such great things, he responded that his friends were his riches.

Quod cum divulgatum esset in populis, timuerunt duces ne auferret eorum substantiam, et idcirco eum maleficis artibus occiderunt. Sed quomodo potest in loco Magni Antiochi stare Ptolemaeus, qui hoc omnino non fecit: maxime cum LXX interpretati sunt, et stabit de radice ejus plantatio, id est, de germine ejus, et semine, percutiens dignitatem imperii: et in paucis diebus conteretur absque ira et praelio? Hebraei vilissimum et indignum decore regio Tryphonem intelligi volunt, qui tutor pueri arripuit tyrannidem.

(Vers. 21 seqq.) Et stabit in loco ejus despectus: et non tribuetur ei honor regius, et veniet clam, et obtinebit regnum in fraudulencia. Et brachia pugnantis expugnabuntur a facie ejus, et conterentur insuper et dux foederis. Et post amicitias cum eo faciet dolum, et ascendet, et superabit in modico populo. Et abundantes, et uberes urbes ingreditur: et faciet quae non fecerunt patres ejus, et patres patrum ejus: rapinas, et praedam, et divitias eorum dissipabit, et contra firmissimas cogitationes inibit, et hoc usque ad tempus. Hucusque ordo historiae sequitur, et inter Porphyrium ac nostros, nulla contentio est. Caetera quae sequuntur usque ad finem voluminis, ille interpretatur super persona Antiochi qui cognominatus est Epiphanes, frater Seleuci, filius Antiochi Magni, qui post Seleucum undecim annis regnavit in Syria, obtinuitque Judaeam, sub quo Legis Dei persecutio et Machabaeorum bella narrantur. Nostri autem haec omnia de Antichristo prophetari arbitrantur qui ultimo tempore futurus est. Cumque eis videatur illud opponi: quare tantos in medio dereliquerit sermo propheticus, a Seleuco usque ad consummationem mundi: respondent quod et in priori historia ubi de regibus Persicis dicebatur, quatuor tantum reges post Cyrum Persarum posuerit, et multis in medio transilitis, repente venerit ad Alexandrum regem Macedonum: et hanc esse Scripturae sanctae consuetudinem, non universa narrare, sed ea quae majora videantur exponere. Cumque multa quae postea lecturi et exposituri sumus, super Antiochi persona conveniant, typum eum volunt Antichristi habere: et quae in illo ex parte praecesserint, in Antichristo ex toto esse complenda. Et hunc esse morem Scripturae sanctae, ut futurorum veritatem praemittat in typis, juxta illud, quod de Domino Salvatore in septuagesimo primo psalmo dicitur, qui praenotatur Salomonis, et omnia quae de eo dicuntur, Salomoni non valent convenire: Neque enim permansit ille cum sole et ante lunam generationis generationum (Ps. LXXI, 5).

Which when it was divulged among the peoples, the generals feared lest he should take away their substance, and therefore they killed him by evil arts. But how can Ptolemy stand in the place of Antiochus the Great, who did not do this at all: especially when the Seventy have interpreted: and there shall stand a plant of his root, that is, of his bud, and seed, striking the dignity of the empire: and in a few days he shall be broken without anger and battle? The Hebrews wish the most vile and unworthy of kingly honor to be understood as Tryphon, who as tutor of a boy seized the tyranny.

(Verse 21 seqq.) And there shall stand up in his place a despicable person: and the kingly honor shall not be given to him, and he shall come privately, and shall obtain the kingdom by fraud. And the arms of the fighter shall be overcome before his face, and shall be broken; moreover also the prince of the covenant. And after friendships, he will deal deceitfully with him, and he shall go up, and shall overcome with a small people. And he shall enter into plentiful and rich cities: and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter their spoils, and prey, and riches, and shall forecast devices against the best fortified places, and this until a time. Hitherto the order of history follows, and between Porphyry and our [interpreters] there is no contention. The rest which follow even to the end of the volume, he [Porphyry] interprets concerning the person of Antiochus who was surnamed Epiphanes, the brother of Seleucus, the son of Antiochus the Great, who reigned in Syria eleven years after Seleucus, and obtained Judea, under whom the persecution of the Law of God and the wars of the Maccabees are narrated. But our [interpreters] judge that all these things are prophesied concerning the Antichrist who is to be in the last time. And since that objection seems to be made to them: why the prophetic discourse has left so many in the middle, from Seleucus until the consummation of the world: they respond that in the former history also, where it was spoken concerning the Persian kings, it placed only four kings of the Persians after Cyrus, and many in the middle having been leaped over, it came suddenly to Alexander king of the Macedonians: and that this is the custom of Holy Scripture, not to narrate everything, but to set forth those things which seem greater. And since many things which we are afterwards to read and set forth fit the person of Antiochus, they wish him to have the type of the Antichrist: and that those things which preceded in him in part, are to be fulfilled in the Antichrist in whole. And that this is the manner of Holy Scripture, to send ahead the truth of future things in types, according to that which is said concerning the Lord Savior in the seventy-first psalm, which is noted as of Solomon, and all the things which are said of him are not able to fit Solomon: for he did not remain with the sun and before the moon through generations of generations (Ps. 71:5).

(Vers. 25, 26.) Et concitabitur fortitudo ejus, et cor ejus adversus regem Austri in exercitu magno. Et rex Austri provocabitur ad bellum multis auxiliis, et fortibus nimis: et non stabunt, quia inibunt adversum eum consilia. Et comedentes panem cum eo conterent eum: exercitusque ejus opprimetur, et cadent interfecti plurimi. Haec Porphyrius interpretatur de Antiocho, qui adversus Ptolemaeum sororis suae filium profectus est cum exercitu magno. Sed et rex Austri, id est, duces Ptolemaei provocati sunt ad bellum multis auxiliis, et fortibus nimis, et non potuerunt resistere Antiochi consiliis fraudulentis; qui simulavit pacem cum sororis filio, et comedit cum eo panem, et postea occupavit Aegyptum. Nostri autem secundum superiorem sensum interpretantur omnia de Antichristo, qui nasciturus est de populo Judaeorum, et de Babylone venturus, primum superaturus est regem Aegypti, qui est unus de tribus cornibus, de quibus antea jam diximus.

(Vers. 27, 28.) Duorum quoque regum cor erit ut male faciant, et ad mensam unam mendacium loquentur, et non proficient: quia adhuc finis in aliud tempus. Et revertetur in terram suam cum multis opibus. Nulli dubium est quin Antiochus pacem cum Ptolemaeo fecerit, et inierit cum eo convivium, et dolos machinatus sit, et nihil profecerit: quia regnum ejus non potuerit obtinere, sed a militibus Ptolemaei ejectus sit. Verum ex eo quia Scriptura nunc dicit duos fuisse reges, quorum cor fuerit fraudulentum, ut sibi mutuo malefacerent, hoc secundum historiam non potest demonstrari. Ptolemaeus enim parvus aetate erat, et deceptus Antiochi fraude, illi malum cogitare quid potuit? Unde volunt nostri haec omnia referre ad Antichristum et ad regem Aegypti, quem primum superatus est.

(Vers. 29, 30.) Et cor ejus adversus Testamentum sanctum, et faciet, et revertetur in terram suam. Statuto tempore revertetur, et venient ad Austrum: et non erit priori simile novissimum. Et veniet super eum trieres, et Romani, et percutietur. Sive ut alius interpretatus est: et comminabuntur ei. Et Graeca, et Romana narrat historia, postquam reversus est Antiochus expulsus ab Aegyptiis, venisse eum in Judaeam, hoc est, adversus Testamentum sanctum, et spoliasse templum, et auri tulisse quamplurimum, positoque in arce praesidio Macedonum, reversum in terram suam. Et post biennium rursum contra Ptolemaeum exercitum congregasse, et venisse ad Austrum. Cumque duo fratres Ptolemaei, Cleopatrae filii, quorum avunculus erat, obsiderentur Alexandriae, legatos venisse Romanos.

(Verses 25, 26) And his strength and his heart shall be stirred up against the king of the South with a great army. And the king of the South shall be provoked to war with many and very strong auxiliary forces: and they shall not stand, because they shall enter into designs against him. And they that eat bread with him shall destroy him: and his army shall be overwhelmed, and very many shall fall down slain. Porphyry interprets these things concerning Antiochus, who set out against Ptolemy, the son of his sister, with a great army. But the king of the South also, that is, the generals of Ptolemy, were provoked to war with many and very strong auxiliary forces, and they were not able to resist the deceitful designs of Antiochus; who simulated peace with his sister's son, and ate bread with him, and afterwards occupied Egypt. But our [interpreters], according to the higher sense, interpret all things concerning the Antichrist, who is to be born from the people of the Jews, and to come from Babylon, first to overcome the king of Egypt, who is one of the three horns, concerning which we have already spoken before.

(Verses 27, 28) And the heart of the two kings shall be to do evil, and at one table they shall speak lies, and they shall not prosper: because as yet the end is for another time. And he shall return into his land with much riches. There is no doubt for anyone but that Antiochus made peace with Ptolemy, and entered into a banquet with him, and plotted deceits, and profited nothing: because he was not able to obtain his kingdom, but was ejected by the soldiers of Ptolemy. But because the Scripture now says that there were two kings, whose heart was deceitful, so that they might mutually do evil to one another, this cannot be demonstrated according to history. For Ptolemy was small in age, and deceived by the fraud of Antiochus, what evil was he able to think against him? Whence our [interpreters] wish to refer all these things to the Antichrist and to the king of Egypt, whom he first overcame.

(Verses 29, 30) And his heart shall be against the holy Testament, and he shall do, and shall return into his own land. At the appointed time he shall return, and shall come to the South: and the latter shall not be like the former. And triremes and Romans shall come upon him, and he shall be struck. Or as another has interpreted: and they shall threaten him. Both Greek and Roman history relates that after Antiochus returned, having been expelled from Egypt, he came into Judea, that is, against the holy Testament, and despoiled the temple, and took away a very great amount of gold, and having placed a garrison of Macedonians in the citadel, he returned into his own land. And after two years he again gathered an army against Ptolemy, and came to the South. And when the two brothers of Ptolemy, the sons of Cleopatra, whose uncle he was, were being besieged at Alexandria, Roman legates came.

Quorum unus Marcus Popilius Lenas, cum eum stantem invenisset in littore, et senatusconsultum dedisset, quo jubebatur ab amicis populi Romani recedere, et suo imperio esse contentus, et ille ad amicorum responsionem consilium distulisset, orbem dicitur fecisse in arenis baculo quem tenebat in manu, et circumscripsisse regem atque dixisse: Senatus et populus Romanus praecipunt, ut in isto loco respondeas, quid consilii geras. Quibus dictis ille perterritus ait: Si hoc placet senatui et populo Romano, recedendum est, atque ita statim movit exercitum. Percussus autem dicitur esse, non quod interierit, sed quod omnem arrogantiae perdiderit magnitudinem. De Antichristo nullus ambigit quin pugnaturus sit adversus Testamentum sanctum, et primum contra regem Aegypti dimicans, Romanorum protinus auxilio terreatur. Haec autem sub Antiocho Epiphane in imagine praecesserunt, ut rex sceleratissimus, qui persecutus est populum Dei, praefigurat Antichristum, qui Christi populum persecuturus est. Unde multi nostrorum putant ob saevitiae et turpitudinis magnitudinem, Domitium Neronem Antichristum fore.

Et revertetur, et indignabitur contra Testamentum sanctuarii, et faciet ac revertetur, et cogitabit de his qui dereliquerunt Testamentum sanctuarii. Haec plenius in Machabaeorum gestis legimus (I Mach. I): quod postquam eum de Aegypto pepulerunt Romani, indignans venerit contra Testamentum sanctuarii, et ab his invitatus sit qui dereliquerant Legem Dei et se caeremoniis miscuerant ethnicorum. Quod plenius complendum est sub Antichristo, qui indignabitur contra Testamentum Dei, et cogitabit adversum illos quos vult Legem Dei derelinquere. Unde significantius interpretatus est Aquila: Et cogitabit, ut deseratur pactum sanctuarii.

(Vers. 31.) Et brachia ex eo stabunt, et polluent sanctuarium fortitudinis, et auferent iuge sacrificium, et dabunt abominationem in desolationem. Pro brachiis, alius interpretatus est semina, ut significaret stirpem atque progeniem. Volunt autem eos significari qui ab Antiocho missi sunt post biennium quam templum exspoliaverat, ut tributa exigere a Judaeis, et auferrent cultum Dei, et in templo Jerusalem, Jovis Olympii simulacrum et Antiochi statuas ponerent, quas nunc abominationem desolationis vocat, quando ablatum est holocaustum, et iuge sacrificium.

One of whom, Marcus Popilius Laenas, when he had found him standing on the shore, and had given the decree of the senate, by which he was commanded to withdraw from the friends of the Roman people, and to be content with his own empire, and he [Antiochus] had deferred the decision for the response of his friends, he [Popilius] is said to have made a circle in the sands with the staff which he held in his hand, and to have circumscribed the king and said: The Senate and the Roman people command that you respond in this place what counsel you carry out. Which things having been said, he [Antiochus], terrified, said: If this pleases the Senate and the Roman people, I must withdraw, and so he immediately moved his army. But he is said to have been "struck," not that he died, but that he lost all the magnitude of his arrogance. Concerning the Antichrist, no one doubts but that he is to fight against the holy Testament, and first fighting against the king of Egypt, he shall be straightway terrified by the help of the Romans. But these things preceded in a figure under Antiochus Epiphanes, so that the most wicked king, who persecuted the people of God, may prefigure the Antichrist, who is to persecute the people of Christ. Whence many of our [interpreters] think that on account of the magnitude of his cruelty and turpitude, Domitius Nero shall be the Antichrist.

And he shall return, and shall have indignation against the testament of the sanctuary, and he shall do and shall return, and shall think of them that have forsaken the testament of the sanctuary. We read these things more fully in the deeds of the Maccabees (1 Macc. 1): that after the Romans drove him from Egypt, he came in indignation against the testament of the sanctuary, and was invited by those who had forsaken the Law of God and had mixed themselves with the ceremonies of the Gentiles. Which is to be more fully fulfilled under the Antichrist, who shall have indignation against the Testament of God, and shall think against those whom he wishes to forsake the Law of God. Whence Aquila has interpreted more significantly: And he shall think that the covenant of the sanctuary be deserted.

(Verse 31.) And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the continual sacrifice, and they shall place the abomination unto desolation. For "arms," another has interpreted "seeds," so that he might signify offspring and progeny. But they wish those to be signified who were sent by Antiochus two years after he had despoiled the temple, so that they might exact tributes from the Jews, and take away the worship of God, and place in the temple of Jerusalem the image of Jupiter Olympius and the statues of Antiochus, which he now calls the "abomination of desolation," when the holocaust and the continual sacrifice were taken away.

Quae universa in typo Antichristi, nostri praecessisse contendunt, qui se sessurus est in templo Dei, et se facturus ut Deum. Judaei autem nec de Antiocho Epiphane, nec de Antichristo, sed de Romanis intelligi volunt, de quibus supra dictum est: Et venient trieres, sive Itali atque Romani, et humiliabitur. Post multa, inquit, tempora de ipsis Romanis, qui Ptolemaeo venere auxilio, et Antiocho comminati sunt, consurget rex Vespasianus, surgent brachia ejus, et semina, Titus filius cum exercitu, et polluent sanctuarium, auferentque jube sacrificium, et templum tradent aeternae solitudini. SIIM (), quippe et CHETHIM () quos nos trieres et Romanos interpretati sumus, Hebraei Italos volunt intelligi atque Romanos.

(Vers. 32). Et impii in testamentum simulabunt fraudulenter. Populus autem sciens Deum suum, obtinebit et faciet. Et hoc in Machabaeis legimus, quod quidem simulaverint se Legis Dei esse custodes, et postea cum gentibus pactum fecerint: alii vero permanserint in religione; quod et Antichristi temporibus futurum arbitror, quando refrigescet charitas multorum. De quibus Dominus loquitur in Evangelio: Putas, Filius hominis veniens inveniet fidem super terram (Luc. XVIII, 8)?

Et docti in populo docebunt plurimos, et ruent in gladio, et in flamma, et in captivitate, et in rapina dierum. Quanta Judaei ab Antiocho passi sunt, Machabaeorum libri referunt, et triumphum eorum testimonio sunt: qui pro custodia legis Dei, flammam, et gladios, et servitutem, et rapinas, et poenas ultimas sustinuerunt. Quae futura nemo dubitet sub Antichristo, multis resistentibus potentiae ejus, et in diversa fugientibus. Quae Hebraei in ultima eversione templi, quae sub Vespasiano et Tito accidit, interpretantur, fuisse plurimos de populo qui scirent Dominum suum, et pro custodia Legis ejus interfecti sunt [Al. sint].

(Vers. 34, 35.) Cumque corruerint, sublevabuntur auxilio parvulo, et applicabuntur eis plurimi fraudulenter. Et de eruditibus ruent, ut conflentur, et eligantur, et dealbentur usque ad tempus praefinitum, quia adhuc aliud tempus erit. Parvulum auxilium, Mathathiam significari arbitratur Porphyrius, de vico [Al. monte] Modin; qui adversum duces Antiochi rebellavit, et cultum veri Dei servare conatus est (I Mach. II).

All which our [interpreters] contend preceded in a type of the Antichrist, who is to sit in the temple of God, and make himself as God. But the Jews wish this to be understood neither concerning Antiochus Epiphanes, nor concerning the Antichrist, but concerning the Romans, of whom it was said above: And triremes shall come, or Italians and Romans, and he shall be humbled. After many times, he says, from those same Romans, who came to the aid of Ptolemy and threatened Antiochus, there shall arise king Vespasian; his arms and seeds shall rise, Titus his son with an army, and they shall pollute the sanctuary, and take away the continual sacrifice, and shall deliver the temple to eternal solitude. For SIIM () and CHETHIM (), which we have interpreted as "triremes" and "Romans," the Hebrews wish to be understood as "Italians" and "Romans."

(Verse 32.) And the impious shall dissemble deceitfully against the testament. But the people that knoweth their God shall prevail and succeed. And we read this in the Maccabees, that some indeed dissembled that they were keepers of the Law of God, and afterwards made a covenant with the nations; but others remained in religion; which I judge is also to be in the times of the Antichrist, when the charity of many shall grow cold. Concerning whom the Lord speaks in the Gospel: Thinkest thou the Son of Man, when he cometh, shall find faith upon the earth? (Luke 18:8).

And they that are learned among the people shall teach many, and they shall fall by the sword, and by fire, and by captivity, and by the spoil of days. How much the Jews suffered from Antiochus, the books of the Maccabees relate, and their triumphs are for a testimony: who for the keeping of the Law of God sustained flames, and swords, and servitude, and spoils, and the ultimate punishments. Which no one should doubt are to be under the Antichrist, with many resisting his power, and fleeing into diverse places. Which the Hebrews interpret as having happened in the final overturning of the temple, which occurred under Vespasian and Titus, that there were many of the people who knew their Lord, and were slain for the keeping of his Law.

(Verses 34, 35.) And when they shall have fallen, they shall be helped with a little help, and many shall be joined to them deceitfully. And of the learned some shall fall, that they may be refined, and chosen, and made white even to the pre-defined time, because as yet there shall be another time. Porphyry judges that Mattathias of the village of Modin is signified by the "little help," who rebelled against the generals of Antiochus, and endeavored to keep the worship of the true God (1 Macc. 2).

Parvum autem, inquit, auxilium vocat, quia occisus est in praelio Mathathias, et postea Judas filius ejus qui vocabatur Machabaeus, pugnans cecidit, et caeteri fratres ejus adversariorum fraude decepti sunt. Lege Machabaeorum libros. Haec, ait, omnia idcirco sunt facta, ut probentur et eligantur sancti, et dealbentur usque ad tempus praefinitum, quia in aliud tempus erat dilata victoria. Sub Antichristo parvum auxilium nostri intelligi volunt, quia congregati sancti resistent ei, et utentur auxilio parvulo, et postea de eruditis corrueant plurimi. Et hoc fiet, ut quasi conflentur in fornace, et dealbentur, et eligantur donec veniat tempus praefinitum, quia vera victoria in adventu Christi erit. Hebraeorum quidam haec de Severo, et Antonino principibus intelligunt, qui Judaeos plurimum dilexerunt. Alii vero de Juliano imperatore: quod quando oppressi fuerint a Caio Caesare, et in captivitatis angustiis multa perpassi, ille consurgat, Judaeos amare se simulans, et in templo eorum immolaturum se esse promittens: in quo parvam spem auxilii habebunt, et applicabuntur illis gentilium plurimi, non in veritate, sed in mendacio. Pro idolorum enim cultu, ejus simulabunt amicitias. Et hoc facient, ut qui probati sunt, manifesti fiant. Tempus enim verae salutis eorum, et auxilii futurum esse Christum, quem falso putant esse venturum: cum sint recepturi Antichristum (I Cor. XI).

(Vers. 36.) Et faciet juxta voluntatem suam rex, et elevabitur, et magnificabitur adversum omnem deum, et adversum Deum deorum loquetur magnifica. Et diriget [Vulg. dirigetur] donec compleatur ira [Vulg. iracundia], perpetrata quippe definitio est. Sive ut alius interpretatus est; in ipso enim erit consummatio. Ab hoc loco Judaei dici de Antichristo putant, quod post Juliani parvum auxilium surrecturus sit rex qui faciat juxta voluntatem suam, et elevetur contra omne quod dicitur deus, et adversum Deum deorum loquatur magnifica: ita ut sedeat in templo Dei, et seipsum faciat Deum, et dirigatur voluntas ejus, donec compleatur ira Dei, quia in ipso erit consummatio. Quod quidem et nos de Antichristo intelligimus. Porphyrius autem et caeteri qui sequuntur eum, de Antiocho Epiphane dici arbitrantur quod erectus sit contra cultum Dei, et in tantam superbiam venerit, ut in templo Jerosolymis simulacrum suum poni jusserit. Quodque sequitur: et diriget, donec compleatur ira, quia in ipso erit consummatio, sic intelligunt, tam diu eum posse, donec irascatur ei Deus, et ipsum interfici jubeat.

But he calls it a "little help," he says, because Mattathias was slain in battle, and afterwards Judas his son who was called Maccabeus fell fighting, and his other brothers were deceived by the fraud of the adversaries. Read the books of the Maccabees. All these things, he says, were done for this reason, that the saints may be tried, and chosen, and made white even to the pre-defined time, because victory had been deferred to another time. Under the Antichrist, our [interpreters] wish the "little help" to be understood because the saints gathered together shall resist him, and shall use a little help, and afterwards many of the learned shall fall. And this shall happen that they may be as it were refined in a furnace, and made white, and chosen until the pre-defined time comes, because the true victory shall be in the coming of Christ. Certain of the Hebrews understand these things concerning the princes Severus and Antoninus, who loved the Jews very much. But others truly concerning the emperor Julian: that when they shall have been oppressed by Gaius Caesar, and having suffered many things in the narrows of captivity, he shall arise, simulating that he loves the Jews, and promising that he is to sacrifice in their temple: in which they shall have a little hope of help, and many of the Gentiles shall be joined to them, not in truth, but in a lie. For on account of the worship of idols, they shall simulate his friendships. And they shall do this so that those who have been tried may be made manifest. For the time of their true salvation and help is to be Christ, whom they falsely think is to come: since they are to receive the Antichrist (1 Cor. 11).

(Verse 36.) And the king shall do according to his will, and he shall be lifted up, and shall be magnified against every god, and against the God of gods he shall speak magnificent things. And he shall be directed until wrath be accomplished, for indeed the definition is perpetrated. Or as another has interpreted: for in him shall be the consummation. From this place the Jews think it is said of the Antichrist, that after the little help of Julian there is to arise a king who shall do according to his will, and be lifted up against everything that is called god, and against the God of gods speak magnificent things: so that he shall sit in the temple of God, and make himself God, and his will shall be directed until the wrath of God be accomplished, because in him shall be the consummation. Which indeed we also understand concerning the Antichrist. But Porphyry and the others who follow him judge it is said of Antiochus Epiphanes that he was raised up against the worship of God, and came into such great pride that he commanded his own image to be placed in the temple at Jerusalem. And that which follows: "and he shall be directed, until wrath be accomplished, because in him shall be the consummation," they so understand, that he is able to prevail for so long until God is angry with him and commands that he himself be slain.

Siquidem Polybius et Diodorus qui Bibliothecarum scribunt historias, narrant eum non solum contra Deum fecisse Judaeae, sed avaritiae facibus accensum, etiam templum Dianae in Elimaide, quod erat ditissimum, spoliare conatum: oppressumque a custodibus templi et vicinis circum gentibus, et quibusdam phantasiis atque terroribus versum in amentiam, ac postremum morbo interiisse, et hoc ei accidisse commemorant, quia templum Dianae violare conatus sit. Nos autem dicimus, etiamsi acciderit ei, ideo accidisse, quia in sanctos Dei multam exercuerit crudelitatem, et polluerit templum ejus. Non enim pro eo quod conatus est facere, et acta poenitentia, desivit implere, sed pro eo quod fecit punitus esse credendus est.

(Vers. 37 seqq.) Et Deum patrum suorum non reputabit, et erit in concupiscentiis feminarum: nec quemquam deorum curabit, quia adversum universa consurget. Deum autem MAOZIM in loco suo venerabitur; et Deum quem ignoraverunt patres ejus, colet auro et argento, et lapide pretioso, rebusque pretiosis. Et faciet ut muniat MAOZIM cum deo alieno quem cognovit, et multiplicabit gloriam, et dabit eis potestatem in multis, et terram dividet gratuito. Pro eo quod nos interpretati sumus, et erit in concupiscentiis feminarum, LXX transtulerunt, et concupiscentiis mulierum non subjacebit. Rursum pro Deo MAOZIM (), quod habetur in Hebraico, Aquila transtulit, Deum fortitudinum; LXX, Deum fortissimum. Quia vero in Hebraico pro eo, quod nos diximus: et erit in concupiscentiis feminarum, ambigue positum est, dicente Aquila, qui verbum expressit e verbo: *καὶ ἐπὶ Θεὸν πατέρων αὐτοῦ οὐ συνήσει, καὶ ἐπὶ ἐπιθυμίαν γυναικῶν, καὶ ἐπὶ πάντα θεὸν οὐ συνήσει*, id est, et super Deum patrum suorum non intelliget, et super concupiscentiam feminarum, et super omnem Deum non intelliget. Quibus verbis intelligitur habere eum concupiscentiam feminarum, et non habere. Si legerimus, et intellexerimus *ἀπὸ κοινοῦ*, et super concupiscentiam feminarum non intelliget, de Antichristo facilius interpretatio est: quod ideo simulet castitatem, ut plurimos decipiat. Sin autem ita legerimus, et super concupiscentiam feminarum, ut subaudiatur erit, Antiochi personae magis coaptabitur, qui luxuriosissimus fuisse dicitur, et in tantum dedecus per stupra et corruptelas venisse regiae dignitatis, ut mimis quoque et scortis publice jungeretur, et libidinem suam, populo praesente, compleret.

Since indeed Polybius and Diodorus, who write the histories of the Libraries, relate that he not only did things against the God of Judea, but, kindled by the torches of avarice, he also endeavored to despoil the temple of Diana in Elymais, which was very rich: and having been oppressed by the guards of the temple and the neighboring nations round about, and turned into madness by certain phantasms and terrors, he afterwards died of disease, and they commemorate that this happened to him because he endeavored to violate the temple of Diana. But we say that even if it happened to him, it happened for this reason, because he exercised much cruelty against the saints of God and polluted His temple. For he is to be believed to have been punished not for that which he endeavored to do, and, having acted in penitence, ceased to fulfill, but for that which he did.

(Verse 37 seqq.) And he shall not repute the God of his fathers, and he shall be in the desires of women: nor shall he care for any of the gods, because he shall rise up against all things. But he shall worship the god MAOZIM in his place; and a god whom his fathers knew not, he shall worship with gold and silver, and precious stone, and precious things. And he shall do so as to fortify MAOZIM with a strange god whom he has known, and he shall multiply glory, and shall give them power over many, and shall divide the land for nothing. For that which we have interpreted, "and he shall be in the desires of women," the LXX translated, "and he shall not be subject to the desires of women." Again for the god MAOZIM (), which is held in the Hebrew, Aquila translated, "the God of strengths"; the LXX, "the most strong God." But because in the Hebrew, for that which we said, "and he shall be in the desires of women," it is placed ambiguously, as Aquila says, who expressed word for word: καὶ ἐπὶ Θεὸν πατέρων αὐτοῦ οὐ συνήσει, καὶ ἐπὶ ἐπιθυμίαν γυναικῶν, καὶ ἐπὶ πάντα θεοὺς οὐ συνήσει, that is, "and upon the God of his fathers he shall not understand, and upon the desire of women, and upon every God he shall not understand." By which words it is understood that he both has the desire of women, and has it not. If we read and understand it *apo koinou*, "and upon the desire of women he shall not understand," the interpretation is easier concerning the Antichrist: that he therefore simulates chastity, so that he may deceive very many. But if we read it thus, "and upon the desire of women," so that "he shall be" is understood, it will be better fitted to the person of Antiochus, who is said to have been most luxurious, and to have come into such great disgrace through debaucheries and corruptions of the kingly dignity, that he was even publicly joined with mimes and harlots, and fulfilled his lust in the presence of the people.

Deum MAOZIM ridicule Porphyrius interpretatus est, ut diceret in vico Modin, unde fuit Mathathias, et filii ejus, Antiochi duces, Jovis posuisse statuam: et compulisse Judaeos, ut ei victimas immolarent, id est, deo Modin. Quod autem sequitur, et deum quem ignoraverunt patres ejus, colet, hoc magis Antichristo quam Antiocho convenit. Legimus enim Antiochum idolorum Graeciae habuisse cultum, et Judaeos atque Samaritas ad venerationem suorum deorum compulisse. Necnon et hoc quod infert, et faciet ut muniat MAOZIM cum deo alieno quem cognovit: et multiplicabit gloriam, et dabit eis potestatem in multis, et terram dividet gratuito, Theodotio interpretatus est: Et aget haec ut muniat praesidia cum deo alieno: et cum eis ostenderit, multiplicabit honorem, et dominari eos multis faciet, et terram dividet gratis. Pro praesidiis, confugia interpretatus est Symmachus: quod Porphyrius ita edisserit: faciet haec omnia ut muniat arcem Jerusalem, et in caeteris urbibus ponat praesidia, et Judaeos doceat adorare Deum alienum: haud dubium quin Jovem significet. Quem cum illis ostenderit, et adorandum esse persuaserit: tunc dabit deceptis honorem, et gloriam plurimam, et faciet caeteris, qui in Judaea fuerint dominati, et pro praevaricatione possessiones dividet, et dona distribuet. Antichristus quoque multa deceptis munera largietur, et terram suo exercitui dividet: quosque terrore non quiverit, subjugabit avaritia.

(Vers. 40, 41.) Et in tempore praefinito praeliabitur adversum eum rex Austri: et quasi tempestas veniet contra illum rex Aquilonis in curribus, et in equitibus, et in classe magna: et ingreditur terras, et conteret, et pertransiet. Et introibit in terram gloriosam, et multi corruent. Pro quo interpretatus est Symmachus: et multa millia corruent: Theodotio, et multi infirmabuntur. Multas autem corruiere juxta Aquilam, vel urbes, vel regiones, vel provincias intellige. Et haec Porphyrius ad Antiochum refert: quod undecimo anno regni sui rursus contra sororis filium Ptolemaeum Philometorem dimicaverit. Qui audiens venire Antiochum, congregavit multa populorum millia. Sed Antiochus quasi tempestas valida in curribus, et in equitibus, et in classe magna ingressus sit terras plurimas, et transeundo universa vastaverit: veneritque ad terram inclytam, id est, Judaeam, quam Symmachus terram fortitudinis interpretatus est: pro qua Theodotio ipsum verbum Hebraicum posuit SABAI (): et arcem munierit de ruinis murorum civitatis, et sic perrexerit in Aegyptum.

Porphry ridiculously interpreted the god MAOZIM so as to say that in the village of Modin, whence were Mattathias and his sons, the generals of Antiochus placed a statue of Jupiter: and compelled the Jews to immolate victims to it, that is, to the god of Modin. But that which follows, "and a god whom his fathers knew not, he shall worship," this fits the Antichrist more than Antiochus. For we read that Antiochus had the worship of the idols of Greece, and compelled the Jews and Samaritans to the veneration of his own gods. Moreover also this which he brings in, "and he shall do so as to fortify MAOZIM with a strange god whom he has known: and he shall multiply glory, and shall give them power over many, and shall divide the land for nothing," Theodotion has interpreted: "And he shall do these things so as to fortify strongholds with a strange god: and when he shall have shown it to them, he shall multiply honor, and shall make them to rule over many, and shall divide the land for free." For "strongholds," Symmachus interpreted "refuges": which Porphry thus explains: he shall do all these things so as to fortify the citadel of Jerusalem, and place garrisons in the other cities, and teach the Jews to adore a strange god: no doubt but that he signifies Jupiter. Whom when he shall have shown to them, and persuaded that he is to be adored: then he shall give to the deceived honor and very much glory, and shall make them to rule over the rest who shall be in Judea, and for their prevarication shall divide possessions, and distribute gifts. The Antichrist also shall bestow many gifts upon the deceived, and shall divide the land to his army: and those whom he shall not be able to subdue by terror, he shall subjugate by avarice.

(Verse 40, 41.) And in the pre-defined time the king of the South shall fight against him: and the king of the North shall come against him like a tempest in chariots, and with horsemen, and with a great fleet: and he shall enter into lands, and shall destroy, and shall pass through. And he shall enter into the glorious land, and many shall fall. For which Symmachus has interpreted: and many thousands shall fall: Theodotion, and many shall be weakened. But understand many to fall according to Aquila, either cities, or regions, or provinces. And Porphry refers these things to Antiochus: that in the eleventh year of his reign he fought again against his sister's son Ptolemy Philometor. Who, hearing that Antiochus was coming, gathered many thousands of peoples. But Antiochus came like a strong tempest in chariots, and in horsemen, and in a great fleet into very many lands, and devastated everything in passing through: and came to the famous land, that is, Judea, which Symmachus interpreted "land of strength": for which Theodotion placed the Hebrew word itself SABAI (): and he fortified the citadel from the ruins of the walls of the city, and so proceeded into Egypt.

Nostri autem ad Antichristum et ista referentes, dicunt quod primum pugnaturus sit contra regem Austri, id est, Aegypti, et postea Libyas, et Aethiopas superaturus: quae de decem cornibus tria contrita cornua supra legimus; et quia venturus sit in terram Israel, et multae ei vel urbes, vel provinciae daturae manus.

Hae autem solae salvabuntur de manibus ejus, Edom, et Moab, et principium filiorum Ammon. Antiochus, aiunt, festinans contra Ptolemaeum regem Austri, Idumaeos, et Moabitas, et Ammonitas qui ex latere Judaeae [Al. Idumaeae] erant, non tetigit: ne occupatus alio praelio, Ptolemaeum redderet fortiorem. Antichristus quoque Idumaeam, et Moabitas, ac filios Ammon, id est, Arabiam relinquet intactam: quia illuc Sancti ad deserta confugient.

(Vers. 42, 43.) Et mittet manum suam in terras, et terra Aegypti non effugiet: et dominabitur thesaurorum auri atque argenti, et in omnibus pretiosis Aegypti. Per Libyas [Vulg. Libyam et Aethiopiam] quoque et Aethiopias transibit. Haec Antiochum ex parte fecisse legimus. Sed quod sequitur, per Libyas et Aethiopias transibit, magis nostri asserunt Antichristo convenire. Antiochus enim Libyam quam plerique Africam intelligunt, Aethiopiamque non tenuit: nisi forte quia in ipso climate sunt provinciae Aegypti, et longe per deserta vicinae, captis Aegyptiis, etiam istae provinciae conturbatae sunt. Unde non dicit, quod ceperit eas: sed per Libyas Aethiopiasque transierit.

(Vers. 44, 45.) Et fama turbabit eum [Vulg. eam] ab Oriente et ab Aquilone. Et veniet in multitudine magna, ut conterat et interficiat plurimos. Et figet tabernaculum suum in Apedno: inter duo maria super montem inclytum et sanctum, et veniet usque ad summitatem ejus, et nemo auxiliabitur ei. Et in hoc loco Porphyrius tale nescio quid de Antiocho somniat: Pugnans, inquit, contra Aegyptios, et Libyas Aethiopiasque pertransiens, audiet sibi ab Aquilone et ab Oriente praelia concitari, unde et regrediens capiet Aradios resistentes, et omnem in littore Phoenicis vastabit provinciam. Confestimque perget ad Artaxiam regem Armeniae, qui de Orientis partibus movebitur, et interfectis plurimis de ejus exercitu, ponet tabernaculum suum in loco Apedno, qui inter duo latissima situs est flumina, Tigrim, et Euphratem. Cumque hucusque processerit, in quo monte inclyto sederit et sancto, dicere non potest: quamquam inter duo maria eum sedisse, probare non potest, et stultum sit duo Mesopotamiae flumina, duo maria interpretari. Montem autem inclytum idcirco praeteriit, quia secutus est Theodotionis interpretationem, qui ait: inter media maria super montem Saba sanctum.

But our [interpreters], referring these things also to the Antichrist, say that he is first to fight against the king of the South, that is, of Egypt, and afterwards to overcome the Libyans and Ethiopians: which three broken horns of the ten horns we read above; and because he is to come into the land of Israel, and many cities or provinces shall give hands to him.

These only shall be saved out of his hands, Edom, and Moab, and the beginning of the children of Ammon. Antiochus, they say, hastening against Ptolemy king of the South, did not touch the Idumeans, and Moabites, and Ammonites who were on the side of Judea: lest, occupied in another battle, he should make Ptolemy stronger. The Antichrist also shall leave Idumea, and the Moabites, and the children of Ammon, that is, Arabia, untouched: because thither the Saints shall flee to the deserts.

(Verse 42, 43.) And he shall send his hand into lands, and the land of Egypt shall not escape: and he shall rule over the treasures of gold and silver, and in all the precious things of Egypt. He shall also pass through Libyans and Ethiopians. We read that Antiochus did these things in part. But that which follows, "he shall pass through Libyans and Ethiopians," our [interpreters] assert better fits the Antichrist. For Antiochus did not hold Libya, which most understand as Africa, and Ethiopia: unless perhaps because the provinces of Egypt are in that same climate, and near by long deserts, the Egyptians being taken, these provinces also were disturbed. Whence it does not say that he took them: but that he passed through Libyans and Ethiopians.

(Verse 44, 45.) And tidings from the East and from the North shall trouble him. And he shall come in a great multitude, that he may destroy and slay very many. And he shall fix his tabernacle in Apedno: between the two seas upon the famous and holy mountain, and he shall come even to the summit thereof, and no one shall help him. And in this place Porphyry dreams some such thing concerning Antiochus: Fighting, he says, against the Egyptians, and passing through Libyans and Ethiopians, he shall hear that battles are being stirred up against him from the North and from the East, whence also returning he shall take the resisting Aradians, and shall devastate the whole province on the shore of Phoenicia. And straightway he shall proceed to Artaxias king of Armenia, who shall be moved from the parts of the East, and very many of his army having been slain, he shall place his tabernacle in the place Apedno, which is situated between the two broadest rivers, the Tigris and the Euphrates. And when he shall have proceeded thus far, upon what famous and holy mountain he shall have sat, he [Porphyry] is not able to say: although that he sat between two seas, he is not able to prove, and it would be foolish to interpret the two rivers of Mesopotamia as two seas. Moreover, he passed over the famous mountain for this reason, because he followed the interpretation of Theodotion, who says: "between the middle seas upon the holy mountain Saba."

Cumque Saba nomen montis, vel Armeniae, vel Mesopotamiae putet, quare sit sanctus dicere non potest: etiam hac licentia mentiendi, possumus nos addere quod ille conticuit: sanctum dici montem, quia juxta errorem Armeniorum sit idolis consecratus. Et veniet, inquit, usque ad summitatem ipsius montis, in Elimaide provincia, quae est ultima Persarum ad Orientem regio; ibique volens templum Dianae spoliare, quod infinita donaria habebat, fugatus a barbaris est, qui mira veneratione fanum illud suspiciebant, et mortuus est moerore consumptus in Tabes, oppido Persidis. Haec ille in suggillationem nostri artificiosissimo sermone composuit, quae etiamsi potuerit approbare, non de Antichristo dicta, sed de Antiocho, quid ad nos, qui non ex omnibus Scripturarum locis Christi probamus adventum, et Antichristi mendacium? Pone enim haec dici de Antiocho, quid nocet religioni nostrae? Numquid et in superiori Visione, ubi in Antiocho prophetia consummata est, aliquid de Antichristo dicitur? Dimittat itaque dubia, et in manifestis haereat: dicatque quis sit ille lapis, qui de monte abscissus sine manibus, creverit in montem magnum, et orbem impleverit, et quadriformem imaginem contriverit: qui sit ille filius hominis, qui cum nubibus venturus sit, et staturus ante vetustum dierum, et dandum ei regnum quod nullo fine claudatur: omnesque populi, tribus ac linguae, ipsi servituri sint. Haec quae manifesta sunt praeterit, et de Judaeis asserit prophetari, quos usque hodie servire cognoscimus. Et dicit eum qui sub nomine Danielis scripsit librum, ad refocillandam spem suorum fuisse mentitum. Non quo omnem historiam futuram nosse potuerit, sed quo jam facta memoraret; et in ultimae visionis calumniis immoratur, flumina ponens pro mari, et montem inclytum et sanctum Apedno, quem ubi legerit, nullam potest proferre historiam. Nostri autem extremum Visionis hujus capitulum super Antichristo sic exponunt, quod pugnans contra Aegyptios Libyasque, et Aethiopias, et tria cornua de decem cornibus conterens, auditurus sit de Aquilonis et de Orientis partibus adversum se bella consurgere, quod veniens cum magna multitudine, ut conterat et interficiat plurimos, figat tabernaculum suum in Apedno juxta Nicopolim, quae prius Emmaus vocabatur: ubi incipiunt Judaeae provinciae montana consurgere.

And since he thinks Saba is the name of a mountain, either of Armenia or of Mesopotamia, he is not able to say why it is holy: even with this license of lying, we are able to add what he held back: that the mountain is called "holy" because according to the error of the Armenians it was consecrated to idols. And he shall come, he says, even to the summit of that same mountain, in the province of Elymais, which is the ultimate region of the Persians toward the East; and there wishing to despoil the temple of Diana, which had infinite gifts, he was put to flight by the barbarians, who looked up to that shrine with wonderful veneration, and he died consumed by grief in Tabes, a town of Persia. These things he composed in a taunt of our [interpreters] with most artistic discourse, which even if he were able to approve that they were said not of the Antichrist but of Antiochus, what is it to us, who do not from all places of the Scriptures prove the advent of Christ and the lie of the Antichrist? For suppose these things are said of Antiochus, what does it hurt our religion? Is anything said of the Antichrist in the former Vision also, where the prophecy was consummated in Antiochus? Let him therefore dismiss doubts, and let him stick to manifest things: and let him say who is that stone which, cut from the mountain without hands, grew into a great mountain and filled the world, and crushed the fourfold image: who is that Son of Man who is to come with the clouds, and stand before the Ancient of Days, and there be given to him a kingdom which shall be closed by no end: and all peoples, tribes, and languages shall serve him. These things which are manifest he passes over, and asserts that they are prophesied of the Jews, whom we know even to this day to be in service. And he says that he who wrote the book under the name of Daniel lied for the sake of reviving the hope of his own [people]. Not that he was able to know all future history, but that he related things already done; and he dwells upon the calumnies of the last vision, placing rivers for the sea, and the famous and holy mountain Apedno, which where he read it, he can bring forth no history. But our [interpreters] thus set forth the last chapter of this Vision concerning the Antichrist, that fighting against the Egyptians and Libyans, and Ethiopians, and crushing three horns out of the ten horns, he is to hear that wars are rising against him from the parts of the North and of the East, and that coming with a great multitude, so that he may crush and slay very many, he shall fix his tabernacle in Apedno near Nicopolis, which was formerly called Emmaus: where the mountains of the province of Judea begin to rise.

Denique inde se erigens usque ad montem Oliveti, Jerosolymorum regio ascenditur; et hoc esse quod nunc Scriptura dicit: Et cum fixerit tabernaculum suum in montanae provinciae radicibus inter duo maria, mare videlicet quod nunc appellatur Mortuum ab Oriente, et mare Magnum in cujus littore Caesarea, Joppe, Ascalon, et Gazae sitae sunt. Tunc veniet usque ad summitatem montis ejus, hoc est, montanae provinciae, id est, verticem montis Oliveti, qui inclytus vocatur, quia ex eo Dominus atque Salvator ascendit ad Patrem, et nullus Antichristo poterit auxiliari, contra se Domino saeviente. Et asserunt ibi Antichristum esse periturum, unde Dominus ascendit ad coelos. Apedno verbum compositum est, quod si dividas, intelligi potest, thronou autou (), id est, solii sui. Et est sensus: Et figet tabernaculum suum et thronum suum inter maria super montem inclytum et sanctum. Hunc locum Symmachus ita interpretatus est: , quod in Latino sonat: et extendet [Al. extendit] papiliones equitatus sui inter maria, super montem fortitudinis sanctum, et veniet usque ad verticem montis. Theodotio: Et figet tabernaculum suum in Aphedano inter maria in monte Saba sancto, et veniet usque ad partem ejus. Aquila: Et plantabit tabernaculum praetorii sui in Aphadan· inter maria, in monte glorioso et sancto, et veniet usque ad finem ejus. Soli Septuaginta omni se nominis quaestione liberantes interpretati sunt: Et statuet tabernaculum suum tunc inter maria, et montem voluntatis sanctum, et veniet hora consummationis ejus. Quos Apollinarius secutus, de nomine Apedno omnino conticuit. Hoc ideo prolixius posui, ut et Porphyrii ostendam calumniam qui haec omnia ignoravit, aut nescire se finxit, et Scripturae sanctae difficultatem: cujus intelligentiam absque Dei gratia et doctrina majorum sibi imperitissimi vel maxime vindicant. Notandum autem, quod P litteram Hebraeus sermo non habeat, sed pro ipsa utatur PHE, cujus vim Graecum sonat. In isto tantum loco apud Hebraeos scribatur quidem PHE, sed legatur P. Quod autem Antichristus veniat usque ad summitatem montis sancti et inclyti, et ibi pereat, Isaias plenius loquitur: Praecipitabit Dominus in monte sancto faciem dominatoris tenebrarum super omnes gentes, et eum qui dominatur cunctis populis, et unctionem quae uncta [Al. qua unctus] est contra universas nationes.

Finally, exalting himself from there even to the Mount of Olives, the region of Jerusalem is ascended; and that this is what the Scripture now says: And when he shall have fixed his tabernacle at the roots of the mountainous province between the two seas, namely, the sea which is now called Dead on the East, and the Great sea on whose shore Caesarea, Joppa, Ascalon, and Gaza are situated. Then he shall come even to the summit of his mountain, that is, of the mountainous province, that is, the vertex of the Mount of Olives, which is called famous, because from it the Lord and Savior ascended to the Father, and no one shall be able to help the Antichrist, the Lord raging against him. And they assert that the Antichrist is to perish there, whence the Lord ascended to the heavens. Apedno is a composite word, which if you divide it, can be understood as thronou autou (), that is, "of his throne." And the sense is: And he shall fix his tabernacle and his throne between the seas upon the famous and holy mountain. Symmachus interpreted this place thus: , which in Latin sounds: "and he shall extend the pavilions of his cavalry between the seas, upon the holy mountain of strength, and shall come even to the vertex of the mountain." Theodotion: "And he shall fix his tabernacle in Aphedano between the seas on the holy mountain Saba, and shall come even to a part thereof." Aquila: "And he shall plant the tabernacle of his praetorium in Aphadano between the seas, on the glorious and holy mountain, and shall come even to the end thereof." The Septuagint alone, freeing themselves from all question of the name, interpreted: "And he shall set his tabernacle then between the seas, and the holy mountain of will, and the hour of his consummation shall come." Whom Apollinaris having followed, was altogether silent concerning the name Apedno. I have placed this more prolixly for this reason, so that I may show both the calumny of Porphyry who was ignorant of all these things, or feigned that he did not know them, and the difficulty of Holy Scripture: whose understanding the most unlearned or especially claim for themselves without the grace of God and the doctrine of the elders. It is to be noted, moreover, that the Hebrew speech does not have the letter P, but uses PHE for it, whose force the Greek phi (ϕ) sounds. Only in this place among the Hebrews is PHE indeed written, but it is read as P. Moreover, that the Antichrist shall come even to the summit of the holy and famous mountain, and there perish, Isaiah speaks more fully: The Lord shall cast down on the holy mountain the face of the ruler of darkness over all nations, and him who rules over all peoples, and the unction which was anointed against all nations.

(Cap. XII.--Vers. 1 seqq.) In tempore autem illo consurget Michael princeps magnus, qui stat pro filiis populi tui, et veniet tempus quale non fuit ex eo quo [Vulg. ab eo ex quo] gentes esse coeperunt usque ad tempus illud. Et in tempore illo salvabitur populus tuus: omnis qui inventus fuerit scriptus in libro. Et multi de his qui dormiunt in terrae pulvere, evigilabunt: alii in vitam aeternam, et alii in opprobrium, 725 ut videant semper. Qui autem docti fuerint, fulgebunt quasi splendor firmamenti, et qui ad justitiam erudiunt multos, quasi stellae in perpetuas aeternitates. Hactenus Porphyrius utcumque se tenuit, et tam nostrorum imperitis, quam suorum male eruditis imposuit: de hoc capitulo quid dicturus est, in quo mortuorum describitur resurrectio: aliis suscitatis in vitam aeternam, et aliis in opprobrium sempiternum? Nec potest dicere qui fuerint sub Antiocho fulgentes quasi splendor firmamenti, et alii quasi stellae in perpetuas aeternitates. Sed quid non facit pertinacia? Quasi contritus coluber elevat caput, et moriturus in eos qui morituri sunt venena diffundit. Et hoc, inquit, de Antiocho scriptum est, qui vadens in Persidem, Lysiae qui Antiochiae, et Phoeniciae (Al. Phoenici) praeerat, reliquit exercitum, ut adversum Judaeos pugnaret, urbemque eorum Jerusalem subverteret; quae omnia narrat Josephus historiae auctor Hebraeae, quod talis fuerit tribulatio, qualis numquam, et tempus advenerit quale non fuit ex quo gentes esse coeperunt usque ad illud tempus. Reddita autem victoria, et caesis Antiochi ducibus, ipsoque Antiocho in Perside mortuo, salvatus est populus Israel: omnes qui scripti erant in libro Dei, hoc est, qui Legem fortissime defenderunt, et econtrario qui deleti sunt de libro, hoc est, qui praevaricatores exstiterunt Legis, et Antiochi fuerunt partium. Tunc, ait, hi qui quasi in terrae pulvere dormiebant, et operti erant malorum pondere, et quasi in sepulcris miseriarum reconditi, ad insperatam Victoriam de terrae pulvere surrexerunt, et de humo elevarunt caput, custodes Legis resurgentes in vitam aeternam, et praevaricatores in opprobrium sempiternum. Magistri autem et doctores qui Legis notitiam habuerunt, fulgebunt quasi coelum, et qui inferiores populos exhortati sunt ad custodiendas caeremonias Dei, ad instar astrorum splendeant in perpetuas aeternitates. Ponit quoque historiam de Machabaeis, in qua dicitur multos Judaeorum sub Mathathia et Juda Machabaeo ad eremum confugisse, et latuisse in speluncis, et in cavernis petrarum, ac post victoriam processisse (I Mach. II). Et haec μεταφορικῶς 726 quasi de resurrectione mortuorum esse praedicta.

(Chapter XII. --- Verses 1 ff.) At that time shall arise Michael the great prince, who stands for the children of your people, and there shall come a time such as has not been from the time that [Vulgate: from which] nations began to be until that time. And at that time your people shall be saved: everyone who shall be found written in the book. And many of those who sleep in the dust of the earth shall awake: some to everlasting life, and others to reproach, so that they may see always. But those who are learned shall shine like the brightness of the firmament, and those who instruct many to justice, like stars for perpetual eternities. Thus far Porphyry has held his ground somehow, and has imposed upon both the unskilled among our people and the poorly instructed among his own: what is he going to say about this chapter, in which the resurrection of the dead is described: with some raised to eternal life, and others to eternal reproach? Nor can he say who those under Antiochus were who were shining like the brightness of the firmament, and others like stars for perpetual eternities. But what does persistence not do? Like a bruised serpent he raises his head, and about to die, he spreads poisons against those who are destined to die. And this, he says, is written about Antiochus, who, going into Persia, left the army to Lysias, who was in charge of Antioch and Phoenicia, so that he might fight against the Jews and overthrow their city Jerusalem; all of which Josephus, the author of Hebrew history, narrates—that there was such tribulation as never was, and a time arrived such as had not been from the time nations began to be until that time. But when victory was restored, and the generals of Antiochus were slain, and Antiochus himself died in Persia, the people of Israel were saved: all who were written in the book of God, that is, those who most strongly defended the Law, and on the contrary those who were deleted from the book, that is, those who existed as prevaricators of the Law and were of the factions of Antiochus. Then, he says, those who were sleeping as if in the dust of the earth, and were covered by a weight of evils, and hidden as if in the tombs of miseries, rose from the dust of the earth to an unexpected victory, and raised their heads from the ground, the keepers of the Law rising to eternal life, and the prevaricators to eternal reproach. Moreover, the masters and teachers who had knowledge of the Law shall shine like the heaven, and those who exhorted the lower peoples to keep the ceremonies of God shall shine like stars for perpetual eternities. He also posits the history of the Maccabees, in which it is said that many of the Jews under Mattathias and Judas Maccabeus fled to the desert and hid in caves and in the hollows of rocks, and after the victory came forth (1 Maccabees 2). And these things were predicted metaphorically (*μεταφορικῶς*) as if concerning the resurrection of the dead.

Tempore autem Antichristi talem tribulationem fore, qualis numquam fuit ex eo quo gentes esse coeperunt, verius intelligitur. Ponamus enim vicisse Lysiam qui victus est, et penitus oppressos Judaeos esse qui vicerunt: numquid fuit talis tribulatio qualis eo tempore quo Jerusalem capta est a Babyloniis, templumque subversum, et omnis populus ductus in captivitatem? Oppresso igitur Antichristo, et spiritu Salvatoris extincto, salvabitur populus qui scriptus fuerit in libro Dei, et pro diversitate meritorum, alii resurgent in vitam aeternam, et alii in opprobrium sempiternum. Magistri autem habebunt similitudinem coeli, et qui alios erudierunt, stellarum fulgori comparabuntur. Non enim sufficit scire sapientiam, nisi et alios erudias: tacitusque sermo doctrinae, alium non aedificans, mercedem operis (Al. otii) recipere non potest. Quem locum Theodotio et Vulgata editio ita expressit: Et intelligentes fulgebunt quasi splendor firmamenti, et de justis plurimi (Al. plurimis) quasi stellae in aeternum et ultra. Solent nonnulli quaerere, utrum doctus sanctus, et simplex sanctus eandem mercedem habeant, et unam in Coelestibus mansionem. Unde nunc juxta Theodotionem dicitur, quod docti similitudinem coeli habeant, et absque doctrina justī, stellarum fulgori comparentur: tantumque sit inter eruditam sanctitatem et sanctam rusticitatem, quantum coelum distat et stellae.

(Vers. 4.) Tu autem, Daniel, claude sermones, et signa librum usque ad tempus statutum. Pertransibunt plurimi, et multiplex erit scientia. Qui Danieli multiplicem revelaverat veritatem, ipsa occulta esse significans quae locutus est, praecepit ut involvat sermones, et signet librum, ut legant plurimi, et quaerant historiae veritatem, et propter obscuritatis magnitudinem diversa opinentur. Quod autem ait: Pertransibunt, id est, percurrent plurimi, multorum significat lectionem. Solemus enim dicere: percurri librum, pertransivi historiam. Quod quidem et Isaías de obscuritate sui voluminis loquitur: Et erunt sermones libri istius, quasi verba voluminis signati, quod si dederint homini nescienti litteras, dicentes ei, lege: respondebit, 727 nescio litteras. Sin autem dederint illud homini scienti litteras, et dixerint. Lege librum: Respondebit, non possum legere: signatus est enim (Isa. XXIX, 11). Et in Apocalypsi Joannis liber videtur signatus sigillis septem intus et foris. Cumque nullus posset signacula illius solvere, ait Joannes: Flebam nimis.

But it is more truly understood that such tribulation will occur in the time of the Antichrist as has never been from the time nations began to be. For let us suppose that Lysias, who was defeated, had conquered, and that the Jews, who conquered, had been utterly oppressed: was there ever such tribulation as at that time when Jerusalem was captured by the Babylonians, and the temple overthrown, and all the people led into captivity? Therefore, when the Antichrist is oppressed and extinguished by the spirit of the Savior, the people who shall have been written in the book of God shall be saved, and according to the diversity of merits, some shall rise to eternal life, and others to eternal reproach. Moreover, the masters shall have the likeness of heaven, and those who instructed others shall be compared to the brightness of stars. For it is not enough to know wisdom, unless you also instruct others; and the silent speech of doctrine, not edifying another, cannot receive the reward of the work. This passage Theodotion and the Vulgate edition expressed thus: And the intelligent shall shine like the brightness of the firmament, and of the just very many [or: from the very many just] like stars forever and beyond. Some are accustomed to ask whether a learned saint and a simple saint have the same reward and one dwelling in the celestial realms. Hence now, according to Theodotion, it is said that the learned have the likeness of heaven, and the just without doctrine are compared to the brightness of stars; and there is as much between learned holiness and holy rusticity as the heaven is distant from the stars.

(Verse 4.) But you, Daniel, shut up the words, and seal the book until the appointed time. Very many shall pass through, and knowledge shall be manifold. He who had revealed the manifold truth to Daniel, signifying that the things he spoke were hidden, commanded that he involve the words and seal the book, so that very many might read and seek the truth of history, and on account of the magnitude of its obscurity, they might think diverse things. Moreover, as to what he says, They shall pass through, that is, very many shall run through, it signifies the reading of many. For we are accustomed to say: I have run through the book, I have passed through the history. Indeed, Isaiah also speaks concerning the obscurity of his own volume: And the words of this book shall be as the words of a sealed volume, which if they give to a man who does not know letters, saying to him, Read: he will answer, I do not know letters. But if they give it to a man who knows letters, and say, Read the book: he will answer, I cannot read, for it is sealed (Isaiah 29:11). And in the Apocalypse of John, a book is seen sealed with seven seals inside and out. And since no one could loose its seals, John says: I was weeping much.

Et venit ad me vox dicens: Ne plores: Ecce vicit teo de tribu Juda radix David, aperire librum, et solvere signacula ejus (Apoc. V, 4). Librum autem illum potest solvere qui Scripturarum sacramenta cognovit, et intelligit aenigmata, et verba tenebrosa propter mysteriorum magnitudinem, et interpretatur parabolas, et occidentem litteram transfert in spiritum vivificantem.

(Vers. 5, 6.) Et vidi ego Daniel, et ecce quasi duo alii stabant: unus hinc super ripam fluminis, et alius inde ex altera ripa fluminis. Et dixi viro qui indutus erat lineis, qui stabat super aquas fluminis: usquequo finis istorum mirabilium? Vidit Daniel duos angelos stantes ex utraque parte super ripam Babylonii fluminis, qui cum hic ponatur absque nomine, secundum praeteritam visionem puto eum esse Tigrim, qui Hebraice dicitur EDDECEL (), et tamen non interrogat eos qui stabant super utramque ripam, sed eum quem in principio viderat, qui indutus erat vestibibus lineis sive byssinis, quod Hebraice dicitur BADDIM (). Et hic ipse Angelus stabat super aquas fluminis Babylonii, suo eas calcans pede. Ex quo intelligimus superiores duos angelos, quos vidit stantes super ripam, et non interrogat, nec putat sciscitatione, condignos angelos esse Persarum atque Graecorum. Hunc autem esse angelum clementissimum, qui orationes Danielis in conspectu Dei obtulerat (Al. obtulerit), quando ei viginti et uno diebus Persarum angelus resistebat. Interrogabat (Al. interrogat) autem haec mirabilia quae in praesenti Visione dicuntur, quo complenda sint tempore, quod Porphyrius more suo de Antiocho, nos de Antichristo interpretamur.

(Vers. 7.) Et audiui virum qui indutus erat lineis, qui stabat super aquas fluminis, cum elevasset dexteram, et sinistram suam in coelum, et jurasset per viventem in 728 aeternum, quia in tempus, et tempora, et dimidium temporis. Tempus, et tempora, et dimidium temporis, tres et semis annos interpretatur Porphyrius, quod et nos juxta Scripturarum sanctarum idioma, non negamus. Nam et supra legimus, quod septem tempora transierint super Nabuchodonosor, id est, septem anni efferationis ejus, et in visione quatuor bestiarum scriptum est, leonis, et ursi, pardi, et alterius bestiae, cujus nomen tacetur, quae regnum significat Romanorum, et postea de Antichristo, quod reges humiliet, et sermones contra Excelsum loquatur, et sanctos Altissimi conterat, et putabit, ait, quod possit mutare tempora et leges. Et tradentur in manu ejus usque ad tempus, et tempora, et dimidium temporis. Et judicium sedebit, ut auferatur potentia et conteratur, et dispereat usque in finem.

And a voice came to me saying: Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has conquered to open the book and to loose its seals (Apoc. 5:4). Moreover, he can open that book who has known the sacraments of the Scriptures, and understands the enigmas and dark words on account of the magnitude of the mysteries, and interprets parables, and transfers the killing letter into the vivifying spirit.

(Verses 5, 6.) And I Daniel saw, and behold, as if two others were standing: one on this side upon the bank of the river, and the other on that side on the other bank of the river. And I said to the man who was clothed in linen, who was standing above the waters of the river: How long until the end of these wonders? Daniel saw two angels standing on each side upon the bank of the Babylonian river, which although here placed without a name, according to the past vision I think it to be the Tigris, which in Hebrew is called EDDECEL (); and yet he does not interrogate those who were standing upon each bank, but him whom he had seen in the beginning, who was clothed in linen or fine linen garments, which in Hebrew is called BADDIM (). And this same Angel was standing above the waters of the Babylonian river, treading them under his foot. From which we understand that the superior two angels, whom he saw standing upon the bank and does not interrogate, nor think worthy of inquiry, are the angels of the Persians and the Greeks. But this one is the most merciful angel, who had offered the prayers of Daniel in the sight of God when the angel of the Persians resisted him for twenty-one days. Moreover, he interrogated concerning these wonders which are spoken of in the present vision, in what time they are to be fulfilled; which Porphyry interprets after his own manner concerning Antiochus, but we concerning the Antichrist.

(Verse 7.) And I heard the man who was clothed in linen, who was standing above the waters of the river, when he had lifted up his right hand and his left hand to heaven, and had sworn by him who lives forever, that it shall be for a time, and times, and half a time. Porphyry interprets a time, and times, and half a time as three and a half years, which we also, according to the idiom of the Holy Scriptures, do not deny. For we read above that seven times passed over Nebuchadnezzar, that is, seven years of his bestiality; and in the vision of the four beasts—the lion, the bear, the leopard, and the other beast whose name is not mentioned, which signifies the kingdom of the Romans—it is written afterward concerning the Antichrist that he shall humble kings, and speak words against the Most High, and crush the saints of the Most High, and he shall think, it says, that he can change times and laws. And they shall be delivered into his hand until a time, and times, and half a time. And the judgment shall sit, that his power may be taken away and crushed, and perish until the end.

Et manifeste de adventu Christi atque sanctorum dicit: Regnum autem et potestas, et magnitudo regni quae est subter omne coelum, detur populo sanctorum Altissimi, cujus regnum, regnum sempiternum est, et omnes reges servient ei, et obedient. Si itaque superiora quae perspicue de Antichristo scripta sunt, refert Porphyrius ad Antiochum, et ad tres et semis annos, quibust emplum dicit fuisse desertum (Supra I): ergo et hoc quod sequitur: Regnum ejus sempiternum, et omnes reges servient ei, et obedient, debet probare super Antiocho, vel ut ipse putat, super populo Judaeorum: quod nequaquam stare manifestum est. Legimus in Machabaeorum libris, Josephus quoque in eandem consentit opinionem (Joseph lib XI, cap 10), quod tribus annis templum pollutum fuerit in Jerusalem, et in eo Jovis idolum steterit sub Antiocho Epiphane, centesimo quadragésimo quinto anno regni Macedonum, a Casleu mense ejusdem anni nono, usque ad mensem nonum centesimi quadragésimi octavi anni, qui faciunt annos tres. Sub Antichristo autem not tres anni; sed tres et semis, hoc est, mille ducenti nonaginta dies, desolationis templi sancti et eversionis futurae (Al. futuri) esse dicuntur.

Et cum completa fuerit dispersio manus 729 populi sancti, complebuntur universa haec: Quando, inquit, populus Dei dispersus fuerit: vel Antiocho persequente, ut vult Porphyrius, vel Antichristo, ut nostri verius probant, tunc haec omnia complebuntur.

(Vers. 8 seqq.) Et ego audivi, et non intellexi. Et dixi: Domine mi quid erit post haec? Et ait: Vade, Daniel, quia clausi signatique sunt sermones usque ad tempus consummationis. Eligentur et dealbabuntur, et quasi ignis probabuntur multi, et impie agent impii: neque intelligent omnes impii: porro docti intelligent. Vult propheta intelligere quod viderat, immo quod audierat, et futurorum cupit cognoscere veritatem. Audierat enim regum bella diversa, et inter se praelia, et multiplicem historiam: sed nomina non audierat singulorum. Si autem propheta audivit, et non intellexit, quid facient hi qui signatum librum, et usque ad tempus consummationis, multis obscuritatibus involutum, praesumptione mentis edisserunt? Cum autem, inquit, finis advenerit, impii non intelligent, et qui docti fuerint disciplina Dei, intelligere poterunt. In perversam enim animam non introibit sapientia: nec potest se infundere corpori, quod peccatis subditum est.

And he clearly says concerning the coming of Christ and the saints: But the kingdom and power, and the magnitude of the kingdom which is under all heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all kings shall serve him and obey. If, therefore, Porphyry refers the former things, which are clearly written concerning the Antichrist, to Antiochus and to the three and a half years during which he says the temple was deserted; then he ought also to prove that what follows—His kingdom is an everlasting kingdom, and all kings shall serve him and obey—is concerning Antiochus, or as he himself thinks, concerning the people of the Jews; which it is manifest does by no means stand. We read in the books of the Maccabees, and Josephus also agrees in the same opinion (Josephus, book 11, chapter 10), that for three years the temple was polluted in Jerusalem, and in it the idol of Jupiter stood under Antiochus Epiphanes, from the one hundred and forty-fifth year of the kingdom of the Macedonians, from the month of Casleu in the ninth month of the same year, until the ninth month of the one hundred and forty-eighth year, which make three years. But under the Antichrist, not three years, but three and a half, that is, one thousand two hundred and ninety days, are said to be the duration of the desolation of the holy temple and the future overthrow.

And when the dispersion of the hand of the holy people shall be completed, all these things shall be fulfilled: When, he says, the people of God shall have been dispersed: either under the persecution of Antiochus, as Porphyry wishes, or of the Antichrist, as our people more truly prove, then all these things shall be fulfilled.

(Verses 8 ff.) And I heard, and I did not understand. And I said: My Lord, what shall be after these things? And he said: Go, Daniel, because the words are closed and sealed until the time of consummation. Many shall be chosen and made white, and shall be tried as if by fire, and the impious shall act impiously: neither shall all the impious understand; but the learned shall understand. The prophet wishes to understand what he had seen, or rather what he had heard, and desires to know the truth of future things. For he had heard of various wars of kings, and battles among themselves, and a manifold history; but he had not heard the names of individuals. If, however, the prophet heard and did not understand, what will those do who, with presumption of mind, explain the sealed book, involved in many obscurities until the time of consummation? But when the end arrives, he says, the impious shall not understand, and those who have been learned in the discipline of God will be able to understand. For wisdom shall not enter into a perverse soul, nor can it pour itself into a body that is subject to sins.

(Vers. 11.) Et a tempore quo [Vulg. cum] ablatum fuerit jube sacrificium, et posita fuerit abominatio in desolationem, dies mille ducenti nonaginta. Hos mille ducentos nonaginta dies Porphyrius in tempore Antiochi, et in desolatione templi dicit completos, quam et Josephus et Machabaeorum (ut diximus) liber, tribus tantum annis fuisse commemorant. Ex quo perspicuum est tres istos, et semis, annos de Antichristi dici temporibus, qui tribus et semis annis, hoc est mille ducentis nonaginta diebus, sanctos persecuturus est, et postea corruiurus in monte inclyto et sancto. A tempore igitur ἐνδελχισμοῦ, quod nos interpretati sumus jube sacrificium, quando Antichristus orbem [Al. urbem] obtinens, Dei cultum interdixerit, usque ad interuersionem ejus, tres et semis anni, id est, mille ducenti et nonaginta complebuntur.

730 (Vers. 12.) Beatus qui exspectat, et pervenit usque ad dies mille trecentos triginta quinque. Beatus, inquit, qui, interfecto Antichristo, dies supra numerum praefinitum quadraginta quinque praestolatur: quibus est Dominus atque Salvator in sua maiestate venturus. Quare autem post interfectionem Antichristi, quadraginta quinque dierum silentium sit, divinae scientiae est: nisi forte dicamus: Dilatio regni sanctorum, patientiae comprobatio est. Porphyrius hunc locum ita edisserit, ut quadraginta quinque dies qui super mille ducentos nonaginta sunt, victoriae contra duces Antiochi tempus significant: quando Judas Machabaeus fortiter dimicavit, et emundavit templum, idolumque contrivit, et victimas obtulit in templo Dei. Quod recte diceret, si Machabaeorum liber, tribus et semis annis templum scriberet fuisse pollutum, et non tribus (I Mach. IV).

(Vers. 13.) Tu autem, Daniel, vade ad praefinitum, et requiesce [Vulg. requiesces] et stabis in sorte tua in finem dierum. Pro quo Theodotio ita interpretatus est: Tu autem vade et requiesce, et resurges in ordine tuo in consummatione dierum. Quo verbo ostenditur omnem prophetiam vicinam esse resurrectioni [Al. resurrectionis] omnium mortuorum: quando et propheta surrecturus est. Et frustra Porphyrius, quae in typo Antiochi de Antichristo dicta sunt, vult omnia referre ad Antiochum. Cujus calumniae (ut diximus) plenius responderunt Eusebius Caesariensis, et Apollinarius Laodicensis, et ex parte disertissimus vir martyr Methodius, quae qui scire voluerit, in ipsorum libris poterit invenire. Hucusque Danielem in Hebraeo volumine legimus: caetera quae sequuntur usque in finem libri, de Theodotionis editione translata sunt.

(Verse 11.) And from the time that the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be one thousand two hundred and ninety days. Porphyry says these one thousand two hundred and ninety days were completed in the time of Antiochus and in the desolation of the temple, which both Josephus and the book of the Maccabees (as we have said) commemorate to have been only three years. From which it is clear that these three and a half years are spoken of the times of the Antichrist, who for three and a half years, that is, one thousand two hundred and ninety days, is to persecute the saints, and afterward is to fall upon the famous and holy mountain. Therefore, from the time of the endelechismon (ἐνδελεισμοῦ), which we have interpreted as continual sacrifice, when the Antichrist, obtaining the world, shall have forbidden the worship of God, until his destruction, three and a half years, that is, one thousand two hundred and ninety days, shall be completed.

(Verse 12.) Blessed is he who waits, and comes until the one thousand three hundred and thirty-five days. Blessed, he says, is he who, after the Antichrist is slain, waits for forty-five days beyond the predefined number; in which the Lord and Savior is to come in his majesty. But why there should be a silence of forty-five days after the slaying of the Antichrist belongs to divine knowledge; unless perhaps we should say: the delay of the kingdom of the saints is a testing of patience. Porphyry explains this place thus, so that the forty-five days which are over the one thousand two hundred and ninety signify the time of the victory against the generals of Antiochus: when Judas Maccabeus fought bravely and cleansed the temple, and crushed the idol, and offered victims in the temple of God. Which he would say rightly if the book of the Maccabees wrote that the temple was polluted for three and a half years, and not for three (1 Maccabees 4).

(Verse 13.) But you, Daniel, go to the predefined end, and you shall rest, and you shall stand in your lot unto the end of the days. For which Theodotion thus interpreted: But you, go and rest, and you shall rise again in your order in the consummation of the days. By which word it is shown that all prophecy is near to the resurrection of all the dead, when the prophet also is to rise. And in vain does Porphyry wish to refer all those things to Antiochus which were spoken concerning the Antichrist in the type of Antiochus. To whose calumnies (as we have said) Eusebius of Caesarea and Apollinarius of Laodicea, and in part that most eloquent man and martyr Methodius, have fully replied; which he who wishes to know will be able to find in their own books. Thus far we have read Daniel in the Hebrew volume; the rest which follow until the end of the book are translated from the edition of Theodotion.

(Cap. XIII.---Vers. 1, 2.) Et erat vir habitans in Babylone, et nomen ejus Joacim, et accepit uxorem nomine Susannam filiam Helciae, pulchram nimis, et timentem Dominum [Vulg. Deum]. Expositis, ut potui [Al. potuimus], quae in Danielis libro juxta Hebraicum continentur, ponam breviter quid Origenes in decimo Stromatum suorum libro de Susannae et 731 Belis fabulis dixerit. Cujus haec verba sunt, quae locis suis subnotabis.

(Vers. 3.) Et parentes ejus justi [Vulg. cum essent justi erudierunt] edocuerunt filiam suam juxta legem Moysi. Hoc utendum est testimonio ad exhortationem parentum, ut doceant juxta legem Dei, sermonemque divinum non solum filios, sed et filias suas.

(Vers. 4.) Et constituti sunt duo senes de populo [Vulg. tacet de populo] judices in anno illo. Referebat Hebraeus istos esse Ahab et Sedeciam [Al Alchiam et Sedechiam], de quibus scribit Jeremias: Faciat te Dominus sicut Ahab et Sedeciam, quos frixit rex Babylonis in igne, propter iniquitatem quam fecerant in Israel, et adulterarant [Al adulterabant] uxores civium suorum (Jerem XXIX).

(Vers. 5.) De quibus locutus est Dominus: quia egressa est iniquitas de Babylone a senibus judicibus, qui videbantur regere populum. Isti frequentabant domum Joacim, etc. Pulchre de presbyteris peccatoribus non ait: Qui regebant populum: sed, qui videbantur regere. Qui enim bene praesunt populo, regunt populum: qui autem tantum nomen habent judicum, et injuste praesunt populo, regere videntur populum, magis quam regant.

(Vers. 8.) Et exarserunt in concupiscentiam ejus, et everterunt sensum suum, et declinaverunt oculos suos, ut non viderent coelum, neque meminissent judiciorum justorum. Quod Graeci vocant *πάθος*, nos perturbationem magis quam passionem rectius interpretamur. Haec igitur perturbatio, et cupido libidinis titillavit, immo percussit corda seniorum. Sed ut in animis eorum jaceret fundamentum, et cogitarent desiderata complere, ipsi everterunt sensum suum: quo subverso, oculi eorum inclinati sunt, ut coelestia non viderent, nec recordarentur judiciorum justorum, sive Dei, sive honestatis, sive naturae: quae omnibus ad bonum insita est.

Et ecce Susanna inambulabat, juxta consuetudinem. Ante jam dictum est quod facto mane inambularet Susanna. Nec incongruum est ad placandos eos 732 qui omnium quae gerimus de Scripturis sanctis quaerunt exempla, hunc inambulandi locum assumere: quod recte quis ad vegetandum corpusculum deambulet. Quem locum, inquit, de Septuaginta editione nunc posui: quo dicto Origenes ostendit caetera se non juxta Septuaginta interpretes disseruisse.

(Chapter XIII. --- Verses 1, 2.) And there was a man dwelling in Babylon, and his name was Joacim, and he took a wife named Susanna, the daughter of Helcias, very beautiful and fearing the Lord [Vulgate: God]. Having explained, as I was able, what is contained in the book of Daniel according to the Hebrew, I will briefly set down what Origen said in the tenth book of his *Stromata* concerning the fables of Susanna and Bel. These are his words, which you will note in their places.

(Verse 3.) And her parents, being just, instructed their daughter according to the law of Moses. This testimony is to be used for the exhortation of parents, that they may teach according to the law of God and the divine word not only their sons, but also their daughters.

(Verse 4.) And two elders of the people were appointed judges in that year. The Hebrew reported that these were Ahab and Zedekiah, concerning whom Jeremiah writes: May the Lord make you like Ahab and Zedekiah, whom the king of Babylon roasted in the fire, because of the iniquity which they had committed in Israel, and they had committed adultery with the wives of their fellow citizens (Jeremiah 29).

(Verse 5.) Concerning whom the Lord spoke: that iniquity came forth from Babylon from the elder judges, who seemed to rule the people. These frequented the house of Joacim, etc. He speaks beautifully concerning the sinning presbyters: Who seemed to rule the people; but not, Who ruled the people. For those who are well in charge of the people rule the people; but those who only have the name of judges, and are unjustly in charge of the people, seem to rule the people rather than actually ruling them.

(Verse 8.) And they were inflamed with lust for her, and they perverted their own mind, and turned away their eyes, so that they might not see heaven, nor be mindful of just judgments. What the Greeks call *pathos* (πάθος), we more correctly interpret as perturbation rather than passion. This perturbation, therefore, and the desire of lust tickled, or rather struck, the hearts of the elders. But so that a foundation might lie in their souls and they might think to fulfill their desires, they themselves perverted their own mind; which being perverted, their eyes were inclined so that they might not see celestial things, nor remember just judgments, whether of God, or of honesty, or of nature, which is implanted in all for good.

And behold, Susanna was walking about, according to her custom. It has already been said before that Susanna walked about in the morning. Nor is it incongruous, to placate those who seek examples from the Holy Scriptures for all things that we do, to assume this place for walking about: that one may rightly walk about for the purpose of refreshing the little body. Which place, he says, I have now set down from the edition of the Seventy; by which saying Origen shows that he had discussed the rest not according to the seventy interpreters.

(Vers. 19.) Ingemuitque Susanna et ait: Angustiae mihi sunt undique. Qui ad summitatem perfectae virtutis venerit, numquam dicit sibi imminere discrimen, si adulterorum manus non effugerit, dicentium: Assentire nobis, et commiscere nobiscum. Alioquin, et si nolueris, dicemus testimonium contra te, quod fuerit tecum juvenis, et hac de causa dimiseris puellas a te. Humanae quippe fragilitatis est, mortem timere, quae infertur pro justitia: nisi forte angustiam interpretabimur, non imminetis mortis, sed opprobrii et ignominiae, qua perfundenda erat illis accusantibus atque dicentibus: Fuit cum illa juvenis, et idcirco dimisit puellas.

(Vers. 22.) Si enim hoc egero, mors mihi est: si autem, non, etc. Peccatum mortem vocat. Sicut ergo ei qui facit adulterium, mors est adulterium: sic omne peccatum quod ducit ad mortem, mors appellandum est. Et toties mori credimur, quoties peccamus ad mortem. Unde econtrario toties resurgimus et vivificamur, quoties vitae digna opera facimus.

(Vers. 23.) Sed melius mihi est absque opere incidere in manus vestras, quam peccare in conspectu Domini. In Graeco non habet, *αἰρετώτερον*, id est, melius, sed *αἰρετόν*, quod bonum interpretari possumus. Unde eleganter non dixit: Melius mihi est incidere in manus iniquorum presbyterorum, quam peccare in conspectu Domini: ne videretur comparatione peccati, quod non erat bonum, hoc appellare melius. Sed bonum est, inquit, mihi non facere malum, et incidere in manus vestras, ne peccem in conspectu Domini. 733 Non ergo per comparationem legendum est: Melius mihi est incidere in manus vestras, quam peccare in conspectu Domini: sed absolute: Bonum mihi est non facere malum et incidere in manus vestras, ne peccem in conspectu Domini.

(Vers. 24.) Et exclamavit voce magna Susanna, etc. Magna vox erat, non aeris percussione, et clamore faucium, sed pudicitiae magnitudine, per quam clamabat ad Dominum. Unde et sancta Scriptura in exclamatione seniorum non apposuit magnam vocem. Sequitur enim: Clamaverunt et senes adversum eam.

(Vers. 42.) Exclamavit autem Susanna voce magna, etc. Cordis affectus, et mentis pura confessio, et bonum conscientiae, vocem ejus fecerant clariorem. Unde magna erat exclamatio ejus Deo, quae ab hominibus non audiebatur.

(Vers. 44.) Cumque duceretur ad mortem, suscitavit Dominus Spiritum sanctum pueri junioris. Quo sermone ostenditur, non intrasse in Daniele Spiritum sanctum: sed eum qui erat in illo, et quiescebat propter aetatis infirmitatem, nec sua poterat opera demonstrare, data occasione pro sancta femina a Domino suscitatum.

(Verse 19.) And Susanna groaned and said: I am in straits on every side. He who has come to the summit of perfect virtue never says that a danger is imminent for himself if he does not escape the hands of the adulterers, who say: Assent to us, and mingle with us. Otherwise, even if you will not, we will give testimony against you, that there was a young man with you, and for this cause you dismissed your maids from you. Indeed, it is of human fragility to fear death, which is inflicted for justice; unless perhaps we shall interpret the "strait" not as of imminent death, but of the reproach and ignominy with which she was to be covered by those accusing and saying: A young man was with her, and therefore she dismissed her maids.

(Verse 22.) For if I do this, it is death to me: but if not, etc. He calls sin "death." Just as, therefore, for him who commits adultery, adultery is death; so every sin which leads to death is to be called death. And we are believed to die as often as we sin unto death. Whence, on the contrary, we rise again and are quickened as often as we do works worthy of life.

(Verse 23.) But it is better [or: a thing to be chosen] for me without the deed to fall into your hands, than to sin in the sight of the Lord. In the Greek it does not have *hairetoteron* (αἰρετώτερον), that is, better, but *haireton* (αἰρετόν), which we can interpret as good. Whence he elegantly did not say: It is better for me to fall into the hands of the iniquitous presbyters than to sin in the sight of the Lord, lest by comparison of the sin, which was not good, he should call this "better." But it is good, he says, for me not to do evil, and to fall into your hands, lest I sin in the sight of the Lord. Therefore it is not to be read by comparison: It is better for me to fall into your hands than to sin in the sight of the Lord; but absolutely: It is good for me not to do evil and to fall into your hands, lest I sin in the sight of the Lord.

(Verse 24.) And Susanna cried out with a loud voice, etc. The voice was great, not by the percussion of the air and the shouting of the throat, but by the magnitude of her chastity, through which she cried out to the Lord. Whence also the Holy Scripture in the shouting of the elders did not add "a loud voice." For it follows: The elders also cried out against her.

(Verse 42.) Moreover, Susanna cried out with a loud voice, etc. The affection of the heart, and the pure confession of the mind, and the good of her conscience, had made her voice clearer. Whence her cry to God was great, which was not heard by men.

(Verse 44.) And when she was led to death, the Lord raised up the holy Spirit of a young boy. By which speech it is shown that the Holy Spirit did not enter into Daniel; but that he who was in him and was resting on account of the infirmity of age, and could not demonstrate his own works, was raised up by the Lord when the occasion was given for the sake of the holy woman.

(Vers. 46.) Et exclamavit voce magna: Mundus ego sum a sanguine hujus, etc. Suscitato in se Spiritu sancto, et quae puer deberet dicere suggerente, vox ejus magna erat. Et notandum sicubi in Scripturis sanctis, peccatoris vox magna vocatur [Al. dicatur].

734 (Vers. 58, 59.) Dic sub qua arbore videris eos loquentes sibi. Qui ait sub schino, dixitque ei Daniel: Recte mentitus es in caput tuum; ecce enim Angelus Dei accepta sententia ab eo scindet te medium. Et post modicum alter senior ait, sub prino, dixitque ad eum Daniel: Recte mentitus et tu in caput tuum. Manet autem Angelus Dei gladium habens ut secet te medium. Quia Hebraei reprobant historiam Susannae, dicentes eam in Danielis volumine non haberi, debemus diligenter inquire nomina, *σχίνου καὶ πρίνου*, quae Latini ilicem et lentiscum interpretantur, si sint apud Hebraeos, et quam habeant etymologiam, ut a *σχίνω*, scissio, et a *πρίνω*, sectio, sive serratio dicatur lingua eorum. Quod si non fuerit inventum, necessitate cogemur et nos eorum acquiescere sententiae, qui Graeci tantum sermonis hanc volunt esse *περικοπήν*, quae Graecam habeat tantum etymologiam, et Hebraicam non habeat. Quod si quis ostenderit duarum istarum arborum scissionis et sectionis in Hebraeo stare etymologiam: tunc poterimus etiam hanc Scripturam recipere.

(Vers. 60.) Exclamavit autem omnis synagoga [Vulg. coetus] voce magna, et benedixerunt Deum qui salvat sperantes in se, etc. Si interfecit eos omnis synagoga, videtur illa opinio refutari, de qua supra diximus, secundum Jeremiam (Jerem. XXIX), quod ipsi essent presbyteri Abab et Sedecias: nisi forte hoc, quod scriptum est: Interfecerunt eos, sic interpretemur pro eo, quod est, regi Babylonis occidendos tradiderunt. 735 Sicut et nos dicimus, quod Judaei interfecerint Salvatorem: non quo ipsi percusserint, sed quo tradiderint occidendum, et succlamantes dixerint: Crucifige, crucifige eum (Joan. XIX, 15).

(Vers. 63.) Helcias autem et uxor ejus laudaverunt Deum pro filia sua Susanna, etc. Digne [Al. Digni] quasi sancti laudant Deum: non quia liberata est de manu presbyterorum Susanna, hoc enim non satis laudabile est, nec magni discriminis, si non esset liberata, sed quia non est inventa in ea res turpis.

(Verse 46.) And he cried out with a loud voice: I am clean from the blood of this one, etc. When the Holy Spirit was raised up in him, and suggesting what the boy ought to say, his voice was great. And it is to be noted if anywhere in the Holy Scriptures the voice of a sinner is called "great."

(734) (Verses 58, 59.) Tell under what tree you saw them speaking to themselves. Who said, under a mastic tree (schinos); and Daniel said to him: Rightly have you lied against your own head; for behold, the Angel of God, having received the sentence from him, shall cut you in the middle (scindet). And after a little while the other elder said, under a holm oak (prinos); and Daniel said to him: Rightly have you lied also against your own head. But the Angel of God remains, having a sword, so that he may cut you in the middle (secet). Because the Hebrews reject the history of Susanna, saying it is not had in the volume of Daniel, we ought to inquire diligently whether the names schinou (σχίνου) and prinou (πρίνου), which the Latins interpret as lentiscus (mastic tree) and ilex (holm oak), are among the Hebrews, and what etymology they have; so that from schino is said scissio (cutting), and from prino is said sectio (section) or serratio (sawing) in their language. But if it shall not be found, we shall be compelled by necessity also to acquiesce in the opinion of those who wish this pericope (περικοπήν) to be only of the Greek speech, which has only a Greek etymology and does not have a Hebrew one. But if anyone shall show that the etymology of the cutting and section of those two trees stands in Hebrew, then we shall be able to receive also this Scripture.

(Verse 60.) Moreover, the whole synagogue [Vulgate: assembly] cried out with a loud voice, and they blessed God who saves those who hope in him, etc. If the whole synagogue killed them, that opinion seems to be refuted which we spoke of above, according to Jeremiah (Jeremiah 29), that these were the presbyters Ahab and Zedekiah: unless perhaps this, which is written, They killed them, we should interpret thus for that which is, They delivered them to be killed by the king of Babylon. Just as we also say that the Jews killed the Savior: not that they themselves struck him, but that they delivered him to be killed, and crying out said: Crucify, crucify him (John 19:15).

(Verse 63.) But Helcias and his wife praised God for their daughter Susanna, etc. Worthily, as saints, they praise God: not because Susanna was delivered from the hand of the presbyters, for this is not sufficiently laudable, nor of great danger if she had not been delivered, but because no base thing was found in her.

(Cap XIV.---Vers. 1.) Statimque cum aperuisset ostia, aspiciens 736 rex super mensam [Vulg. ostium intuitus rex mensam], exclamavit voce magna: Magnus es, Bel, et non est apud te ullus dolus. Hoc quod Scriptura nunc dicit: Exclamavit voce magna, quia de idololatra et ignorante Deum, dicitur, videtur observationem nostram subvertere, qua dudum asseruimus vocem magnam in sanctis tantum reperiri. Quod solvet facile qui hanc historiam in libro Danielis apud Hebraeos dixerit non haberi. Si quis autem potuerit eam approbare esse de canone, tunc quaerendum est quid ei respondere debeamus.

(Chapter XIV. --- Verse 1.) And immediately when he had opened the doors, the king, looking upon the table [Vulgate: the king having looked at the door of the table], cried out with a loud voice: Great are you, Bel, and there is no deceit with you. This which the Scripture now says: He cried out with a loud voice, because it is said concerning an idolater and one ignorant of God, seems to subvert our observation, by which we asserted a little while ago that a loud voice is found only in saints. Which he will easily solve who shall say that this history in the book of Daniel is not had among the Hebrews. If anyone, however, shall be able to approve it as being of the canon, then it is to be sought what we ought to answer to it.