
דניאל § DANIEL

The Hebrew Bible has the Book of Daniel among the ‘Writings’ but most Christian Bibles, following the *Septuagint*, list it among the ‘Books of the Prophets’ (Jesus refers to ‘the prophet Daniel’, Mt 24:15, but the book does not comprise the preaching of a prophet commissioned by God with a message for his contemporaries). Chs 1–6 present a narrative, set in the days of the Exile under Nebuchadnezzar’s rule and Chs 7–12 are visions granted to Daniel, assigned to the reigns of Belshazzar, Darius the Mede, and Cyrus king of Persia. Daniel is the only apocalyptic book in the Hebrew canon; other examples of the genre are The Book of Enoch (1 Enoch), The Syriac Apocalypse of Baruch (2 Baruch) and the New Testament book of Revelation.

The *Septuagint* and *Vulgate* (as also the Slavonic Bible) include three major additional sections, which are also included herein: **1** – “The Prayer of Azariah and the Song of the Three Jews,” inserted into Chapter 3 (3:24–90), present in all ancient texts except Hebrew/ Aramaic; **2** – The story of Susanna (Ch. 13), for which the text of *Theodotion* differs greatly from that of the *Septuagint*; **3** – Bel and the Dragon (Ch. 14). The text presented herein for these sections is (generally) that of *Theodotion*, whose translation of the canonical sections correlates much better with the *Masoretic Text* than does that of the *Septuagint*.

AUTHORSHIP AND DATES

The book appears under the name of Daniel, a worthy twice referred to in Ezekiel (Ezk 14:14, 28:3); the author was a pious Jew living under the persecution of Antiochus Epiphanes (167–164 BCE). The section from 2:4b to 7:28 is written in Aramaic, though the remainder (except for the additions discussed above) is in Hebrew. The date of composition is decided by clear evidence given in Ch. 11. The late composition of the book explains its position in the Hebrew Bible – it was admitted after the canon of the Prophets had already been fixed and placed between *Esther* and *Ezra* among the varied group of ‘other writings’ forming the last section of the Hebrew canon.

The stories of Susanna (Ch. 13) and Bel and the Dragon (Ch. 14) would have been composed sometime in the 2nd Century BCE.

דניאל פרק א

DANIEL 1

- ^א בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָאִים מֶלֶךְ־יְהוּדָה בָּא
נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיֹּצֵר עָלֶיהָ: ^ב וַיִּתֵּן
אֲדֹנָי בְּיָדוֹ אֶת־יְהוֹיָאִים מֶלֶךְ־יְהוּדָה וּמִקְצַת כְּלֵי
בֵּית־הָאֱלֹהִים וַיְבִיֵאם אֶרֶץ־שִׁנְעָר בֵּית אֱלֹהֵיו
וְאֶת־הַכֵּלִים הַבִּיֵא בֵּית אוֹצֵר אֱלֹהֵיו:
- ^ג וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפֶּנֶז רֹב סְרִיסֵיו לְהָבִיא מִבְּנֵי
יִשְׂרָאֵל וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַפְּרִתִּים: ^ד יְלָדִים
אֲשֶׁר אֵין־בָּהֶם כָּל־מָאֹם וְטוֹבֵי מַרְאֶה וּמְשֻׁכְּלִים
בְּכָל־חֻכְמָה וַיְדַעֵי דַעַת וּמִבְּנֵי מִדָּע וְאֲשֶׁר כָּח
- ¹ In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon marched on Jerusalem and besieged it. ² The Lord let Jehoiakim king of Judah fall into his power, as well as some of the vessels belonging to the Temple of God. These he took away to Shinar, putting the vessels into the treasury of his own gods.
- ³ From the Israelites, the King ordered Ashpenaz, his chief eunuch, to bring a certain number of boys of royal or noble descent; ⁴ they had to be without any physical defect, of good appearance, versed in every branch of wisdom, well-informed and discerning – suitable for service

DANIEL 1

- ¹ The 'third year' corresponds to 606 BCE, when Daniel would have been a teenager; there is no other record of a siege of Jerusalem at this time. Elsewhere, these events are linked to his fourth year (Jr 25:1, cf. 2K 24:1, 2Ch 36:5-8); apparently, Daniel is following an accession year chronology, whereby the first partial year of a king's reign was reckoned as the accession year rather than as the first year of his reign. Jeremiah, on the other hand, is following a non-accession year chronology, whereby the accession year is reckoned as the first year of the king's reign. In that case, the conflict is only superficial. Most modern scholars, however, have concluded that Daniel is historically inaccurate here. 'Nebuchadnezzar' (נְבוּכַדְנֶאצַּר) ruled Babylon circa 605-562 BCE. 'The Lord' here translates אֲדֹנָי ('Adonai').
- ² After 'Shinar', another name for Sumer and Akkad – the LXX has 'Babylonia' (*Βαβυλωνία*), cf. Gn 10:10, Jos 7:21, Is 11:11 – the MT adds 'to the temple of his gods'; here, we follow *Theodotion* (and both the NJB and NRSV).
- ³ It is possible that the word 'Ashpenaz' (אַשְׁפֶּנֶז) is not a proper name at all but a general term for 'inn-keeper'; however, the ancient versions understand the term to be a name, and the translation adopted above understands the word in this way. The word סְרִיסֵיו need not mean 'eunuch' specifically (see Gn 37:36, where the term refers to Potiphar, who had a wife), although in the case of the Book of Daniel there was in Jewish literature a common tradition to that effect.
- ⁴ The boys were not to be trained merely as pages: in eastern courts, those destined for the career of 'letters' (scribes, translators, archivists, scholars, astrologers, *et cetera*) were trained from childhood. The 'language of the Chaldeans' referred to here is Accadian, an East Semitic cuneiform language.

בָּהֶם לַעֲמֹד בְּהִיכָל הַמֶּלֶךְ וּלְלַמְּדָם סֵפֶר וּלְשׁוֹן כְּשָׂדִים: ^ה וַיִּמָּן לָהֶם הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ מִפֶּתֶּבַּג הַמֶּלֶךְ וּמִיַּיִן מִשְׁתֵּיו וּלְגִדְלָם שְׁנַיִם שָׁלוֹשׁ וּמִקְצֹתָם יַעֲמִדוּ לִפְנֵי הַמֶּלֶךְ: ^ו וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דְּנִיָּאל חֲנַנְיָה מִישָׁאֵל וְעֲזַרְיָה: ^ז וַיֵּשֶׁם לָהֶם שֵׁר הַסְּרִיסִים שִׁמּוֹת וַיֵּשֶׁם לְדְנִיָּאל בִּלְטַשְׁאֲצַר וּלְחֲנַנְיָה שְׁדַרְךָ וּלְמִישָׁאֵל מִשְׁךָ וּלְעֲזַרְיָה עֲבֵד נֶגוֹ:

^ח וַיֵּשֶׁם דְּנִיָּאל עַל־לִבּוֹ אֲשֶׁר לֹא־יִתְגַּאֵל בַּפֶּתֶבַּג הַמֶּלֶךְ וּבִיַּיִן מִשְׁתֵּיו וַיִּבְקֶשׁ מִשֵּׁר הַסְּרִיסִים אֲשֶׁר לֹא יִתְגַּאֵל: ^ט וַיִּתֵּן הָאֱלֹהִים אֶת־דְּנִיָּאל לְחֶסֶד וּלְרַחֲמִים לִפְנֵי שֵׁר הַסְּרִיסִים: ^י וַיֹּאמֶר שֵׁר

at the royal court. Ashpenaz was to teach them to speak and write the language of the Chaldeans. ⁵ The king assigned them a daily allowance of food and wine from the royal table. They were to receive an education lasting for three years, after which they would enter the royal service. ⁶ Among them were the Judaeans Daniel, Hananiah, Mishael and Azariah. ⁷ The chief eunuch gave them other names, calling Daniel Belteshazzar, Hananiah Shadrach, Mishael Meshach, and Azariah Abednego.

⁸ But Daniel purposed in his heart that he would not defile himself with the king's delicacies, nor with the wine that he drank; so, he begged the chief eunuch to spare him from this defilement. ⁹ God allowed Daniel to receive faithful love and compassion from the chief eunuch. ¹⁰ However,

⁵ The literal translation of 'daily allowance' is 'thing of a day in its day'.

⁶ The names reflect a Jewish heritage: 'Daniel' (דְּנִיָּאל) means 'God is my judge', 'Hananiah' (חֲנַנְיָה) means 'the Lord is gracious', 'Mishael' (מִישָׁאֵל) means 'who is what God is' and 'Azariah' (עֲזַרְיָה) means 'the Lord has helped'.

⁷ Compare similar treatments of the name Baal in such forenames as Ishbaal and Meribbaal, transformed into Ishbosheth and Mephibosheth (2S 2:8, 4:4). The meanings of the Babylonian names are more conjectural than is the case with the Hebrew names; the probable etymologies are as follows: 'Belteshazzar' (בִּלְטַשְׁאֲצַר) means 'protect his life', although the MT vocalisation may suggest 'Belti, protect the king' (cf. 4:8), 'Shadrach' (שְׁדַרְךָ) perhaps means 'command of Aku', 'Meshach' (מִשְׁךָ) is of uncertain meaning and 'Abednego' (עֲבֵד נֶגוֹ) means 'servant of Nego' (probably, a copyist has deliberately changed the gentile name Nebu to Nego – the name of this god forms part of the name Nebuchadnezzar.). Assigning Babylonian names to the Hebrew youths may have been an attempt to erase from their memory their Israelite heritage.

⁸ In the days of enforced hellenisation under Antiochus Epiphanes, a breach of the dietary law was the equivalent of apostasy (see 2M 6:18–7:42). Daniel's practice in this regard is strikingly different from that of Esther, who was able successfully to conceal her Jewish identity.

⁹ NETB, taking the words 'faithful love' and 'compassion' as a hendiadys, reads, 'God made ... sympathetic to Daniel'.

¹⁰ The term translated 'thinner' (זַעֲפִים) occurs only here and in Gn 40:6, where it appears to refer to a dejected facial expression; the word is related to an Arabic root meaning 'be weak'.

הַסְרִיסִים לְדַנְיָאֵל יֵרָא אֲנִי אֶת־אֲדֹנִי הַמֶּלֶךְ אֲשֶׁר
מָנָה אֶת־מֵאֲכַלְכֶּם וְאֶת־מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה
יֵרָאָה אֶת־פְּנֵיכֶם זָעִפִּים מִן־הַיְלָדִים אֲשֶׁר כְּגִילְכֶּם
וְחִיבֵתֶם אֶת־רֹאשִׁי לַמֶּלֶךְ: ^{יא} וַיֹּאמֶר דַּנְיָאֵל אֶל־
הַמַּלְצָר אֲשֶׁר מָנָה שָׂר הַסְרִיסִים עַל־דַּנְיָאֵל חֲנַנְיָה
מִישָׂאֵל וְעִזְרְיָה: ^{יב} נִסְנָא אֶת־עַבְדֶּיךָ יָמִים עֶשְׂרֶה
וַיִּתְּנוּ־לָנוּ מִן־הַזֵּרְעִים וְנֹאכְלָה וּמִים וְנִשְׁתֶּה:
^{יג} וַיֵּרְאוּ לַפְּנִיךָ מֵרְאִינוּ וּמֵרָאָה הַיְלָדִים הָאֲכָלִים
אֶת פֶּת־בֶּג הַמֶּלֶךְ וּכְאֲשֶׁר תִּרְאֶה עֲשֵׂה עִם־
עַבְדֶּיךָ: ^{יד} וַיִּשְׁמַע לָהֶם לְדַבֵּר הַזֶּה וַיִּנָּסֶם יָמִים
עֶשְׂרֶה: ^{טו} וּמִקְצַת יָמִים עֲשָׂרָה נִרְאָה מֵרְאִיָּהֶם
טוֹב וּבְרִיאֵי בָשָׂר מִן־כָּל־הַיְלָדִים הָאֲכָלִים אֶת
פֶּת־בֶּג הַמֶּלֶךְ: ^{טז} וַיְהִי הַמַּלְצָר נֹשֵׂא אֶת־פֶּת־בְּגָם
וַיִּזֵּן מִשְׁתֵּיהֶם וַיִּתֵּן לָהֶם זֵרְעָנִים: ^{יז} וְהַיְלָדִים הָאֵלֶּה
אַרְבַּעַתָּם נָתַן לָהֶם הָאֱלֹהִים מִדָּע וְהַשֶּׁבֶל בְּכָל־
סֵפֶר וְחִכְמָה וּדְנִיָּאֵל הִבִּין בְּכָל־חִזְזוֹן וּחִלְמוֹת:

the chief eunuch warned Daniel, “I am afraid of my lord the king: he has assigned you food and drink, and if he sees you looking thinner in the face than the other boys of your age, my head will be in danger with the king because of you.” ¹¹ To the guard assigned to Daniel, Hananiah, Mishael and Azariah by the chief eunuch, Daniel then said, ¹² “Please allow your servants a ten days’ trial, during which we are given only vegetables to eat and water to drink. ¹³ You can then compare our looks with those of the boys who eat the king’s food; go by what you see and treat your servants accordingly.” ¹⁴ The man agreed to do what they asked and put them on ten days’ trial. ¹⁵ When the ten days were over, they looked better and fatter than any of the boys who had eaten their allowance from the royal table; ¹⁶ so, the guard withdrew their allowance of food and the wine they were to drink and gave them vegetables. ¹⁷ To these four boys, God gave knowledge and skill in every aspect of literature and learning; Daniel also had the gift of interpreting every kind of vision and dream.

¹¹ Having failed to convince the chief eunuch, Daniel sought the favour of the guard whom he had appointed to care for the young men.

¹² Vegetables (and water) were exempt from Jewish dietary laws.

¹³ The literal translation of ‘king’s food’ is ‘*delicacies of the king*’.

¹⁴ In place of ‘the man’, the MT (& LXX) has simply ‘he’. The number ‘ten’ is sometimes used in the OT as an ideal number of completeness – cf. v. 20, Zc 8:23, Rv 2:10.

¹⁵ The literal translation of ‘better and fatter’ is ‘*fatter of flesh*’.

¹⁶ In place of ‘vegetables’, Theodotion has ‘seeds’ (σπέρματα).

¹⁷ In place of ‘to these four boys’, Theodotion has ‘to them’ (αὐτοῖς).

י"ח וּלְמַקְצַת הַיָּמִים אֲשֶׁר־אָמַר הַמֶּלֶךְ לְהַבִּיאֵם
וַיָּבִיאוּם שָׁר הַסְּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר: י"ט וַיְדַבֵּר
אִתָּם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כְּדַנְיָאֵל חֲנַנְיָה
מִישָׁאֵל וְעֲזַרְיָה וַיַּעֲמֵדוּ לִפְנֵי הַמֶּלֶךְ: כ' וְכָל דְּבַר
חֲכָמַת בֵּינָה אֲשֶׁר־בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּם
עֹשֵׂי יָדוֹת עַל כָּל־הַחֲרָטְמִים הָאֲשָׁפִים אֲשֶׁר
בְּכָל־מַלְכוּתוֹ: כ"א וַיְהִי דְנִיָּאֵל עַד־שְׁנַת אַחַת
לְכוֹרֶשׁ הַמֶּלֶךְ: {פ}

¹⁸ When the time stipulated by the king for them to be brought in came round, the chief eunuch presented them to Nebuchadnezzar. ¹⁹ The king conversed with them and, among all the boys, found no one like Daniel, Hananiah, Mishael, and Azariah. Therefore, they stood before the king ²⁰ and, on whatever point of wisdom and understanding he might question them, he found them ten times better than all the magicians and soothsayers in his entire kingdom. ²¹ Daniel remained there until the first year of King Cyrus.

¹⁸ Literally translated, this verse opens, “at the end of the days which the king said to bring them.”

¹⁹ In place of ‘stood before the king’, here following the MT, the NJB has ‘became members of the king’s court’.

²⁰ The MT lacks ‘and’ after ‘wisdom’, reading ‘wisdom’ as a construct (‘wisdom of insight’); while this reading is possible, it seems better to follow Theodotion (σοφίας καὶ ἐπιστήμης), the Peshitta, Vg, and the Sahidic Coptic, all of which have the conjunction. ‘Magicians and soothsayers’ here probably stand merely as names for court sages whose learning and wisdom were surpassed by that given the Daniel and his friends (v. 17).

²¹ The ‘first year of King Cyrus’ corresponds to 538/9 BCE (Ezr 1:1), almost seventy years after Daniel’s coming to Babylonia. The NJB includes this verse as part of v. 20; here, we follow the MT & NRSV.

דניאל פרק ב

^א וּבִשְׁנַת שְׁתַּיִם לְמַלְכוּת נְבֻכַדְנֶצַּר חָלַם נְבֻכַדְנֶצַּר חֲלָמוֹת וַתִּתְפַּעֵם רוּחוֹ וַשְּׁנָתוֹ נִהְיָה עָלָיו: ^ב וַיֹּאמֶר הַמֶּלֶךְ לְקָרֵא לַחֲרָטְמִים וּלְאַשְׁפִּים וּלְמַכְשָׁפִים וּלְפֹשְׁדִים לְהֵגִיד לַמֶּלֶךְ חֲלָמָיו וַיָּבֹאוּ וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ: ^ג וַיֹּאמֶר לָהֶם הַמֶּלֶךְ חֲלוֹם חֲלָמָתִי וַתִּתְפַּעֵם רוּחִי לְדַעַת אֶת־הַחֲלוֹם: ^ד וַיִּדְבְּרוּ הַפֹּשְׁדִים לַמֶּלֶךְ אַרְמִית מִלִּפְאֵל לְעֵלְמַיִן חַיִּי אָמַר חֲלָמָא לְעַבְדִּיךָ וּפְשָׂרָא נְחוּא:

^ה עָנָה מִלִּפְאֵל וַאֲמַר לְכַשְׂדִּיא לְכַשְׂדִּיאֵי מְלָתָהּ מִנִּי אֲזִדָּא הֵן לֹא תְהוּדְעוּנִי חֲלָמָא וּפְשָׂרָהּ הַדְּמִין

DANIEL 2

¹ In the second year of his reign, Nebuchadnezzar had a series of dreams; this perturbed him and sleep deserted him. ² The king then had magicians and soothsayers, sorcerers and Chaldeans summoned to tell him what his dreams meant. They arrived and stood in the king's presence. ³ The king said to them, "I have had a dream, and my mind is troubled by a wish to understand it." ⁴ The Chaldeans answered the king (in Aramaic): "May your majesty live forever! Tell your servants the dream, and we shall reveal its meaning for you."

⁵ The king answered the Chaldeans, "This is my firm resolve: if you do not tell me both the dream and its meaning, you shall be torn limb from

DANIEL 2

- ¹ Dreams are a means of communication between God and humanity, see Chs 4 & 7 and cf. the dreams of Abraham (Gn 15:12), Abimelech (Gn 20:3), Jacob (Gn 28:10–12) and see also #Gn 37:5 & #Mt 1:20. 'Second year' is a slip, as Daniel had already been at court for 3 years (1:5,18).
- ² 'Chaldeans' (כַּשְׂדִּיִּים) here means all those practising divination, an art commonly believed to have originated in Chaldea. The various terms used in the lists of 2:2, 10, 27, 4:4, 5:7, 11, 15 have no precise technical meaning.
- ³ The literal translation of 'I have had a dream' is 'I have dreamed a dream'.
- ⁴ The text from this point through 7:28 is in Aramaic: the point is *not* that the wise men replied to the king in Aramaic, which was used a *lingua franca* during this period; rather, the phrase is an editorial note marking the fact that the language of the book shifts from Hebrew to Aramaic. Various views have been advanced to account for this change, most of which are unconvincing; most likely, the change in language is a reflection of stages in the transmission history of the Book of Daniel. The *Kethib*/*Qere* difference here (dropping a *yod*) warrants an explanation.
- ⁵ The *Kethib*/*Qere* difference here (transposition of letters) warrants an explanation. In place of 'this is my firm resolve' (here following the *NJB*), the *NRSV* has 'this is a public decree'; the translation 'the matter is gone from me' (as *KJV*), suggesting that the king had simply forgotten the dream, is incorrect: the Aramaic word used here (אֲזִדָּא) is probably of Persian origin; it occurs in the OT only here and in v. 8. There are two main possibilities for the meaning of the word: 'the matter is promulgated by me' and therefore 'publicly known (cf. *NRSV*), or 'the matter is irrevocable' (cf. *NJB*).

תַּתְּעַבְדֹּון וּבַתִּיכֹון נֹולִי יִתְשָׁמוּן: ^ווְהֵן חֲלָמָא
וּפְשָׁרָהּ תִּהְיוֹן מִתְּנֵן וּנְבִזְבָּה וְיִקְרַ שְׂגִיָּא תִקְבְּלוֹן
מִן־קִדְמִי לֵהֵן חֲלָמָא וּפְשָׁרָהּ הַחוּנִי: ^זעֲנֵן תְּנִינֹות
וְאִמְרִין מִלְפָּא חֲלָמָא יֵאמֹר לְעַבְדֹּוהִי וּפְשָׁרָהּ
נִהְיָה: ^חעֲנֵה מִלְפָּא וְאִמְרִי מִן־יְצִיב יָדַע אֲנֵה דִי
עֲדָנָא אֲנִתּוֹן זְבָנִין כָּל־קַבְלִי דִי חֲזִיתּוֹן דִי אֲזִדָּא מְנִי
מִלְתָּא: ^טדִי הֵן־חֲלָמָא לֹא תִהְוֵדְעָנִי חֲדָה־הִיא
דְּתִכּוֹן וּמְלָה כְּדָבָה וּשְׁחִיתָהּ הַזְמַנְתּוֹן הַזְמַנְתּוֹן
לְמֵאמֹר קִדְמִי עַד דִי עֲדָנָא יִשְׁתַּנָּא לֵהֵן חֲלָמָא
אִמְרוּ לִי וְאֲנִדַּע דִי פְשָׁרָהּ תִּהְיוֹנִי:

^יעֲנֵן כַּשְׂדִּיא כַּשְׂדִּיאִי קִדְם־מִלְפָּא וְאִמְרִין לֹא־
אִיתִי אֲנִשׁ עַל־יְבִשְׁתָּא דִי מִלְת מִלְפָּא יִכָּל
לְהַחְיוּהָ כָּל־קַבְלִי דִי כָל־מִלְדָּ רַב וּשְׁלִיט מְלָה
כְּדָנָה לֹא שְׂאֵל לְכָל־חֲרָטָם וְאִשְׁף וּכְשָׂדִי:
^{יא}וּמִלְתָּא דִי־מִלְכָּה שְׂאֵל יִקְרִיהָ וְאַחֲרֹן לֹא אִיתִי
דִי יַחְוֶנָּה קִדְם מִלְפָּא לֵהֵן אֱלֹהִין דִי מְדַרְהֹון עִם־

limb and your houses turned into dunghills. ⁶ However, if, you do tell me the dream and its meaning, I shall give you presents, rewards, and high honour. Therefore, tell me the dream and its meaning.” ⁷ Again, they said, “Let the king tell his dream to his servants, and we shall reveal its meaning.” ⁸ The king retorted, “It is plain to me that you are trying to gain time, knowing my proclaimed resolve. ⁹ If you do not interpret my dream for me, there will be but one sentence passed on you all; you have agreed among yourselves to make me misleading and tortuous speeches while the time goes by. Therefore, tell me the dream and I shall know whether you can interpret it.”

¹⁰ The Chaldeans answered the king, saying, “There is not a man on earth who could explain the king’s problem; what is more, no other king, governor, or chief would think of putting such a question to any magician, soothsayer, or Chaldean. ¹¹ The question the king asks is difficult one, and no one can find the king an answer to it, except the gods, whose dwelling is not with mortals.” ¹² At this, the king flew into

⁶ In place of ‘I shall give you’, here following the NJB, the NRSV, following Theodotion (λήμψεσθε παρ’ ἐμοῦ), has ‘you shall receive from me’.

⁷ The literal translation of ‘again’ is ‘a second time’.

⁸ See #5 on the translation of the word אֲזִדָּא (‘proclaimed resolve’).

⁹ The Kethib/Qere difference here (dropping a dalet) warrants an explanation.

¹⁰ The literal translation of ‘problem’ (following the NJB) is ‘matter’ or ‘thing’; NETB has ‘secret’ and the NRSV has ‘what the king demands’. The Kethib/Qere difference here (transposition of letters) warrants an explanation.

¹¹ The word ‘gods’ is used since these Chaldeans were polytheists. The literal translation of ‘mortals’ is ‘flesh’.

¹² The literal translation of ‘flew into a rage’ is ‘was angry and very furious’; the expression is a hendiadys (two words or phrases expressing a single idea).

בְּשָׂרָא לֹא אִיתְּוּהִי: י' כִּלְקַבֵּל דְּנָה מַלְכָּא בְּנִס
וּקְצָף שְׂגִיָּא וְאָמַר לְהוּבְדָּה לְכָל חֲפִימֵי בָבֶל:
י" וְדָתָא נִפְקֶת וְחֲפִימֵיָּא מִתְקַטְלִין וּבְעוּ דְנִיָּאל
וְחֲבֵרֹוּהִי לְהִתְקַטֵּלָּה: {פ}

י" בְּאֲדִין דְנִיָּאל הִתִּיב עֵטָא וּטְעַם לְאַרְיוֹךְ רַב־
טַבְּחֵיָּא דִּי מַלְכָּא דִּי נִפֵּק לְקַטֵּלָּה לְחֲפִימֵי בָבֶל:
טו עֲנָה וְאָמַר לְאַרְיוֹךְ שְׁלִיטָא דִּי־מַלְכָּא עַל־מָה
דָּתָא מִהַחֲצֵפָה מִן־קֳדָם מַלְכָּא אֲדִין מִלְּתָא הוּדַע
אַרְיוֹךְ לְדִנִּיָּאל: טז וְדִנִּיָּאל עַל וּבְעָה מִן־מַלְכָּא דִּי
זִמְן יִנְתֵּן־לָּהּ וּפְשָׂרָא לְהַחְוִיָּה לְמַלְכָּא: {פ}

י" אֲדִין דְנִיָּאל לְבִיתָהּ אִזֵּל וְלַחֲנִנְיָה מִישָׂאֵל וְעֲזַרְיָה
חֲבֵרֹוּהִי מִלְּתָא הוּדַע: י" וְרַחֲמִין לְמַבְעָא מִן־קֳדָם
אַלֹּה שְׁמִיָּא עַל־רִזָּא דְנָה דִּי לֹא יְהוּבְדוֹן דְנִיָּאל

a rage and commanded that all the Babylonian wise men to be put to death.¹³ So, the decree was published and the wise men were to be put to death, and Daniel and his companions were sought to have them put to death.

¹⁴ Then Daniel responded with prudence and discretion to Arioch, the king's chief executioner, when he was on his way to kill the Babylonian sages.¹⁵ To Arioch, the king's royal executioner, he said, "Why has the king issued such a harsh decree?" Arioch explained matters to Daniel,¹⁶ and Daniel went in and asked the king for a stay of execution, to give him the opportunity of revealing his interpretation to the king.

¹⁷ Daniel then went home and told his friends Hananiah, Mishael, and Azariah what had happened,¹⁸ urging them to beg the God of heaven to show his mercy and explain the mysterious secret, so that Daniel and

¹³ The impersonal active plural ('they sought') of the Aramaic verb often, as here, functions like an English passive.

¹⁴ On the grounds of 1:20 (q.v.), Daniel and his friends were counted among the court's wise men. In what follows, Daniel represents the ideal sage.

¹⁵ In place of 'Arioch, the king's royal executioner', here following the NRSV, the NJB has 'the royal official Arioch'; NETB omits the proper name, considering it redundant in English (?).

¹⁶ Theodotion and the Peshitta lack the words 'went in and', here following the MT.

¹⁷ The NRSV lacks 'what had happened', here following the NJB; Theodotion has 'the saying to make known' (τὸ ῥῆμα ἐγνώρισεν).

¹⁸ The expression, 'God of heaven', is used to designate the God of the Jews, when Jews and non-Jews are conversing (see 2:37, 44, Ezr 5:11, 6:9, 10, Ne 1:4, 2:4, 20, Tb 7:12, Jdt 5:8), as also the phrases 'Lord of heaven' (Dn 5:23, Tb 7:11), 'King of heaven' (Dn 4:34) and 'the Great God' (Dn 2:44, Ezr 5:8). 'Mysterious secret' (the NRSV has 'mystery') translates רִזָּא, a word of Persian origin; its biblical use is confined to Daniel but it is found in the Qumran MSS; its primary meaning is 'secret' but it has something of the profundity of the Greek μυστήριον as used by Paul (see #Rm 16:25).

וְחִבְרוּהִי עִם־שְׂאֵר חֲכִימֵי בָבֶל: יט אֲדִין לְדַנְיָאֵל
בְּחֻזּוֹ דִּי־לִילִיָּא רְזָא גְּלִי אֲדִין דַּנְיָאֵל בְּרֶךְ לְאַלְהַ
שְׁמִיָּא:

כ עֲנֵה דַנְיָאֵל וְאָמַר

לְהוּא שְׁמֵה דִּי־אַלְהָא מְבָרַךְ
מִן־עֲלָמָא וְעַד עֲלָמָא
דִּי חֲכֻמָּתָא וּגְבוּרָתָא דִּי לֵהֲהִיָּא:
כא וְהוּא מַה־שֹּׁנֵא עֲדַנְיָא וְזַמְנִיָּא
מַה־עֲדָה מַלְכִין
וּמַה־קִּים מַלְכִין יְהִיב חֲכֻמָּתָא לְחֲכִימִין
וּמִנְדַּעַא לִידְעֵי בִינָה:
כב הוּא גְּלָא עֲמִיקָתָא וּמִסְתָּרָתָא
יִדַּע מַה בְּחֻשׁכָּא
וְנִהִירָא וְנִהוּרָא עִמָּה שְׂרָא:
כג לְךָ אֱלֹהֵי אֲבֹהֵי מְהוּדָא וּמִשְׁבַּח אֲנָה
דִּי חֲכֻמָּתָא וּגְבוּרָתָא יְהִיבִתְּ לִי

his friends might not perish with the other Babylonian sages. ¹⁹ Then the mystery was revealed to Daniel in a night-vision and Daniel blessed the God of heaven.

²⁰ This is what Daniel said:

“Let the name of God
be blessed forever and ever,
since wisdom and power are his alone.

²¹ He controls the procession of times and seasons,
who makes kings and unmakes kings,
who confers wisdom on the wise,
and knowledge on those with discernment.

²² He uncovers depths and mysteries,
knows what lies in darkness;
and light dwells with him.

²³ To you, God of my fathers, I give thanks and praise
for having given me wisdom and strength:

¹⁹ The Jewish ‘blessing’ begins with an invocation to God or to his name, followed by a commemoration of his favours. When used liturgically, it ends with a repetition of the initial eulogy, mentioning in abbreviated form the particular favour obtained.

²⁰ As is often the case in the Bible, here the name (of God) represents the person.

²¹ The *NJB* omits the 1st occurrence of the word ‘kings’ in the 2nd line, here following the *MT* (& *NRSV*).

²² The OT describes God as surrounded by light (Ex 24:17, Ezk 1:27, Hab 3:4) and as light itself (Ws 7:26, Is 60:19–20). The NT expresses this idea more clearly (e.g. 1Tm 6:16, Jm 1:17, 1Jn 1:5–7). The *Kethib*/ *Qere* difference here (possible *vav*/ *yod* confusion) warrants an explanation.

²³ The literal translations for ‘I’ (1st line) and ‘me’ (2nd line) are ‘we’ and ‘us’, respectively; various explanations have been offered for the plural, but it is probably best understood as the editorial plural.

וּכְעַן הִודַעְתָּנִי דִּי־בִעִינָא
מִנָּךְ דִּי־מַלְתָּ מַלְכָא הִודַעְתָּנָא:

כד כָּל־קַבֵּל דְּנָה דְּנִיָּאֵל עַל־אַרְיוֹךְ דִּי מִנִּי מַלְכָּא
לְהוֹבְדָה לְחַכִּימֵי בָבֶל אֲזַל | וְכֵן אָמַר־לָהּ לְחַכִּימֵי
בָבֶל אַל־תְּהוֹבְדִי הָעֲלָנִי קֳדָם מַלְכָּא וּפְשָׁרָא
לְמַלְכָּא אַחֲוָא: {ס}

כה אֲדִין אַרְיוֹךְ בְּהַתְּבַהֲלָהּ הִנֵּעַל לְדְנִיָּאֵל קֳדָם
מַלְכָּא וְכֵן אָמַר־לָהּ דִּי־הִשְׁכַּחַת גָּבַר מִן־בְּנֵי
גְלוּתָא דִּי יְהוּד דִּי פְשָׁרָא לְמַלְכָּא יְהוּדַע: כו עֲנָה
מַלְכָּא וְאָמַר לְדְנִיָּאֵל דִּי שְׁמָה בִּלְטַשְׁאֲצַר הָאִיתִךְ
הָאִיתִךְ כְּהֵל לְהוֹדַעְתָּנִי חֲלָמָא דִּי־חֲזִית וּפְשָׁרָהּ:
כו עֲנָה דְנִיָּאֵל קֳדָם מַלְכָּא וְאָמַר רְזָא דִּי־מַלְכָּא
שָׁאֵל לֹא חַכִּימִין אֲשַׁפִּין חֲרַטְמִין גְּזִרִין יָכְלוּן
לְהַחְוִיָה לְמַלְכָּא: כח בְּרַם אֵיתִי אֱלֹהֵי בְשָׁמִיָּא גְּלֹא
רְזִין וְהוֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לְהוּא
בְּאַחֲרִית יוֹמִיָּא חֲלָמָךְ וְחֲזִין רֵאשֶׁךְ עַל־מִשְׁכַּבְךָ
דְּנָה הוּא: {פ}

to me, you have explained what we asked you
and to us, you have explained the king's problem."

²⁴ Therefore, Daniel went in to see Arioch, whom the king had made responsible for putting the Babylonian sages to death. Going in, he said, "Do not put the Babylonian sages to death. Take me into the king's presence and I will reveal the meaning to the king."

²⁵ Arioch lost no time in bringing Daniel to the king and said to him, "Among the exiles from Judah, I have discovered a man who can reveal the meaning to the king." ²⁶ The king said to Daniel (who had been given the name Belteshazzar), "Can you tell me what I dreamt and what it means?" ²⁷ Facing the king, Daniel replied, "None of the sages, soothsayers, magicians, or diviners has been able to tell the king the truth of the mystery that the king has propounded; ²⁸ but, there is a God in heaven who reveals mysteries and who has disclosed to King Nebuchadnezzar what is to take place at the end of days. These, then, are your dream and the visions that passed through your head as you lay in your bed:

²⁴ In place of 'went in to see', the MT has עָל עָל ('he entered upon'); several mediaeval Hebrew MSS lack the verb, although this may be due to haplography. The LXX, Vg and one medieval Hebrew MS lack 'going in'.

²⁵ Arioch's claim is self-serving and exaggerated: it is Daniel who came to him, and not the other way around; by claiming to have found one capable of solving the king's dilemma Arioch probably hoped to ingratiate himself to the king.

²⁶ The Kethib/Qere difference here (dropping a yod) warrants an explanation.

²⁷ Other readings of 'soothsayers' (NJB) are 'enchanters' (NRSV) and 'astrologers' (NETB).

²⁸ 'End of days' is (possibly) an idiomatic expression meaning 'a future time'.

כט אַנטה אַנט מלכא רעיונד על-משכבך סלקו
מה די להוא אחרי דנה וגלא רזיא הודעד מה-די
להוא: ל ואנה לא בחכמה די-איתי בל מן-כל-
חייא רזא דנה גלי לי להן על-דברת די פשרא
למלכא יהודעון ורעיוני לבבך תנדע:

לא אַנטה אַנט מלכא חזה הוית ואלו צלם חד
שגיא צלמא דכן רב וזיוה יתיר קאם לקבלך ורוה
דחיל: לב הוא צלמא ראשה די-דהב טב חדוהי
ודרעוהי די כסף מעוהי וירכתה די נחש:
לג שקוהי די פרזל רגלוהי מנהון מנהין די פרזל
ומנהון ומנהין די חסף: לד חזה הוית עד די

29 “Majesty, on your bed you thought of what would happen in the future, and the Revealer of Mysteries disclosed to you what is to be.

30 This mystery has been revealed to me, not because I am wiser than anyone else, but so that the king should learn what it means and that you should understand your inmost thoughts.

31 “You have had a vision, Your Majesty; this is what you saw: a statue, a great image of extreme brightness; it was standing before you, terrible to see. 32 As for that statue, its head was made of fine gold, its chest and arms were made of silver, and its belly and thighs were made of bronze, 33 its legs were made of iron, and its feet were part iron, part clay.

34 While you were gazing, a stone broke away, untouched by any human

29 The allegories in Daniel, of which this is the first, are veiled descriptions of the great successive empires of history: Neo-Babylonian, Median, Persian, and Greek (Alexander’s Asiatic kingdom governed by his successors). The allegory is here borrowed from ancient speculations on the ages of the world, the symbolism being used of metals in descending scale of value. Last of all comes the messianic kingdom. The empires of earth collapse and give place to a new kingdom that, being founded by God, is everlasting – the ‘Kingdom of Heaven’ (see #Mt 4:17). Jesus will later call himself ‘Son of Man’ (see #Dn 7:13 and #Mt 8:20) and refer to himself (Mt 21:42–44, Lk 20:17–18) as the corner-stone formerly rejected (Ps 118:22) and as the foundation stone of Is 28:16, with a clear allusion to the stone that breaks away from the mountain and crushed him on whom it falls (Dn 2:34, 44–45). The *Kethib*/*Qere* difference here warrants an explanation.

30 The literal translation of ‘that the king should learn’ is ‘that they might cause the king to know’; the impersonal plural is used here to refer to the role of God’s spirit in revealing the dream and its interpretation to the king.

31 The *Kethib*/*Qere* difference here warrants an explanation. The *WEBBE* adds ‘behold’ before ‘a statue’, though the word (הִנֵּה) is not in the *MT*.

32 Throughout this verse, the *NJB* has simply ‘of’ in place of ‘made of’.

33 In place of מנהון and מנהין, here following the *Kethib*, the *Qere* has, respectively, מנהין and מנהין.

34 After ‘broke away’, the *LXX* (ἐξ ὄρους), *Theodotion*, and the *Vg* (*de monte*) add ‘from a mountain’, though this may be a harmonisation with v. 45. The literal translation of ‘untouched by any human hand’ is ‘without hands’ (cf. Is 31:8): the statue was of human construction but the stone was quarried supernaturally.

הַתְּגַזְּרֵת אֲבֵן דִּי־לֹא בִידִין וּמַחַת לְצִלְמָא עַל־
 רַגְלוֹהִי דִּי פְּרוּזְלָא וְחִסְפָּא וְהִדְקַת הַמּוֹן: ^ל בְּאֲדִין
 דְּקוֹ כְּחֻדָּה פְּרוּזְלָא חִסְפָּא נַחְשָׁא כִּסְפָּא וְדַהֲבָא
 וְהוּוּ כְּעוֹר מִן־אֲדָרִי־קִיט וְנִשָּׂא הַמּוֹן רוּחָא וְכָל־
 אֲתֵר לֹא־הִשְׁתַּכַּח לְהוֹן וְאַבְנָא | דִּי־מַחַת לְצִלְמָא
 הוּת לְטוֹר רַב וּמְלֵאת כָּל־אַרְעָא: ^{לו} דְּנָה חֲלָמָא
 וּפְשָׁרָה נֹאמֵר קְדָם־מַלְכָּא:

^ל אַנְתָּה אַנְתָּ מַלְכָּא מֶלֶךְ מַלְכֵי דִּי אֱלֹהֵי שְׁמִיָּא
 מַלְכוּתָא חֲסִנָּא וְתִקְפָּא וִיקְרָא יְהִיב־לֶךְ: ^{לח} וּבְכָל־
 דִּי דַּאֲרִין דִּירִין בְּנִי־אֲנָשָׁא חֵיוֹת בְּרָא וְעוֹף־שְׁמִיָּא
 יְהִיב בִּידֶךְ וְהַשְׁלִטְךָ בְּכָל־הוֹן אַנְתָּה אֲנִתָּ־הוּא
 רֹאשָׁה דִּי דַּהֲבָא: ^{לט} וּבְתֶרְךָ תִּקּוּם מַלְכוּתָא אַחֲרֵי
 אַרְעָא אַרְעָא מִנָּךְ וּמַלְכוּתָא תִּלִּיתִיָּא תִּלִּיתִיָּא אַחֲרֵי
 דִּי נַחְשָׁא דִּי תִשְׁלֹט בְּכָל־אַרְעָא: ^מ וּמַלְכוּתָא רְבִיעִיָּה
 רְבִיעִיָּא תִּהְיוּ תִּקִּיפָה כְּפְרוּזְלָא כָּל־קִבְלָא דִּי

hand, and struck the statue, struck its feet of iron and clay, and shattered them. ³⁵ Then, the iron and the clay, the bronze, the silver, and the gold, broke into pieces as one, as fine as chaff on the threshing-floor in summer. The wind blew them away, leaving not a trace behind; and the stone that had struck the statue grew into a great mountain, filling the whole world. ³⁶ This was the dream; we shall now explain to the king what it means.

³⁷ “You, Your Majesty, the king of kings, to whom the God of heaven has given the sovereignty, the power, the strength, and the honour.

³⁸ Wherever the sons of men live, he has entrusted to your rule the wild animals of the field and the birds of the air, having established you as the ruler over them all – you are the golden head. ³⁹ After you, another kingdom shall arise, which will be inferior to yours, and then a third kingdom, of bronze, which will rule over the whole world. ⁴⁰ And then there will be a fourth kingdom, as hard as iron, as

³⁵ In place of ‘broke into pieces as one’, following the MT, the NJB and NRSV have ‘all broke into pieces’.

³⁶ Various suggestions have been made concerning the plural ‘we’; it is probably the editorial plural and could be translated here as ‘I’ (cf. #23).

³⁷ Nebuchadnezzar’s power comes to him from God and not from the divine nature that he himself claims (see Ch. 3, Jdt 3:8, 6:2 & 11:7). The *Kethib*/*Qere* difference here warrants an explanation.

³⁸ The *Kethib*/*Qere* differences here would benefit from an explanation.

³⁹ The identity of the first ‘kingdom’ is clearly Babylon; the identification of the following three kingdoms is disputed: the common view is that they represent Media, Persia, and Greece, although most conservative scholars identify them as Media-Persia, Greece, and Rome. The *Kethib*/*Qere* differences here would benefit from an explanation.

⁴⁰ Theodotion and the Vg lack the phrase ‘like iron that breaks everything to pieces’, here following the MT. The *Kethib*/*Qere* difference here warrants an explanation.

פְּרֻזָּלָא מַהֲדָק וְחִשָּׁל כָּלָא וְכַפְרֻזָּלָא דִּי־מִרְעַע כָּל־
 אֲלֵן תִּדָּק וְתִרְעַ: ^{מא} וְדִי־חֲזִיתָה רַגְלִיָּא וְאַצְבָּעֵתָא
 מִנְהוֹן מִנְהֵן חֲסָף דִּי־פִּחְחֵל וּמִנְהוֹן וּמִנְהֵן פְּרֻזָּל
 מַלְכוּ פְּלִיגָה תִּהְוֶה וּמִן־נִצְבָּתָא דִּי־פְרֻזָּלָא לְהוּא־
 בָּהּ כָּל־קִבְלָ דִּי חֲזִיתָה פְּרֻזָּלָא מְעַרְב בַּחֲסָף טִינָא:
^{מב} וְאַצְבָּעֵת רַגְלִיָּא מִנְהוֹן מִנְהֵן פְּרֻזָּל וּמִנְהוֹן
 וּמִנְהֵן חֲסָף מִן־קֶצֶת מַלְכוּתָא תִּהְוֶה תְּקִיפָה
 וּמִנְהָ תִּהְוֶה תְּבִירָה: ^{מג} דִּי וְדִי חֲזִית פְּרֻזָּלָא מְעַרְב
 בַּחֲסָף טִינָא מִתְעַרְבִין לְהוֹן בְּזִרְע אֲנָשָׁא וְלֹא־לְהוֹן
 דְּבָקִין דִּנְהָ עִם־דִּנְהָ הָא־כְּדִי פְּרֻזָּלָא לֹא מִתְעַרְב
 עִם־חֲסָפָא:

^{מד} וּבִיּוֹמֵיהוֹן דִּי מַלְכֵיָּא אֲנֹן יָקִים אֱלֹה שְׁמִיָּא
 מַלְכוּ דִּי לְעֵלְמִין לֹא תִתְחַפֵּל וּמַלְכוּתָה לְעַם אַחֲרֹן
 לֹא תִשְׁתַּבֵּק תִּדָּק וְתִסִּיף כָּל־אֲלֵן מַלְכוּתָא וְהִיא
 תִּקּוּם לְעֵלְמִיָּא: ^{מה} כָּל־קִבְלָ דִּי־חֲזִיתָה דִּי מִטּוֹרָא
 אֲתַגְזֹרֵת אֲבָן דִּי־לֹא בִידִין וְהִדְקֵת פְּרֻזָּלָא נְחֹשָׁא
 חֲסָפָא כְּסָפָא וְדִהְבָּא אֱלֹה רַב הוֹדַע לְמַלְכָּא מַה

iron that pulverises and crushes all. Like iron that breaks everything to pieces, it will crush and break all the earlier kingdoms. ⁴¹ The feet and the toenails that you saw, part of earthenware and part of iron, represent a kingdom that will be split in two, but which will retain something of the strength of iron, just as you saw the iron and the clay of the earthenware mixed together. ⁴² As the toes were part of iron and part of potter's clay, so the kingdom will be partly strong and partly brittle. ⁴³ And, just as you saw the iron and the clay of the earthenware mixed together, so they will mingle themselves with the seed of men; however, they will not cling to one another, any more than iron will blend with clay.

⁴⁴ "And in the days of those kings, the God of heaven will set up a kingdom that will never be destroyed, and this kingdom will not be left to another people: it will shatter and absorb all the other kingdoms and itself last forever – ⁴⁵ just as you saw a stone, untouched by human hands, break away from the mountain and crush the iron, the bronze, the earthenware, the silver and the gold to powder. The Great God has

⁴¹ The NJB lacks 'and the toenails' (the NRSV has 'and toes'), here following the MT. The Kethib/Qere differences here would benefit from an explanation.

⁴² In place of 'toes' (following the MT and NRSV), the NJB has 'feet'. The Kethib/Qere differences here would benefit from an explanation.

⁴³ The Kethib lacks the initial conjunction, 'and' (opening with דִּי); here, the translation follows the Qere (וְדִי), LXX (καί) and Vg (et), as well as most mediaeval Hebrew MSS.

⁴⁴ The NJB has 'race' in place of 'people', here following the NRSV.

⁴⁵ In place of 'sure', here following the WEBBE, the NJB has 'exact' and the NJB has 'trustworthy'.

דִּי לֵהוּא אַחֲרֵי דְנָה וַיַּצִּיב חֲלָמָא וּמַהִימָן
פִּשְׁרָהּ: {פ}

מִזְבֵּאֲדִין מֶלֶכָא נְבוּכַדְנֶצַּר נָפַל עַל-אַנְפּוּהִי
וּלְדַנְיָאֵל סָגֵד וּמִנְחָה וְנִיחָחִין אָמַר לְנִסְכָּה לָהּ:
מִזְבֵּאֲדִין מֶלֶכָא לְדַנְיָאֵל וְאָמַר מִן-קֶשֶׁט דִּי אֱלֹהִיכֹן
הוּא אֱלֹהֵי אֱלֹהִין וּמֶרְאָא מַלְכִין וְגַלְיָה רִזִּין דִּי יִכְלֹת
לְמַגְלָא רִזָּא דְנָה: מִחֵ אֲדִין מֶלֶכָא לְדַנְיָאֵל רַבִּי
וּמִתְנֵן רַבְרָבָן שְׂגִיָאן יְהִיב־לָהּ וְהַשְׁלֹטָה עַל כָּל־
מְדִינַת בָּבֶל וְלִב־סַגְיָן עַל כָּל־חַכְמֵי בָבֶל:
מִטְ וּדְנִיָאֵל בְּעָא מִן־מֶלֶכָא וּמְנִי עַל עֲבִידְתָּא דִּי
מְדִינַת בָּבֶל לְשֹׁדְרָךְ מִשְׁדָּךְ וְעֵבֶד נָגוּ וּדְנִיָאֵל
בְּתֵרַע מֶלֶכָא: {פ}

shown the king what is to take place. The dream is certain and the interpretation is sure."

⁴⁶ At this, King Nebuchadnezzar fell prostrate before Daniel; he gave orders for Daniel to be given a grain offering and fragrant incense. ⁴⁷ The king said to Daniel, "Your God is indeed the God of gods, the King of kings, and the Revealer of Mysteries, since you have been able to reveal this mystery." ⁴⁸ The king then conferred high rank on Daniel and gave him many handsome presents. He also made him the governor of the whole province of Babylon and head of all the sages of Babylon. ⁴⁹ At Daniel's request, the king entrusted the affairs of the province of Babylon to Shadrach, Meshach, and Abednego; Daniel himself remained in attendance on the king.

⁴⁶ That the king worshipped Daniel, recognised his God and promoted him and his friends anticipates the future triumph of the God of the Jews.

⁴⁷ The NRSV & NETB do not capitalise 'Revealer of Mysteries', here following the NJB (see #29).

⁴⁸ In place of 'handsome presents', here following the NJB, the NRSV has 'great gifts' and NETB has 'marvellous gifts'.

⁴⁹ Literally translated, this verse ends, "Daniel himself was at the gate of the king."

DANIEL 3

דניאל פרק ג

^א נְבוּכַדְנֶצַּר מֶלֶכָא עֲבַד צֶלֶם דִּי־דֹהַב רוּמָה אֲמִין
שְׁתֵּין פְּתִיָּה אֲמִין שֵׁת אֲקִימָה בְּבִקְעַת דּוּרָא
בְּמִדְיַת בָּבֶל: ^ב וְנְבוּכַדְנֶצַּר מֶלֶכָא שְׁלַח
לְמַכְנָשׁ | לְאַחְשֵׁדְרָפְנִיא סַגְיָא וּפְחוּתָא
אֲדָרְגֻזְרִיא גְדַבְרִיא דְתַבְרִיא תַפְתִּיא וְכָל שְׁלֹטְנֵי
מְדִינָתָא לְמִתָּא לְחֻנְכַּת צֶלְמָא דִּי הֵקִים נְבוּכַדְנֶצַּר
מֶלֶכָא: ^ג בְּאֲדִין מִתְכַּנְשִׁין אַחְשֵׁדְרָפְנִיא סַגְיָא
וּפְחוּתָא אֲדָרְגֻזְרִיא גְדַבְרִיא דְתַבְרִיא תַפְתִּיא וְכָל
שְׁלֹטְנֵי מְדִינָתָא לְחֻנְכַּת צֶלְמָא דִּי הֵקִים
נְבוּכַדְנֶצַּר מֶלֶכָא וְקֹאֲמִין וְקִימִין לְקַבֵּל צֶלְמָא דִּי
הֵקִים נְבוּכַדְנֶצַּר: ^ד וְכְרוּזָא קְרָא בְּחִיל לְכוּן אֲמַרִין
עַמְמִיָּא אֲמִיָּא וְלִשְׁנִיָּא: ^ה בְּעֵדְנָא דִּי־תִשְׁמָעוּן קֹל

¹ Nebuchadnezzar the king had a golden statue made, sixty cubits high and six cubits wide, which he set up on the plain of Dura, in the province of Babylon. ² And Nebuchadnezzar the king then summoned satraps, magistrates, governors, counsellors, treasurers, judges, lawyers, and all the provincial authorities to assemble and to attend the dedication of the statue that Nebuchadnezzar the king had erected. ³ Then the satraps, magistrates, governors, counsellors, treasurers, judges, lawyers, and all the provincial authorities assembled for the dedication of the statute that Nebuchadnezzar the king had erected and stood in front of the statue that King Nebuchadnezzar had set up. ⁴ The herald then loudly proclaimed: "O peoples, nations, and languages, thus you are commanded: ⁵ the moment you hear the sound of horn, pipes, lyre,

DANIEL 3

- ¹ After 'made', the LXX and Theodotion add 'in his eighteenth year' (*Ἐτους ὀκτωκαιδεκάτου*) – such a date would place these events at about the time of the destruction of Jerusalem in 586 BCE (cf. 2K 25:8), but there seems to be no real basis for associating the events of Dn 3 with this date; the LXX further adds 'having subdued towns and provinces and all the inhabitants of the world from India to Ethiopia' (*διοικῶν πόλεις καὶ χώρας καὶ πάντα τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἀπὸ Ἰνδοῦς ἕως Αἰθιοπίας*). Huge statues of deities were common in ancient times; this one was gold-plated. 'Dura' (דּוּרָא) is unidentifiable. 60 cubits corresponds to a height of 27.4m.
- ² The specific duties of the seven types of officials listed here (cf. vv. 3, 27) are unclear; the Aramaic words that are used are transliterations of Accadian or Persian technical terms whose exact meanings are uncertain.
- ³ The LXX and Theodotion lack the words 'that King Nebuchadnezzar had erected'. The Kethib/Qere difference here warrants an explanation.
- ⁴ Some argue that the Aramaic word here translated 'herald' is a Greek loanword, but others insist on a Persian origin.
- ⁵ The translation of the names of some of these musical instruments (here following the NJB) is uncertain, as also in vv. 7 & 10; the NRSV reads, "horn, pipe, lyre, trigon, harp, drum and entire musical ensemble." The 'zither' (or 'trigon') was a triangle with four strings and the 'harp' was a type

קִרְנָא מְשֻׁקִּיָּתָא קִיתֶרס קִתְרוֹס שְׁבָכָא
פְּסִנְתָּרִין סוּמְפְנִיָּא וְכָל זִנִּי זִמְרָא תַּפְלוֹן וְתַסְגְּדוֹן
לְצֵלִם דִּהֲבָא דִּי הֶקִים נְבוּכַדְנֶצַּר מֶלֶכָא: ⁶ וּמִן־דִּי
לֹא יִפֹּל וְיִסְגַּד בַּה־שַׁעֲתָא יִתְרָמָא לְגֹזֵא־אֲתוֹן
נִוְרָא יִקְדָּתָא:

⁷ כָּל־קִבֵּל דְּנָה בַּה־זִמְנָא כְּדִי שְׁמַעִין כָּל־עַמְמִיָּא
קִל קִרְנָא מְשֻׁקִּיָּתָא קִיתֶרס קִתְרוֹס שְׁבָכָא
פְּסִנְטָרִין וְכָל זִנִּי זִמְרָא נַפְלִין כָּל־עַמְמִיָּא אֲמִיָּא
וְלִשְׁנֵי סַגְדִּין לְצֵלִם דִּהֲבָא דִּי הֶקִים נְבוּכַדְנֶצַּר
מֶלֶכָא: ⁸ כָּל־קִבֵּל דְּנָה בַּה־זִמְנָא קִרְבּוֹ גְּבָרִין
כְּשֻׁדָּאִין וְאַכְלוּ קִרְצִיָּהוֹן דִּי יְהוּדִיָּא: ⁹ עֲנֹ וְאַמְרִין
לְנְבוּכַדְנֶצַּר מֶלֶכָא מֶלֶכָא לְעֵלְמִין חַיִּי: 'אֲנָתָה
אַנְתָּ מֶלֶכָא שְׁמַתָּ טַעַם דִּי כָּל־אַנָּשׁ דִּי־יִשְׁמַע קִל
קִרְנָא מְשֻׁקִּיָּתָא קִיתֶרס קִתְרוֹס שְׁבָכָא פְּסִנְתָּרִין

zither, harp, bagpipe, and every other kind of musical instrument, you will prostrate yourself and worship the golden statue set up by Nebuchadnezzar the king. ⁶ And anyone who does not prostrate himself and worship will immediately be thrown into the burning fiery furnace."

⁷ Therefore, at that time, when all the peoples heard the sound of the horn, pipe, lyre, zither, harp, bagpipe, and all other instruments, all the peoples, nations, and languages prostrated themselves and worshipped the golden statue set up by Nebuchadnezzar the king. ⁸ And, at that time, some Chaldeans came forward and brought maliciously accusations against the Jews. ⁹ The said to King Nebuchadnezzar, "May Your Majesty live forever! ¹⁰ You have issued a decree, Your Majesty, to the effect that everyone, on hearing the sound of horn, pipe, lyre, zither, harp, bagpipe and every other kind of musical instrument, is to

of guitar. The word 'zither' (קִתְרוֹס – here following the *Qere*) and the words for 'harp' (פְּסִנְתָּרִין) and 'pipes' (סוּמְפְנִיָּא) are of Greek derivation; although much has been made of this in terms of suggesting a date in the Hellenistic period for the writing of the book, it is not surprising that a few Greek cultural terms, all of them the names of musical instruments, should appear in this book. As a number of scholars have pointed out, the bigger surprise (if, in fact, the book is to be dated to the Hellenistic period) may be that there are so **few** Greek loanwords in Daniel.

⁶ Punishment by burning alive was not uncommon (Gn 38:24, Jos 7:15). The 'furnace' was a kiln, with openings at the top and at ground level.

⁷ The word 'bagpipe' is not in the MT and here follows *Theodotion* (σαμβύκης) and the Vg (*sambucæ*) (cf. vv. 5, 10, 15). The *Kethib*/*Qere* difference here warrants an explanation.

⁸ The literal translation of 'maliciously accused' is 'ate the pieces of', a rather vivid idiom for slander.

⁹ 'May Your Majesty live forever' is a comment of typical court courtesy that is not necessarily indicative of the real sentiments of the speaker; ancient oriental court protocol could sometimes require a certain amount of hypocrisy.

¹⁰ The *Kethib*/*Qere* differences here warrant full explanation.

וְסִיפְנִיָּה וְסוּפְנִיָּה וְכָל זָנִי זְמָרָא יִפְל וְיִסְגַּד לְצֶלֶם
 דֶּהֱבָא: ^{יא} וּמִן־דִּי־לֹא יִפְל וְיִסְגַּד יִתְרַמָּא לְגֹאֲ-
 אֲתוֹן נוֹרָא יִקְדָּתָא: ^{יב} אִי־תִי גְבָרִין יְהוּדָאִין דִּי-
 מִנֵּית יִתְהוֹן עַל־עֲבִידַת מְדִינַת בָּבֶל שְׁדֶרְךָ מִישָׁךְ
 וְעַבְד נְגוּ גְבָרִיא אֱלֹךְ לֹא־שָׁמוּ עֲלֶיךָ מִלְכָּא
 טַעֲם לֹא־לֵהִיד לֹא־לֵהֶךְ לֹא פִלְחִין וְלִצְלָם דֶּהֱבָא דִּי
 הִקִּימְתָּ לֹא סִגְדִין: {ס}

^{יג} בְּאֲדִין נְבוּכַדְנֶצַּר בְּרָגוּ וְחָמָא אָמַר לְהִיתִיָּה
 לְשְׁדֶרְךָ מִישָׁךְ וְעַבְד נְגוּ בְּאֲדִין גְּבָרִיא אֱלֹךְ הִיתִיו
 קָדָם מִלְכָּא: ^{יד} עֲנֵה נְבוּכַדְנֶצַּר וְאָמַר לְהוֹן הֲצֵדָא
 שְׁדֶרְךָ מִישָׁךְ וְעַבְד נְגוּ לֹא־לֵהִי לֹא אִיתִיכּוֹן פִּלְחִין
 וְלִצְלָם דֶּהֱבָא דִּי הִקִּימְתָּ לֹא סִגְדִין: ^{טו} כַּעַן הֵן
 אִיתִיכּוֹן עֲתִידִין דִּי בְּעֵדְנָא דִּי־תִשְׁמָעוֹן קֹל קִרְנָא
 מִשְׁרוּקִיתָא קִיתָרָס קִתְרוֹס שִׁבְכָא פְסִנְתָּרִין
 וְסוּמְפְנִיָּה וְכָל זָנִי זְמָרָא תִפְלוֹן וְתִסְגְּדוּן לְצֶלֶם
 דִּי־עַבְדְּתָּ וְהֵן לֹא תִסְגְּדוּן בְּה־שַׁעֲתָא תִתְרַמּוּן

prostrate himself and worship the golden statue;¹¹ and that anyone who does not prostrate himself and worship is to be thrown into the burning fiery furnace. ¹² Now, there are certain Jews to whom you have entrusted the affairs of the province of Babylon: Shadrach, Meshach, and Abednego; these men have ignored you command, Your Majesty; they do not serve your gods and refuse to worship the golden statue that you have set up.”

¹³ Then, in furious rage, Nebuchadnezzar commanded that Shadrach, Meshach and Abednego be brought in. Therefore, the men were immediately brought before the king. ¹⁴ Nebuchadnezzar addressed them, saying “Shadrach, Meshach, and Abednego, is it true that you do not serve my gods, and that you refuse to worship the golden statue that I have set up? ¹⁵ So, when you hear the sound of the horn, pipe, lyre, zither, harp, bagpipe and every other kind of instrument, if you are prepared to prostrate yourselves and worship the statue I have made, then well and good; however, if you refuse to worship it, you will be

¹¹ In place of ‘burning fiery furnace’, here following the NJB, the NRSV & NETB have ‘furnace of blazing fire’.

¹² Daniel’s absence from this scene has sparked the imagination of commentators, some of whom have suggested that perhaps he was unable to attend the dedication due to sickness or due to being away on business; Hippolytus supposed that Daniel may have been watching from a distance. The *Kethib/Qere* differences here would benefit from explanations.

¹³ The literal translation of ‘in furious rage’ (here following the NRSV) is ‘in anger and wrath’; the expression is a hendiadys; the NJB has ‘shaking with fury’.

¹⁴ In place of ‘refuse to’, here following the NJB, the NRSV has simply ‘do not’.

¹⁵ The *Kethib/Qere* difference here warrants an explanation.

לְגֹא־אֶתֹנֹן נֹרָא יִקְדָּתָא וּמִן־הוּא אֱלֹהֵ דִי
 יִשְׁיזְבְּנֹכֹן מִן־יְדֵי: ^{טז} עֲנֹ שְׁדֶרְךָ מִשְׁךָ וְעֶבֶד נָגֹ
 וְאַמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר לֹא־חֲשִׁין אֲנַחְנָא עַל־
 דְּנָה פִתְגָם לְהַתְבוּתָךְ: ^{יז} הֵן אִיתִי אֱלֹהֵנָּא דִי־
 אֲנַחְנָא פְלַחִין יְכַל לְשִׁיזְבוּתְנָא מִן־אֶתֹנֹן נֹרָא
 יִקְדָּתָא וּמִן־יְדֵךְ מַלְכָּא יִשְׁיזְבֵּ: ^{יח} וְהֵן לֹא יָדִיעַ
 לְהוּא־לְךָ מַלְכָּא דִי לֵאלֹהִידָא לֹא־אִיתְנָא
 אִיתִינָא פְלַחִין וּלְצִלָּם דְּהָבָא דִי הִקִּימָתָ לֹא
 נִסְגָּד: {ס}

thrown immediately into the middle of the burning fiery furnace. Then, which of the gods could save you from my power?" ¹⁶ Then Shadrach, Meshach, and Abednego replied to the king, "Nebuchadnezzar, we have no need to present a defence to you in this matter: ¹⁷ if it happens, our God, the one that we serve, is able to save us from the burning fiery furnace and he will deliver us from your power, Your Majesty; ¹⁸ and, even if he does not, then you must know, Your Majesty, that we will not serve your god or worship the golden statue that you have set up."

^{יט} בְּאִדִּין נְבוּכַדְנֶצַּר הִתְמַלִּי חֲמָא וְצִלָּם אֲנַפּוּהִי
 אֲשַׁתְּנוּ אֶשְׁתֵּנִי עַל־שְׁדֶרְךָ מִשְׁךָ וְעֶבֶד נָגֹ עֲנָה
 וְאַמַּר לְמִזָּא לְאַתּוּנָא חַד־שִׁבְעָה עַל דִּי חֲזָה

¹⁹ This infuriated King Nebuchadnezzar so much that the form of his appearance was changed now as he looked at Shadrach, Meshach, and Abednego. He gave orders for them to heat the furnace seven times

¹⁶ In the MT (& NRSV) the name 'Nebuchadnezzar' is understood to begin the following address; however, it seems unlikely that Nebuchadnezzar's subordinates would address the king in such a familiar way, particularly in light of the danger that they now found themselves in; here, we follow the LXX, Theodotion and the NJB. The NJB ends this verse (opening the reply of the three), here following the NRSV, with, "Your question needs no answer from us."

¹⁷ The literal translation of 'if ... is able' is 'if ... exists, he is able'; the Aramaic expression used here is very difficult to interpret: the question concerns the meaning and syntax of אִיתִי ('is' or 'exist'). There are several possibilities: some interpreters (as here, following the NJB & NRSV) take this word closely with the participle later in the verse (יְכַל, 'able'), understanding the two words to form a periphrastic construction, but the separation of the two elements from one another is not an argument in favour of this understanding. Other interpreters (cf. KJV, ASV, NASB, & RSV) take the first part of the verse to mean "If it is so, then our God will deliver us." However, the normal sense of אִיתִי is existence. The statement may be an implicit reference back to Nebuchadnezzar's comment in v. 15, which denies the existence of a god capable of delivering from the king's power. The literal translation of 'power' is 'hand' (as also in v. 15).

¹⁸ The Kethib/Qere differences here would benefit from proper explanations.

¹⁹ The 'seven times' is merely rhetorical. The Kethib/Qere difference here warrants an explanation.

לְמִזְיָה: ^כ וּלְגִבְרִין גְּבִרֵי־חַיִל דִּי בַחֲלִילָה אָמַר
לְכַפְתָּהּ לְשַׁדְרָךְ מִישַׁךְ וְעַבְדִּי נִגְזָה לְמַרְמָא לְאַתּוֹן
נוֹרָא יְקַדְתָּא: ^{כא} בְּאֲדִין גְּבִרְיָא אֱלָךְ כְּפָתוּ
בְּסַרְבְּלֵיהוֹן פְּטִישִׁיהוֹן פְּטִישִׁיהוֹן וְכַרְבְּלָתְהוֹן
וּלְבָשִׁיהוֹן וּרְמִיּוֹ לְגֹא־אַתּוֹן נוֹרָא יְקַדְתָּא: ^{כב} כָּל־
קָבֵל דְּנָה מִן־דִּי מַלְתָּ מִלְכָּא מַחְצָפָה וְאַתּוֹנָא אִזְהָ
יְתִירָה גְּבִרְיָא אֱלָךְ דִּי הִסְקוּ לְשַׁדְרָךְ מִישַׁךְ וְעַבְדִּי
נִגְזָה קִטְלָהּ הַמֶּזֶן שְׂבִיבָא דִּי נוֹרָא: ^{כג} וְגְבִרְיָא אֱלָךְ
תִּלְתָּהוֹן שַׁדְרָךְ מִישַׁךְ וְעַבְדִּי נִגְזָה נָפְלוּ לְגֹא־אַתּוֹן
נוֹרָא יְקַדְתָּא מְכַפְתִּין: {פ}

hotter than it was usually heated ²⁰ and commanded some of the strongest guards from his army to bind Shadrach, Meshach, and Abednego and throw them into the burning fiery furnace. ²¹ They were then bound in their cloaks, their trousers, their headgear, and their other garments, and they were thrown into the burning fiery furnace. ²² The king's command was so urgent and the heat of the furnace was so fierce that the men carrying Shadrach, Meshach, and Abednego were burnt to death by the flames from the fire; ²³ but the three men, Shadrach, Meshach, and Abednego fell, bound, into the middle of the burning fiery furnace.

²⁴ Καὶ περιεπάτουν ἐν μέσῳ τῆς φλογὸς ὑμνοῦντες τὸν θεὸν καὶ εὐλογοῦντες τὸν κύριον. ²⁵ καὶ συστάς Ἀζαριας προσηύξατο οὕτως καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐν μέσῳ τοῦ πυρὸς εἶπεν
²⁶ Εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν,
καὶ αἰνετός,
καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας,

²⁴ And they walked in the heart of the flames, praising God and blessing the Lord. ²⁵ And Azariah stood up in the heart of the fire and, opening his mouth, praying aloud thus:
²⁶ Blessed are you, O Lord, God of our fathers,
and revered;
may your name be held glorious forever.

²⁰ In place of 'some of the strongest guards', here following the NRSV, the NJB has 'certain stalwarts'.

²¹ There is a great deal of uncertainty with regard to the specific nature of these items of clothing. Usually, victims were stripped; the binding and clothing here heightens the miracle of their deliverance. The *Kethib*/Qere difference here (dropping a *yod*) warrants an explanation.

²² The victims were thrown into the top opening, while the king would have been looking into the ground level opening.

²³ The NJB lacks the opening conjunction ('but'), here following the MT (& NRSV).

²⁴ Vv. 24–90 are not present in the MT (or any extant Aramaic/Hebrew MS) and are included in the NRSV as a separate, Apocryphal book ("The Prayer of Azariah and the Song of the Three Jews"). There is little doubt that the passage is from an Aramaic original but it is preserved only in Greek and Syriac texts. Here, we follow *Theodotion*; the LXX has some variant readings and occasional differences in order. The WEBBE adds the title, "The Song of the Three Holy Children."

²⁵ The expression, 'stood up', seems unnecessary and is probably a Hebraism.

²⁶ For 'fathers', here following the LXX (πατέρων), the NRSV has 'ancestors'.

²⁷ ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν,
καὶ πάντα τὰ ἔργα σου ἀληθινά,
καὶ εὐθεῖαι αἱ ὁδοί σου,
καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια,
²⁸ καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα,
ἃ ἐπήγαγες ἡμῖν καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν
πατέρων ἡμῶν Ἰερουσαλημ,
ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες πάντα ταῦτα διὰ
τὰς ἀμαρτίας ἡμῶν.
²⁹ ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν
ἀποστῆναι ἀπὸ σοῦ
καὶ ἐξημάρτομεν ἐν πᾶσιν
καὶ τῶν ἐντολῶν σου οὐκ ἠκούσαμεν
³⁰ οὐδὲ συνετηρήσαμεν
οὐδὲ ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν,
ἵνα εὖ ἡμῖν γένηται.
³¹ καὶ πάντα, ὅσα ἡμῖν ἐπήγαγες,
καὶ πάντα, ὅσα ἐποίησας ἡμῖν,
ἐν ἀληθινῇ κρίσει ἐποίησας
³² καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν

²⁷ For, you are upright in all that you have done;
and all your deeds are true,
and all your ways right
and all your judgements true.
²⁸ And true is the sentence you have given
in all that you have brought down on us
and on Jerusalem, the holy city of our ancestors,
for you have treated us rightly and truly,
as our sins deserve.
²⁹ Yes, we have sinned and committed a crime
by deserting you,
yes, we have greatly sinned;
and, in all matters, we have sinned grievously.
³⁰ We have not obeyed your commandments,
we have not observed them
or done what you commanded us for our own good.
³¹ Yes, all that you have brought down on us,
all that you have done to us,
you have been fully justified in doing.
³² You have handed us over to our enemies,

²⁷ The use of the Greek preposition ἐπὶ (literally, 'upon') for 'in' is odd; it is probably a Hebraism. At the end of the 1st line, the NJB adds 'for us'.
²⁸ The literal translation of 'true is the sentence' is 'decisions of truth' – probably a Hebraism.
²⁹ For the 4th line, here following the NRSV, the NJB reads, "we have not listened to your commandments."
³⁰ At the end of the 1st line, the Old Greek adds 'of your law'.
³¹ The literal translation of the 3rd line, here following the NJB, is 'you have done by true judgement'.
³² The description of a king as 'the worst in the whole world' may be a reference to Nebuchadnezzar; however, if this addition was composed in the wake of the 2nd Century Jewish persecutions of Antiochus Epiphanes, there may be an implied reference to that Seleucid king.

ἀνόμων ἐχθίστων ἀποστατῶν
 καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν.
 33 καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα,
 αἰσχύνῃ καὶ ὄνειδος ἐγενήθη τοῖς δούλοις σου
 καὶ τοῖς σεβομένοις σε.
 34 μὴ δὴ παραδῶς ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου
 καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου
 35 καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ’
 ἡμῶν δι’ Ἀβρααμ τὸν ἡγαπημένον ὑπὸ σοῦ
 καὶ διὰ Ἰσαακ τὸν δοῦλόν σου καὶ Ἰσραὴλ τὸν ἅγιόν σου,
 36 οἷς ἐλάλησας πρὸς αὐτοὺς λέγων πληθῆναι τὸ
 σπέρμα αὐτῶν ὡς τὰ ἄστρα τοῦ οὐρανοῦ
 καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.
 37 ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη
 καὶ ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον διὰ τὰς
 ἁμαρτίας ἡμῶν,
 38 καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης
 καὶ ἡγούμενος οὐδὲ ὀλοκαύτωσις οὐδὲ θυσία
 οὐδὲ προσφορά οὐδὲ θυμίαμα,
 οὐ τόπος τοῦ καρπῶσαι ἐναντίον σου καὶ εὐρεῖν ἔλεος·

to a lawless people, the worst of the godless,
 to an unjust king, the worst in the whole world.

33 Today, we have no right to open our mouths;
 shame and dishonour are the lot
 of those who serve and worship you.
 34 Do not abandon us forever, for the sake of your name;
 and do not repudiate your covenant.
 35 And do not withdraw your favour from us,
 for the sake of Abraham, your friend,
 of Isaac, your servant, and of Israel, your holy one,
 36 to whom you promised to make
 their descendants as many as the stars of heaven
 and as the grains of sand on the seashore.
 37 For, Lord, we have become the least of all nations
 and we are put to shame today throughout the world
 because of our sins.
 38 And in our day, we have no leader, no prophet,
 no prince, no burnt offering, no sacrifice,
 no oblation, no incense, and no place where we can
 make offerings to you and win your favour.

33 In the Greek text, the word here translated ‘mouths’ (στόμα) is singular.

34 In place of ‘forever’, here following the NJB & NRSV, NETB has ‘completely’.

35 Abraham as God’s ‘friend’ (cf. Is 41:8, 2Ch 20:7 & Jm 2:23) is his noblest title, still current in Islamic tradition.

36 The literal translation of ‘descendants’ (σπέρμα) is ‘seed’.

37 In place of ‘Lord’, here following the NJB & NRSV, NETB has ‘Master’.

38 In place of ‘in our day, we have’, here following the NRSV, the NJB opens with ‘we now have’.

³⁹ ἀλλ' ἐν ψυχῇ συντετριμμένη καὶ πνεύματι ταπεινώσεως
 προς δεχθείμεν ὡς
⁴⁰ ἐν ὀλοκαυτώμασιν κριῶν καὶ ταύρων
 καὶ ὡς ἐν μυριάσιν ἀρνῶν πιόνων·
 οὕτως γενέσθω θυσία ἡμῶν
 ἐνώπιόν σου σήμερον
 καὶ ἐκτελέσαι ὅπισθ' ἐν σου,
 ὅτι οὐκ ἔσται αἰσχύνῃ τοῖς πεποιθόσιν ἐπὶ σοί.
⁴¹ καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ καὶ φοβούμεθά σε
 καὶ ζητοῦμεν τὸ πρόσωπόν σου, μὴ καταισχύνῃς ἡμᾶς,
⁴² ἀλλὰ ποιήσον μεθ' ἡμῶν
 κατὰ τὴν ἐπιείκειάν σου
 καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου
⁴³ καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου
 καὶ δὸς δόξαν τῷ ὀνόματί σου, κύριε.
⁴⁴ καὶ ἐντραπήσαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου
 κακὰ καὶ καταισχυνθείσαν

³⁹ Yet, may the contrite soul, the humbled spirit
 be as acceptable to you
⁴⁰ as burnt offerings of rams and bullocks,
 as thousands of fat lambs:
 such let our sacrifice be to you today,
 and may it please you
 that we follow you wholeheartedly,
 since those who trust in you will not be shamed.
⁴¹ And now we put our whole heart into following you,
 into fearing you and seeking your face once more.
⁴² Do not put us to shame,
 but treat us in accordance with your gentleness,
 in accordance with the greatness of your mercy.
⁴³ Rescue us in accordance with your wonderful deeds
 and win fresh glory for your name, O Lord.
⁴⁴ Let confusion seize all who ill-treat your servants:
 let them be covered with shame,

³⁹ In place of 'contrite soul', here following the NJB & NRSV, NETB has 'broken heart'.

⁴⁰ In place of 'wholeheartedly', the NRSV has 'unreservedly'; the meaning of the Greek is uncertain. As it stands, the meaning of the 5th line is unclear; *Theodotion* has ἐκτελέσαι ('to complete'), which is very difficult to understand in this context. This verb can also have the sense of 'to discharge a religious duty', which forms the basis of the paraphrase used here. Some uncertainty, however, remains. The *Old Greek* has ἐξιλάσαι ('to propitiate'), a meaning that fits well with the sacrificial language that immediately precedes this statement. It seems odd, however, for this verb to be followed by the preposition ὀπισθ' ('after'). The *Peshitta* reads, "and your servants will not be ashamed." It is possible that all the extant witnesses have sustained textual corruption here that requires further evidence to determine the correct text.

⁴¹ For the 2nd line, here following the NJB, the NRSV reads, "we fear you and seek your presence."

⁴² In place of 'put', here following the NRSV, the NJB has 'abandon'.

⁴³ The literal translation of 'win' (δός) is 'give'; here, we follow the NJB – the NRSV has 'bring'.

⁴⁴ The literal translation of 'who ill-treat your servant', here following the NJB, is 'who show evil to your servants'.

ἀπὸ πάσης δυνάμεως καὶ δυναστείας,
καὶ ἡ ἰσχὺς αὐτῶν συντριβείη·

⁴⁵ γνώτωσαν ὅτι σὺ εἶ κύριος ὁ Θεὸς μόνος καὶ ἔνδοξος
ἐφ' ὅλην τὴν οἰκουμένην.

⁴⁶ Καὶ οὐ διέλειπον οἱ ἐμβαλόντες αὐτοὺς ὑπηρέται τοῦ βασιλέως
καίοντες τὴν κάμινον νάφθαν καὶ πίσσαν καὶ στιππύον καὶ
κληματίδα. ⁴⁷ καὶ διεχεῖτο ἡ φλόξ ἐπάνω τῆς καμίνου ἐπὶ πῆχεις
τεσσαράκοντα ἑννέα ⁴⁸ καὶ διώδυσεν καὶ ἐνεπύρισεν οὓς εὗρεν
περὶ τὴν κάμινον τῶν Χαλδαίων. ⁴⁹ ὁ δὲ ἄγγελος κυρίου συγκα-
τέβη ἅμα τοῖς περὶ τὸν Ἀζαριαν εἰς τὴν κάμινον καὶ ἐξετίναξεν
τὴν φλόγα τοῦ πυρὸς ἐκ τῆς καμίνου ⁵⁰ καὶ ἐποίησεν τὸ μέσον
τῆς καμίνου ὡς πνεῦμα ῥόσου διαφυρίζον, καὶ οὐχ ἥψατο αὐτῶν
τὸ καθόλου τὸ πῦρ καὶ οὐκ ἐλύπησεν οὐδὲ παρηνώχλησεν αὐτοῖς.
⁵¹ Τότε οἱ τρεῖς ὡς ἐξ ἑνὸς στόματος ὕμνον καὶ ἐδόξαζον καὶ
εὐλόγουν τὸν Θεὸν ἐν τῇ καμίνῳ λέγοντες

⁵² Εὐλογητὸς εἶ, κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν,
καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας,

deprived of all their power,
and may their strength be broken.

⁴⁵ Let them learn that you alone are God and Lord,
glorious over the whole world.

⁴⁶ Now, the king's servants, who had thrown them into the
furnace, had been stoking it with naphtha, pitch, flax, and
brushwood, ⁴⁷ until the flame rose forty-nine cubits above the
furnace ⁴⁸ and, leaping out, burnt those Chaldeans to death
who were near it. ⁴⁹ But the angel of the Lord came down into
the furnace beside Azariah and his companions; he drove the
fiery flames out of the furnace ⁵⁰ and, in the heart of the
furnace, wafted a coolness to them as of the breeze and dew,
so the fire did not touch them at all and caused them no pain
or distress. ⁵¹ Then all three in unison began to sing,
glorifying and blessing God in the furnace, with the words:

⁵² Blessed are you, Lord, God of our ancestors,
praised and extolled forever.

⁴⁵ In place of 'God and Lord', here following the NJB, the NRSV has 'Lord God'.

⁴⁶ The Old Greek has a lengthy addition at the beginning of this verse: "And when they threw the three together into the furnace, the furnace was red-hot, having been heated sevenfold; and when they threw them in, the ones who were throwing them in were above them."

⁴⁷ 'Forty-nine cubits' is about 22½ m; 49 may derive from the indication (3:19) that the furnace was heated 7 times beyond its usual level.

⁴⁸ The literal translation of 'leaping out', here following the NJB, is 'it passed through'.

⁴⁹ According to 3:92 the 4th person in the furnace is described by Nebuchadnezzar as 'one like a child of the gods' (לְבַר־אֱלֹהִין דְּמָה); but here, the identification is specific: he is 'the angel of the Lord' (ἄγγελος κυρίου). According to a Talmudic tradition, the identity of this angel is Gabriel.

⁵⁰ In place of 'breeze and dew', here following the NJB, the NRSV has 'moist wind'; the literal translation is 'wind of dew'.

⁵¹ The Greek imperfect tenses are used in this verse with an inceptive nuance, which is indicated in the translation with the word 'began'.

⁵² The literal translation of 'glorious and holy name' is 'the name of your glory'; the expression is a Hebraism.

καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον
καὶ ὑπεραινετὸν καὶ ὑπερυψούμενον εἰς τοὺς αἰῶνας.
⁵³ εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου
καὶ ὑπερυμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας.
⁵⁴ εὐλογημένος εἶ ἐπὶ θρόνου τῆς βασιλείας σου
καὶ ὑπερυμνητὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.
⁵⁵ εὐλογημένος εἶ, ὁ ἐπιβλέπων ἀβύσσους
καθήμενος ἐπὶ χερουβιν,
καὶ αἰνετὸς καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.
⁵⁶ εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ
καὶ ὑμνητὸς καὶ δεδοξασμένος εἰς τοὺς αἰῶνας.
⁵⁷ εὐλογεῖτε, πάντα τὰ ἔργα κυρίου, τὸν κύριον·
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁵⁸ εὐλογεῖτε, ἄγγελοι κυρίου, τὸν κύριον·
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁵⁹ εὐλογεῖτε, οὐρανοί, τὸν κύριον·
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁰ εὐλογεῖτε, ὕδατα πάντα τὰ ἐπάνω τοῦ οὐρανοῦ,
τὸν κύριον·
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

Blessed be your glorious and holy name,
highly praised and extolled forever.
⁵³ Blessed are you in the Temple of your sacred glory,
exalted and glorified above all forever:
⁵⁴ Blessed on the throne of your kingdom,
exalted above all, glorified forever.
⁵⁵ Blessed are you who fathom the abyss,
enthroned on the cherubim,
praised and exalted above all forever:
⁵⁶ Blessed in the expanse of the heavens,
exalted and glorified forever.
⁵⁷ Bless the Lord, all the Lord's creation,
sing praises and glorify him forever!
⁵⁸ Bless the Lord, angels of the Lord,
sing praises and glorify him forever!
⁵⁹ Bless the Lord, heavens,
sing praises and glorify him forever!
⁶⁰ Bless the Lord, all the waters above the earth,
...
sing praises and glorify him forever!

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- ⁵³ The Temple in Jerusalem had already been destroyed by this time, so the reference must be to God's heavenly temple; ff. vv. 52–53 Tob 8:5.
⁵⁴ The *Old Greek* (and also some translations) transposes vv. 54 & 55.
⁵⁵ The first line echoes one of the ways of invoking Yahweh at the Ark of the Covenant (cf. 1S 4:4).
⁵⁶ A more literal translation of 'expanse' (here following the NJB – the NRSV has 'firmament') is 'dome'.
⁵⁷ This song (vv. 57–90) is often referred to as 'The Benedicite'; in the Vg, the verse begins with, *Benedicite, omnia opera Domini*.
⁵⁸ In *Theodotion*, the refrain of the 2nd line occurs some thirty-two times in this call to worship, with only an occasional slight variation in wording.
⁵⁹ The *Old Greek* (and also some translations) transposes vv. 58 & 59.
⁶⁰ The *Peshitta* transposes vv. 60 & 61 and adds the refrain, "Bless the Lord, all those who fear the Lord; praise and exalt him forever."

⁶¹ εὐλογεῖτε, πᾶσαι αἱ δυνάμεις, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶² εὐλογεῖτε, ἥλιος καὶ σελήνη, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶³ εὐλογεῖτε, ἄστρα τοῦ οὐρανοῦ, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁴ εὐλογεῖτε, πᾶς ὄμβρος καὶ δρόσος, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁵ εὐλογεῖτε, πάντα τὰ πνεύματα, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁶ εὐλογεῖτε, πῦρ καὶ καῦμα, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁷ εὐλογεῖτε, ψυχὴ καὶ καύσων, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁸ εὐλογεῖτε, δρόσοι καὶ νιφετοί, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁶⁹ εὐλογεῖτε, πάγος καὶ ψυχός, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

⁶¹ Bless the Lord, powers of the Lord,
 sing praises and glorify him forever!
⁶² Bless the Lord, sun and moon,
 sing praises and glorify him forever!
⁶³ Bless the Lord, stars of heaven,
 sing praises and glorify him forever!
⁶⁴ Bless the Lord, all rain and dew,
 sing praises and glorify him forever!
⁶⁵ Bless the Lord, every wind,
 sing praises and glorify him forever!
⁶⁶ Bless the Lord, fire and heat,
 sing praises and glorify him forever!
⁶⁷ Bless the Lord, cold and warmth,
 sing praises and glorify him forever!
⁶⁸ Bless the Lord, dew and snowstorm,
 sing praises and glorify him forever!
⁶⁹ Bless the Lord, fire and heat,
 sing praises and glorify him forever!

⁶¹ The 'powers of the Lord' are the heavenly bodies or angels.

⁶² Throughout this section, the NJB has 'praise' in place of 'sing praises', here following the NRSV.

⁶³ In place of 'stars of heaven', here following the NJB & NRSV, NETB has 'heavenly stars'.

⁶⁴ In place of 'all rain', here following the NJB & NRSV, NETB has 'every thunderstorm'.

⁶⁵ The Greek word (πνεύματα) translated 'winds' can also mean 'spirits', although that sense does not fit the present context; the Douay rendering 'spirits of God' is based on an inferior textual variant in the Latin MS tradition.

⁶⁶ At the end of this verse, the Peshitta includes an additional refrain: "Bless the Lord, all the souls of the righteous; praise and exalt him forever."

⁶⁷ The Peshitta (and all but one MS of Theodotion) lacks vv. 67–68.

⁶⁸ In NETB, the word here translated 'dew' (following the NJB) is plural.

⁶⁹ In place of 'fire and heat', here following the NRSV (& NETB), the NJB has 'frost and cold'.

⁷⁰ εὐλογεῖτε, πάχνη καὶ χιόνες, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷¹ εὐλογεῖτε, νύκτες καὶ ἡμέραι, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷² εὐλογεῖτε, φῶς καὶ σκότος, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷³ εὐλογεῖτε, ἀστραπαὶ καὶ νεφέλαι, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷⁴ εὐλογεῖτω ἡ γῆ τὸν κύριον·
 ὑμνεῖτω καὶ ὑπερυψοῦτω αὐτὸν εἰς τοὺς αἰῶνας.
⁷⁵ εὐλογεῖτε, ὄρη καὶ βουνοί, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷⁶ εὐλογεῖτε, πάντα τὰ φυόμενα ἐν τῇ γῇ, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷⁷ εὐλογεῖτε, αἱ πηγαί, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁷⁸ εὐλογεῖτε, θάλασσαι καὶ ποταμοί, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

⁷⁰ Bless the Lord, ice and snow,
 sing praises and glorify him forever!
⁷¹ Bless the Lord, nights and days,
 sing praises and glorify him forever!
⁷² Bless the Lord, light and darkness,
 sing praises and glorify him forever!
⁷³ Bless the Lord, lightning and cloud,
 sing praises and glorify him forever!
⁷⁴ Let the earth bless the Lord,
 sing praises and glorify him forever!
⁷⁵ Bless the Lord, mountains and hills,
 sing praises and glorify him forever!
⁷⁶ Bless the Lord, all that grows in the ground,
 sing praises and glorify him forever!
⁷⁷ Bless the Lord, springs of water,
 sing praises and glorify him forever!
⁷⁸ Bless the Lord, seas and rivers,
 sing praises and glorify him forever!

⁷⁰ In place of 'ice and snow', here following the NJB, the NRSV has 'ice and snowstorms'.

⁷¹ Vv. 71–72 occur before v. 69 in *Theodotion* and in the *Peshitta*.

⁷² In place of 'light and darkness', here following the NJB, the NRSV has 'nights and days'.

⁷³ In place of 'lightning', here following the NJB & NRSV, NETB has 'stars'.

⁷⁴ An alternative translation for 'earth' (γῆ) is 'land'.

⁷⁵ Throughout this section, the NRSV has 'highly exalt' in place of 'glorify', here following the NJB.

⁷⁶ In place of 'all that grows in the ground', here following the NRSV (& NETB), the NJB has 'every plant that grows'. At the end of this verse, the *Peshitta* includes an additional refrain: "Bless the Lord, all that grows on the earth; sing praises and glorify him forever."

⁷⁷ Before 'springs', one Greek MS adds 'rains and'.

⁷⁸ *Theodotion* and the *Peshitta* reverse the order of vv. 77 & 78.

79 εὐλογεῖτε, κήτη καὶ πάντα τὰ κινούμενα
 ἐν τοῖς ὕδασιν, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 80 εὐλογεῖτε, πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 81 εὐλογεῖτε, πάντα τὰ θηρία καὶ τὰ κτήνη, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 82 εὐλογεῖτε, οἱ υἱοὶ τῶν ἀνθρώπων, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 83 εὐλογεῖτε, Ἰσραηλ, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 84 εὐλογεῖτε, ἱερεῖς κυρίου, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 85 εὐλογεῖτε, δοῦλοι κυρίου, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
 86 εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

79 Bless the Lord, whales, and everything that moves
 in the waters,
 sing praises and glorify him forever!
 80 Bless the Lord, all birds of the air,
 sing praises and glorify him forever!
 81 Bless the Lord, all animals wild and tame,
 sing praises and glorify him forever!
 82 Bless the Lord, all the human race,
 sing praises and glorify him forever!
 83 Bless the Lord, O Israel,
 sing praises and glorify him forever!
 84 Bless the Lord, priests of the Lord,
 sing praises and glorify him forever!
 85 Bless the Lord, servants of the Lord,
 sing praises and glorify him forever!
 86 Bless the Lord, spirits and souls of the righteous,
 sing praises and glorify him forever!

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- 79 The word *κήτη* ('whales') refers to large creatures of the sea but is not restricted in meaning to whale, (here following the NRSV & NJB); NAB has 'dolphins' and NETB has 'sea monsters'.
- 80 In place of 'all birds of the air', here following the NRSV, the NJB has 'every kind of bird'.
- 81 'All animals wild and tame' follows the NJB; the NRSV has 'all wild animals and cattle' and NETB has 'all wild animals and beasts of burden'. At the end of this verse, the Peshitta includes an additional refrain: "Bless the Lord, all that creeps on the earth; sing praise and glorify him forever."
- 82 The literal translation of 'human race' is 'sons of men'; the expression is not gender-specific.
- 83 The objects of the summons to 'bless the Lord' now move from the general and universal to the Jewish nation, its priests and its faithful.
- 84 The NJB omits the phrase 'of the Lord' (*κυρίου*), here following Theodotion (& NRSV).
- 85 The NJB omits the phrase 'of the Lord' (*κυρίου*), here following Theodotion (& NRSV); in the light of the preceding verse, the reference is probably to temple servants or Levites.
- 86 In place of 'righteous', here following the NRSV, the NJB has 'upright'.

⁸⁷ εὐλογεῖτε, ὅσιοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
⁸⁸ εὐλογεῖτε, Ανανια, Αζαρια, Μισαηλ, τὸν κύριον·
 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας,
 ὅτι ἐξείλατο ἡμᾶς ἐξ ᾧδου
 καὶ ἐκ χειρὸς θανάτου ἔσωσεν ἡμᾶς
 καὶ ἐρρύσατο ἡμᾶς ἐκ μέσου καμίνου καιομένης φλογὸς
 καὶ ἐκ μέσου πυρὸς ἐρρύσατο ἡμᾶς.
⁸⁹ ἐξομολογεῖσθε τῷ κυρίῳ, ὅτι χρηστός,
 ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
⁹⁰ εὐλογεῖτε, πάντες οἱ σεβόμενοι τὸν κύριον τὸν θεὸν
 τῶν θεῶν·
 ὑμνεῖτε καὶ ἐξομολογεῖσθε,
 ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

⁸⁷ Bless the Lord, faithful, humble-hearted people,
 sing praises and glorify him forever!
⁸⁸ Hananiah, Azariah and Mishael, bless the Lord,
 sing praises and glorify him forever –
 for he has rescued us from Hades,
 he has saved us from the hand of Death,
 he has snatched us from the burning fiery furnace
 and he has drawn us from the heart of the flame!
⁸⁹ Give thanks to the Lord, for he is good
 for his love is everlasting.
⁹⁰ Bless the Lord, the God of gods,
 all who fear him;
 give praise and thanks to him,
 for his mercy endures forever!

כד אֲדִין נְבוּכַדְנֶצַּר מִלְּפָא תוּה וְקַם בְּהַתְּבַהֲלָה ^{24 (91)} Then, King Nebuchadnezzar was astonished and sprang to his feet.
 עָנָה וְאָמַר לְהַדְּבָרוּהִי הֲלֹא גְבָרִין תִּלְתָּה רְמִינָא ²⁴ He said to his counsellors, “Did we not have these three men thrown
 לְגֹא־נִוְרָא מְכַפְתִּין עָנִין וְאָמַרִין לְמִלְּפָא יְצִיבָא ²⁴ bound into the fire?” They answered the king, “Certainly, Your
 מִלְּפָא: כה עָנָה וְאָמַר הָא־אֲנָה חִזָּה גְבָרִין אַרְבַּעָה ²⁵ Majesty.” ²⁵ He answered them, “But, look! I can see four men walking

⁸⁷ In place of ‘faithful, humble-hearted people’, here following the NJB, the NRSV has ‘you who are holy and humbles in heart’.

⁸⁸ The NJB translates ᾧδου (‘Hades’) as ‘the Underworld’; here, we follow the NRSV & NETB.

⁸⁹ At the end of this verse, the Peshitta includes an additional refrain: “Sing praise and glorify him forever.”

⁹⁰ After ‘forever’, the Old Greek adds ‘and ever’ (καὶ εἰς τὸν αἰῶνα τῶν αἰώνων).

²⁴ The verse numbers used herein now revert to those of the MT; in the NJB, 2 numbers are given: 91–100 (LXX) and 24–33 (MT).

²⁵ Many patristic writers understood the phrase ‘like a child of the gods’ in a Christological sense (i.e., ‘the Son of God’), but it should be remembered that these are words spoken by a pagan who is seeking to explain things from his own polytheistic frame of reference; the phrase is equivalent to ‘like a divine being’. The *Kethib*/*Qere* difference here warrants a full explanation.

שְׂרִין מִהֶלְכִין בְּגֹא־נוֹרָא וְחָבֵל לֹא־אִתִּי בְּהֹן
וְרוּחַ דִּי רַבִּיעִיא רַבִּיעָא דְּמָה לְבֶר־אֱלֹהִין: {ס}

כ^ו בְּאֲדִין קֶרֶב נְבוּכַדְנֶצַּר לְתַרְעֵ אַתּוֹן נוֹרָא יִקְדַּתָּא
עֲנָה וְאָמַר שְׂדֵרְךָ מִשְׁךָ וְעַבְדֵּי־נִגּוּ עַבְדֹּהִי דִּי־
אֱלֹהָא עֲלִיא עֲלָא פָקוּ וְאַתּוּ בְּאֲדִין נִפְקִין שְׂדֵרְךָ
מִשְׁךָ וְעַבְדֵּי נִגּוּ מִן־גֹּא־נוֹרָא: כ^ז וּמִתְכַּנְשִׁין
אַחֲשֵׁדְרִפְנֵיא סִגְנִיא וּפְחוּתָא וְהַדְּבָרִי מִלְכָּא חֲזִין
לְגַבְרִיא אֱלֹךְ דִּי לֹא־שִׁלְט נוֹרָא בְּגִשְׁמָהוֹן וְשַׁעַר
רִאשֶׁהוֹן לֹא הִתְחַדָּךְ וְסַרְבְּלִיהוֹן לֹא שְׁנוּ וְרִיחַ נוֹר
לֹא עֲדַת בְּהוֹן: כ^ח עֲנָה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ
אֱלֹהֵהוֹן דִּי־שְׂדֵרְךָ מִשְׁךָ וְעַבְדֵּי נִגּוּ דִּי־שִׁלְח
מִלְאַכָּה וְשִׁיזַב לְעַבְדֹּהִי דִי הִתְרַחְצוּ עֲלוֹהִי וּמִלַּת
מִלְכָּא שְׁנִיו וְיִהְיוּ גִשְׁמִיהוֹן גִּשְׁמָהוֹן דִּי לֹא־יִפְלָחוּן
וְלֹא־יִסְגְּדוּן לְכָל־אֱלֹהָ לָהֶן לֹאֱלֹהֵהוֹן: כ^ט וּמִנֵּי שִׁים
טַעַם דִּי כָל־עַם אִמָּה וְלִשָּׁן דִּי־יֹאמַר שְׁלֵחַ שְׁלוֹ עַל
אֱלֹהֵהוֹן דִּי־שְׂדֵרְךָ מִשְׁךָ וְעַבְדֵּי נִגּוּ הַדְּמִין יִתְעַבְדֵּי
וּבֵיתָהּ נִוְלִי יִשְׁתַּוָּה כָּל־קִבֵּל דִּי לֹא אִתִּי אֱלֹהָ

unbound in the middle of the fire and quite unharmed, and the fourth looks like a child of the gods!”

²⁶ Nebuchadnezzar approached the mouth of the burning fiery furnace and said, “Shadrach, Meshach and Abednego, servants of God Most High, come out, come here!” And, from the heart of the fire, out came Shadrach, Meshach, and Abednego. ²⁷ The satraps, magistrates, governors, and advisers of the king crowded round the three men to examine them: the fire had had no effect on their bodies; not a hair of their heads had been singed, their cloaks were not scorched and no smell of burning hung about them. Nebuchadnezzar said, ²⁸ “Blessed be the God of Shadrach, Meshach, and Abednego: he has sent his angel to rescue his servants who, putting their trust in him, defied the order of the king and preferred to forfeit their bodies rather than serve or worship any god but their God. ²⁹ I therefore decree as follows, “Peoples, nations and languages: let any of you speak disrespectfully of the God of Shadrach, Meshach and Abednego, and I shall have him torn limb from limb and his house turned into a dunghill; for, there is no

²⁶ The title, ‘God Most High’ is found in the Psalms but elsewhere only on the lips of non-Jews (see Gn 14:18, Nb 24:16, Is 14:14). The *Kethib*/ *Qere* difference here warrants an explanation.

²⁷ The literal translation of ‘no effect on’ is ‘no power in’.

²⁸ After ‘bodies’, *Theodotion* adds ‘to the fire’ (εἰς πῦρ), a reading used by Paul (1Co 13:3). The *Kethib*/ *Qere* difference here (dropping a *yod*) warrants an explanation. The king identifies the ‘child of the gods’ (v. 92) as an angel; comparable Hebrew expressions are used elsewhere in the Bible for the members of God’s angelic assembly (see Gn 6:2,4, Job 1:6, 2:1, 38:7, Ps 29:1, 89:6).

²⁹ The *Kethib*/ *Qere* difference here warrants an explanation.

אַחֲרָיו דִּי־יִכָּל לְהַצִּילָה בְּדָנָה: לִּבְּאֲדִין מִלְּפָא הַצִּלָּח
לְשֹׁדְרָךְ מִיִּשְׁךְ וְעַבְדִּי נִגּוּ בְּמִדִּינַת בָּבֶל: {פ}

לֹא נְבוּכַדְנֶצַּר מִלְּפָא לְכָל־עַמֻּמִּיָּא אַמִּיָּא וְלִשְׁנֵי
דִּי־דִירִין דֹּארִין בְּכָל־אַרְעָא שְׁלַמְכוֹן יִשְׁגָּא:
לִבְּאַתִּיָּא וְתִמְהִיָּא דִּי עַבְדִּי עֲמִי אֱלֹהָא עֲלִיא עֲלֵאָה
שֹׁפֵר קִדְמִי לְהַחְוִיָּה:

לֹג אֲתוּהִי כְּמָה רַבְרָבִין
וְתִמְהוּהִי כְּמָה תְּקִיפִין
מַלְכוּתָהּ מַלְכוּת עֲלָם
וְשִׁלְטָנָה עַסְדָּר וְדָר:

other god who can save like this.” ³⁰ The king then promoted Shadrach, Meshach, and Abednego in the province of Babylon.

³¹ “King Nebuchadnezzar, to all peoples, nations and languages dwelling throughout the world: May you prosper more and more! ³² It is my pleasure to make known the signs and wonders with which the Most High God has favoured me.

³³ “How great his signs,
how mighty his wonders!
His kingdom is an everlasting kingdom;
his empire endures age after age!”

³⁰ In place of ‘promoted’, here following the NRSV & NETB, the NJB has ‘showered favours on’.

³¹ Vv. 31–33 are included as 4:1–3 in the Vg (& NRSV). The Kethib/Qere difference here warrants an explanation.

³² The Kethib/Qere difference here warrants an explanation.

³³ For the 3rd line, here following the MT, LXX, NJB & NRSV, NETB reads, “His kingdom will last forever.”

דניאל פרק ד

^א אָנָה נְבוּכַדְנֶצְצַר שָׁלָה הָיִית בְּבֵיתִי וְרַעְנָן בְּהִיכְלִי:
^ב כָּלִם חֲזִית וַיִּדְחַלְנִי וְהָרַהֲרִין עַל־מִשְׁכְּבִי וְחֲזוֹי
רֹאשִׁי יִבְהַלְנִי: ^ג וּמִנִּי שִׁים טַעַם לְהִנְעֵלָה קִדְמִי
לְכָל חֲכִימִי בָבֶל דִּי־פֶשֶׁר חֲלָמָא יְהוּדַעְנִי:
^ד בְּאַדִּין עֲלָלִין עָלִין חֲרָטְמִיא אֲשַׁפִּיא כְּשָׂדִיא
כְּשָׂדָאִי וְגִזְרִיא וְחֲלָמָא אָמַר אָנָה קִדְמִיהוֹן
וּפְשָׁרָה לֹא־מְהוּדַעִין לִי: ^ה וְעַד אַחֲרָין עַל קִדְמִי
דְּנִיָּאל דִּי־שְׁמָה בְּלִטְשַׁאצָּר כְּשֵׁם אֱלֹהִי וְדִי רוּחַ־
אֱלֹהִין קִדְשִׁין בָּהּ וְחֲלָמָא קִדְמוּהִי אִמְרַת:
^ו בְּלִטְשַׁאצָּר רַב חֲרָטְמִיא דִּין אָנָה יִדְעַת דִּי רוּחַ
אֱלֹהִין קִדְשִׁין בָּךְ וְכֹל־רְזוּ לֹא־אַגִּס לְךָ חֲזוֹי חֲלָמִי
דִּי־חֲזִית וּפְשָׁרָה אָמַר: ^ז וְחֲזוֹי רֹאשִׁי עַל־מִשְׁכְּבִי

DANIEL 4

¹ "I, Nebuchadnezzar, was living comfortably in my house, prosperously in my palace. ² I had a dream that appalled me. Dread assailed me as I lay in bed; the visions that passed through my head tormented me. ³ Therefore, I decreed that all the sages of Babylon be summoned to explain to me what the dream meant. ⁴ Magicians, soothsayers, Chaldeans and exorcists came, and I told them what I had dreamt, but they could not interpret it for me. ⁵ Daniel, renamed Belteshazzar after my own god, and in whom the spirit of the holy gods resides, then came into my presence. I told him my dream, saying:
⁶ "Belteshazzar, chief of magicians, I know that the spirit of the holy gods resides in you and that no mystery troubles you. This is the dream I have had; tell me what it means. ⁷ The visions of my head as I lay in

DANIEL 4

- ¹ The opening of this verse is more detailed in the LXX texts: "In the seventeenth year of his reign, Nebuchadnezzar said" (this date would suggest a link to the destruction of Jerusalem in 586 BCE). Therein, despite some omissions, this chapter is a quarter as long again as in the MT.
- ² The literal translation of 'a dream that appalled me' is 'a dream, and it appalled me'.
- ³ As in 2:2, court sages are expected to be skilled interpreters of dreams.
- ⁴ The Kethib/Qere differences here would benefit from an explanation.
- ⁵ 'Belteshazzar' (בְּלִטְשַׁאצָּר) contains the name of the god Bel, as also in Belshazzar (see #5:1). Nebuchadnezzar accredits Daniel with the same divine inspiration as the Pharaoh, for example, discerns in Joseph from the wisdom of his advice (Gn 41:38, but see #Is 11:2 and Is 63:10). The exact meaning of 'the spirit of the holy gods' (the Aramaic plural is corrected to the singular, *Ṣeoṣ*, by Theodotion, but Nebuchadnezzar talks like the gentile he still is as also in 5:11,14) is obscure.
- ⁶ 'This is' is a conjectural translation (הַזֶּה) – the MT has 'the visions' (חֲזוֹי); the MT implies that the king required Daniel to disclose both the dream and its interpretation, as in Ch. 2, but in the following verses Nebuchadnezzar recounts his dream, while Daniel presents only its interpretation.
- ⁷ The LXX lacks the first two words of the MT.

חֲזָה הָיִיתָ bed were these:

וְאֵלֹהִים אֵילָן בְּגֹאֵל אֶרֶעָא
וְרוּמָה שְׂגִיָּא:
ח רְבָה אֵילָנָא וְתִקָּף
וְרוּמָה יִמְטָא לְשָׁמַיָּא
וְחֲזוּתָהּ לְסוּף כָּל-אֶרֶעָא:
ט עֲפִיָּה שְׁפִיר וְאַנְבָּה שְׂגִיָּא
וּמְזוֹן לְכָל-בְּיָהּ
תַּחְתּוּהִי תַטְלִיל חַיֹּת בְּרָא
וּבְעֻנְפוֹהִי יִדְרוֹן יְדוֹרָן עֲפָרִי שְׁמַיָּא
וּמִנֵּה יִתְּזִין כָּל-בְּשָׂרָא:
י חֲזָה הָיִיתָ בְּחֻזִּי רֵאשִׁי עַל-מִשְׁכְּבִי
וְאֵלֹהִים עִיר וְקֹדִישׁ מִן-שְׁמַיָּא נָחַת:
יא קָרָא בְּחֵיל וְכֵן אָמַר
גָּדוּ אֵילָנָא וְקַצְצוּ עֻנְפוֹהִי
אֲתָרוּ עֲפִיָּה וּבִדְרוּ אֲנָבָה
תִּגְדּוּ חַיֹּתָא מִן-תַּחְתּוּהִי
וְעֲפָרִיָּא מִן-עֻנְפוֹהִי:

I saw a tree in the middle of the world;
it was very tall.

8 The tree grew taller and stronger,
until its top reached the sky
and it could be seen from the very ends of the earth.

9 Its foliage was beautiful, its fruit abundant
and, in it, was food for all.

For the wild animals, it provided shade,
the birds of heaven nested in its branches,
and all living creatures found their food in it.

10 "I watched the visions of my head as I lay in bed:

Next, a Watchful One, a holy one, came down from heaven.

11 At the top of his voice, he shouted:

Cut the tree down, lop off its branches,
strip off its leaves, throw away its fruit;
let the animals flee from its shelter
and the birds from its branches.

⁸ The literal translation of 'it could be seen from' is 'its sight was to'.

⁹ The Kethib/Qere difference here (transposition of 2 letters) warrants an explanation. The literal translation of 'living creatures' is 'flesh', and that of 'wild animals' is 'beasts of the field'.

¹⁰ The 'Watchful One' (עִיר), here following the NJB (the NRSV has 'holy watcher') was an angel (the Old Greek LXX translates to ἄγγελος, but Theodotion simply transliterates the Aramaic - ܐܢܝܐ), always alert to carry out the commands of God. The use of the term 'Watchful One', which in the Bible is confined to the Book of Daniel, is very common in apocryphal works, notably 1En 12:2-3, Jub 4:14.

¹¹ The literal translation of 'at the top of his voice' is 'in strength'.

יב בַּרְס עֵקֶר שְׂרֻזָּהּ
 בָּאֲרָעָא שְׁבִקוּ וּבְאַסּוּר דִּי-פְרִזָּל וּנְחָשׁ
 בְּדַתָּאא דִּי בְרָא
 וּבְטָל שְׁמִיָּא יִצְטַבַּע
 וְעַם-חַיּוֹתָא חִלְקָהּ בַּעֲשָׁב אֲרָעָא:
 ג לְבַבָּהּ מִן-אִנְשָׁא אֲנוּשָׁא יִשְׁנֹן
 וּלְבַב חַיָּוָה יִתְיַהֵב לָהּ
 וְשִׁבְעָה עֲדָנִין יַחְלִפֹּן עָלֶיהָ:
 ד בְּגִזְרַת עִירִין פִּתְגָמָא
 וּמֵאֲמַר קְדִישִׁין שְׁאֵלְתָא
 עַד-דְּבִרְתָּ דִּי יִנְדַּעֲוֹן חֵיָּא דִּי-שְׁלִיט
 עָלֵיא עֲלָאָהּ בְּמַלְכוּת אֲנוּשָׁא אִנְשָׁא
 וּלְמִן-דִּי יִצְבֹּא יִתְנַנֵּהּ וְשִׁפֵּל
 אִנְשִׁים יִקִּים עָלֶיהָ עָלֶיהָ:

טו דְּנָה חֲלָמָא חֲזִית אֲנָה מַלְכָּא נְבוּכַדְנֶצַּר וְאַנְתָּה
 וְאַנְתָּ בִּלְטֶשְׁחַצַּר פִּשְׁרָא | אֲמַר כָּל-קַבְלָא דִּי | כָּל-

12 But leave the stump with its taproot in the ground,
 bound with hoops of iron and bronze,
 in the grass of the countryside.
 Let it be drenched by the dew of heaven
 and have its lot with the animals, eating grass!
 13 Let it cease to have a human heart
 and be given the heart of a beast,
 and seven times shall pass over it!
 14 Such is the sentence proclaimed by the Watchers,
 the verdict announced by the holy ones –
 so that every living thing may learn
 that the Most High rules over human sovereignty;
 he confers it on whom he pleases
 and raises the lowest of humankind.

15 “This was the dream I had – I, Nebuchadnezzar the king. Now it is for
 you, Belteshazzar, to pronounce on its meaning, since not one of the

12 The literal translation of ‘taproot’ is ‘stock of its root’; the implication here is that although the tree is chopped down, it is not killed – its life-giving root is spared; the application to Nebuchadnezzar is obvious. The function of the ‘hoops of iron and bronze’ is not entirely clear but it may have had to do with preventing the splitting or further deterioration of the portion of the tree that was left after being chopped down; by application, it would then refer to the preservation of Nebuchadnezzar’s life during the time of his insanity.

13 An alternative reading for the 1st line is ‘Let his mind cease to be a human mind’: the metaphor of the tree begins to fade here and the reality behind the symbol (the king) begins to emerge. The *Kethib*/*Qere* difference here warrants an explanation.

14 ‘So that’ is a conjectural translation (עַל-דְּבִרְתָּ); the MT has ‘until’ (עַד-דְּבִרְתָּ). The ‘Watchers’, or holy ones, merely proclaim what God has determined. The *Kethib*/*Qere* differences here warrant explanation.

15 The *Kethib*/*Qere* differences here warrant explanation.

חֲכִימֵי מַלְכוּתִי לֹא־יָכְלִין פִּשְׁרָא לְהוֹדְעוֹתַי
וְאַנְתָּה וְאַנְתָּ כְּהֵל דֵּי רוּחַ־אַלְהִין קִדִּישִׁין בְּדִ:

טז אֲדִין דְּנִיָּאל דִּי־שְׁמָה בִּלְטַשְׁאֲצַר אֲשֵׁתוֹמִם
כְּשֶׁעָה חָדָה וְרַעִינְהִי יְבַהֲלָנָה עָנָה מֶלֶכָּא וְאָמַר
בִּלְטַשְׁאֲצַר חֲלָמָא וּפִשְׁרָא אֶל־יְבַהֲלֵךְ עָנָה
בִּלְטַשְׁאֲצַר וְאָמַר מָרְאִי חֲלָמָא לְשִׁנְאִיד לְשִׁנְאִיד
וּפִשְׁרָה לְעֵרִיד לְעֵרִיד: יז אֵילָנָא דִּי חֲזִית דִּי רַבָּה
וְתַקָּף וְרוּמָה יִמְטָא לְשָׁמַיָּא וְחֲזוֹתָהּ לְכָל־אַרְעָא:
יח וְעַפְיָה שְׁפִיר וְאַנְבָּה שְׁגִיָּא וּמִזוֹן לְכָל־בְּהֵמָה
תַּחְתּוּהִי תְדוּר חַיּוֹת בְּרָא וּבְעִנְפוּהִי יִשְׁכְּנֵן צִפְרֵי
שְׁמַיָּא: טא אַנְתָּה אַנְתָּ־הוּא מֶלֶכָּא דִּי רַבִּית רַבָּת
וְתַקְפָּת וְרַבּוּתְךָ רַבָּת וּמִטָּת לְשָׁמַיָּא וְשִׁלְטֻנְךָ
לְסוּף אַרְעָא:

כ וְדִי חָזָה מֶלֶכָּא עִיר וְקִדִּישׁ נָחַת | מִן־שְׁמַיָּא
וְאָמַר גְּדוּ אֵילָנָא וְחַבְלוּהִי בְרִם עֵקֶר שְׁרִשׁוּהִי
בְּאַרְעָא שְׁבִקוּ וּבְאַסּוּר דִּי־פְרוֹזֵל וְנַחֲשׁ בְּדַתְאָא דִּי
בְרָא וּבִטֵּל שְׁמַיָּא יִצְטַבַּע וְעַס־חַיּוֹת בְּרָא חֲלָקָה

sages in my kingdom has been able to interpret it for me; you, however, can do so, since the spirit of the holy gods resides in you.”

¹⁶ Then Daniel, whose name was Belteshazzar, was speechless for a while. The king said, “Belteshazzar, do not be upset at the dream and its meaning.” Belteshazzar answered, “My lord, may the dream apply to those who hate you, and its meaning to your foes! ¹⁷ The tree you saw, so large and strong and tall that it reached the sky and could be seen throughout the world, ¹⁸ the tree with beautiful foliage and abundant fruit, with food for all in it, providing shade for the wild animals, with the birds of heaven nesting in its branches: ¹⁹ that tree is yourself, Your Majesty, for you have grown great and strong; your stature is now so great that it reaches the sky, and your empire extends to the ends of the earth.

²⁰ “And the king saw the holy Watchful One coming down from heaven and saying, “Cut the tree down and destroy it but leave the stump and the roots in the ground, bound with hoops of iron and bronze in the grass of the field; let it be drenched by the dew and have its lot with the

¹⁶ The literal translation of ‘a while’ is ‘about one hour’ the expression refers idiomatically to a brief period of time of undetermined length. The Kethib/Qere differences here warrant explanation.

¹⁷ The literal translation of ‘could be seen’ is ‘had sight’.

¹⁸ The literal translation of ‘wild animals’ is ‘beasts of the field’.

¹⁹ The Kethib/Qere differences here warrant explanation.

²⁰ Many scholars view this chapter as a distortion of traditions originally associated with Nabonidus rather than Nebuchadnezzar (cf. #22).

עַד דִּי־שִׁבְעָה עֲדָנִין יַחֲלֹפֹן עָלוּהִי: כֹּא דִּנְה פִּשְׂרָא
מִלְכָּא וּגְזֹרַת עֲלִיא עֲלָאָה הִיא דִּי מִטַּת עַל־מֶרְאִי
מִלְכָּא:

כֹּב וְלֶךְ טְרַדִּין מִן־אַנְשָׁא וְעַס־חִיּוֹת בְּרָא
לְהוֹה מִדְּרֶךְ וְעִשְׂבָּא כְּתוּרִין |
לֶךְ יִטְעֲמוּן וּמִטֵּל שְׁמִיא
לֶךְ מִצְבָּעִין וְשִׁבְעָה
עֲדָנִין יַחֲלֹפֹן עֲלֶיךָ
עַד דִּי־תִנְדַּע
דִּי־שְׁלִיט עֲלִיא עֲלָאָה בְּמַלְכוּת אֲנָשָׁא
וּלְמַן־דִּי יֵצֵא יִתְנַנֵּה:

כֹּב וְדִי אֲמָרוּ לְמִשְׁבַּק עֵקֶר שְׂרִשׁוּהִי דִּי אִילָנָא
מִלְכוּתֶךָ לֶךְ קִימָא מִן־דִּי תִנְדַּע דִּי שְׁלִטֵּן שְׁמִיא:
כֹּב לָהֶן מִלְכָּא מִלְכִּי יִשְׁפֹּר עֲלֶיךָ וְחִטִּיד
וְחִטָּאֲךָ בְּצִדְקָה פִּרְק וְעוֹיְתֶךָ בְּמַחֲן עֲנִין הֵן תִּהְיוּ

wild animals until seven times have passed over it,” ²¹ the meaning of this, Your Majesty, the verdict of the Most High passed on my lord the king, is this:

²² You will be driven from human society
and will make your home with the wild animals;
you will feed on grass, as oxen do,
you will be drenched by the dew of heaven;
seven times will pass over you
until you have learnt
that the Most High rules over human sovereignty
and confers it on whom he pleases.

²³ “As it was commanded, “Leave the stump and the roots of the tree,”
your kingdom will be kept for you until you understand that Heaven
rules all. ²⁴ “May it please the king to accept my advice: atone for your
sins with uprightness and your crimes by showing mercy to the poor,

²¹ ‘Your Majesty’ follows the NJB; the NRSV, literally following the MT, has ‘O king’. The *Kethib/Qere* difference here warrants an explanation.

²² The king will suffer from *insania zoanthropia* (or *boanthropy*), a form of insanity in which a man acts like a beast (v. 30). History knows of no such affliction affecting Nebuchadnezzar but one of his successors, Nabonidus, was absent from Babylon for several years and neglected his duties; a Jewish document found at Qumran (The Prayer of Nabonidus) says that he was smitten for 7 years but was restored with the help of a Jewish diviner. The story of Nebuchadnezzar’s madness come from this tradition. The *Kethib/Qere* differences here warrant explanation.

²³ The reference to ‘Heaven’ is a circumlocution for God: there was a tendency in Jewish contexts to avoid direct reference to God.

²⁴ From the verb here translated as ‘break with’ (following the NJB) is derived an Aramaic noun meaning ‘salvation’ or ‘redemption’; it is possible, therefore, to translate as ‘atone for’ (as in the NRSV). The ‘upright actions’ refer here to all that is just in human relationships with God; such righteousness goes far beyond legal justice or purely human justice. In its narrow sense, the word means ‘good works’, particularly almsgiving, as in Tb 12:9, 14:11. The *Kethib/Qere* differences here warrant explanation.

אֲרֵכָה לְשָׁלוֹתָיִךְ: כִּי כָלָא מָטָא עַל־נְבוּכַדְנֶצַּר
מִלְכָּא: {פ}

כִּי לִקְצֵת יֶרֶחַיִן תִּרְי־עֶשֶׂר עַל־הֵיכַל מַלְכוּתָא דִּי
בָּבֶל מִהֶלֶךְ הָיָה: כִּי עָנָה מִלְכָּא וְאָמַר הֲלֹא דָא־
הִיא בָּבֶל רַבְתָּא דִּי־אַנְה בְּנִיתָהּ לְבֵית מַלְכוֹ
בְּתַקְוָה חֲסִנִּי וְלִיקַר הַדְרִי: כִּי עוֹד מִלְתָּא בְּפִם
מִלְכָּא קָל מִן־שָׁמַיָא נָפַל

לָךְ אֲמַרִין נְבוּכַדְנֶצַּר מִלְכָּא
מַלְכוּתָא עֲדַת מְנָךְ:
כֹּט וּמִן־אֲנָשָׁא לָךְ טַרְדִין וְעַם־חַיִּוֹת בְּרָא
מִדְרֹךְ עֲשָׂבָא כְּתוּרִין לָךְ
יִטְעֲמוּן וְשִׁבְעָה
עֲדָנִין יַחְלִפוּן עֲלֶיךָ עֲלֹךְ
עַד דִּי־תִגְדַּע
דִּי־שְׁלִיט עָלֶיָּא עֲלָאָה בְּמַלְכוּת אָנְשָׁא
וּלְמִן־דִּי יַצְבָּא יִתְנַנָּה:

and so live long and peacefully.”²⁵ This all happened to Nebuchadnezzar the king.

²⁶ At the end of twelve months, while strolling on the roof of the royal palace in Babylon, ²⁷ the king was saying, “Great Babylon! Was it not built by me as a royal residence, by the force of my might and for the majesty of my glory?” ²⁸ The words were not out of the king’s mouth when a voice came down from heaven:

“Of you, King Nebuchadnezzar, it is decreed:
the empire has been taken from you.

²⁹ You will be driven from human society
and will make your home with the wild animals;
you will feed on grass, as oxen do,
and seven times will pass over you
until you have learnt
that the Most High rules over human sovereignty
and gives it to whom he pleases.”

²⁵ The literal translation of ‘happened to’ is ‘reached’.

²⁶ The word ‘roof’ (here following the NJB & NRSV – NETB has ‘walls’) is not in the MT but is here added for clarity.

²⁷ Nebuchadnezzar had a reputation as a builder: Babylon was one of the wonders of the ancient world. Its name later became a symbol for imposing, though unstable, human achievements: it then came to symbolise human and demonic arrogance, the antitheses of the heavenly Jerusalem that is the city of God (cf. Rv 14:8, 16:19, 17:5, 18:2,10,21), drawing on the prophetic tradition (see Is 21:9, *et cetera*). The whole of this chapter is intended to show how such arrogance is humbled: Nebuchadnezzar recovers his wits only when he acknowledged the true God.

²⁸ In place of ‘the king’s’, here following the MT (& NRSV), the NJB has ‘his’.

²⁹ The *Kethib*/*Qere* differences here warrant explanation.

לִּבְה־שַׁעֲתָא מְלִתָּא סָפַת עַל־נְבוּכַדְנֶצַּר וּמִן־
אֲנָשָׁא טָרִיד וְעִשְׂבָּא כְּתוּרִין יֹאכֵל וּמִטְל שְׁמִיָּא
גִּשְׁמָה יִצְטָבַע עַד דִּי שַׁעְרָה כְּנִשְׂרִין רַבָּה וְטַפְרוֹהִי
כְּצַפְרִין:

לֹא וְלִקְצַת יוֹמִיָּא אֲנָה נְבוּכַדְנֶצַּר עֵינִי | לְשִׁמְיָא
נְטִלַת וּמִנְדַּעִי עָלִי יְתוּב וְלַעֲלִיָּא וְלַעֲלָאָה

בִּרְכַּת וְלַחֵי עֲלִמָּא

שְׂבַחַת וְהַדְרָת

דִּי שְׁלִטְנָה שְׁלִטֹּן עָלַם

וּמַלְכוּתָהּ עַסְדָּר וְדָר:

לֵב וְכָל־דִּירֵי דְאָרִי אֲרַעָא כָּלָה

חֲשִׁיבִין וְכַמְצִיָּה עֶבֶד בְּחִיל שְׁמִיָּא

וְדָרִי וְדִירֵי אֲרַעָא

וְלֹא אֵיתִי דִּי־יִמְחָא בִידָהּ

וַיֹּאמֶר לָהּ מָה עֲבַדְתְּ:

לֵב בְּה־זְמַנָּא מִנְדַּעִי | יְתוּב עָלִי וְלִיקַר מַלְכוּתִי
הַדְרִי וְזִיוִי יְתוּב עָלִי וְלִי הַדְּבָרִי וְרַבְרַבְנִי יִבְעוּן
וְעַל־מַלְכוּתִי הַתְּקִנְתְּ וְרַבּוּ יַתִּירָה הַוּסַפַּת לִי:

³⁰ The words were immediately fulfilled: Nebuchadnezzar was driven from human society and ate grass as oxen do; he was drenched by the dew of heaven; his hair grew like an eagle's feathers and his nails became like a bird's talons.

³¹ "When the time was over, I, Nebuchadnezzar, raised my eyes to heaven: my reason returned.

I blessed the Most High,

praising and glorifying him who lives forever,

for his empire is an everlasting empire

and his kingship endures, age after age.

³² All who dwell on earth count for nothing;

as he thinks fit, he disposes the army of heaven

and those who dwell on earth.

No one can arrest his hand

or ask him, "What have you done?"

³³ "At that moment, my reason returned and, for the honour of my royal state, my glory and splendour returned too. My counsellors and noblemen acclaimed me; I was restored to my throne and, to my past

³⁰ The words 'feathers' and 'talons' are not present in the MT but have been added in the translation for clarity.

³¹ In the LXX, Nebuchadnezzar's recovery is due to his repentance and prayer: an angel appears to him in a dream and tells him that his kingdom will be restored to him. The *Kethib*/*Qere* difference here warrants an explanation.

³² The *Kethib*/*Qere* differences here warrant explanation.

³³ In place of 'for the honour of', here following the MT (הַדְרִי), NJB and NRSV, NETB, following *Theodotion*, has 'I was restored to'.

לִדְ כָּעַן אֲנִי נִבְכַּדְנֶצֶר מְשַׁבַּח וּמְרוֹמִם וּמְהַדָּר
לְמֶלֶךְ שָׁמַיָא

דִּי כָל-מַעֲבָדוֹהִי קֶשֶׁט
וְאַרְחָתָה דִּין
וְדִי מַהֲלֵכִין בְּגִזָּה יָכֹל לְהַשְׁפִּילָהּ:

{פ}

greatness, even more was added. ³⁴ Now I, Nebuchadnezzar, praise,
extol and glorify the King of Heaven:

all of whose deeds are true,
all of whose ways are right,
and who can humble those who walk in pride.

³⁴ Alternative readings for 'right' and 'walk' are, respectively, 'just' and 'live'.

דניאל פרק ה

א בַּלְשַׁאצַּר מֶלֶכָא עֲבַד לַחֵם רַב לְרַבְרַבְנֵיהּ אֱלָף
וּלְקַבֵּל אֱלָפָא חֲמֵרָא שְׁתֵּה: ב בַּלְשַׁאצַּר אָמַר |
בְּטַעַם חֲמֵרָא לְהִיתִיָּה לְמַאֲנִי דְּהָבָא וְכֶסֶף אֲדִי
הִנֵּפֶק גְּבוּכְדַּנְצַר אֲבוּהִי מִן־הִיכְלָא דִּי בִירוּשָׁלַם
וַיִּשְׁתּוֹן בְּהוֹן מֶלֶכָא וְרַבְרַבְנֵיהּ שְׁגֻלְתָּהּ וּלְחֻנְתָּהּ:
ג בְּאֲדִין הִיתִיו מַאֲנֵי דְּהָבָא דִּי הִנֵּפְקוּ מִן־הִיכְלָא
דִּי־בֵית אֱלֹהֵא דִּי בִירוּשָׁלַם וְאִשְׁתּוּ בְּהוֹן מֶלֶכָא
וְרַבְרַבְנֵיהּ שְׁגֻלְתָּהּ וּלְחֻנְתָּהּ: ד אִשְׁתּוּ חֲמֵרָא
וְשִׁבְּחוּ לְאֱלֹהֵי דְּהָבָא וְכֶסֶף נְחֹשֶׁא פְּרֻזָּלָא אַעָא
וְאַבְנָא: ה בַּה־שַׁעֲתָהּ נִפְקוּ נִפְקָה אֶצְבָּעֵן דִּי יַד־
אִנָּשׁ וְכָתְבָן לְקַבֵּל גְּבַרְשָׁתָא עַל־גִּירָא דִּי־כְתָל
הִיכְלָא דִּי מֶלֶכָא וּמֶלֶכָא חֲזָה פֶּסֶד יָדָא דִּי כְתָבָהּ:
ו אֲדִין מֶלֶכָא זִיוָּהִי שְׁנוּהִי וְרַעֲיָנָהּ יְבֵהּלוּנָהּ וְקִטְרִי
חֲרָצָה מִשְׁתְּרִין וְאַרְכְּבָתָהּ דָּא לְדָא נִקְשָׁן: ז קָרָא

DANIEL 5

¹ King Belshazzar gave a great banquet for his noblemen, a thousand of them, and, in the presence of his thousand, he drank his wine. ² Having tasted the wine, Belshazzar gave orders for the gold and silver vessels to be brought that his father Nebuchadnezzar had taken from the Sanctuary in Jerusalem, so that the king, his noblemen, his wives, and the women who sang for him could drink out of them. ³ The gold and silver vessels taken from the Sanctuary of the Temple, the house of God in Jerusalem were brought in, and the king, his noblemen, his wives, and the women who sang for him drank out of them. ⁴ They drank their wine and praised their idols of gold and silver, of bronze and iron, of wood and stone. ⁵ Suddenly, the fingers of a human hand appeared and began to write on the plaster of the palace wall, directly behind the lampstand; and the king could see the hand as it wrote. ⁶ The king turned pale with alarm: his hip joints went slack and his knees began to

DANIEL 5

- ¹ The Babylonian form of the name 'Belshazzar' is 'Bel-shar-usur', meaning 'may Bel protect the king'. The historical personage bearing this name is the son, not of Nebuchadnezzar, but of Nabonidus (circa 556–539 BCE); he did not bear the title of 'king'.
- ² Making use of sacred temple vessels for an occasion of revelling and drunkenness such as this would have been a religious affront of shocking proportions to the Jewish captives.
- ³ The Vg lacks 'the house of God', while Theodotion and the Peshitta lack 'the house'.
- ⁴ The MT lacks 'and silver', here following Theodotion (καὶ ἀργυροῦς).
- ⁵ The mention of the 'lampstand' in this context is of interest because it suggests that the writing was in clear view. The Kethib/Qere difference here warrants an explanation.
- ⁶ The literal translation of 'hips joints' is 'loins'.

מֶלֶכָא בַחִיל לְהַעֲלָה לְאַשְׁפִּיא כַשְׂדִּיא כַשְׂדִּיא
וְגִזְרִיא עֲנֵה מֶלֶכָא וְאָמַר | לְחַפִּימִי בְּכֹל דִּי כָל-
אַנָּשׁ דִּי־יִקְרָה כְּתָבָה דְּנָה וּפְשָׁרָה יְחֻנְנִי אֲרַגְנָא
יִלְבָּשׁ וְהַמְנוּכָא וְהַמְנִיכָא דִי־דַהְבָּא עַל־צוּאָה
וְתַלְתִּי בְּמַלְכוּתָא יִשְׁלֹט: {ס}

ח אֲדִין עַלְלִין עַלְלִין כָּל חַפִּימִי מֶלֶכָא וְלֹא־כַהֲלִין
כְּתָבָא לְמַקְרָא וּפְשָׁרָא וּפְשָׁרָה לְהוֹדְעָה לְמֶלֶכָא:
ט אֲדִין מֶלֶכָא בְּלִשְׁאֲצֹר שְׂגִיא מִתְבַּהֵל וְזִיזְהִי שְׁנִין
עֲלוּהִי וְרַבְרַבְנוּהִי מִשְׁתַּבְּשִׁין: י מֶלֶכְתָּא לְקַבֵּל מְלִי
מֶלֶכָא וְרַבְרַבְנוּהִי לְבֵית מִשְׁתֵּיא עֲלִילָת עֲלִילָת
מֶלֶכְתָּא וְאִמְרַת מֶלֶכָא לְעֵלְמִין חִי אֶל־יְבִי־הַלּוּד
רַעִיוֹנָךְ וְזִיזְיךְ וְזִיזְיךְ אֶל־יִשְׁתַּנּוּ: יא אִתִּי גִבֹּר
בְּמַלְכוּתְךָ דִּי רוּחַ אֱלֹהִין קְדִישִׁין בְּהַ וּבִיּוֹמִי אֲבוּךָ

knock. ⁷ The king shouted to bring in his soothsayers, Chaldeans and exorcists, and the king said to the Babylonian sages, “Anyone who can read this writing and tell me what it means shall be dressed in purple, and have a chain of gold put round his neck, and be one of the three men who govern the kingdom.”

⁸ The king’s sages all crowded forward, but they could neither read the writing nor explain to the king its meaning. ⁹ Greatly alarmed, King Belshazzar turned even paler, and his noblemen were equally disturbed. ¹⁰ Then the queen, attracted by the noise made by the king and his noblemen, came into the banqueting hall. “May Your Majesty live forever,” said the queen. “Do not be alarmed, do not look so pale. ¹¹ In your kingdom, there is a man in whom lives the spirit of the holy gods. In your father’s days, he was known for a perception, intelligence,

⁷ The title ‘second to the King’ certainly existed in Babylon but there is never mention of a ‘third’. The expression, obscure in Aramaic, probably means here, as in v. 29 and 6:3, that Daniel will hold office in a ministerial triumvirate, and not that he will rank third in the kingdom after the monarch. The *Kethib*/*Qere* differences here warrant explanation. ‘Purple’ was a colour associated with royalty in the ancient world.

⁸ The translation, ‘its meaning’, follows the *Qere* (וּפְשָׁרָה); the *Kethib* has ‘the meaning’ (וּפְשָׁרָא); the עַלְלִין/עַלְלִין difference would benefit from an explanation.

⁹ The literal translation of ‘turned even paler’ is ‘his visage altered upon him’.

¹⁰ In the following discourse, the woman here referred to as ‘the queen’ is able to recall things about Daniel that go back to the days of Nebuchadnezzar, things that Belshazzar does not seem to recollect; it is likely that she was the wife not of Belshazzar but of Nabonidus or perhaps even Nebuchadnezzar, in which case, ‘queen’ here means ‘queen mother’ (as *NETB* has it). The *Kethib*/*Qere* differences here warrant explanation.

¹¹ Theodotion lacks the phrase ‘and wisdom comparable to that of the gods’. The *NJB* & *WEBBE*, following the *LXX*, *Theodotion* and *Peshitta*, lack the redundant/repetitive reference, ‘the king, your father’; here, we follow the *MT*.

וְהִירֹ וְשִׁכְלָתָנוּ וְחִכְמָה כְּחִכְמַת־אֱלֹהִין
הַשְׁתַּכַּחַת בָּהּ וּמִלְכָּא נְבִכְדִּנְצָר אֲבוּךָ רַב חֲרָטְמִין
אֲשָׁפִין כְּשִׂדְאִין גְּזִרִין הַקִּימָה אֲבוּךָ מִלְכָּא: יב כָּל־
קַבֵּל דִּי רוּחַ | יִתִּירָהּ וּמִנְדַּע וְשִׁכְלָתָנוּ מִפֶּשֶׁר
חֲלָמִין וְאַחֲוִית אַחֲדִין וּמִשְׁרָא קִטְרִין הַשְׁתַּכַּחַת
בָּהּ בְּדִנְיָאֵל דִּי־מִלְכָּא שִׁם־שְׁמָה בְּלִטְשָׁאֲצָר כְּעֵן
דְּנִיָּאֵל יִתְקַרִי וּפִשְׁרָהּ יִהְיֶה: {פ}

יב בְּאֲדִין דְּנִיָּאֵל הָעַל קִדְם מִלְכָּא עֲנָה מִלְכָּא וְאָמַר
לְדִנְיָאֵל אַנְתָּה אֲנִתָּהּ הוּא דְנִיָּאֵל דִּי־מִן־בְּנֵי גְלוּתָא
דִּי יְהוּדָה דִּי הִיתִי מִלְכָּא אָבִי מִן־יְהוּדָה: יד וְשִׁמְעַת
עֲלִיד עֲלִיד דִּי רוּחַ אֱלֹהִין בְּךָ וְנִהֲרֹ וְשִׁכְלָתָנוּ
וְחִכְמָה יִתִּירָהּ הַשְׁתַּכַּחַת בְּךָ: טו וְכַעֲן הָעַלֹ קִדְמִי
חֲפִימִיא אֲשָׁפִיא דִּי־כְתָבָה דְּנָה יִקְרֹון וּפִשְׁרָה
לְהוֹדַעְתָּנִי וְלֹא־כְהִלִין פֶּשֶׁר־מִלְתָּא לְהַחְוִיָּה:
טז וְאַנְה שִׁמְעַת עֲלִיד עֲלִיד דִּי־תַכּוּל תּוּכַל פֶּשֶׁרִין
לְמִפְשָׁר וְקִטְרִין לְמִשְׁרָא כְּעֵן הֵן תּוּכַל תַּכּוּל
כְּתָבָא לְמִקְרָא וּפִשְׁרָהּ לְהוֹדַעְתָּנִי אֲרֻגְנָא

and wisdom comparable to that of the gods. King Nebuchadnezzar, your father, the king, your father, made him head of the magicians, soothsayers, Chaldeans and exorcists. ¹² Since this man, Daniel, whom the king had renamed Belteshazzar, is filled with such a marvellous spirit and such knowledge and intelligence in interpreting dreams, solving enigmas, and unravelling difficult problems, send for him; he will be able to tell you what this means.”

¹³ Then Daniel was brought into the king’s presence; the king spoke to Daniel and said, “Are you the Daniel who is one of the children of the Judaeen exile, brought by my father the king from Judah? ¹⁴ I have heard that the spirit of the gods lives in you and that you are known for your enlightenment, understanding, and marvellous wisdom. ¹⁵ Now, the wise men and the soothsayers have already been brought to me to read this writing and tell me what it means but they have been unable to unravel its meaning. ¹⁶ But I am told that you are able to give interpretations and to unravel difficult problems; so, if you can read the writing and tell me what it means, you shall be dressed in purple, have

¹² In place of ‘in interpreting’, here following the MT (מִפְשָׁר) and NJB, the NRSV & NETB have ‘to interpret’, vocalising as מִפְשָׁר; the Masoretes understood this Aramaic form as a participle rather than an infinitive.

¹³ The Kethib/Qere difference here (dropping a possibly repeated letter) warrants an explanation.

¹⁴ The literal translation of ‘you are known for ...’ is ‘... has been found in you’. In place of עֲלִיד, here following the Kethib, the Qere has עֲלִיד.

¹⁵ The MT does not have ‘and’ between ‘sages’ & ‘soothsayers’; the latter term is either an appositive for the former (as NKJV, ASV, NRSV), or the construction is to be understood as an asyndeton (as here, following the NJB & NETB).

¹⁶ The Kethib/Qere differences here would benefit from a full explanation.

תִּלְבֹּשׁ וְהַמוֹנֵכָא וְהַמְנִיכָא דִּי־דִּהְבָּא עַל־צוּאֲרֵךְ
וְתִלְתָּא בְּמַלְכוּתָא תְּשַׁלֵּט: {פ}

י¹⁷ בִּאדִין עֲנָה דְנִיָּאל וְאָמַר קִדְּם מַלְכָּא מִתְּנַתְּךָ לָךְ
לְהוֹיָן וְנִבְזֻבִּיתְךָ לְאַחֲרֵן הֵב בְּרִם כְּתָבָא אֶקְרָא
לְמַלְכָּא וּפְשָׂרָא אֶהוּדְעֵנָה: י¹⁸ אַנְתָּה אַנְתָּ מַלְכָּא
אַלְהָא עַלִּיא עֲלָאָה מַלְכוּתָא וּרְבוּתָא וִיקְרָא
וְהַדְרָא יְהֵב לְנִבְכַּדְנֶצַּר אָבוּךְ: יט¹⁹ וּמִן־רְבוּתָא דִּי
יְהִי־לָהּ כָּל עַמְמֵיָא אֲמִיָּא וְלִשְׁנֵיָא הֵוּ זֹא עֵין זִיעִין
וְדַחֲלִין מִן־קִדְמוּהִי דִּי־הוּא צָבָא הוּא קָטַל וְדִי־
הוּא צָבָא הוּא מַחָא וְדִי־הוּא צָבָא הוּא מָרִים וְדִי־
הוּא צָבָא הוּא מִשְׁפָּל: כ²⁰ וְכַדִּי רָם לְבָבָהּ וְרוּחָהּ
תִּקְפַּת לְהַזְדָּה הִנְחַת מִן־כְּרִסָּא מַלְכוּתָהּ וִיקְרָה
הָעֵדִיו מִנָּה: כא²¹ וּמִן־בְּנֵי אֲנָשָׁא טָרִיד וְלִבְבָהּ | עַם־
חֵיוֹתָא שׁוּי שׁוּי וְעַם־עֲרֵדִיא מְדִרָה עֲשָׂבָא כְּתוּרִין
יִטְעֻמוּנָהּ וּמִטָּל שְׁמִיָּא גִשְׁמָה יִצְטָבַע עַד דִּי־יָדַע
דִּי־שְׁלִיט אַלְהָא עַלִּיא עֲלָאָה בְּמַלְכוּת אֲנָשָׁא
וּלְמִן־דִּי יִצְבָּא יְהִקִּים עֲלֵיהּ עֲלָה: כב²² וְאַנְתָּה וְאַנְתָּ

a chain of gold put round your neck and be one of the three men who govern the kingdom.”

¹⁷ Daniel spoke up before the king, saying “Keep your gifts for yourself and give you rewards to others! Nevertheless, I will read the writing to the king and make known to him its interpretation. ¹⁸ Your Majesty, the Most High God gave Nebuchadnezzar your father sovereignty, and greatness, and majesty, and glory. ¹⁹ He gave him such greatness that all peoples, nations, and languages shook with dread before him: he killed whom he pleased, spared whom he pleased, promoted whom he pleased, and degraded whom he pleased. ²⁰ However, because his heart grew swollen with pride and his spirit stiff with arrogance, he was deposed from his sovereign throne and stripped of his glory. ²¹ He was driven from human society, his heart was more like an animal’s than a man’s; he lived with the wild donkeys, he fed on grass like oxen and his body was drenched by the dew of heaven, until he had learnt that the Most High rules over human sovereignty and appoints whom he pleases to rule it. ²² But you, Belshazzar, who are his son, you have not

¹⁷ The literal translation of ‘its interpretation’ is ‘the interpretation’.

¹⁸ Daniel summarises what has already been said in Ch. 4. The *Kethib*/*Qere* differences here warrant explanation.

¹⁹ The *Kethib*/*Qere* difference here (changing an *alef* for a *yod*) warrants an explanation. In place of ‘spared’ (מַחָא, literally ‘let live’), *Theodotion* mistakenly has ‘beat’ (ἐτυπτεν), as does the *Vg* (*percutiebat*).

²⁰ Nebuchadnezzar was arrogant in that he had usurped divine prerogatives; because of this, God had dealt decisively with him.

²¹ The *Kethib*/*Qere* differences here warrant explanation.

²² Alternative readings for ‘son’ are ‘descendant’ and ‘successor’. The *Kethib*/*Qere* difference here warrants an explanation.

בְּרָהּ בִּלְשָׁאֲצָר לֹא הִשְׁפִּילָה לְבָבָךְ כָּל־קִבֵּל דֵּי כָל־
 דָּנָה יָדַעְתָּ: כִּי וְעַל מֶרֶא־שְׁמִיָּא | הַתְּרוֹמָמַת
 וְלִמְאֲנִיָּא דִּי־בֵיתָהּ הֵיְתִיו קִדְמִיךָ קִדְמָךְ וְאַנְתָּה
 וְאַנְתָּ וּרְבִרְבִּנִיךָ וּרְבִרְבָּנֶךָ שְׁגִלְתָּךְ וְלִחְנַתָּךְ חֲמֵרָא
 שְׁתִּין בְּהוֹן וְלֹא־לֵהִי כִסְפָּא־זֹדְהָבָא נְחֹשֶׁא פְּרוֹזְלָא
 אֲעָא וְאַבְנָא דֵּי לֹא־חֲזִין וְלֹא־שְׁמַעִין וְלֹא יָדְעִין
 שְׂבַחָתָּ וְלֹא־לֵהִיא דִּי־נִשְׁמַתָּךְ בִּידָהּ וְכָל־אַרְחַתָּךְ
 לָהּ לֹא הִדְרָתָּ: כִּי בְּאֲדִין מִן־קִדְמוֹהִי שְׁלִיחַ פִּסָּא
 דִּי־יָדָא וְכַתְבָּא דָּנָה רְשִׁים: כִּי וְדָנָה כְּתָבָא דֵּי
 רְשִׁים מִנָּא מִנָּא תִּקְל וּפְרָסִין: כִּי דָּנָה פֶּשֶׁר־מִלְתָּא
 מִנָּא מִנָּה־אֱלֹהָא מַלְכוּתָךְ וְהַשְׁלָמָה: כִּי תִקְל
 תִּקְלִית בְּמִאֲזֻנֵּיָּא וְהַשְׁתַּכַּחַת חֲסִיר: כִּי פֶרֶס
 פְּרִיסַת מַלְכוּתָךְ וְיַהֲבִית לְמַדֵּי וּפְרָס:
 כִּי בְּאֲדִין | אָמַר בִּלְשָׁאֲצָר וְהִלְבְּשׁוּ לְדִנְיָאֵל
 אֲרָגוֹנָא וְהַמְנוּכָא וְהַמְנִיכָא דִּי־דְהָבָא עַל־צוּאָרָה

humbled your heart, in spite of knowing all this.²³ You have defiled the Lord of heaven; you had the vessels from his Temple brought to you, and you, your noblemen, your wives, and the women singing for you have drunk wine from them. You have praised gods of gold and silver, of bronze and iron, of wood and stone, which do not see, hear, nor understand; but you have given no glory to the God in whose hands are your breath itself and all your fortunes.²⁴ That is why he has sent the palm of a hand that has written these words.²⁵ The writing reads: *MENE*, *MENE*, *TEQEL* and *PHARSIN*.²⁶ The meaning of the words is this: *MENE* means God has *measured* your sovereignty and put an end to it; ²⁷ *TEQEL* means you have been *weighed* in the balance and found wanting; ²⁸ *PHARES* means your kingdom has been *divided* and given to the Medes and the Persians.”

²⁹ Then Belshazzar’s commanded and Daniel was dressed in purple, and a chain of gold was put round his neck, and a proclamation was made

²³ The *Kethib*/*Qere* differences here warrant explanation.

²⁴ The NJB & NRSV lack ‘palm of a’, here following the MT (& NETB), and Theodotion has ‘knuckle’ (ἀστρογάλας) in place of ‘palm’.

²⁵ The MT repeats ‘*MENE*’ (מִנָּא), unlike the LXX, Theodotion, the Vg and Josephus. Vv. 26–29 also apparently presume three oracular words, not four; these texts also have ‘*PHARES*’ (פֶּרֶס – the singular form) in place of ‘*PHARSIN*’ (פְּרָסִין – the plural). These mysterious words may conceal the names of three oriental measures of weight, or coins (a *mina*, a *shekel*, and a *paratz*), thus lending themselves to the successive word-play in vv. 26–28.

²⁶ ‘*MENE*’ (מִנָּא) suggests the verb מָנָה (*measured*).

²⁷ ‘*TEQEL*’ (תִּקְל) suggests the verb תִּקְלִית (*weighed*).

²⁸ ‘*PHARES*’ (פֶּרֶס) suggests the verb פְּרִיסַת (*divided*).

²⁹ In place of וְהַמְנוּכָא, here following the *Kethib*, the *Qere* has וְהַמְנִיכָא.

וְהַכְרִזּוּ עָלָיו דִּי־לְהוּא שְׁלִיט תִּלְתָּא בְּמַלְכוּתָא:
לְבָה בְּלִילְיָא קְטִיל בִּלְאִשְׁצָר מֶלֶכָּא כַּשְׂדִּיא
כַּשְׂדָּאָה: {פ} concerning him, that he should be one of the three men who governed
the kingdom.³⁰ That same night, the Chaldaean king Belshazzar was
murdered.

³⁰ The year was 539 BCE; at this time, Daniel would have been about 81 years old. The relevant extra-biblical records describing the fall of Babylon include portions of Herodotus, Xenophon, Berossus (cited in Josephus), the Cyrus Cylinder, and the Babylonian Chronicle. The *Kethib/Qere* difference here warrants an explanation.

דניאל פרק ו

א וְדָרְיוֹשׁ מֵדִיָּא מְדָאָה קִבֵּל מַלְכוּתָא כְּבַר שְׁנִין
שְׁתֵּין וְתַרְתֵּין: ב שֶׁפֶר קִדְם דְּרִיּוֹשׁ וְהַקִּים עַל-
מַלְכוּתָא לְאַחְשֵׁדְרָפְנִיָּא מֶאָה וְעֶשְׂרִין דִּי לְהוֹן
בְּכָל-מַלְכוּתָא: ג וְעֵלָא מִנְהוֹן סָרְכִין תַּלְתָּה דִּי
דְנִיָּאל חֲדָמִנְהוֹן דִּי-לְהוֹן אַחְשֵׁדְרָפְנִיָּא אֱלִין
יְהִינ לְהוֹן טַעְמָא וּמִלְכָּא לֹא-לְהוּא נֹזֵק: ד אֲדִין
דְנִיָּאל דִּנָּה הוּא מִתְנַצֵּחַ עַל-סָרְכִיָּא
וְאַחְשֵׁדְרָפְנִיָּא כָּל-קִבֵּל דִּי רוּחַ יִתִּירָא בֵּיהּ וּמִלְכָּא
עֲשִׂית לְהַקְמוּתָהּ עַל-כָּל-מַלְכוּתָא: ה אֲדִין סָרְכִיָּא
וְאַחְשֵׁדְרָפְנִיָּא הִוּוּ בַּעֲזָן עָלָה לְהַשְׁכַּח לְדְנִיָּאל
מִצַּד מַלְכוּתָא וְכָל-עָלָה וּשְׁחִיתָהּ לֹא-יִכְלִין
לְהַשְׁכַּח כָּל-קִבֵּל דִּי-מַהֲיָמִן הוּא וְכָל-שְׁלוֹ
וּשְׁחִיתָהּ לֹא הִשְׁתַּכַּחַת עֲלוּהִי: ו אֲדִין גְּבַרִיָּא אֱלִין
אֲמַרִין דִּי לֹא נִהְשַׁכַּח לְדְנִיָּאל דִּנָּה כָּל-עָלָה לְהִין
הַשְׁכַּחנָּא עֲלוּהִי בְּדַת אֱלֹהֵי: {ס}

DANIEL 6

¹ Then Darius the Mede received the kingdom, being about sixty-two years old. ² It pleased Darius to set over the kingdom one hundred and twenty satraps, who should be stationed throughout the whole kingdom, ³ and over them three presidents – of whom Daniel was one – to whom the satraps were to be responsible. This was to safeguard the king's interests. ⁴ This Daniel, by virtue of the marvellous spirit residing in him, was so evidently superior to all the other presidents and satraps that the king considered appointing him to rule the whole kingdom. ⁵ The presidents and satraps, in consequence, started hunting for some affair of state by which they could discredit Daniel; however, they could find nothing to his discredit, and no case of negligence; he was so punctilious that they could not find a single instance of misadministration or neglect. ⁶ These men then thought, "We shall never find any grounds for discrediting Daniel unless we try to find something connected with the law of his God."

DANIEL 6

- ¹ Most English translations include this verse as 5:31: therein, all verse numbers in this chapter are accordingly decremented; here, we follow the MT (& NJB. The *Kethib*/Qere difference here warrants an explanation.
- ² Darius I of Persia set up the satrapies (i.e. provinces); each satrap had a military chief and a civil secretary, these being the 'three presidents'.
- ³ The literal translation of 'to be responsible' is 'giving an account'.
- ⁴ In place of 'marvellous', here following the NJB, the NRSV has 'excellent' and NETB has 'extraordinary'; Theodotion has simply 'extra' (περισσόν).
- ⁵ The literal translation of 'affair of state' is 'matter from the side of the kingdom'.
- ⁶ The literal translation of 'then thought' is 'were saying'.

^ז אֲדִין סָרְכִיָּא וְאַחְשֵׁדְרֶפְנִיָּא אֶלֶן הֲרָגְשׁוּ עַל-
מֶלֶכָּא וְכֹן אֲמָרִין לֵיה דְרִיּוֹשׁ מֶלֶכָּא לְעֶלְמִין חַיִּי:
^ח אֲתִיעֲטוּ כָּל | סָרְכִי מֶלְכוּתָא סִגְנִיָּא
וְאַחְשֵׁדְרֶפְנִיָּא הֲדַבְרִיָּא וּפְחוּתָא לְקִימָה קִים
מֶלֶכָּא וּלְתַקְפָּה אֲסַר דִּי כָל־דִּי־יִבְעָא בְּעוּ מִן־כָּל־
אֱלֹהִי וְאָנֹשׁ עַד־יוֹמִין תִּלְתִּין לֵהֵן מִגְדָּ מֶלֶכָּא
יִתְרַמָּא לְגַב אַרְיוּתָא: ^ט כְּעֵן מֶלֶכָּא תְקִים אֲסַרָּא
וְתִרְשֵׁם כְּתָבָא דִּי לֹא לְהַשְׁנִיָּה בְּדַת־מְדִי וּפְרַס
דִּי־לֹא תַעֲדָא: ^י כָּל־קֶבֶל דְּנָה מֶלֶכָּא דְרִיּוֹשׁ רִשְׁם
כְּתָבָא וְאַסְרָא: ^{יא} וְדִנְיָאֵל בְּדִי יָדַע דִּי־רִשְׁמִים
כְּתָבָא עַל לְבִיתָהּ וְכוּיִן פְּתִיחֹן לֵיה בְּעֻלִּיתָהּ גִּגְד
יְרוּשָׁלַם וְזִמְנִין תִּלְתָּה בְיוֹמָא הוּא | בִּרְדָּ עַל־
בְּרֻכּוּהִי וּמִצְלָא וּמוֹדָא קִדְּם אֱלֹהֵהּ כָּל־קֶבֶל דִּי־
הוּא עֲבִד מִן־קִדְּמַת דְּנָה: {ס}

⁷ So, the presidents and satraps then conspired and went in a body to the king, saying to him, “King Darius, live forever! ⁸ We are all agreed, presidents of the realm, magistrates, satraps, councillors, and governors, that the king should issue an edict enforcing the following regulation: Whoever within the next thirty days prays to anyone, divine or human, other than to yourself, Your Majesty, is to be thrown into the lions’ den. ⁹ Now, Your Majesty, ratify the edict at once by signing this document, so that it cannot be changed, as befits the law of the Medes and the Persians, which cannot be revoked.” ¹⁰ Accordingly, King Darius signed the document embodying the edict. ¹¹ When Daniel heard that the document had been signed, he retired to his house. The windows of his upstairs room faced towards Jerusalem. Three times each day, he went down on his knees, praying and giving praise to God as he had always done.

⁷ The Aramaic verb הֲרָגְשׁוּ (*‘went in a body’*, here following the NJB – NETB has *‘came by collusion’* and the NRSV has *‘conspired and came’*) occurs 3 times in this chapter (vv. 7, 12, 16). Its meaning is widely disputed by commentators and translations vary considerably in how they render it; the idea that it means *‘came thronging’* (NAB) seems inappropriate, since it is unlikely that subordinates would enter a royal court in such a reckless fashion. The ancient versions struggled with the word and are not in agreement in their understanding of its meaning. In this chapter, the word apparently means to act in agreement with other parties in the pursuit of a duplicitous goal, namely the entrapment of Daniel.

⁸ The literal translation of *‘prays’* is *‘prays a prayer’*.

⁹ Literally translated, the clause *‘ratify the edict at once by signing this document’*, reads, *‘establish a written interdict and inscribe a written decree’*.

¹⁰ For the permanence of Medo-Persian law, see Est 1:19, 8:8.

¹¹ The custom of praying with the face towards Jerusalem dates at least from the Exile (1K 8:44–48). For the three daily prayers, see Ps 55:17, and for kneeling, 2Ch 6:13, Ezr 9:5, Ac 20:36. In later rabbinic thought, this verse was sometimes cited as a proof-text for the notion that one should pray only in a house with windows and, according to some, the Muslim practice of praying toward Mecca is derived from this text.

יב אֲדִין גְּבִרְיָא אֱלֹף הֶרְגָּשׁוּ וְהִשְׁכָּחוּ לְדַנְיָאֵל בְּעָה
 וּמִתְחַנֵּן קֹדֶם אֱלֹהֵהּ: יב אֲדִין קָרְבוּ וְאָמְרִין קֹדֶם-
 מֶלֶכָא עַל-אַסֵּר מֶלֶכָא הָלֹא אָסֵר רְשָׁמָת דִּי כָל-
 אִנָּשׁ דִּי-יִבְעָא מִן-כָּל-אֱלֹהִים וְאִנָּשׁ עַד-יוֹמִין תִּלְתִּין
 לֵהֵן מִנָּךְ מֶלֶכָא יִתְרָמָא לְגֹב אַרְיוֹתָא עֲנֵה מֶלֶכָא
 וְאָמַר יִצִּיבָא מִלְתָּא כְּדַת-מְדִי וּפְרָס דִּי-לֵאל
 תַּעֲדָא: יד אֲדִין עֲנֹ וְאָמְרִין קֹדֶם מֶלֶכָא דִּי דַּנְיָאֵל
 דִּי מִן-בְּנֵי גְלוּתָא דִּי יְהוּד לֹא-שָׁם עַלִיד עַלִיד
 מֶלֶכָא טַעֵם וְעַל-אַסֵּרָא דִּי רְשָׁמָת וּזְמִין תִּלְתִּהּ
 בְּיוֹמָא בְּעָא בְּעוֹתָהּ: {ס} יו אֲדִין מֶלֶכָא כְּדִי
 מִלְתָּא שְׁמַע שְׁגִיָּא בָּאֵשׁ עֲלוּהִי וְעַל דַּנְיָאֵל שָׁם בֵּל
 לְשִׁיזְבוּתָהּ וְעַד מַעְלֵי שְׁמַשָּׁא הוּא מִשְׁתַּדֵּר
 לְהַצִּלוּתָהּ: {ס} יז אֲדִין גְּבִרְיָא אֱלֹף הֶרְגָּשׁוּ עַל-
 מֶלֶכָא וְאָמְרִין לְמֶלֶכָא דַּע מֶלֶכָא דִּי-דַת לְמַדִּי
 וּפְרָס דִּי-כָל-אַסֵּר וּקִים דִּי-מֶלֶכָא יְהֻקִּים לֹא
 לְהַשְׁנִיָּה:

יז אֲדִין מֶלֶכָא אָמַר וְהִיתִּיו לְדַנְיָאֵל וְרָמּוּ לְגַבָּא דִּי
 אַרְיוֹתָא עֲנֵה מֶלֶכָא וְאָמַר לְדַנְיָאֵל אֱלֹהֶךָ דִּי

¹² These men came along in a body and found Daniel praying and pleading with his God. ¹³ They then went before the king and said to him concerning the king's edict, "Have you not signed an edict forbidding anyone for the next thirty days to pray to anyone, divine or human, other than to yourself, Your Majesty, on pain of being thrown into the den of lions?" "The decision stands," the king replied, "as befits the law of the Medes and the Persians, which cannot be revoked."

¹⁴ They then answered the king, saying, "Your Majesty, this man Daniel, one of the exiles from Judah, disregards both you and the edict that you have signed: he is at his prayers three times each day."

¹⁵ When the king heard these words, he was deeply distressed and determined to save Daniel; he racked his brains until sunset to find some way to save him.

¹⁶ However, the men came in a body and said to the king, "Your Majesty, remember that in conformity with the law of the Medes and the Persians, no edict or decree can be altered when once issued by the king."

¹⁷ The king then gave the command and Daniel was brought and thrown into the den of lions. The king said to Daniel, "Your God, whom you

¹² On the translation of הֶרְגָּשׁוּ ('came along in a body'), see #7.

¹³ The LXX and Peshitta (& NETB) lack the words 'concerning the royal edict', here following the MT (& NJB/NRSV).

¹⁴ The Kethib/Qere difference here (dropping a yod) warrants explanation. The literal translation of 'exiles' is 'sons of captivity'. The Setumah marks ({ס}) at the end of vv. 14 & 15, which are suggested by the formatting of the (online) MAM text, are not present in the Mechon Mamre text.

¹⁵ The literal translation of 'sunset' is 'the entrances of the sun'. The king sees through the conspiracy but is helpless.

¹⁶ The NJB, following Theodotion, lacks the words 'came in a body and'; here, we follow the MT (הֶרְגָּשׁוּ) and NRSV; see #7.

¹⁷ The Kethib/Qere difference here warrants explanation. The 'den' was perhaps a pit below ground that could be safely observed from above.

אִתָּךְ אֲנִי פֹלֵחַ-לֵּה בְּתִדְרָא הוּא יִשְׁיֹבֵבְךָ:
 י" וְהִיתִּית אֲבָן חֲדָה וְשָׁמַת עַל-פִּם גִּבָּא וְחָתְמָה
 מַלְכָּא בְּעִזְקָתָהּ וּבְעִזְקַת רַבְרַבְנֹהִי דִּי לֹא-תִשְׁנָא
 עֲבוּ בְּדִנְיָאֵל: י" אֲדִין אֶזֶל מַלְכָּא לְהִיכְלָהּ וּבֵת טוֹת
 וְדַחֲוֹן לֹא-הִנֵּעַל קְדָמוּהִי וְשִׁנְתָּה נִדְתָּ עֲלוּהִי:
 כ' בְּאֲדִין מַלְכָּא בִּשְׁפָרְפְּרָא יְקוּם בְּנִגְהָא
 וּבְהִתְבַּהֲלָהּ לִגְבָּא דִּי-אַרְיוֹתָא אֶזֶל: כא וּכְמִקְרָבָהּ
 לִגְבָּא לְדִנְיָאֵל בְּקַל עֲצִיב זַעַק עָנָה מַלְכָּא וְאָמַר
 לְדִנְיָאֵל דִּנְיָאֵל עֶבֶד אֱלֹהָא חַיָּא אֱלֹהֶךָ דִּי אֲנִתָּה
 אִתָּךְ פֹּלֵחַ-לֵּה בְּתִדְרָא הֵיכַל לְשִׁיזְבוּתָךְ מִן-
 אַרְיוֹתָא: כב אֲדִין דִּנְיָאֵל עִם-מַלְכָּא מִלָּל מַלְכָּא
 לְעֹלָמִין חַיִּי: כג אֱלֹהֵי שְׁלַח מַלְאָכָה וְסָגַר פִּם
 אַרְיוֹתָא וְלֹא חִבְלוּנִי כָּל-קֶבֶל דִּי קְדָמוּהִי זָכוּ
 הַשְׁתַּכַּחַת לִי וְאִי קְדָמִיד קְדָמֶךָ מַלְכָּא חִבּוּלָהּ לֹא
 עֲבַדְתָּ: כד בְּאֲדִין מַלְכָּא שָׁגִיא טָאֵב עֲלוּהִי

have served so faithfully, will have to save you.” ¹⁸ A stone was then brought and laid over the mouth of the den; and the king sealed it with his own signet and with the signet of his noblemen, so that there could be no going back on the original decision about Daniel. ¹⁹ Then the king returned to his palace, spent the night in fasting and refused to receive any of his concubines; and sleep fled from him. ²⁰ Then, in the morning, at the first sign of dawn, the king got up and hurried to the den of lions. ²¹ As he approached the pit where Daniel was, the king called in anguished tones to Daniel, “Daniel, servant of the living God, has your God, whom you serve so faithfully, been able to deliver you from the lions?” ²² Daniel then answered the king, “May Your Majesty live forever! ²³ My God sent his angel who sealed the lions’ jaws; they did me no harm, because I was found to be innocent in his sight: neither have I ever done you any wrong, Your Majesty.” ²⁴ The king was exceedingly glad and ordered that Daniel should be released from the

¹⁸ The purpose of the den being ‘sealed’ was to prevent unauthorised tampering with the opening of the den; any disturbance of the seal would immediately alert the officials to improper activity of this sort.

¹⁹ ‘Concubines’ (דַּחֲוֹן) is a conjectural translation, following the NJB; the NRSV has ‘food’, NETB has ‘disturbances’ (deliberately vague) and others favour ‘musical instruments’ or ‘dancing girls’.

²⁰ In place of ‘at the first sign of dawn’, here following the NJB, the NRSV has ‘at daybreak’ and NETB has ‘at the earliest sign of daylight’. Note that the two פ in בִּשְׁפָרְפְּרָא are presented as small and large letters, respectively, which is how they appear in almost all Hebrew MSS.

²¹ In place of ‘the king’, here following the MT (& NRSV), the NJB has ‘he’. The Kethib/Qere difference here warrants an explanation.

²² The literal translation of ‘answered’ is ‘spoke with’.

²³ For shutting the lions’ mouths, see 1M 2:60 and Heb 11:33. The Kethib/Qere difference here (dropping a yod) warrants an explanation.

²⁴ In place of ‘den’ (twice in this verse), here following the NRSV, the NJB has ‘pit’.

וּלְדַנְיָאֵל אָמַר לְהִנָּסְקָה מִן־גִּבְאָ וְהִסֵּק דְּנִיָּאֵל מִן־
 גִּבְאָ וְכָל־חֵבֶל לֹא־הִשְׁתַּכַּח בֵּיהּ דִּי הֵימָן בְּאַלְהָהּ:
 כה וְאָמַר מַלְכָּא וְהִיתִּיו גִּבְרִיאָ אֵלֶּךְ דִּי־אֲכָלוּ
 קִרְצוּהִי דִי דְנִיָּאֵל וּלְגֹב אַרְיוֹתָא רִמּוּ אֲנֹן בְּנִיהוֹן
 וּנְשִׂיהוֹן וְלֹא־מָטוּ לְאַרְעִית גִּבְאָ עַד דִּי־שָׁלְטוּ בְּהוֹן
 אַרְיוֹתָא וְכָל־גְּרַמְיָהוֹן הִדְקוּ:

כו בְּאַדִּין דְּרִיּוֹשׁ מַלְכָּא כָּתַב לְכָל־עַמְמַיָּא אַמְיָא
 וְלִשְׁנַיָּא דִּי־דִירִין דֹּארִין בְּכָל־אַרְעָא

שְׁלַמְכוֹן יִשְׁגָּא: כז מִן־קִדְמֵי שָׁיִם טַעַם דִּי |
 בְּכָל־שְׁלֹטָן מַלְכוּתֵי לְהוֹן זֹאעִין זִיעִין וְדַחֲלִין
 מִן־קִדְמֵי אֱלֹהֵהּ דִּי־דְנִיָּאֵל

דִּי־הוּא | אֱלֹהֵא חַיָּא וְקַיָּם לְעַלְמִין
 וּמַלְכוּתָהּ דִּי־לֹא
 תִּתְחַבֵּל וְשְׁלֹטְנָהּ עַד־סוּפָא:
 כח מְשִׁיב וּמַצֵּל וְעֹבֵד אֶתְּיָן וְתַמְהִין
 בְּשָׁמַיָּא וּבְאַרְעָא
 דִּי שִׁיב לְדַנְיָאֵל מִן־יַד אַרְיוֹתָא:

den. Therefore, Daniel was released from the den and no kind of harm was found on him, because he had trusted in his God.²⁵ The king then sent for the men who had accused Daniel and had them thrown into the den of lions, along with their wives and children; and, before they had reached the floor of the den, the lions had mauled them and had crushed all their bones to pieces.

²⁶ King Darius then wrote to all nations, peoples, and languages dwelling throughout the world:

“May you prosper more and more!²⁷ This is my decree: Throughout every dominion of my realm, let all tremble with fear before the God of Daniel:

He is the living God, he endures forever,
 his kingdom will never be destroyed
 and his empire has no end.

²⁸ He saves, sets free, and works signs and wonders
 in the heavens and on earth;
 he has saved Daniel from the power of the lions.”

²⁵ Well-recognised family solidarity is involved here, as punishment falls also on the families of the accusers (cf. Nb 16:25–33, Jos 7:24, 2S 21:6–9, Est 9:13).

²⁶ The *Kethib*/*Qere* difference here warrants an explanation. The literal translation of ‘may you prosper more and more’ (שְׁלַמְכוֹן יִשְׁגָּא) is ‘may your peace be increased’.

²⁷ The *Kethib*/*Qere* difference here warrants an explanation. The literal translation of ‘forever’ is ‘until the end’.

²⁸ The literal translation of ‘power’ is ‘hand’.

כט וְדַנְיָאֵל דָּנָה הֶעֱלָח בְּמַלְכוּת דָּרְיוֹשׁ וּבְמַלְכוּת
כּוֹרֶשׁ פֶּרְסִיָּא פֶּרְסָאָה:
{פ}

²⁹ This Daniel flourished in the reign of Darius and the reign of Cyrus the Persian.

²⁹ 'Flourished during the reign' (the NRSV has 'prospered') follows the MT; the LXX has 'was placed over the kingdom' (κατεστάθη ἐπὶ τῆς βασιλείας). In the LXX, the chapter ends with the death of Darius and the accession of Cyrus the Persian. Cyrus was the first foreign king to rule over Babylon, beginning in 538 BCE, but this writer obviously thinks of his 'Darius the Mede' as preceding him. In place of פֶּרְסִיָּא, here following the *Kethib*, the *Qere* has פֶּרְסָאָה.

דניאל פרק ז

א¹ בִּשְׁנַת חֲדָה לְבִלְשַׁצַּר מֶלֶךְ בָּבֶל דָּנִיֵּאל חָלַם חֲזֵה וְחֲזוֹי רֹאשָׁה עַל־מִשְׁכְּבָהּ בְּאֵדִין חֲלֹמָא כְּתַב רֹאשׁ מִלִּין אָמַר: ב² עָנָה דָּנִיֵּאל וְאָמַר חֲזֵה הָיִית בְּחֲזוֹי עַם־לִילִיָּא וְאִרוֹ אַרְבַּע רוּחֵי שְׁמַיָּא מְגִיחוֹן לִימָא רַבָּא: ג³ וְאַרְבַּע חִיּוֹן רַבְרָבֹן סָלְקוֹן מִן־יַמָּא שְׁנִין דָּא מִן־דָּא: ד⁴ קְדַמִּיתָא כְּאַרְיֵה וְגַפִּין דִּי־נִשָּׁר לָהּ חֲזֵה הָיִית עַד דִּי־מָרִיטוּ גַפִּיהָ גִפָּה וְנִטִּילַת מִן־אַרְעָא וְעַל־רַגְלִין כְּאִנְשׁ הִקִּימַת וּלְבָב אִנְשׁ יְהִיב לָהּ: ה⁵ וְאִרוֹ חִיּוֹה אַחֲרֵי תַנְיָנָה דְּמִיָּה לְדָב וּלְשֹׁטֶר־חַד הִקְמַת וְתִלַּת עֲלֵעִין בְּפִמָּה בֵּין שְׁנֵיה שְׁנָה וְכֵן אָמְרִין לָהּ קוּמִי אֲכָלִי בִּשְׂר שְׂגִיָּא: ו⁶ בְּאַתֵּר דְּנָה חֲזֵה הָיִית וְאִרוֹ אַחֲרֵי כְנֹמֶר וְלָהּ גַּפִּין אַרְבַּע דִּי־

DANIEL 7

¹ In the first year of Belshazzar king of Babylon, Daniel had a dream filled with visions in his head as he lay in bed. He wrote the dream down, and this is how the narrative began: ² Daniel spoke and said, "I have been seeing visions in the night. I saw that the four winds of heaven were stirring up the Great Sea; ³ and four great beasts emerged from the sea, each different from one another. ⁴ The first was like a lion and had the wings of an eagle; and, as I looked, its wings were torn off, and it was lifted off the ground and set standing on its two feet like a man; and it was given a man's heart. ⁵ There, before me, was another beast, a second one, like a bear, rearing up on one side, with three ribs in its mouth, between its teeth. They commanded it thus: "Arise, eat quantities of flesh!" ⁶ After this, I looked; and there before me was

DANIEL 7

- ¹ The NRSV, following the *Qumran MS* and *Theodotion*, lacks 'and this is how the narrative began', here following the *MT* (and *NJB*). The 'first year' (i.e. when Belshazzar started acting as viceroy for his father) was 554/3 BCE; Daniel would have been about 67 at the time of this vision.
- ² The text here follows the *MT* (and *NJB*); the NRSV, following *Theodotion*, opens with, "I, Daniel, saw in my vision ..." (*Ἐγὼ Δανιηλ ἐθεώρουν ἐν ὁράματί μου*.) The term, שְׁמַיָּא, may be translated either as 'heaven' (as here) or 'the sky' (as *NETB*), depending on the context. The referent of 'the Great Sea' is unclear; the common view that the expression refers to the Mediterranean Sea is conjectural.
- ³ In place of 'each different from the others', here following the *NJB*, the NRSV has 'different from one another'.
- ⁴ The first beast represents the Babylonian Empire. The *Kethib/Qere* difference here warrants an explanation.
- ⁵ The second beast represents the kingdom of the Medes. In place of 'ribs' (as *NJB*), the NRSV has 'tusks'; these, perhaps representing Media-Persia, apparently symbolise military conquest, but the exact identity is not clear. The *LXX* lacks the phrase 'between its teeth'. The *Kethib/Qere* difference here (dropping a *yod*) warrants an explanation.
- ⁶ The third beast represents the Persian Empire. The *Kethib/Qere* difference here (dropping a *yod*) warrants an explanation.

עוֹף עַל־גְּבֵה גְבִיה וְאַרְבַּעַה רַאשֵׁין לַחַיּוֹתָא
וְשִׁלְטֹן יִהְיֶה לָּהּ: ^ז בְּאַתֵּר דְּנָה חֲזָה הָיִית בְּחַזּוֹ
לִילִיא וְאִרו חֲזָה רְבִיעִיה רְבִיעָא דְּחִילָה
וְאִמְתַּנִּי וְתִקִּיפָא יִתִּירָה וְשִׁנִּין דִּי־פְרִזִּל לָהּ רַבְרָבִין
אֲכָלָה וּמַדְקָה וּשְׂאֲרָא בְּרַגְלִיה בְּרַגְלָה רַפְסָה
וְהִיא מְשַׁנָּה מִן־כָּל־חַיּוֹתָא דִּי קַדְמִיה קִדְמָה
וְקִרְנִין עָשָׂר לָהּ:

^ח מִשְׁתַּפֵּל הָיִית בְּקִרְנֵיא וְאֵלּו קֶרֶן אַחֲרִי זַעִירָה
סִלְקַת בִּינִיהוֹן בִּינִיָּהוֹן וְתִלַּת מִן־קִרְנֵיא קַדְמִיתָא
אֲתַעְקְרו אֲתַעְקְרָה מִן־קִדְמָה קַדְמִיה וְאֵלּו עֵינִין
כְּעֵינֵי אָנְשָׁא בְּקִרְנָא־דָּא וּפִם מִמְלָל רַבְרָבִין:

^ט חֲזָה הָיִית
עַד דִּי כְּרִסּוֹן רִמְיו
וְעַתִּיק יוֹמִין יִתֵּב
לְבוּשָׁה | כְּתִלַּג חֲזָר
וְשַׁעֲרָא רִאשָׁה כְּעֵמֶר נִקָּא

another beast, like a leopard, and the beast had four wings of a bird on its flanks; and the beast had four heads and dominion was given to it.

⁷ Next, in the visions of the night, I saw another vision: there, before me, was a fourth beast, fearful, terrifying, and exceedingly strong; it had great iron teeth, and it ate its victims, crushed them, and trampled their remains underfoot. It was different from the previous beasts and had ten horns.

⁸ “While I was looking at these horns, I saw another horn sprouting among them, a little one; three of the original horns were pulled out by the roots to make way for it; and, in this horn, I saw eyes like human eyes, and a mouth full of boasting.

⁹ While I was watching,
thrones were set in place
and an Ancient of Days took his seat.
His robe was white as snow,
the hair of his head like pure wool.

⁷ The fourth beast represents the empire of Alexander, who died 323 BCE, and his successors: cf. 2:40, 8:5 & 11:3. This animal differs from the others in that it is nondescript: apparently it was so fearsome that Daniel could find nothing with which to compare it but attempts to identify this animal as an elephant or other known creature are needlessly speculative. The ‘horn’ is frequently used as a symbol of physical strength and/or political power (Dt 33:17, 1K 22:11, Ps 75:5, 92:10). The significant *Kethib*/*Qere* differences here warrant explanation.

⁸ In the modern view of the 4 beasts, the little horn represents Antiochus IV Epiphanes (175–164 BCE), who came to power only after getting rid of several rival claimants; the ‘boastings’ would then refer to the eloquent blasphemies of Antiochus (v. 25, 11:36, 1M 1:21, 24, 45, Rv 13:5). The significant *Kethib*/*Qere* differences here warrant explanation.

⁹ The literal translation of ‘Ancient of Days’ is ‘Ancient One’. The ‘thrones’ were for judges. An alternative translation for ‘pure’ (נִקָּא), here following the NJB/NRSV is ‘lamb’s’ (as NETB).

כְּרִסִּיהָ שְׂבִיבִין דִּי־נֹר

גִּלְגְּלוּהִי נֹר דִּלְק:

נָהַר דִּי־נֹר נִגְדַּ וְנִפְק מִן־קִדְמוֹהִי

אַלְף אֶלְפִים אֶלְפִין יִשְׁמְשׁוּנָה

וְרִבּוֹ רַבּוֹן רַבְבֵּן קִדְמוֹהִי יְקוּמוֹן

דִּינָא יִתֵּב וְסִפְרִין פְּתִיחוֹ:

י^א חָזָה הָיִית בְּאֵדִין מִן־קֶל' מְלִיא רַבְרִבָּתָא דִּי

קֶרְנָא מְמַלְלָה חָזָה הָיִית עַד דִּי קִטִּילַת חַיּוֹתָא

וְהוּבַד גְּשֻׁמָּה וַיהִיבַת לִיקְדַת אֲשָׁא: י^ב וּשְׂאֵר

חַיּוֹתָא הָעֵדִיו שְׁלִטְנָהוֹן וְאַרְכָּה בְּחַיִּין יַהֲיִיבַת לְהוֹן

עַד־זְמַן וְעַד־זְמַן:

י^ג חָזָה הָיִית בְּחַזּוֹי לִילִיא

וְאַרּוֹ עַס־עַנְנֵי שְׁמִיא

כְּבֵר אֲנִשׁ אֶתָּה הוּא

וְעַד־עֵתִיק יוֹמִיא מָטָה

וּקִדְמוֹהִי הִקְרִבוּהִי:

His throne was a blaze of flames;

its wheels were a burning fire.

¹⁰ A stream of fire poured out, issuing from his presence.

A thousand thousands waited on him,

ten thousand times ten thousand stood before him.

The court was in session and the books lay open.

¹¹ "I went on watching: then, because of the noise made by the boastings of the horn, as I watched, the beast was put to death, and its body destroyed and committed to the flames. ¹² The other beasts were deprived of their empire but received a lease of life for a season and a time.

¹³ I was gazing into the visions of the night when I saw, coming with the clouds of heaven, as it were a son of man.

He came to the Ancient of Days and was led into his presence.

¹⁰ The *Qere* here reads 'thousands' (אֶלְפִין) and 'ten thousand' (רַבְבֵּן) but a translation of the *Kethib* readings (רבון & אלפים) would be of benefit. The 'books' are those in which human actions, good and bad, are recorded (Jr 17:1, Ps 40:8, 56:8, Mt 3:16, Lk 10:20, Rv 20:12); on the 'Book of Life', see #12:1.

¹¹ The *LXX* and *Theodotion* lack the words 'as I watched'; it is possible that these words in the *MT* are a dittography from the 1st part of the verse.

¹² That the other empires should survive offers no further danger to the faith, once the People of God cease to be subject to them.

¹³ In place of 'with', here following the *MT*, *Theodotion* (μετὰ) & *NRSV*, the *NJB*, following the *LXX* (ἐπι), has 'on' (cf. Mk 14:62, Rv 1:7). Like the Hebrew (כְּבֹר אֲנִשׁ – cf. 8:17), the Aramaic (כְּבֵר אֲנִשׁ) translated here as 'son of man' has the primary meaning 'mortal' (cf. Ps 8:4). In Ezekiel, God addresses the prophet thus; but, here in Daniel, the expression allusively signifies something further.

וְלֵה יִהְיֶה שְׁלֹטֹן וִיקָר וּמַלְכוּת
 וְכָל עַמֻּמִּיָּא אַמִּיָּא וְלִשְׁנֵי
 לָהּ יִפְלָחוּן
 שְׁלֹטְנָהּ שְׁלֹטֹן עַלְמָא דִּי־לֹא יַעֲדָה וּמַלְכוּתָהּ
 דִּי־לֹא תִתְחַבֵּל:

{פ}

טו אֶתְכַרִּית רוּחִי אֲנִי דְנִיָּאל בְּגֹאֵל נְדָנָהּ וְחֲזוֹי
 ראשי יבהלנני: טז קרבת על־חד מן־קאמִיָּא
 וַיִּצִיבָא אֲבַע־מִנָּה עַל־כָּל־דְּנָהּ וְאֶמַר־לִי וּפִשֵּׁר
 מִלִּיא יְהוּדַעֲנִי: יז אֵלִין חִיּוּתָא רַבְרַבָּתָא דִּי אֲנִין
 אַרְבַּע אַרְבַּעַה מַלְכִין יְקוּמוּן מִן־אַרְעָא: יח וַיִּקְבְּלוּן
 מַלְכוּתָא קְדִישִׁי עֲלִיוֹנִין וַיַּחֲסִנוּן מַלְכוּתָא עַד־
 עֲלָמָא וְעַד עַלְמָא: יט אֲדִין צְבִית לִיצְבָּא עַל־
 חִיּוּתָא רַבִּיעִיתָא דִּי־הֹוֹת שְׁנִיָּה מִן־כְּלָהִין כְּלָהוֹן
 דְּחִילָהּ יִתִּירָה שְׁנִיָּה שְׁנָה דִּי־פְרָזֹל וְטַפְרִיָּה
 וְטַפְרָה דִּי־נַחֲשׁ אֲכָלָה מִדָּקָה וּשְׂאֲרָא בִּרְגִלִיָּה
 בִּרְגִלָּהּ רַפְסָה: כ וְעַל־קֶרְנֵיָּא עֶשֶׂר דִּי בְּרֵאשָׁה

14 On him were conferred rule,
 honour and kingship,
 and all peoples, nations and languages were serving him.
 His rule is an everlasting rule that will never pass away,
 and his kingship will never come to an end.

15 "I, Daniel, was deeply disturbed and the visions that passed through my head alarmed me. 16 I approached one of those who were standing by and asked him the truth concerning all this. So, he told me, and he revealed to me what these things meant. 17 "These great beasts, four in number, are the four kings who will rise up from the earth. 18 Those who receive royal power are the holy ones of the Most High, and kingship will be theirs forever, forever and ever." 19 Then I inquired of the truth concerning the fourth beast, which was different from all the rest, very terrifying, with iron teeth and bronze claws; it ate its victims, crushed them and trampled their remains underfoot; 20 and about the ten horns on its head – and why the other horn sprouted and the three original

14 Some interpret 'serving' here as 'worshipping'.

15 Following Theodotion (and the NJB), we omit two incomprehensible Aramaic words after 'Daniel' (בְּגֹאֵל נְדָנָה); the literal opening is, "As for me, Daniel, my spirit was troubled within its sheath." For 'in its sheath', the LXX (ἐν τοῦτοις) and Vg (in his) have 'in these things'.

16 In place of 'truth concerning all this', here following the NRSV, the NJB has 'about all this'.

17 In place of 'four in number', here following the MT & NETB, the NJB & NRSV have simply the number 'four' before 'great'.

18 The 'holy ones' are the holy people of God, as in 8:24, Is 4:3 (see Ex 19:6, Nb 16:3).

19 The Kethib/Qere differences here warrant explanation.

20 The Kethib/Qere differences here warrant explanation.

וְאַחֲרַי דִּי סִלְקַת וּנְפְלוּ וּנְפְלָה מִן־קַדְמָה קַדְמִיָּה
 תִּלְתָּ וּקְרָנָא דְכֹן וְעִינִין לֵה וּפִסְ מִמְלָל רַבְרָבִין
 וְחִזּוּהָ רַב מִן־חִבְרָתָהּ: כֹּא חִזָּה הָיִית וּקְרָנָא דְכֹן
 עֲבָדָה קֶרֶב עִם־קַדִּישִׁין וַיְכַלֶּה לָּהֶן: כִּב עַד דִּי־אַתָּה
 עֲתִיק יִזְמִיא וְדִינָא יֵהֵב לְקַדִּישֵׁי עֲלִיזִין וְזִמְנָא
 מְטָה וּמַלְכוּתָא הֶחֱסֵנוּ קַדִּישִׁין:
 כִּג בֶּן אָמֵר

חִיּוּתָא רְבִיעִיתָא
 מַלְכוּ רְבִיעִיָּה רְבִיעֵאָה תִּהְוֵא בְּאַרְעָא
 דִּי תִשְׁנֵא מִן־כָּל־מַלְכוּתָא
 וְתֹאכַל כָּל־אַרְעָא
 וְתִדְוֶשְׁנָהּ וְתִדְקַנָּה:
 כִּד וּקְרָנִיא עֶשֶׂר מִנָּה מַלְכוּתָא
 עֶשְׂרֵה מַלְכִין יִקְמוּן
 וְאַחֲרָן יִקּוּם אַחֲרֵיהֶן
 וְהוּא יִשְׁנֵא מִן־קַדְמִיָּא
 וְתִלְתֵּה מַלְכִין יִהְשַׁפֵּל:
 כִּה וּמִלִּין לְצַד עֲלִיא עֲלָאָה

horns fell, and why this horn had eyes and a mouth full of boasting, and why it looked more impressive than its fellows. ²¹ This was the horn I had watched making war on the holy ones and prevailing over them, ²² until the coming of the Ancient of Days, who gave judgement in favour of the holy ones of the Most High, when the time came for the holy ones to assume kingship.

²³ This is what he said:

“The fourth beast
 is to be a fourth kingdom on earth,
 different from all other kingdoms.
 It will devour the whole world,
 trample it underfoot and crush it.
²⁴ As for the ten horns: from this kingdom
 will rise ten kings,
 and another after them;
 this one will be different from the previous ones
 and will bring down three kings.

²⁵ He will insult the Most High

²¹ In place of ‘prevailing over them’, here following the MT & NRSV, the NJB has ‘proving the stronger’.

²² An alternative reading of ‘gave judgement in favour of’ is ‘delegated judgement to’.

²³ In place of רְבִיעִיָּה, here following the Kethib, the Qere has רְבִיעֵאָה.

²⁴ Alternative readings of ‘bring down’ (following the NJB) are ‘put down’, (NRSV), ‘humiliate’ (NETB) and ‘subjugate’.

²⁵ In place of ‘they’ (following the NRSV), the NJB has ‘the Saints’. Although the word ‘times’ (עֲדָנִין), following the Qere reading) is vocalised in the MT as a plural, it probably should be regarded as a dual (which may be reflected in the Kethib); the Masoretes may have been influenced here

יִמְלֹל וּלְקַדִּישֵׁי
עֲלִיּוֹנִין יִבְלֹא וְיִסְבֵּר
לְהַשְׁנִיָּה זְמַנִּין וְדַת וְיִתְּיָהּ בִּידָה
עַד-עֶדְן וְעַד-נֶגְדִין וּפְלַג עֶדְן:

כו וְדִינָא יִתָּב
וְשִׁלְטָנָה יִהְיֶדְוִן
לְהַשְׁמָדָה וּלְהוֹבְדָה עַד-סוּפָא:

כו וּמַלְכוּתָא וְשִׁלְטָנָא וּרְבוּתָא
דִּי מַלְכוּת תְּחוּת כָּל-שְׁמִיָּא
יְהִיבֵת לְעַם קַדִּישֵׁי עֲלִיּוֹנִין
מַלְכוּתָהּ מַלְכוּת עֲלָם

וְכָל שְׁלִטְנִיָּא לָהּ יִפְלַחוּן וְיִשְׁתַּמְעוּן:

כח עַד-כֹּה סוּפָא דִּי-מַלְתָּא אָנָּה דְנִיָּא ל
שְׂגִיָּא | רַעִיּוֹנִי יִבְהַלֵּנִי וְזִיּוּי יִשְׁתַּנּוֹן עָלַי וּמַלְתָּא
בְּלִבִּי נִטְרַת: {פ}

and torment the holy ones of the Most High.

He will plan to alter the sacred seasons and the Law,
and they will be handed over to him
for a time, two times and a half a time.

26 Then the court will sit,
and he will be stripped of his royal authority,
which will finally be destroyed and reduced to nothing.

27 The kingship and rule
and the splendours of all the kingdoms under heaven
will be given to the people of the holy ones of the Most High,
whose royal power is an eternal power,
whom every empire will serve and obey."

28 "This is the conclusion of the narrative. As for me, Daniel, I was greatly disturbed in mind, and I grew pale; but I kept these things to myself."

by the fact that in late Aramaic the dual forms fell out of use: the meaning of the last line would thus be 'three and a half times'.

²⁶ The literal translation of 'the court' is 'judgement'.

²⁷ If the 'holy ones' are angels, then this probably refers to the angels as protectors of God's people; if they are God's people, then this is an appositional construction (the people who are the holy ones).

²⁸ The literal translation of 'to myself' is 'in my heart'.

דניאל פרק ח

DANIEL 8

א בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוּת בִּלְשַׁצַּר הַמֶּלֶךְ חָזֹן
נִרְאָה אֵלַי אֲנִי דָנִיֵּאל אַחֲרֵי הַנִּרְאָה אֵלַי בַּתְּחִלָּה:
ב וְאַרְאֶה בְּחִזּוֹן וַיְהִי בִּרְאִיתִי וְאֲנִי בְּשׁוֹשַׁן הַבִּירָה
אֲשֶׁר בְּעִילָם הַמְּדִינָה וְאַרְאֶה בְּחִזּוֹן וְאֲנִי הָיִיתִי
עַל-אוּבַל אוּלַי: ג וְאֶשָּׂא עֵינַי וְאַרְאֶה וְהִנֵּה אֵיל
אֶחָד עֹמֵד לִפְנֵי הָאֵבֶל וְלוֹ קַרְנִים וְהַקְּרָנִים גְּבוּהוֹת
וְהָאֶחָת גְּבוּהָ מִן-הַשֵּׁנִית וְהַגְּבוּהָ עָלָה בְּאַחֲרֶנָּה:
ד רָאִיתִי אֶת-הָאֵיל מִנֶּגַח לְמָה וּצְפוֹנָה וְנִגְבָּה וְכָל-
חַיּוֹת לֹא-יַעֲמְדוּ לִפְנָיו וְאִין מִצִּיל מִיָּדוֹ וְעָשָׂה
כְּרָצֹנוֹ וְהִגְדִּיל:

ה וְאֲנִי הָיִיתִי מִבֵּין וְהִנֵּה צִפִּיר-הָעִזִּים בָּא מִן-
הַמַּעֲרָב עַל-פְּנֵי כָל-הָאָרֶץ וְאִין נֹוגַע בָּאָרֶץ
וְהַצִּפִּיר קָרַן חֲזוֹת בֵּין עֵינָיו: ו וַיָּבֹא עַד-הָאֵיל בְּעַל

¹ In the third year of the reign of King Belshazzar, a vision appeared to me, Daniel, after the one that had originally appeared to me. ² I gazed at the vision and, as I gazed, I found myself in Susa, the citadel in the province of Elam; gazing at the vision, I found myself at the Ulai Gate. ³ I raised my eyes to look and I saw a ram standing in front of the gate. It had two horns; both were tall, but one taller than the other, and the one that rose the higher was the second. ⁴ I saw the ram butting westwards, northwards, and southwards. No animal could stand up to it; nothing could escape its power. It did as it pleased and became strong.

⁵ This is what I observed: a he-goat from the west, encroaching over the entire surface of the world though never touching the ground and, between its eyes, the goat had one majestic horn. ⁶ It advanced on the

DANIEL 8

- ¹ The text here reverts to Hebrew. The date is *circa* 551 BCE, when Daniel would have been 69. The NJB lacks 'the reign of'.
- ² 'Susa' (שׁוֹשַׁן) was the site of one of the royal residences of the Achmenid Dynasty. It is not clear whether Daniel should be understood as actually being in Susa, or if that is part of the vision. The River Ulai (the modern Eulæus) flows through Susa: 'Gate' is a conjectural translation, following the LXX and NJB, of a word that occurs only here and in v. 6; others translate as 'river' (NRSV), 'torrent' or 'bank'.
- ³ The taller horn represents the power of the Persians triumphing over the power of the Medes, then succeeding and absorbing it (v. 20).
- ⁴ The Hiphil verb הִגְדִּיל can have either a positive or a negative sense; for the former, used especially of God, see Ps 126:2-3 & Jl 2:21. In this chapter, the word has a pejorative sense, describing the self-glorification of this king.
- ⁵ The 'he-goat' represents Alexander (cf. v. 21 and 2:40, 7:7, 11:3), who overthrew the Persian Empire. 'Majestic horn' is a conjectural translation following the NJB; the NRSV, following Theodotion, has simply 'horn' and another possibility is merely 'protuberance'.
- ⁶ The literal translation of 'full force of its fury' (here following the NJB – the NRSV has 'savage force') is 'the wrath of its strength'.

הַקֶּרְנִים אֲשֶׁר רָאִיתִי עֹמֵד לִפְנֵי הָאֵבֶל וַיִּרָץ אֵלָיו
 בַּחֲמַת כָּחוֹ: ^ז וַרְאִיתִיו מִגִּיעַ | אֶצֶל הָאֵיל וַיִּתְמַרְמֶר
 אֵלָיו וַיִּךְ אֶת־הָאֵיל וַיִּשְׁבֹּר אֶת־שְׁתֵּי קֶרְנוֹ וְלֹא־
 הָיָה כַח בְּאֵיל לַעֲמֹד לִפְנָיו וַיִּשְׁלִיכֵהוּ אֶרְצָה
 וַיִּרְמָסֵהוּ וְלֹא־הָיָה מִצִּיל לָאֵיל מִיָּדוֹ: ^ח וַצִּפִּיר
 הָעֵזִים הַגְּדִיל עַד־מָאֵד וַכְּעֲצָמוֹ נִשְׁבְּרָה הַקֶּרֶן
 הַגְּדֹלָה וַתַּעֲלֶנָּה חֲזוֹת אַרְבַּע תַּחֲתֶיהָ לְאַרְבַּע
 רוּחוֹת הַשָּׁמַיִם:

^ט וּמִן־הָאֶחָת מֵהֶם יָצָא קֶרֶן־אֶחָת מִצְעִירָה
 וַתִּגְדֹּל־יֵתֶר אֶל־הַנֶּגֶב וְאֶל־הַמִּזְרָח וְאֶל־הָעֶבֶי:
 ' וַתִּגְדֹּל עַד־צֶבֶא הַשָּׁמַיִם וַתִּפֹּל אֶרְצָה מִן־הָעֶבֶא
 וּמִן־הַכּוֹכָבִים וַתִּרְמָסֶם: ^{יא} וְעַד שׁוֹר־הָעֶבֶא הַגְּדִיל
 וּמִמֶּנּוּ הָרִים הוֹרֵם הַתְּמִיד וְהַשֶּׁלֶךְ מִכּוֹן מִקְדָּשׁוֹ:
^{יב} וַצֶּבֶא תָנַתָּן עַל־הַתְּמִיד בַּפֶּשַׁע וַתִּשְׁלַךְ אֶמֶת
 אֶרְצָה וַעֲשֵׂתָהּ וְהִצְלִיחָה:

two-horned ram, which I had seen standing in front of the gate and charged at it in the full force of its fury. ⁷ I saw it reach the ram; it was enraged with the ram and struck it, breaking both its horns, so that the ram was not strong enough to hold its ground; it threw it to the ground and trampled it underfoot; no one was there to rescue the ram. ⁸ The he-goat then grew more powerful than ever; but, at the height of its strength, the great horn snapped, and in its place sprouted four majestic horns, pointing to the four winds of heaven.

⁹ From one of them came a small horn that grew to great size towards south and east and towards the Land of Splendour. ¹⁰ It grew as high as the host of heaven and flung hosts and stars to the ground and trampled on them. ¹¹ It even challenged the power of the Prince of the host; it abolished the perpetual sacrifice and overthrew the place of his sanctuary, ¹² and the host too; over the sacrifice, it installed iniquity and flung truth to the ground; the horn was active and successful.

⁷ Alexander's rapid conquest of the Persians involved 3 major battles: Granicus (334 BCE), Isus (333 BCE) and Gaugemela (331 BCE).

⁸ This verse alludes to the death of Alexander and the division of his empire, the four prominent leaders being Cassander (who took Macedonia & Greece), Lysimachus (Thrace & parts of Asia Minor), Seleucus (Syria and territories to its east) and Ptolemy (Egypt).

⁹ The 'small horn' is Antiochus IV Epiphanes, who controlled the Seleucid kingdom circa 175-164 BCE; he was extremely hostile toward the Jews and persecuted them mercilessly. The 'Land of Splendour' is Palestine.

¹⁰ In pre-scientific Israelite thinking, the stars were associated with the angelic members of God's heavenly assembly (see Jg 5:20, Job 38:7, Is 40:26); in west Semitic mythology, the stars were members of the high god's divine assembly (see Is 14:13).

¹¹ The 'Prince' is God himself (or possibly the angel Michael). The *Kethib*/*Qere* difference here warrants an explanation.

¹² The MT of this verse is obscure and the translation approximate (here following the NJB); the NRSV reads, "Because of wickedness, the host was given over to it together with the regular burnt offering; it cast truth to the ground and kept prospering in what it did."

^י וַאֲשַׁמְעָה אֶחָד־קָדוֹשׁ מְדַבֵּר וַיֹּאמֶר אֶחָד קָדוֹשׁ
לְפָלְמוֹנִי הַמְדַּבֵּר עַד־מָתִי הַחֲזוֹן הַתָּמִיד וְהַפֶּשַׁע
שִׁמְשָׁם תָּת וְקָדֵשׁ וְצָבָא מְרָמָס: ^{יד} וַיֹּאמֶר אֵלַי עַד
עָרֵב בֶּקֶר אֲלָפִים וּשְׁלֹשׁ מֵאוֹת וְנִצְדָק קָדֵשׁ:

^{טו} וַיְהִי בִּרְאֵיתִי אֲנִי דְנִיָּאל אֶת־הַחֲזוֹן וַאֲבַקְשָׁה
בִּינָה וְהִנֵּה עֹמֵד לִנְגְדִי כְּמֵרְאֵה־גִבּוֹר: ^{טז} וַאֲשַׁמְעַ
קוֹל־אָדָם בֵּין אוֹלֵי וַיִּקְרָא וַיֹּאמֶר גַּבְרִיאֵל הֵבֵן
לְהִלֹּץ אֶת־הַמֶּרְאָה: ^{יז} וַיָּבֹא אֶצֶל עֹמְדִי וּבִבְאוֹ
נִבְעָתִי וַאֲפִלָּה עַל־פָּנַי וַיֹּאמֶר אֵלַי הֵבֵן בֶּן־אָדָם כִּי
לְעֵת־קֶץ הַחֲזוֹן: ^{יח} וּבִדְבָרוֹ עָמִי נִרְדַּמְתִּי עַל־פָּנַי
אֶרְצָה וַיַּגֵּעַ־בִּי וַיַּעֲמִידֵנִי עַל־עַמְדִּי: ^{יט} וַיֹּאמֶר הִנְנִי
מוֹדִיעְךָ אֵת אֲשֶׁר־יִהְיֶה בְּאַחֲרִית הַזֶּעַם כִּי לְמוֹעֵד
קֵץ: ^כ הָאֵיל אֲשֶׁר־רָאִיתָ בְּעַל הַקָּרְנִים מַלְכִּי מִדִּי

¹³ I heard a holy one speaking and another holy one say to the speaker, “How long will this vision be, of perpetual sacrifice, of horrifying iniquity, of sanctuary and host trampled?” ¹⁴ He said, “Two thousand three hundred evenings and mornings; then the sanctuary will be cleansed.”

¹⁵ When I, Daniel, had seen the vision, I tried to understand it; I saw someone standing before me who looked like a man. ¹⁶ I heard a human voice cry over the Ulai, “Gabriel, tell him the meaning of the vision!” ¹⁷ So, he came near where I stood; as he came, I was seized with terror and fell prostrate. “Son of man,” he said to me, “understand this: the vision shows the time of the End.” ¹⁸ He was still speaking, when I fainted, face downwards on the ground. He touched me, however, and raised me to my feet. ¹⁹ “Come,” he said, “I shall tell you will happen in the time of wrath, about the final times. ²⁰ As for the ram that you saw,

¹³ After ‘sacrifice’, here following the MT (& NRSV), the NJB, following the LXX (ἀρξαισα) adds ‘abolished’. The ‘holy one’ is probably an angel (see #4:10). The literal translation of ‘the speaker’ is ‘a certain one who spoke’.

¹⁴ After ‘said’, the MT has ‘to me’ and the LXX (αὐτῷ) and Peshitta have ‘to him’. The time here specified is either 2,300 days or 1,150 days: If the expression refers to the 2 daily sacrifices suspended throughout the persecution, then the period is 1,150.

¹⁵ In place of ‘before’, here following the NRSV, the NJB has ‘in front of’.

¹⁶ The literal translation of ‘over’ is ‘through’, possibly meaning through the Ulai Gate (see v. 2). The name ‘Gabriel’ (גַּבְרִיאֵל) means ‘man of God’.

¹⁷ In place of ‘son of man’, here following the MT (& NJB), the NRSV has ‘mortal’.

¹⁸ In place of ‘fainted’, here following the NJB, the NRSV has ‘fell into a trance’.

¹⁹ In place of ‘in the time of wrath’, here following the NRSV, the NJB has ‘when the retribution is over’. The time of distress, being divinely foreseen and willed, is the time of God’s retribution (11:36, 1M 1:64, Is 10:25, 26:20).

²⁰ This verse adds support to the idea of the 2nd & 3rd beasts of 7:5–6 representing Media & Persia, rather than Media-Persia and Greece.

וּפָרָס: כֹּא וְהַצִּפִּיר הַשָּׁעִיר מִלֶּךְ יוֹן וְהַקָּרְן הַגָּדוֹלָה
 אֲשֶׁר בֵּין-עֵינָיו הוּא הַמֶּלֶךְ הָרִאשׁוֹן: כִּב וְהַנִּשְׁפָּרֶת
 וְתַעֲמִדְנָה אַרְבַּע תַּחְתֶּיהָ אַרְבַּע מַלְכִּיּוֹת מִגִּזִּי
 יַעֲמִדְנָה וְלֹא בִכְחוֹ:

כג וּבְאַחֲרֵית מַלְכוּתָם כִּהְתֵּם הַפְּשָׁעִים
 יַעֲמִד מִלֶּךְ עֲזֹפְנִים וּמִבֵּין חִידוֹת:

כד וְעַצֵּם כָּחוֹ וְלֹא בִכְחוֹ
 וְנִפְלְאוֹת יִשְׁחִית וְהִצְלִיחַ וְעָשָׂה
 וְהִשְׁחִית עַצוּמִים
 וְעַם-קְדוֹשִׁים:

כה וְעַל-שִׁבְלוֹ וְהִצְלִיחַ מִרְמָה בִּידּוֹ
 וּבִלְבָבוֹ יַגְדִּיל
 וּבְשִׁלוֹהוּ יִשְׁחִית רַבִּים
 וְעַל שַׁר-שָׂרִים יַעֲמִד
 וּבְאַפָּס יָד יִשְׁבֵּר:

כו וּמִרְאֵה הָעֶרֶב וְהַבֹּקֶר אֲשֶׁר נֶאֱמַר
 אֱמֶת הוּא

its two horns are the kings of Media and Persia. ²¹ The hairy he-goat is the king of Greece; the large horn between its eyes is the first king. ²² The horn that snapped and the four horns that sprouted in its place are four kingdoms rising from his nation but not with his strength.

²³ “At the end of their rule, when the measure of their sins is full, a king will arise, a proud-faced, ingenious-minded man.

²⁴ His power will grow greater and greater, though not through any power of his own; he will plot incredible schemes and succeed in what he does, he will destroy powerful men and the people of the holy ones.

²⁵ By his cunning, all his treacherous activities will succeed. He will grow arrogant of heart and destroy many people by taking them unawares. He will challenge the power of the Prince of princes but, without any human intervention, he will be broken.

²⁶ The vision of the evenings and the mornings that has been revealed is true,

²¹ The odd term translated here as ‘hairy’ (the WEBBE has ‘rough’) may be an explanatory gloss.

²² On the ‘four horns’ as Alexander’s successors, see #8.

²³ The literal translation of ‘when the measure of their sins is full’ is ‘as at the completion of their sins’; the NRSV has ‘when the transgressions have reached their full measure’.

²⁴ ‘Plot’ is conjectural; the MT has ‘destroy’. For the 3rd line, the NRSV has, “he shall cause fearful destruction” and, following the LXX, lacks the 2nd.

²⁵ In place of ‘by his cunning’, here following the NRSV, the NJB has ‘such will be his resourcefulness of mind’.

²⁶ Unlike the two prophecies of Ezk 12:21–28, which are fulfilled almost immediately, Daniel’s visions are to be realised only after a period of which the duration is not made clear (cf. 12:4, 9–13).

וְאַתָּה סֵתֵם הַחֲזֹז
כִּי לַיָּמִים רַבִּים:

but you must keep the vision secret,
for there are still many days to go.”

כִּי וְאֲנִי דָנִיֵּאל נִהְיִיתִי וְנִחַלִּיתִי יָמִים וְאָקוּם וְאֶעֱשֶׂה
אֶת־מְלָאכַת הַמֶּלֶךְ וְאֶשְׁתּוֹמֵם עַל־הַמְּרָאָה וְאֵין
מִבִּין: {פ}

²⁷ Then I, Daniel, lost consciousness; I was ill for several days. Then I got up to do the king’s business. I wondered at the vision, but no one understood it.

²⁷ The meaning of the word here translated as ‘lost consciousness’ (נִהְיִיתִי), following the *NJB* – the *NRSV* has ‘*was overcome*’) is not entirely clear; the verb normally has meanings such as ‘to be’ or ‘become’, but here it describes Daniel’s emotional and physical response to the enigmatic vision that he has seen. It is parallel to the following verb, which refers to illness, and seems to refer to a state of utter exhaustion due to the amazing things that Daniel has just seen; the *LXX* lacks the word.

דניאל פרק ט

^א בִּשְׁנַת אַחַת לְדָרְיוֹשׁ בֶּן־אַחְשֵׁרוּשׁ מִזֶּרַע מֶדִי
אֲשֶׁר הַמֶּלֶךְ עַל מַלְכוּת כַּשְׂדִּים: ^ב בִּשְׁנַת אַחַת
לְמַלְכוֹ אֲנִי דָנִיֵּאל בִּינְתִי בְּסִפְרִים מִסְפָּר הַשָּׁנִים
אֲשֶׁר הָיָה דְּבַר־יְהוָה אֶל־יִרְמְיָה הַנָּבִיא לְמַלְאוֹת
לְחַרְבוֹת יְרוּשָׁלַם שִׁבְעִים שָׁנָה: ^ג וְאַתָּנָה אֶת־פָּנַי
אֶל־אֲדֹנִי הָאֱלֹהִים לְבַקֵּשׁ תְּפִלָּה וְתַחֲנוּגִים בְּצוֹם
וּשְׂקָ וְאַפָּר:

^ד וְאַתְּפַלֵּל לַיהוָה אֱלֹהֵי וְאַתּוּדָה וְאַמְרָה אֲנִי
אֲדֹנִי הָאֵל הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וְהַחֲסֵד
לְאַהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָיו: ^ה חָטָאנוּ וְעִוְנוּ
וְהִרְשַׁעְנוּ הִרְשַׁעְנוּ וּמָרְדְּנוּ וְסוּר מִמִּצְוֹתֶיךָ
וּמִמְשָׁפְטֶיךָ: ^ו וְלֹא שָׁמַעְנוּ אֶל־עֲבָדֶיךָ הַנָּבִיאִים
אֲשֶׁר דִּבְּרוּ בְּשִׁמְךָ אֶל־מַלְכֵינוּ שָׂרֵינוּ וְאַבְתֵּינוּ וְאֵל

DANIEL 9

¹ It was the first year of Darius son of Artaxerxes, a Mede by race who assumed the throne of Chaldaea. ² In the first year of his reign I, Daniel, was studying the scriptures, counting over the number of years – as revealed by Yahweh to the prophet Jeremiah – that were to pass before the desolation of Jerusalem would come to an end, namely seventy years. ³ I turned my face to the Lord God begging for time to pray and to plead, with fasting, sackcloth and ashes.

⁴ I prayed to Yahweh my God and made this confession: “O my Lord, God great and to be feared, keeping covenant faithful love with those who love you and keep your commandments: ⁵ we have sinned and done wrong, acted wickedly and rebelled, turning aside from your commandments and rulings. ⁶ We have not listened to your servants the prophets, who spoke in your name to our kings, our chief men, our

DANIEL 9

- ¹ According to the writer's chronology, the first year of Darius was 538 BCE (but see #6:1 & #7:5). In place of 'Artaxerxes' (following the NJB – the LXX has *Ξέρξου*), the NRSV, following the MT (אַחְשֵׁרוּשׁ) and Theodotion (*Ἀσουηρου*) has 'Ahasuerus' – a fictitious parent for a fictitious Darius (cf. confusion between the same names in the *Book of Esther*).
- ² Theodotion lacks the opening 'in the first year of his reign', repeated from v. 1. The 'seventy years' are referred to in Jr 25:11–12 and 29:10. The Tetragrammaton (the 4 Hebrew letters that constitute the divine Name) appears 8 times in this chapter and nowhere else in the Book.
- ³ When lamenting, ancient Israelites would fast, wear sackcloth, and put ashes on their heads to show their sorrow and contrition.
- ⁴ The prayer that follows includes many biblical reminiscences. It has affinities with that of Azariah (3:24–45); 1Ba 1 & 2 are modelled on it.
- ⁵ In place of 'ruling', here following the NJB, the NRSV has 'ordinances' and NETB has 'standards'. The *Kethib*/*Qere* difference here warrants an explanation.
- ⁶ The literal translation of 'ancestors' is 'fathers' – the Hebrew word can refer to more distant relatives.

כָּל־עַם הָאָרֶץ: ^ז לָךְ אֲדֹנִי הַצְדָּקָה וְלָנוּ בָּשֶׁת
הַפָּנִים כִּי־זֶה לְאִישׁ יְהוּדָה וְלִישְׁבֵי יְרוּשָׁלַם
וְלִכְל־יִשְׂרָאֵל הַקְרָבִים וְהַרְחָקִים בְּכָל־הָאָרְצוֹת
אֲשֶׁר הִדַּחְתָּם שָׁם בְּמַעַלְם אֲשֶׁר מַעְלוּ־בְךָ:
^ח יִהְיֶה לָנוּ בָּשֶׁת הַפָּנִים לְמַלְכֵינוּ לְשָׂרֵינוּ
וְלֹאֲבֹתֵינוּ אֲשֶׁר חָטְאוּ לָךְ: ^ט לְאֲדֹנִי אֱלֹהֵינוּ
הַרְחָמִים וְהַסְלִיחוֹת כִּי מִרְדְּנוּ בּוֹ: ^י וְלֹא שָׁמַעְנוּ
בְּקוֹל יְהוָה אֱלֹהֵינוּ לָלֶכֶת בְּתוֹרָתוֹ אֲשֶׁר נָתַן
לְפָנֵינוּ בְּיַד עֲבָדָיו הַנְּבִיאִים: ^{יא} וְכָל־יִשְׂרָאֵל עָבְרוּ
אֶת־תּוֹרָתְךָ וְסוּר לְבַלְתִּי שְׁמוֹעַ בְּקִלְךָ וּתְתַךְ עָלֵינוּ
הָאֵלָה וְהַשְׁבַּעָה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֶבֶד־
הָאֱלֹהִים כִּי חָטְאוּנוּ לּוֹ:
^{יב} וַיִּקֶם אֶת־דְּבָרוֹ | דִּבְרֵיו אֲשֶׁר־דִּבֶּר עָלֵינוּ וְעַל
שְׂפָטֵינוּ אֲשֶׁר שִׁפְטוּנוּ לְהִבִּיא עָלֵינוּ רָעָה גְדֹלָה
אֲשֶׁר לֹא־נִעֲשִׂתָה תַּחַת כָּל־הַשָּׁמַיִם כַּאֲשֶׁר
נִעֲשִׂתָה בִּירוּשָׁלַם: ^{יג} כַּאֲשֶׁר כְּתוּב בְּתוֹרַת מֹשֶׁה

ancestors and all the people of the land. ⁷ Righteousness, Lord, is yours; but open shame, like this day, falls on us, the people of Judah, the inhabitants of Jerusalem, and all Israel, near and far away, in all lands to which you have driven them because of the treachery they have committed against you. ⁸ Open shame, O Yahweh, falls on us, our kings, our officials, and our ancestors, for we have sinned against you. ⁹ To the Lord our God belong mercy and forgiveness, for we have betrayed him, ¹⁰ and have not obeyed the voice of Yahweh our God nor followed the laws gave us through his servants the prophets. ¹¹ All Israel has flouted your Law and turned away, refusing to obey your voice; so, the curse and oath written in the Law of Moses, the servant of God, have been poured out on us, for we have sinned against him.

¹² "He has carried out the threats that he made against us and the men who governed us – that he would bring so great a disaster down on us that the fate of Jerusalem would find no parallel under all heaven.

¹³ Now, as written in the Law of Moses, all this calamity has befallen us.

⁷ In place of 'righteousness', here following the NRSV, the NJB has 'saving justice'.

⁸ The literal translation of 'open shame' is 'shame of face' (as also in v. 7).

⁹ The NJB opens this verse, here following the NRSV, with, "It is for the Lord our God to have mercy and to pardon."

¹⁰ In place of 'obeyed', here following the NRSV, the NJB has 'listened to'.

¹¹ The expression 'the curse and oath' is probably a hendiadys (cf. Nb 5:21, Ne 10:29) referring to the fact that the covenant with its threatened judgments was ratified by solemn oath and made legally binding upon the covenant community.

¹² The literal translation of 'men who governed us' is 'the judges who judged us'; the NRSV has simply 'rulers'. The *Kethib*/*Qere* difference here warrants an explanation.

¹³ The literal translation of 'entreated the favour of' (following the NRSV – the NJB has 'appeased') is 'pacified the face of'.

אֶת כָּל־הַרְעָה הַזֹּאת בָּאָה עָלֵינוּ וְלֹא־חָלִינוּ אֶת־
פָּנֵי | יְהוָה אֱלֹהֵינוּ לָשׁוּב מֵעֲוֹנוֹנוּ וּלְהַשְׁכִּיל
בְּאַמְתָּךְ: י' וַיִּשְׁקֹד יְהוָה עַל־הַרְעָה וַיְבִיֵּאָה עָלֵינוּ
כִּי־צָדִיק יְהוָה אֱלֹהֵינוּ עַל־כָּל־מַעֲשָׂיו אֲשֶׁר עָשָׂה
וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ: טו וַעֲתָה | אֲדַנִּי אֱלֹהֵינוּ אֲשֶׁר
הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וּתְעָשׂ־
לָךְ שֵׁם כַּיּוֹם הַזֶּה חֲטָאנוּ רָשָׁעְנוּ: טז אֲדַנִּי כָכָל־
צַדִּיקְתָּךְ יֵשֶׁב־נָא אִפְּךָ וְחַמְתָּךְ מֵעִירְךָ יְרוּשָׁלַם
הַר־קֹדֶשׁךָ כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבוֹתֵינוּ יְרוּשָׁלַם
וְעַמְּךָ לַחֲרָפָה לְכָל־סְבִיבֵתֵינוּ: יז וַעֲתָה | שְׁמַע
אֱלֹהֵינוּ אֶל־תַּפְּלֹת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו וְהָאֵר פָּנֶיךָ
עַל־מִקְדָּשְׁךָ הַשָּׁמַם לְמַעַן אֲדַנִּי:
יח הִטָּה אֱלֹהֵי | אֲזַנְךָ וְשָׁמַעַ פִּקְחָה פִּקְחַ עֵינֶיךָ
וְרָאָה שְׁמִמֹּתֵינוּ וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ
כִּי | לֹא עַל־צַדִּיקֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ
לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים: יט אֲדַנִּי | שְׁמָעָה

We did not entreat the favour of Yahweh our God by renouncing our crimes and learning your truth. ¹⁴ Yahweh has watched for the right moment to bring disaster on us, since Yahweh our God is just in all his dealings with us, and we have not listened to his voice. ¹⁵ Now, Lord our God, who by your mighty hand brought us out of Egypt – the renown you won then endures to this day – we have sinned, we have done wrong. ¹⁶ Lord, by all your acts of saving justice, turn away your anger and your fury from Jerusalem, your city, your holy mountain, for as a result of our sins and the crimes of our ancestors, Jerusalem and your people are objects of scorn to all who surround us. ¹⁷ Now, our God, hear the prayer and pleading of your servant. For your own sake, Lord, let your face smile again on your desolate sanctuary.

¹⁸ “Incline your ear, my God, and listen to us; open your eyes and look at our desolation and at the city that bears your name. We do not present our prayer to you on the grounds of our upright deeds but on your great mercy. ¹⁹ Listen, O Lord! Forgive, O Lord! Hear, O Lord, and act! For

¹⁴ In Jr 1:11–12 (cf. 31:28, 44:27), the symbol of the almond tree (שִׁקְד) introduces the prophecy of Yahweh who watches (שִׁקְד) for the moment to make his word come true, whether for good or evil.

¹⁵ In place of ‘the renown you won then endures to this day’, here following the NJB, the NRSV has ‘and made your name renowned even to this day’.

¹⁶ ‘By all your acts of saving justice’ means, ‘by the retributive justice manifest in the actions by which you have rescued your people in the past’.

¹⁷ Cf. 1K 8:28, Ne 1:6, 11, Ps 130:2. ‘Your own sake’ follows Theodotion (and v. 19); the MT has ‘because of my Lord’. The ‘desolate sanctuary’ is perhaps a hint of Antiochus’ ‘abomination that desolates’ (v. 27, 8:13).

¹⁸ The expression ‘city that bears your name’ implies that God is the owner of his city, Jerusalem; note the use of the idiom in 2S 12:28, Is 4:1 & Am 9:12. The Kethib/Qere difference here warrants an explanation.

¹⁹ See #18 on the phrase ‘bear your name’. Note that the 2 Paseq characters in this verse are presented in grey, just as in the MAM text.

אֲדֹנָי | סְלַחְהָ אֲדֹנָי הַקְּשִׁיבָה וַעֲשֵׂה אֶל־תְּאֵחֶר
 לְמַעַנְךָ אֱלֹהֵי כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמְּךָ:
 כַּ וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוַדֶּה חַטָּאתִי
 וְחַטָּאת עַמִּי יִשְׂרָאֵל וּמִפִּיל תַּחֲנֹנְתִי לִפְנֵי יְהוָה
 אֱלֹהֵי עַל הַר־קֹדֶשׁ אֱלֹהֵי: כֹּא וְעוֹד אֲנִי מְדַבֵּר
 בַּתְּפִלָּה וְהָאִישׁ גְּבִרְיָאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן
 בַּתְּחִלָּה מֵעַף בֵּיעָף נִגַּע אֵלַי כְּעַת מִנְחַת־עֶרֶב:
 כִּב וַיֵּבֶן וַיְדַבֵּר עַמִּי וַיֹּאמֶר דְּנִיָּאל עֲתָה יֵצֵאתִי
 לְהַשְׁכִּילְךָ בִּינָה: כִּג בַּתְּחִלָּת תַּחֲנוּנֶיךָ יֵצֵא דְבָר
 וְאֲנִי בָאתִי לְהַגִּיד כִּי חֲמוּדוֹת אָתָּה וּבֵין בְּדָבָר
 וְהֵבֵן בְּמַרְאָה:

כִּד שְׁבַעִים שָׁבָעִים נְחָתָךְ עַל־עַמְּךָ |

וְעַל־עִיר קֹדֶשְׁךָ

לְכַלֵּא הַפֶּשַׁע

וּלְחַתֵּם וּלְהַתֵּם חַטָּאות חַטָּאת וּלְכַפֵּר עוֹן

וּלְהַבִּיא צֶדֶק עַלְמִים

your own sake, my God, do not delay – because your city and your people alike bear your name.”

²⁰ I was still speaking, still at prayer, confessing my own sins and the sins of my people Israel, and placing my plea before Yahweh my God for the holy mountain of my God, ²¹ still speaking, still at prayer, when Gabriel, the being that I had originally seen in vision, swooped on me in full flight at the hour of the evening sacrifice. ²² He came, he spoke, he said to me, “Now, Daniel: I have come down to teach you how to understand. ²³ When your pleading began, a word was uttered, and I have come to tell you. You are a man specially chosen. Grasp the meaning of the word; understand the vision:

²⁴ “Seventy weeks are decreed
 for your people and your holy city,
 for putting an end to transgression,
 for completing sins, for atoning for crime,
 for introducing everlasting uprightness,

²⁰ In place of ‘plea’, here following the NJB, the NRSV has ‘supplication’.

²¹ The literal translation of ‘swooped on me in full flight’ is ‘flying in flight touched me’; the expression בֵּיעָף מֵעַף is difficult: the issue is whether the verb derives from ‘to fly’ or from ‘to be weary’. Many ancient versions (as Theodotion – πετόμενος) and modern translations (as NJB & NRSV) take the first of these possibilities and understand the reference to be to the swift flight of the angel Gabriel in his coming to Daniel. Others (as NETB) assume words more likely refer to the extreme weariness, not of the angel, but of Daniel (cf. 7:28, 8:27, 10:8-9, 16-17). In place of ‘being’, the NRSV has ‘man’.

²² ‘He came and said to me’ follows Theodotion (συνέτισέν με καὶ ἐλάλησεν μετ’ ἐμοῦ) and the Peshitta; the MT has ‘he told me’.

²³ The words ‘a man’ are not in the MT (but see 10:11, 19); for this sentence, the NRSV reads, “For you are greatly beloved.”

²⁴ The 4th line follows the reading of the Qere, which has וּלְהַתֵּם חַטָּאות in place of וּלְחַתֵּם חַטָּאות (‘sealing sin’) of the Kethib.

וְלַחֲתֹם חֶזֶן וְנָבִיא
 וְלִמְשַׁח קֹדֶשׁ קְדָשִׁים:
 כה וְתִדַּע וְתִשְׁכַּל מִן־מֵצָא דָּבָר
 לְהָשִׁיב וּלְבָנוֹת
 יְרוּשָׁלַם עַד־מְשִׁיחַ נָגִיד
 שִׁבְעִים שָׁבָעָה
 וְשִׁבְעִים שָׁשִׁים וּשְׁנַיִם תָּשׁוּב
 וְנִבְנְתָה רְחוֹב וְחֲרוֹץ
 וּבְצוֹק הָעֵתִים:
 כו וְאַחֲרֵי הַשִּׁבְעִים שָׁשִׁים וּשְׁנַיִם
 יָכַרַת מְשִׁיחַ וְאִין לוֹ
 וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נָגִיד הַבָּא
 וְקִצּוֹ בְשֵׁטֶף
 וְעַד קֶץ מִלְחָמָה
 נַחֲרָצַת שְׁמֹמֹת:
 כז וְהַגִּבֹּר בְּרִית לְרַבִּים
 שָׁבוּעַ אֶחָד

for setting the seal on vision and on prophecy,
 for anointing the holy of holies.

- 25 Know this, then, and understand:
 From the time, there went out his message:
 "Return and rebuild Jerusalem,"
 to the coming of an Anointed Prince, seven weeks
 and sixty-two weeks,
 with squares and ramparts restored and rebuilt,
 but in a time of trouble.
- 26 After the sixty-two weeks,
 an Anointed One put to death without his ...
 city and sanctuary ruined by a prince who is to come.
 The end of that prince will be catastrophe
 and, until the end, there will be war
 and all the devastation decreed.
- 27 He will strike a firm alliance with many people
 for the space of a week;

25 The 'Anointed Prince' is the Messiah (see #Ex 30:22, 1S 9:26 & Is 45:1). The 6th line refers to the reconstruction of Jerusalem in the Persian period.

26 This 'Anointed One' may, following *Theodotion*, be identified with the High Priest Onias III (cf. 2M 4:30–38), deposed *circa* 175 BCE and assassinated by the followers of Antiochus Epiphanes; he could also be the Prince of the Covenant in 11:22. At the end of the 2nd line, a word seems to be missing from the text; *Theodotion* supplies 'fault' but others suggest 'successor'.

27 The 1st line refers to the Hellenising faction among the Jews (see 11:32, 1M 1:43, 2M 4:10). Those who supported foreign ideas and ways were to be the bane of the orthodox throughout the Maccabaeian period. Parallel passages suggest that the ending of the sacrifices is the work of the blasphemers: it is not, therefore, the substitution of the sacrifice of the New Covenant for that of the old. After 'wing', the *NJB* adds 'of the

וַחֲצִי הַשָּׁבוּעַ יִשְׁבֹּט |
זֶבַח וּמִנְחָה
וְעַל כַּנֹּף שְׁקוּצִים מְשֻׁמִּים
וְעַד-כָּלָה וְנִחְרָצָה תִּתֵּן עַל-שָׁמַיִם:

{פ}

and, for the space of one half week,
he will put a stop to sacrifice and oblation,
and on the wing will be the appalling abomination
until the end, until the doom assigned to the devastator.”

Temple’; here, we follow the MT (& NRSV). The literal translation of ‘appalling’ (מְשֻׁמִּים) is ‘desolating’ or ‘horrifying’; the image invokes first the idols of ‘Baals’ of antiquity, the worship of which by Israel was condemned by the prophets (שְׁקוּצִים – ‘abomination’ – being a contemptuous designation of Baal and שָׁמַיִם a malicious pun of the Phoenician title ‘king of heaven’); and second, Zeus Olympios, to whom the Temple of Jerusalem was dedicated by the persecutor (see 2M 6:2).

דניאל פרק י

DANIEL 10

^א בִּשְׁנַת שְׁלוֹשׁ לְכוֹרֶשׁ מֶלֶךְ פָּרֶס דָּבַר נִגְלָה
לְדָנִיֵּאל אֲשֶׁר-נִקְרָא שְׁמוֹ בִּלְטַאשְׁצַר וְאַמֶּת
הַדָּבָר וְצָבָא גָדוֹל וּבֵין אֶת-הַדָּבָר וּבִינָה לוֹ
בְּמַרְאֶה: ^ב בַּיָּמִים הָהֵם אָנִי דָנִיֵּאל הָיִיתִי מִתְאַבֵּל
שְׁלֹשָׁה שָׁבָעִים יָמִים: ^ג לֶחֶם חֲמֻדּוֹת לֹא אָכַלְתִּי
וּבֶשֶׂר וַיֵּין לֹא-בָא אֵל-פִּי וְסוּדָּה לֹא-סָכַכְתִּי עַד-
מָלֵאת שְׁלֹשָׁת שָׁבָעִים יָמִים: {פ}

^ד וּבַיּוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן וְאַנִּי
הָיִיתִי עַל יַד הַנָּהָר הַגָּדוֹל הוּא חֲדָקֵל: ^ה וְאַשָּׁא
אֶת-עֵינַי וְאַרְאָה וְהִנֵּה אִישׁ-אֶחָד לְבוּשׁ בָּדִים
וּמִתְנִיו חֲגָרִים בְּכֶתֶם אוֹפָז:

¹ In the third year of Cyrus king of Persia, a revelation was made to Daniel, who was known as Belteshazzar. The revelation was true and concerned a great conflict. He grasped the meaning of the revelation; what it meant was disclosed to him in a vision. ² At that time, I, Daniel, had been doing a three-week penance; ³ I had eaten no agreeable food, had touched no meat or wine, and had not anointed myself, until these three weeks were over.

⁴ On the twenty-fourth day of the first month, as I stood on the bank of that great river (*that is, the Tigris*), ⁵ I raised my eyes to look about me, and this is what I saw: A man dressed in linen, with a belt of pure gold round his waist:

DANIEL 10

- ¹ In place of 'third', here following the MT (שְׁלוֹשׁ) and Theodotion (τρίτω), the LXX has 'first' (πρώτω); Cyrus' third year was *circa* 536 BCE, when Daniel would have been 84. The literal translation of 'great conflict' is 'great legion' (or 'army'). The meaning of the word here translated as 'conflict' (צָבָא) is uncertain in this context; the word most often refers to an army or warfare, but may also mean 'hard service', and many commentators take that to be the sense here (i.e., 'the service was great'). The present translation (following the NJB & NRSV) assumes the reference to be to the spiritual conflicts described, for example, in 10:16-11:1.
- ² The literal translation of 'three-week' is 'three weeks of days'; the inclusion of 'days' here (and in v. 3) is perhaps intended to call attention to the fact that these weeks are quite different in nature from those of Ch. 9, which are 'weeks of years' (cf. #9:24).
- ³ Anointing oneself with oil was a common OT practice due to the severity of the Middle Eastern sun (cf. Ps 121:6); it was also associated with rejoicing (e.g., Pr 27:9) and was therefore usually not practiced during a period of mourning.
- ⁴ The 'first month' would be the month of Nisan, during which Passover was observed. The phrase, 'that is, the Tigris', after חֲדָקֵל ('great river') follows the LXX (ὅς ἐστι Τίγρης) and is not present in the MT.
- ⁵ In place of 'pure gold' (following the NJB, cf. Jr 10:9), the NRSV (more literally following the MT) has 'gold from Uphaz' (see Jr 10:9).

וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו
 כְּמֵרָאָה בָּרָק וְעֵינָיו כְּלַפְיֵי אֵשׁ וְזָרְעָתוֹ
 וּמִרְגָּלָתוֹ כְּעֵץ
 נְחֹשֶׁת קָלִל
 וְקוֹל דְּבָרָיו כְּקוֹל הַמּוֹן:

וְרֵאִיתִי אֲנִי דְנִיָּאל לְבַדִּי אֶת־הַמֶּרְאָה וְהָאֲנָשִׁים
 אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמֶּרְאָה אֲבָל חֲרָדָה
 גְּדֹלָה נִפְלָא עָלֵיהֶם וַיִּבְרְחוּ בְּהַחֲבֹא: ^ח וְאֲנִי
 נִשְׁאַרְתִּי לְבַדִּי וְאָרָאָה אֶת־הַמֶּרְאָה הַגְּדֹלָה הַזֹּאת
 וְלֹא נִשְׁאַרְכִּי כַּח וְהוֹדִי נֶהְפֵּךְ עָלַי לְמִשְׁחִית וְלֹא
 עֲצָרְתִּי כָח:

וְאִשְׁמַע אֶת־קוֹל דְּבָרָיו וְכִשְׁמַעִי אֶת־קוֹל דְּבָרָיו
 וְאֲנִי הֵייתִי נֶרְדָּם עַל־פָּנָי וּפָנָי אֶרְצָה: ^י וְהִנֵּה־יָד
 נֹגַעַה בִּי וַתְּנִיעֵנִי עַל־בְּרָכַי וְכַפּוֹת יָדַי: ^{יא} וַיֹּאמֶר
 אֵלַי דְּנִיָּאל אִישׁ־חֲמֻדוֹת הֵבֵן בְּדַבָּרִים אֲשֶׁר אָנֹכִי
 דֹּבֵר אֵלֶיךָ וְעֹמֵד עַל־עַמֻּדָךְ כִּי עֲתָה שְׁלַחְתִּי אֵלֶיךָ
 וּבְדַבָּרוֹ עִמִּי אֶת־הַדְּבָר הַזֶּה עֲמַדְתִּי מִרְעִיד:

⁶ His body was like beryl,
 his face looked like lightning, his eyes were like fiery torches,
 his arms and his face
 had the gleam of burnished bronze,
 and the sound of his voice was like the roar of a multitude.

⁷ I, Daniel, alone saw the apparition; the people who were with me did not see the vision; on the contrary, so great a trembling overtook them that they fled and hid themselves. ⁸ Therefore, I was left alone, gazing on this great vision; I was powerless, my complexion grew deathly pale and contorted, and my strength deserted me.

⁹ I heard a voice speaking and, at the sound of the voice, I fell fainting, face downwards on the ground. ¹⁰ I felt a hand touching me, raising me to my knees and the palms of my hands. ¹¹ He said, "Daniel, you are a man specially chosen: understand the words that I am about to say; stand up on your feet, for I have been sent to you now." He said this, and I stood up trembling. ¹² He then said, "Daniel, do not be afraid:

⁶ The identity of 'beryl' (תַּרְשִׁישׁ) - following the NJB & NRSV) is uncertain (NETB has 'yellow jasper' and the NIV has 'chrysolite').

⁷ Daniel's companions did not see the vision but were affected by the supernatural presence, as in Ac 9:7.

⁸ The literal translation of 'I was powerless' is 'my vigour was changed upon me to ruin'.

⁹ The LXX and Peshitta lack the words 'I heard a voice speaking'.

¹⁰ Theodotion lacks the words 'and the palms of my hands'.

¹¹ The literal translation of 'man specially chosen' is 'treasured person'. The NJB lacks the words 'on your feet', here following the NRSV.

¹² The literal translation of 'resolved to' is 'set your heart on'.

יב וַיֹּאמֶר אֵלַי אֶל־תִּירָא דְנִיָּאל כִּי מִן־הַיּוֹם
הָרִאשׁוֹן אֲשֶׁר נָתַתָּ אֶת־לִבְךָ לְהִבִּין וּלְהִתְעַנּוֹת
לִפְנֵי אֱלֹהֶיךָ נִשְׁמָעוּ דְּבָרֶיךָ וְאֲנִי־בָאתִי בְּדִבְרֶיךָ:
יג וְשָׂר מַלְכוֹת פָּרַס עָמַד לִנְגְדִי עֶשְׂרִים וְאַחַד יוֹם
וְהִנֵּה מִיכָאֵל אֶחָד הַשָּׂרִים הָרִאשׁוֹנִים בָּא לְעֻזְרָנִי
וְאֲנִי נֹתַרְתִּי שָׁם אֶצֶל מַלְכֵי פָרַס: יד וּבָאתִי
לְהִבִּינְךָ אֶת אֲשֶׁר־יִקְרָה לְעַמְּךָ בְּאַחֲרִית הַיָּמִים
כִּי־עוֹד חֲזוֹן לַיָּמִים:

טו וּבְדִבְרֵי עַמִּי כְּדִבְרֵי הָאֱלֹהִים נָתַתִּי פָנַי אֲרָצָה
וְנִאֲלַמְתִּי: טז וְהִנֵּה כְּדַמוֹת בְּנֵי אָדָם נִגַּעַת עַל־שִׁפְתֵי
וְאִפְתַּח־פִּי וְאִדְבַּרְהָ וְאָמַרְהָ אֶל־הָעַמָּד לִנְגְדִי
אֲדֹנִי בַמְּרָאָה נִהְפְּכוּ צִירִי עָלַי וְלֹא עֲצַרְתִּי כָח:
ז וְהִיד יוֹכַל עֲבַד אֲדֹנִי זֶה לְדַבֵּר עִם־אֲדֹנִי זֶה וְאֲנִי
מַעֲתָה לֹא־עֲמַד־בִּי כָח וְנִשְׁמָה לֹא נִשְׁאַרְה־בִּי:
יח וַיִּסָּף וַיַּגַּע־בִּי כַּמְּרָאָה אָדָם וַיַּחֲזִקֵנִי: יט וַיֹּאמֶר

from that first day when, the better to understand, you resolved to humble yourself before God, your words have been heard; and your words are the reason why I have come. ¹³ The Prince of the kingdom of Persia has been resisting me for twenty-one days, but Michael, one of the Chief Princes, came to my assistance. I have left him confronting the princes of the kingdom of Persia ¹⁴ and have come to tell you what will happen to your people in the final days. For, there is a further vision about those days."

¹⁵ When he had said these things to me, I prostrated myself on the ground, without saying a word; ¹⁶ then something looking like a human being touched my lips. I opened my mouth to speak, and I said to the one standing before of me, "My lord, anguish overcomes me at this vision, and my strength deserts me. ¹⁷ How can your servant speak to my lord now that I have no strength left and I am breathless?" ¹⁸ Once again, the human form touched me; he gave me strength. ¹⁹ "Do not

¹³ Michael is the guardian angel of the people of God (v. 21 & 12:1 and see #Ex 23:20). 'I have left him' follows the LXX (αὐτὸν ἐκεῖ κατέλιπον); the MT has 'I was left' but the verb form is unusual.

¹⁴ For the last sentence, here following the NRSV (and close to the NJB), NETB has, "For the vision pertains to future days."

¹⁵ Literally translated, this verse opens, "While he was speaking according to these words." The NRSV reads, "While he was speaking these words to me, I turned my face toward the ground and was speechless."

¹⁶ In place of 'looking like a human being' (here following the MT & NJB – the NRSV has 'in human form'), the Qumran MSS and LXX (ὁμοίωσις χειρὸς ἀνθρώπου) read 'that looked like a man's hand'.

¹⁷ The literal translation of 'I have no strength left' is 'my strength does not stand'.

¹⁸ The literal translation of 'once again ... touched' is 'he added and touched'; the construction is a verbal hendiadys.

¹⁹ In place of 'play the man', here following the NJB, the NRSV has 'be courageous'.

אֶל־תִּירָא אִישׁ־חֲמֻדֹּת שָׁלוֹם לָךְ חֲזַק וְחֲזַק
וּכְדַבְּרוּ עִמִּי הַתְּחַזְּקֵתִי וְאִמְרָה יְדַבֵּר אֲדֹנָי כִּי
חֲזַקְתָּנִי:

כִּי וַיֹּאמֶר הִידְעָתָ לָמָּה־בָּאתִי אֵלֶיךָ וְעַתָּה אָשׁוּב
לְהִלָּחֵם עִם־שָׂר פָּרֶס וְאֲנִי יוֹצֵא וְהִנֵּה שָׂר־יוֹן בָּא:
כֹּא אֲבָל אֲגִיד לָךְ אֶת־הָרָשׁוּם בִּכְתָּב אֱמֶת וְאִין
אֶחָד מִתְּחַזֵּק עִמִּי עַל־אֱלֹה כִּי אִם־מִיכָאֵל
שָׂרְכֶם: {פ}

fear,” he said, “you are specially chosen; peace be with you; play the man, be strong!” As he spoke to me, I felt strong again and said, “Let my lord speak, you have given me strength.”

²⁰ He then said, “Do you know why I have come to you? ²¹ I am to tell you what is written in the book of truth. ^{20a} I must now go back to fight the Prince of Persia; when I have overcome him, the Prince of Javan will come. ^{21a} There is no one to lend me support except Michael, your Prince.

²⁰ The order of this and the following 3 verses (as delimited in the translation) is doubtful. The *NJB* numbers them: 20a, 21a, 20b, 21b but, in the *NRSV*, the verse here numbered 20a is appended at the end of this verse.

²¹ The *NJB* treats the phrase ‘book of truth’ as a title; here, we follow the *NRSV*.

^{20a} ‘Javan’ (Ionia) stands for Greece.

^{21a} At the end of this verse (or at the beginning of 11:1, as in the *NJB*), some add, “on whom I rely to lend me support and to reinforce me.”

דניאל פרק יא

DANIEL 11

וְאֲנִי בִשְׁנַת אֶחָת לְדָרְיוֹשׁ הַמֶּדִּי עָמַדְי לְמַחְזִיק
וּלְמַעֲזוֹ לֹא: ^ב וְעַתָּה אֵמֶת אֲגִיד לָךְ הִנֵּה-עוֹד
שְׁלֹשָׁה מְלָכִים עִמָּדִים לְפָרֶס וְהָרְבִיעִי יַעֲשֶׂה
עֲשֶׂר-גְּדוֹל מִכָּל וּכְחֻזְקָתוֹ בַּעֲשׂוֹ יַעֲרִי הַכָּל אֶת
מַלְכוּת יוֹן: ^ג וְעַמָּד מֶלֶךְ גָּבוֹר וּמִשָּׁל מִמֶּשֶׁל רַב
וְעֵשָׂה כְּרָצוֹנוֹ: ^ד וּכְעַמְדוֹ תִּשְׁבֵּר מַלְכוּתוֹ וְתִחָץ
לְאַרְבַּע רוּחוֹת הַשָּׁמַיִם וְלֹא לְאַחֲרִיתוֹ וְלֹא כְּמִשְׁלוֹ
אֲשֶׁר מִשָּׁל בִּי תִּנָּתֵשׁ מַלְכוּתוֹ וְלְאַחֲרָיִם מִלְּבַד-
אֱלֹהִים: ^ה וְיִחְזַק מֶלֶךְ-הַנֹּגֵב וּמִן-שָׂרָיו וְיִחְזַק עָלָיו
וּמִשָּׁל מִמֶּשֶׁל רַב מִמֶּשֶׁלָּתוֹ:

¹ "As for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. ² "Now, I shall tell you the truth: Three more kings will rise in Persia; the fourth will be far richer than them all and, when he has grown strong through his riches, he will stir up all the realm of Greece. ³ A mighty king will rise and govern a vast empire and do as he likes. ⁴ While still rising, his empire will be broken up and divided towards the four winds of heaven, though not to his posterity; it will not be ruled as he ruled it; for, his kingdom will be plucked up, even for others besides those. ⁵ "The king of the south will grow strong, but one of his princes will grow stronger, with a realm greater than his own.

DANIEL 11

- ¹ The text of this verse, not present in the *NJB*, here follows the *WEBBE* (and see #10:21a). The antecedent of the pronoun 'I' is the angel (cf. 10:20–21), not Daniel; the traditional chapter division at this point, and the presence of a chronological note in the verse similar to ones used elsewhere in the book to position Daniel's activities in relation to imperial affairs, sometimes lead to confusion on this matter.
- ² The 'three more kings' were evidently three Persian kings, (Cambyses, *circa* 530–522 BCE, Pseudo-Smerdis, *circa* 522 BCE and Darius I Hystaspes *circa* 522–486 BCE), Darius the Mede being excluded. The 'fourth' is less probably the last of the Achaemenids (Darius III Codomannus, 336–330 BCE, defeated by Alexander), more probably Xerxes the Great (486–465 BCE), whose expedition against Greece took place in 480 BCE.
- ³ The 'mighty king' mentioned here is Alexander the Great (*circa* 336–323 BCE). The text translated as 'make war on Greece' (following the *NJB*) is difficult; the literal translation is 'arouse everyone to Greece' but many, (as the *NRSV* & *NETB*) add 'against', giving 'stir up all against Greece'.
- ⁴ After Alexander's death, his empire was shared out, not among his sons but among his generals (the Diadochoi) – see 2:40ff, 7:7, 8:8.
- ⁵ 'Than his own' (literally 'than his empire') is a conjectural translation; the *MT* has 'his empire'. The 'king of the south' is Ptolemy I Soter (323–285 BCE), the first sovereign of the Hellenistic Dynasty in Egypt. The 'prince' is Seleucus I Nicator (305/4–281 BCE) who initially supported Ptolemy I to defeat Antigonus (the battle of Gaza, 312 BCE, from which dates the Seleucid era), and subsequently founded his own huge Asiatic empire.

וְלִקְחַן שָׁנִים יִתְחַבְּרוּ וּבֵת מֶלֶךְ-הַנֶּגֶב תָּבוֹא אֶל-
מֶלֶךְ הַצָּפוֹן לַעֲשׂוֹת מִישָׁרִים וְלֹא-תַעֲצֹר כּוֹחַ
הַזְּרוּעַ וְלֹא יַעֲמִד וְזָרְעוֹ וְתִנָּתֵן הִיא וּמִבִּיאיָהּ
וְהַיִּלְדָּה וּמִחֲזָקָהּ בְּעֵתִים: ^ז וְעַמֵּד מִנָּצֵר שְׂרָשִׁיָּה
כִּנּוּ וַיָּבֹא אֶל-הַחֵיל וַיָּבֹא בְּמַעֲזוֹ מֶלֶךְ הַצָּפוֹן וַעֲשֶׂה
בָּהֶם וְהַחֲזִיק:

ח וְגַם אֱלֹהֵיהֶם עִם-נִסְכֵּיהֶם עִם-כָּלִי חֲמֻדָּתָם כֶּסֶף
וְזָהָב בַּשָּׁבִי יָבֹא מִצְרַיִם וְהוּא שָׁנִים יַעֲמִד מִמֶּלֶךְ
הַצָּפוֹן: ^ט וַיָּבֹא בְּמַלְכוּת מֶלֶךְ הַנֶּגֶב וַיָּשָׁב אֶל-
אֲדָמָתוֹ:

י וּבָנָיו יִתְגָּרוּ וְאֶסְפוּ הַמֶּלֶךְ חֵילִים רַבִּים וַיָּבֹא בּוֹא
וְשָׁטָף וְעָבַר וַיָּשָׁב וַיִּתְגָּרוּ וַיִּתְגָּרָה עַד-מַעֲזָה:
יא וַיִּתְמַרְמַר מֶלֶךְ הַנֶּגֶב וַיֵּצֵא וַיִּלָּחֶם עִמּוֹ עִם-מֶלֶךְ
הַצָּפוֹן וְהָעֵמִיד הַמֶּלֶךְ רַב וְנָתַן הַהֶמּוֹן בִּידּוֹ:
יב וַיִּנָּשָׂא הַהֶמּוֹן יְרוֹם וְרָם לִבּוֹ וְהַפִּיל רַבָּאוֹת וְלֹא
יַעֲזוֹ: ^{יג} וַיָּשָׁב מֶלֶךְ הַצָּפוֹן וְהָעֵמִיד הַמֶּלֶךְ רַב מִן-

⁶ “Some years later, they will make a treaty and, to ratify it, the daughter of the king of the south will go to the king of the north. But she will not retain her power, nor will his posterity endure: she will be given up, she, her escorts, her child, and he who supported her. In due time, ⁷ a sprig from her roots will rise in his place, against the army and enter the fortress of the king of the north and prevail against them.

⁸ “He will even carry off all their gods, statues, and precious gold and silver vessels as booty to Egypt. For some years, he will leave the king of the north in peace, ⁹ but then he will invade the realm of the king of the south, then retire to his own land.

¹⁰ “His sons will wage war, mustering a host of great forces; and he will advance, deploy, break through and march on the southern fortress.

¹¹ “Moved with rage, the king of the south will give battle to the king of the north, who will have a great army, but he will defeat this army.

¹² “When the army has been carried off, his heart will be exalted, and he will overthrow myriads, but he shall not prevail. ¹³ The king of the north

⁶ ‘His posterity’ follows Theodotion (σπέρμα αὐτοῦ – literally ‘his seed’) and Symm; the MT has ‘his arm’. ‘Her child’ (הַיִּלְדָּה) is a conjectural translation; the MT has ‘her parent’ (הַיִּלְדָּה) and the Peshitta has ‘her children’. ‘He who supported her’ is her husband.

⁷ The literal translation of ‘succeed in overcoming them’ is ‘he will deal with them and will prevail’.

⁸ This is the first explicit mention of ‘Egypt’ in the MT, hitherto called ‘the south’; for ‘the south’, the LXX reads ‘Egypt’ (Αἴγυπτου) throughout.

⁹ In place of ‘he’ (here following the MT), the NJB has ‘the latter’; the reference is to ‘the king of the north’ (v. 8).

¹⁰ The Kethib/Qere difference here warrants an explanation.

¹¹ The ‘king of the south’ here refers to Ptolemy IV Philopator (circa 221–204 BCE).

¹² The Kethib/Qere difference here warrants an explanation.

¹³ After ‘advance’, the NJB adds ‘a second time’. In place of ‘plentiful’, here following the NJB, the NRSV has ‘abundant’ and NETB has ‘enormous’.

הָרֹאשׁוֹן וְלִקְצֵי הָעֵתִים שָׁנִים יָבֹא בֹא בַחִיל גָּדוֹל
וּבְרִכּוּשׁ רָב: ^ד וּבְעֵתִים הָהֵם רַבִּים יַעֲמְדוּ עַל-
מֶלֶךְ הַנֶּגֶב וּבְנֵי פְרִיזִי עִמָּךְ יִנְשְׂאוּ לְהַעֲמִיד חֲזֹן
וְנִכְשָׁלוּ:

^{טו} וַיָּבֹא מֶלֶךְ הַצָּפוֹן וַיִּשְׁפֹּךְ סוּלָלָה וּלְכַד עִיר
מִבְצָרוֹת וּזְרָעוֹת הַנֶּגֶב לֹא יַעֲמְדוּ וְעַם מִבְחָרָיו
וְאִין כָּח לַעֲמֹד: ^{טז} וַיַּעַשׂ הַבָּא אֵלָיו כְּרִצּוֹנוֹ וְאִין
עוֹמֵד לִפְנָיו וַיַּעֲמֵד בְּאַרְצ־הַצָּבִי וְכָלָה בִידּוֹ:
^{יז} וַיֵּשֶׁם | פָּנָיו לְבֹא בְתֻקָּה כָּל-מַלְכוּתוֹ וַיִּשְׁרִים
עִמּוֹ וַעֲשֵׂה וּבֵת הַנָּשִׁים יִתֶּן-לּוֹ לְהַשְׁחִיתָהּ וְלֹא
תַעֲמֹד וְלֹא-לּוֹ תִהְיֶה: ^{יח} וַיֵּשֶׁב וַיֵּשֶׁם | פָּנָיו לְאֵיִים
וּלְכַד רַבִּים וְהַשְׁבִּית קֶצֶין חֲרָפְתּוֹ לֹא בִלְתִּי חֲרָפְתּוֹ
יָשִׁיב לוֹ:

will muster an even larger army than before and, after some years, he will advance with a great army and plentiful supplies. ¹⁴ “At that time, many will rise against the king of the south, and the lawless among your people will rebel in order to fulfil the vision; but they will fail.

¹⁵ “The king of the north will then come, raise earthworks, and take a fortified city. The forces of the south will not stand; not even the picked men will be strong enough to resist. ¹⁶ The invader will do as he likes, and no one will withstand him: he will stand in the land of beauty, destruction in his hands. ¹⁷ He will set about conquering his entire kingdom but will make a treaty with him and, to destroy the kingdom, give him a woman’s hand; but this will not last or be to his advantage.

¹⁸ He will next turn to the coastlands and conquer many, but a prince will stop his outrages, repaying outrage with outrage.

¹⁴ The ‘king of the south’ here is Ptolemy V Epiphanes (circa 203–181 BCE). The literal translation of ‘more violent’ is ‘sons of violence’; son(s) is sometimes used idiomatically in Hebrew to indicate that someone is characterised by a certain quality.

¹⁵ This ‘fortified city’ is apparently Sidon; its capture from the Ptolemies by Antiochus the Great was a strategic victory for the Seleucid kingdom.

¹⁶ The literal translation of ‘invader’ is ‘one advancing’.

¹⁷ ‘Will make a treaty with him’ is a conjectural translation, reading מִשְׁרִים; the MT is corrupt (וַיִּשְׁרִים – literally ‘upright ones with him’). The literal translation of ‘woman’s hand’ is ‘daughter of women’. Antiochus, foreseeing intervention from Rome, decided on an alliance with Egypt, becoming betrothed to Cleopatra, Ptolemy’s daughter; the marriage took place at Raphia in 193 BCE. The literal translation of the second ‘the kingdom’ is ‘her’, as also with the pronoun ‘his’; but it is impossible to understand this as referring to Cleopatra: the concluding words of this obscure verse must allude to the renewed outbreak of hostilities owing to the well-founded mistrust on the Egyptian side.

¹⁸ The ‘coastlands’ (literally, ‘coasts and islands’) are the towns of the seaboard; taking advantage of the Egyptian treaty, Antiochus made his way back to Asia Minor and, defying Roman threats, occupied Greek and Egyptian towns. However, in 189 BCE, he suffered an overwhelming defeat at the hands of the consul Lucius Cornelius Scipio (the ‘prince’) at Magnesia. The *Kethib/Qere* difference here would benefit from an explanation.

יט וַיֵּשֶׁב פָּנָיו לְמַעוֹזֵי אֶרְצוֹ וַנִּכְשַׁל וְנָפַל וְלֹא יִמָּצֵא:
כ וַעֲמַד עַל-פָּנָיו מַעֲבִיר נוֹגֵשׁ הָדָר מַלְכוּת וּבִימִים
אַחֲדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בַּמַּלְחָמָה:

כא וַעֲמַד עַל-פָּנָיו נִבְזָה וְלֹא-נָתַנוּ עָלָיו הוֹד מַלְכוּת
וּבֹא בִשְׁלֹחַ וְהַחֲזִיק מַלְכוּת בַּחֲלָקְלָקוֹת:
כב וּזְרָעוֹת הַשָּׂטֵף יִשְׁטְפוּ מִלְּפָנָיו וַיִּשְׁבְּרוּ וְגַם נָגִיד
בְּרִית: כג וּמִן-הַתַּחְבָּרוֹת אֵלָיו יַעֲשֶׂה מְרָמָה וְעַלָּה
וְעֶצֶם בְּמַעֲט־גֹּי: כד בִּשְׁלֹחַ וּבַמְשֻׁמְנֵי מְדִינָה יָבוֹא
וְעֲשֶׂה אֲשֶׁר לֹא-עָשׂוּ אֲבֹתָיו וְאֲבוֹת אֲבֹתָיו בְּזָה
וְשָׁלַל וּרְכוּשׁ לָהֶם יִבְזֹר וְעַל מִבְצָרִים יַחֲשֹׁב
מִחֲשַׁבְתָּיו וְעַד-עֵת:

כה וַיַּעַר כָּחוֹ וּלְבָבוֹ עַל-מֶלֶךְ הַנֶּגֶב בַּחֲלוֹ גָדוֹל וּמֶלֶךְ
הַנֶּגֶב יִתְגַּרֶּה לַמַּלְחָמָה בַּחֲלוֹ-גָדוֹל וְעֶצוֹם עַד-
מָאֵד וְלֹא יַעֲמֵד כִּי-יַחֲשֹׁבּוּ עָלָיו מִחֲשָׁבוֹת:
כו וְאֲכָלִי פֶת-בָּגוֹ יִשְׁפְּרוּהוּ וְחִילוֹ יִשְׁטוֹף וְנָפַל
חֲלָלִים רַבִּים:

¹⁹ “He will then turn on the fortresses of his own land, but will stumble, fall, and not be found. ²⁰ In his place, there will rise a man who will send an extortionist to despoil the royal splendour; in a few days, he will be shattered, though not in anger or battle.

²¹ “In his place will rise a wretch: royal honours will not be given to him; rather, he shall come in without warning and obtain the kingdom by intrigue. ²² Armies will be utterly routed and crushed by him, the prince of the covenant too. ²³ Through alliances, he will act deceitfully and become strong with only a small following. ²⁴ At his pleasure, he will invade rich provinces, acting as his fathers or his fathers’ fathers never acted, distributing among them plunder, spoil, and wealth, plotting his stratagems against the fortresses – but only for a time.

²⁵ “He will summon up his might and courage against the king of the south with a great army. The king of the south will march to war with a huge and powerful army but will not succeed, since he will be outwitted by trickery. ²⁶ Those who shared his food will ruin him; his army will be swept away and many will fall in the slaughter.

¹⁹ To pay his huge war debt, Antiochus went to Elymais to plunder one of the temples of Bel, in the course of which he died in 187 BCE.

²⁰ The end of this verse is uncertain and the translation (here following the *NJB*) is conjectural (the *NRSV* has ‘*anger*’ in place of ‘*public*’).

²¹ The ‘*wretch*’ is Antiochus IV Epiphanes (175–164 BCE), who seized the throne by supplanting Demetrius, his brother Seleucus IV’s young son.

²² The ‘*prince of the covenant*’ is the High Priest, Onias III (see #9:26).

²³ The literal translation of ‘*following*’ is ‘*nation*’.

²⁴ In place of ‘*at his pleasure*’ (here and in v. 21), the *NRSV* has ‘*without warning*’.

²⁵ Ptolemy was misled by his advisers and captured by Antiochus. On the way back, Antiochus savagely ill-treated the Jews (v. 28).

²⁶ The present translation, following the *NJB*, *NRSV* & *NETB*, reads יִשְׁטוֹף (‘*swept away*’ – passive) rather than the *MT* יִשְׁטוֹף (active).

כז וּשְׁנֵיהֶם הַמְּלָכִים לִבָּבָם לְמַרְעַ וְעַל־שִׁלְחָן אֶחָד
כֹּזֵב יִדְבְּרוּ וְלֹא תִצְלַח כִּי־עוֹד קֶץ לְמוֹעֵד: כח וַיָּשָׁב
אֶרְצוֹ בִּרְכוּשׁ גָּדוֹל וּלְבָבוֹ עַל־בְּרִית קֹדֶשׁ וַעֲשֵׂה
וְשָׁב לְאֶרְצוֹ:

כט לְמוֹעֵד יָשׁוּב וּבָא בְּנֹגֵב וְלֹא־תִהְיֶה כְּרֹאשׁוֹנָה
וְכֹאחֲרוֹנָה: ל וּבָאוּ בּוֹ צִיִּים כְּתִים וְנִכְאָה וְשָׁב וְזָעַם
עַל־בְּרִית־קוֹדֶשׁ וַעֲשֵׂה וְשָׁב וַיִּבֶן עַל־עֲזָבֵי בְרִית
קֹדֶשׁ:

לא וְזֹרְעִים מִמֶּנּוּ יַעֲמְדוּ וְחִלְלוּ הַמִּקְדָּשׁ הַמְּעוֹז
וְהִסִּירוּ הַתִּמְלִיד וְנִתְּנוּ הַשְּׁקוּץ מִשָּׁמַם: לב וּמִרְשִׁיעֵי
בְרִית יַחְנִיף בַּחֲלָקוֹת וְעַם יִדְעִי אֱלֹהָיו יַחֲזִקוּ
וַעֲשׂוּ:

לג וּמִשְׁכִּילֵי עָם יְבִינוּ לָרַבִּים וְנִכְשְׁלוּ בַּחֲרָב
וּבִלְהָבָה בְּשָׂבִי וּבִבְזָה יָמִים: לד וּבִהֲפֹשֶׁל יַעֲזֹרוּ

²⁷ “The two kings, seated at one table, hearts bent on evil, will tell their lies; but they will not succeed, for the appointed time is still to come.

²⁸ Then, he will return greatly enriched to his land, his heart set against the holy covenant; he will take action and return to his own land.

²⁹ “In due time, he will make his way southwards, but this time it will not be as before. ³⁰ The ships of the Kittim will oppose him and he will be worsted. He will retire and take furious action against the holy covenant and will favour those who forsake that holy covenant.

³¹ “Forces of his will come and profane the Temple; they will abolish the perpetual sacrifice and install the appalling abomination. ³² Those who break the covenant he will seduce by his intrigue but the people who know their God will stand firm and take action.

³³ The wise of the people will instruct many; but, for some days, they will fall by sword and flame, captivity, and pillage. ³⁴ Thus falling, they

²⁷ In place of ‘the appointed time is yet to come’, here following the NJB, the NRSV has ‘there remains and end to the appointed time’.

²⁸ In place if the first ‘he’, here following the MT (& NRSV), the NJB has ‘the wretch’.

²⁹ This verse speaks of the second Egyptian campaign of Antiochus, which was to end in ignominy. The Roman consul Gaius Popilius Laenas arrived at Alexandria and informed Antiochus of the Senate’s order to withdraw.

³⁰ The Vg translates ‘Kittim’ (כְּתִים) as ‘Romans’ (*Romani*), and this is certainly the meaning here. Originally, the term Kittim meant Cyprus, but the Bible uses it also of the regions bordering the Mediterranean, particularly in the West (cf. Gn 10:4, Nb 24:24, Is 23:1, 12, Jr 2:10, Ezk 27:6). ‘Those who forsake’ are the renegade Jews won over to the Hellenistic way of life (see 1M 1:11–15, 43, 52).

³¹ In place of ‘Temple’ (following the NRSV), the NJB has ‘Citadel-Sanctuary’ (cf. the ‘citadel of the Temple’ in Ne 2:8 and see also 1M 1:31–33).

³² The literal translation of ‘seduce’ is ‘make hypocrites of’.

³³ There is wordplay here in the MT between ‘stumble’ (כָּשַׁל) and ‘learned’ (שָׂכַל), as also in v. 35.

³⁴ This verse possibly alludes to the early successes of Judas Maccabaeus in rallying those who remained staunch to Judaism.

עֶזֶר מְעַט וְנָלוּו עֲלֵיהֶם רַבִּים בַּחֲלָקִלְקוֹת: ^לוְמִן־
הַמְּשֻׁכִּלִּים יִכְשְׁלוּ לְצָרוֹף בָּהֶם וּלְבָרֵר וּלְלַבֵּן עַד־
עֵת קֵץ כִּי־עוֹד לְמוֹעֵד:

^לוְעָשָׂה כְּרָצֹנוֹ הַמֶּלֶךְ וַיִּתְּרוּמָם וַיִּתְּגַדֵּל עַל־כָּל־אֵל
וְעַל־אֵל אֱלֹהִים יִדְבֹּר נִפְלְאוֹת וְהִצְלִיחַ עַד־כָּלָה זַעַם
כִּי נִחְרָצָה נַעֲשֶׂתָה: ^לוְעַל־אֱלֹהֵי אֲבֹתָיו לֹא יִבִּין
וְעַל־חֲמֻדַּת נָשִׁים וְעַל־כָּל־אֱלֹוֹה לֹא יִבִּין כִּי עַל־
כָּל יִתְגַּדֵּל:

^לח וְלֹאֱלֹהֵי מַעֲזִים עַל־כֵּנוֹ יִכְבֹּד וְלֹאֱלֹוֹה אֲשֶׁר לֹא־
יִדְעָהוּ אֲבֹתָיו יִכְבֹּד בְּזָהָב וּבְכֶסֶף וּבִאֲבָנֵי יָקָרָה
וּבַחֲמֻדוֹת: ^טוְעָשָׂה לְמַבְצָרֵי מַעֲזִים עַם־אֱלֹוֹה
נֹכַר אֲשֶׁר הַכִּיר יִכִּיר יִרְבֶּה כְּבוֹד וְהַמְּשִׁילָם
בְּרַבִּים וְאֲדָמָה יַחֲלֹק בְּמַחֲרִיר:

^מוּבָעֵת קֵץ יִתְּנָה עָמוֹ מֶלֶךְ הַנֹּגֵב וַיִּשְׁתַּעַר עָלָיו
מֶלֶךְ הַצָּפוֹן בָּרֶכֶב וּבַפָּרָשִׁים וּבִאֲנִיּוֹת רַבּוֹת וּבִאֲ

will receive little help, though many will support them deceitfully. ³⁵ Of the wise, some will fall, so being purged, purified, and cleansed – until the time of the End, for the appointed time is still to come.

³⁶ “The king will do as he likes, thinking himself greater than any god; he will say horrible things against the God of gods, he will thrive until the period of wrath ends; for, what has been decreed will be fulfilled.

³⁷ Heedless of his fathers’ gods, of the god women love, of any other god, he will elevate himself above them all.

³⁸ “Instead, he will honour the god of fortresses, a god unknown to his ancestors, with gold, silver, precious stones, and costly gifts. ³⁹ He will use the people of an alien god to defend the fortresses; he will confer great honours on those whom he acknowledges, by giving them wide authority and by parcelling the country out for rent.

⁴⁰ “At the time of the End, the king of the south will attack him; but the king of the north will come storming down on him with chariots,

³⁵ After ‘wise’, the NJB adds ‘leaders’ (as also in v. 33).

³⁶ This ‘king’ thinks like Alexander (8:4 & 11:3) and Antiochus the Great (11:16), but unlike the Achaemenids who in their inscriptions ascribe their success to the will of Ahura Mazda. In his old age, Antiochus had himself represented on his coins with the features of Zeus Olympios.

³⁷ The successors of Seleucus I honoured Apollo as their principal deity; Antiochus Epiphanes was a devotee of Zeus Olympios (cf. v. 36), whom he identified with Jupiter Capitolinus (v. 38). The ‘god whom women love’ is Adonis (Tammuz) – see Ezk 8:14.

³⁸ The NJB has ‘valuable presents’ in place of ‘costly gifts’.

³⁹ The ‘people of an alien god’ is an allusion to the Syrians and renegade Jews with whom the king had garrisoned the new citadel, known as the Acra (see 1M 1:33–34). The last sentence is a reference to the Seleucid policy of leasing conquered territory back to its defeated inhabitants (see 1M 3:36). The *Kethib*/*Qere* difference here warrants an explanation.

⁴⁰ The literal translation for ‘attack’ is ‘engage with thrusting’.

בְּאַרְצוֹת וְשֹׁטֶף וְעֶבֶר: ^{מא} וּבָא בְּאֶרֶץ הַעֲבִי וּרְבוֹת
יִכְשְׁלוּ וְאֵלֶּה יִמְלֹטוּ מִיָּדוֹ אֲדוֹם וּמוֹאָב וְרֹאשֵׁי
בְּנֵי עַמּוֹן:

^{מב} וַיִּשְׁלַח יָדוֹ בְּאַרְצוֹת וְאֶרֶץ מִצְרַיִם לֹא תִהְיֶה
לְפָלִיטָה: ^{מג} וּמִשָּׁל בְּמִכְמֹנֵי הַזֶּהָב וְהַכֶּסֶף וּבְכָל
חֲמֹדוֹת מִצְרַיִם וְלִבִּים וְכִשִּׁים בְּמִצְעָדָיו:
^{מד} וְשִׁמְעוֹת יִבְהַלְהוּ מִמִּזְרָח וּמִצָּפוֹן וַיֵּצֵא בַּחֲמָא
גְּדֹלָה לְהַשְׁמִיד וְלִהְחָרִים רַבִּים: ^{מה} וַיִּשֶׁע אֱהֲלֵי
אֶפְדֹּנֹו בֵּין יָמִים לְהִרְצִיב־קֹדֶשׁ וּבָא עַד־קֶצֶוֹ וְאֵין
עֹזֶר לוֹ:

cavalry, and a large fleet. He will invade countries and pass through like a flood. ⁴¹ He will invade the beautiful land, and many will fall; but Edom, Moab and the Ammonite chiefs will escape him.

⁴² "He will reach out to attack countries: Egypt will not escape him.

⁴³ The gold and silver treasures and all the valuables of Egypt will lie in his power. Libyans and Cushites will be at his feet: ⁴⁴ but reports from the east and the north will worry him and, in a great fury, he will set out to ruin and completely destroy many. ⁴⁵ He will pitch his palatial tents between the seas and the mountains of the Holy Splendour. Yet, he will come to his end – there will be no help for him.

⁴¹ In place of 'Ammonite chiefs', here following the MT, the NJB has the conjectural translation, 'What remains of the sons of Amman'.

⁴² The literal translation of 'reach out' is 'stretch out his hand'.

⁴³ 'Libyans' and 'Cushites' refers to the peoples west and south of Egypt, respectively.

⁴⁴ Alternative readings for 'worry' (NJB) are 'alarm' (NRSV) and 'trouble' (NETB).

⁴⁵ 'Seas' (following the MT – the NJB & NRSV has 'sea') presumably refers to the Dead Sea and the Mediterranean. On the death of Antiochus, see 8:25.

DANIEL 12

דניאל פרק יב

- ^א וּבִעֲתָהּ הָיָא יַעֲמֹד מִיְכָאֵל הַשָּׁר הַגָּדוֹל הָעֹמֵד
עַל־בְּנֵי עַמּוֹךְ וְהִיתָה עֵת צָרָה אֲשֶׁר לֹא־נִהְיָתָה
מִהְיוֹת גְּזוּי עַד הָעֵת הַהִיא וּבִעֲתָהּ הָיָא יִמְלֹט עַמּוֹךְ
כָּל־הַנִּמְצָא כְּתוּב בַּסֵּפֶר: ^ב וְרַבִּים מִיִּשְׁנֵי אֲדָמַת־
עָפָר יִקְיֹצוּ אֵלֶּה לַחַיִּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת לְדָרְאוֹן
עוֹלָם: {ס}
- ^ג וְהַמְשֻׁכְּלִים יִזְהָרוּ כִּזְהַר הַרְקִיעַ וּמִצְדִּיקֵי הַרְבִּים
כַּכּוֹכָבִים לְעוֹלָם וָעֶד: {פ}
- ^ד וְאַתָּה דָּנִיֵּאל סֵתֵם הַדְּבָרִים וַחֲתֵם הַסֵּפֶר עַד־
עֵת קֶץ יִשְׁטָטוּ רַבִּים וְתִרְבֶּה הַדַּעַת: ^ה וְרָאִיתִי אֲנִי
דָּנִיֵּאל וְהִנֵּה שְׁנַיִם אַחֲרִים עֹמְדִים אֶחָד הִנֵּה
לְשַׁפַּת הַיָּאֵר וְאֶחָד הִנֵּה לְשַׁפַּת הַיָּאֵר: ^ו וַיֹּאמֶר
לְאִישׁ לְבוּשׁ הַבָּדִים אֲשֶׁר מִמֶּעַל לְמִימֵי הַיָּאֵר עַד־
מָתִי קֶץ הַפְּלָאוֹת: ^ז וַאֲשַׁמֶּע אֶת־הָאִישׁ | לְבוּשׁ
- ¹ "At that time, Michael will arise – the great Prince, defender of your people. That will be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be spared – all those whose names are found written in the Book. ² Of those who are sleeping in the Land of Dust, many will awaken, some to everlasting life, some to shame and everlasting disgrace.
- ³ "The wise will shine as brightly as the expanse of the heavens, and those who lead many to uprightness, as bright as stars for all eternity.
- ⁴ "But you, Daniel, keep these words secret and the book sealed until the time of the End. Many will roam about, this way and that, and evil will increase." ⁵ Then I, Daniel, looked and saw two other people standing, one on the near bank of the river, the other on the far. ⁶ One of them said to the man dressed in linen who was upstream, "How long until these wonders take place?" ⁷ I heard the man speak who was

DANIEL 12

- ¹ The 'Book' is the 'Book of the Predestined', or the 'Book of Life' (cf. Ex 32:32–33, Ps 69:28, 139:16, Is 4:3, Lk 10:20, Rv 20:12 & #Dn 7:10).
- ² In place of 'Land of Dust' (following the NJB), the NRSV has 'dust of the earth'.
- ³ The literal translation of 'instructed many in uprightness' is 'made (men) upright', hence 'teachers of uprightness'. The preceding verse suggests that the reference here is not only to the great name that the devout leave behind them, as in Ws 3:7 and Is 1:31, but to an eschatological transformation of the whole person into a glorified state.
- ⁴ 'Evil' follows the LXX (ἀδικίας) and NJB/NRSV; the MT and Theodotion (γνώσις) have 'knowledge'.
- ⁵ Literally translated, this verse ends, "one to this edge of the river and one to that edge of the river."
- ⁶ In place of 'upstream', here following the NRSV, the NJB, more literally following the MT, has 'standing further up the stream'.
- ⁷ An alternative translation for 'to heaven' (הַשָּׁמַיִם) is 'to the sky'; the same Hebrew word can mean both, depending on the context.

הַבָּדִים אֲשֶׁר מִמֶּעַל לְמִימֵי הַיָּאֵר וַיִּרָם יְמִינוֹ
וַשְּׂמָאלוֹ אֶל־הַשָּׁמַיִם וַיִּשָּׁבַע בַּחֵי הָעוֹלָם כִּי
לְמוֹעֵד מוֹעֲדִים וְחָצִי וְכִכְלֹת נַפֵּץ יִדְעִם־קֹדֶשׁ
תְּכַלִּינָה כָל־אֱלֹהִים: ^ח וַאֲנִי שָׁמַעְתִּי וְלֹא אָבִין
וַאֲמַרָה אֲדֹנָי מָה אַחֲרִית אֱלֹהִים: {פ}

^ט וַיֹּאמֶר לָךְ דָּנִיֵּאל כִּי־סִתְּמִים וַחֲתָמִים הַדְּבָרִים
עַד־עֵת קֵץ: יִתְבָּרְרוּ וַיִּתְּלַבְּנוּ וַיִּצְרְפוּ רַבִּים
וְהַרְשִׁיעוּ רָשָׁעִים וְלֹא יָבִינוּ כָל־רָשָׁעִים
וְהַמְשַׁכְּלִים יָבִינוּ: ^י וּמַעַת הוֹסֵר הַתְּמִיד וְלִתְת
שְׁקוּץ שָׁמַם יָמִים אֶלֶף מֵאָתִים וְתִשְׁעִים: ^{יב} אֲשֶׁר־
הַמַּחֲכֶה וַיִּגִּיעַ לְיָמִים אֶלֶף שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים
וַחֲמִשָּׁה: ^{יג} וְאַתָּה לָךְ לִקָּץ וְתִנּוּחַ וְתַעֲמֹד לְגִרְלָךְ
לְקָץ הַיָּמִין:
{ש}

dressed in linen, standing upstream: he raised his right hand and his left to heaven and swore by him who lives forever, “A time and two times, and half a time; and all these things will come true, once the crushing of the holy people’s power is over.” ⁸ I heard but did not understand. I then said, “My lord, what is to be the outcome?”

⁹ “Go, Daniel,” he said, “These words are secret and sealed until the time of the End. ¹⁰ Many will be cleansed, purified, and purged; the wicked will persist in doing wrong; the wicked will never understand; those who are wise will understand. ¹¹ From the time that the perpetual sacrifice is abolished and the appalling abomination set up: a thousand two hundred and ninety days. ¹² Blessed is he who perseveres and attains a thousand three hundred and thirty-five days. ¹³ But you, go away and rest; and you will rise for your reward at the end of time.”

⁸ At the end of this verse, here following the NJB, the NRSV adds ‘of these things’.

⁹ Before ‘secret’, the NJB & NRSV adds ‘to remain’; here, we follow the MT & LXX.

¹⁰ In place of ‘purified’, here following the NRSV, the NJB, more literally following the MT & Theodotion (ἐκλευκανθῶσιν), has ‘made white’, and in place of ‘purged’, the NRSV has ‘refined’.

¹¹ In place of ‘appalling abomination’, here following the NJB, the NRSV has ‘abomination that desolates’; this is also the case in 9:27 and 11:31.

¹² There is no satisfactory explanation for the difference between the figures of 8:14 (1150), 12:11 (1290: χιλίας διακοσίας ἐνενηήκοντα) and 12:12 (1335: χιλίας τριακοσίας τριάκοντα πέντε).

¹³ After ‘go away’, the MT adds ‘to the end’ omitted by the LXX & Theodotion. For the final recompense, see Mi 2:5 and cf. Ps 1:5.

Σουσαννα

¹ Καὶ ἦν ἀνὴρ οἰκῶν ἐν Βαβυλῶνι, καὶ ὄνομα αὐτῷ Ἰωακίμ.
² καὶ ἔλαβεν γυναῖκα, ἣ ὄνομα Σουσαννα θυγάτηρ Χελκιου, καλὴ σφόδρα καὶ φοβούμενη τὸν κύριον.
³ καὶ οἱ γονεῖς αὐτῆς δίκαιοι καὶ ἐδίδαξαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον Μωυσῆ.
⁴ καὶ ἦν Ἰωακίμ πλούσιος σφόδρα, καὶ ἦν αὐτῷ παράδεισος γειτνιῶν τῷ οἴκῳ αὐτοῦ καὶ πρὸς αὐτὸν προσήγοντο οἱ Ἰουδαῖοι διὰ τὸ εἶναι αὐτὸν ἐνδοξότερον πάντων.
⁵ καὶ ἀπεδείχθησαν δύο πρεσβύτεροι ἐκ τοῦ λαοῦ κριταὶ ἐν τῷ ἐνιαυτῷ ἐκείνῳ, περὶ ὧν ἐλάλησεν ὁ δεσπότης ὅτι Ἐξῆλθεν ἀνομία ἐκ Βαβυλῶνος ἐκ πρεσβυτέρων κριτῶν, οἱ ἐδόκουν κυβερνᾶν τὸν λαόν.
⁶ οὗτοι προσεκαρτέρουν ἐν τῇ οἰκίᾳ Ἰωακίμ, καὶ ἦρχοντο πρὸς αὐτοὺς πάντες οἱ κρινόμενοι.
⁷ καὶ ἐγένετο ἡνίκα ἀπέτρεχεν ὁ λαὸς μέσον ἡμέρας, εἰσπορεύετο Σουσαννα καὶ περιεπάτει ἐν τῷ παραδείσῳ τοῦ ἀνδρὸς αὐτῆς.
⁸ καὶ ἐδεώρουν αὐτὴν οἱ δύο πρεσβύτεροι καθ' ἡμέραν εἰσπορευομένην καὶ περιπατοῦσαν καὶ

SUSANNA (DANIEL 13)

¹ In Babylon, there lived a man named Joakim. ² He was married to a woman called Susanna daughter of Hilkiah, a woman of great beauty; and she was God-fearing, for ³ her parents were worthy people and had instructed their daughter in the Law of Moses. ⁴ Joakim was very rich and had a garden by his house; he used to be visited by many of the Jews, since he was held in greater respect than any other man. ⁵ Two elderly men had been selected from the people, that year, to act as judges. Of such, the Lord had said, "Wickedness has come to Babylon through the elders and judges posing as guides to the people." ⁶ These men were often at Joakim's house, and all who were engaged in litigation used to come to them. ⁷ It came to pass at midday, when the people had gone away, Susanna would take a walk in her husband's garden. ⁸ The two elders, who used to watch

SUSANNA (DANIEL 13)

This chapter is not present in the MT and the NRSV includes it as a separate, apocryphal book, "Susanna." The setting of the story is during the Exile. The Greek text here presented (and the basis of the translation) is that of *Theodotion*.

¹ 'Joakim' (Ἰωακίμ) means 'the Lord will establish'.

² The names 'Susanna' (Σουσαννα) and 'Hilkiah' (Χελκιου) mean, respectively, 'lily' and 'the Lord is my portion'.

³ The literal translation of 'in the Law' is 'according to the Law'.

⁴ Some Jews prospered during the Exile (Jr 29:5).

⁵ 'That year' means the same year that Joakim had married Susanna, unless something has dropped out of the text as we now have it; according to the *Old Greek* (v. 30), Susanna already had four children, which presupposes the passing of a greater length of time than just one year.

⁶ The literal translation of 'engaged in litigation' is 'being judged'.

⁷ The expression 'it came to pass' (ἐγένετο) is a Hebraism.

⁸ The literal translation of 'began to desire her' is 'became in lust of her'; the pronoun is an objective genitive.

ἐγένοντο ἐν ἐπιθυμίᾳ αὐτῆς. ⁹ καὶ διέστρεψαν τὸν ἑαυτῶν νοῦν καὶ ἐξέκλιναν τοὺς ὀφθαλμοὺς αὐτῶν τοῦ μὴ βλέπειν εἰς τὸν οὐρανὸν μηδὲ μνημονεύειν κριμάτων δικαίων. ¹⁰ καὶ ἦσαν ἀμφοτέροισι κατανενογμένοι περὶ αὐτῆς καὶ οὐκ ἀνήγγειλαν ἀλλήλοις τὴν ὁδὴν αὐτῶν, ¹¹ ὅτι ἠσχύνοντο ἀναγγεῖλαι τὴν ἐπιθυμίαν αὐτῶν ὅτι ἤθελον συγγενέσθαι αὐτῇ. ¹² καὶ παρετηροῦσαν φιλοτίμως καθ' ἡμέραν ὁρᾶν αὐτήν. ¹³ καὶ εἶπαν ἑτέρος τῷ ἐτέρῳ Πορευθῶμεν δὴ εἰς οἶκον, ὅτι ἀρίστου ὥρα ἐστίν· καὶ ἐξελθόντες διεχωρίσθησαν ἀπ' ἀλλήλων. ¹⁴ καὶ ἀνακάμψαντες ἦλθον ἐπὶ τὸ αὐτὸ καὶ ἀνετάζοντες ἀλλήλους τὴν αἰτίαν ὡμολόγησαν τὴν ἐπιθυμίαν αὐτῶν· καὶ τότε κοινῇ συνετάξαντο καιρὸν ὅτε αὐτήν δυνήσονται εὐρεῖν μόνην.

¹⁵ καὶ ἐγένετο ἐν τῷ παρατηρεῖν αὐτοὺς ἡμέραν εὐθετον εἰσῆλθόν ποτε καθὼς ἐχθρὸς καὶ τρίτης ἡμέρας μετὰ δύο μόνων κορασίων καὶ ἐπεθύμησε λούσασθαι ἐν τῷ παραδείσῳ, ὅτι καῦμα ἦν. ¹⁶ καὶ οὐκ ἦν οὐδεὶς ἐκεῖ πλην οἱ δύο πρεσβύτεροι κεκρυμμένοι καὶ

her every day as she came in to take her walk, gradually began to desire her. ⁹ They threw reason aside, making no effort to turn their eyes to Heaven, and forgetting the demands of virtue. ¹⁰ Both were inflamed by passion for her, but they hid their desire from each other, ¹¹ for they were ashamed to admit the longing to sleep with her, ¹² but they eagerly watched her every day. ¹³ They parted with the words, “Let us go home, then, it is time for the midday meal,” they went off in different directions, ¹⁴ only to retrace their steps and find themselves face to face again. Obligated then to explain, they confessed their desire and agreed to look for an opportunity of surprising her alone.

¹⁵ Therefore, they waited for a favourable moment; and, one day, she came as usual, accompanied by only two young maidservants. The day was hot and she wanted to bathe in the garden. ¹⁶ There was no one about except the two elders,

⁹ In place of ‘threw reason aside’, here following the NJB, the NRSV has ‘suppressed their consciences’. ‘Heaven’ is a metonym – a word associated with another and used in its place – for God (see 1M 3:18 and cf. Lk 15:18). Such practice was a way of avoiding pronouncing God’s name.

¹⁰ The word *κατανενογμένοι* (‘inflamed by passion’) normally has the sense of ‘to be sorely pricked’, ‘bewildered’, or ‘stunned’; here, it is used of the overwhelming and inappropriate sexual attraction that the two elders felt toward Susanna.

¹¹ In addition to having significant differences in content as compared to *Theodotion*, the *Old Greek* lacks vv. 11, 15–18, 20–21, 24–27, 42–43, 46–47, 49–50 & 63–64. Most scholars regard the *Old Greek* as the earlier of the two texts.

¹² For this verse, the *Old Greek* reads:

And when morning came, apart from one another’s awareness they came rushing to see who could first appear to her and speak with her.

καὶ ὡς ἐγένετο ὄρθρος, ἐρχόμενοι ἔκλεπτον ἀλλήλους σπεύδοντες, τίς φανήσεται αὐτῇ πρότερος καὶ λαλήσει πρὸς αὐτήν.

¹³ At the beginning of this verse, the NJB & NRSV add ‘one day’, for reasons of continuity.

¹⁴ In place of ‘confessed’, here following the NRSV, the NJB has ‘admitted’.

¹⁵ The literal translation of ‘as usual’ is ‘as yesterday and a third day’; the expression is a Hebraism.

¹⁶ The literal translation of ‘from their hiding place’ (here following the NJB) is ‘having been hidden’.

παρατηροῦντες αὐτήν. ¹⁷ καὶ εἶπεν τοῖς κορασίοις Ἐνέγκατε δὴ μοι ἔλαιον καὶ σμῆγμα καὶ τὰς θύρας τοῦ παραδείσου κλείσατε, ὥπως λούσωμαι. ¹⁸ καὶ ἐποίησαν καθὼς εἶπεν καὶ ἀπέκλεισαν τὰς θύρας τοῦ παραδείσου καὶ ἐξῆλθαν κατὰ τὰς πλαγίας θύρας ἐνέγκαι τὰ προστεταγμένα αὐταῖς καὶ οὐκ εἶδον τοὺς πρεσβυτέρους, ὅτι ἦσαν κεκρυμμένοι.

¹⁹ καὶ ἐγένετο ὥς ἐξῆλθον τὰ κοράσια, καὶ ἀνέστησαν οἱ δύο πρεσβῦται καὶ ἐπέδραμον αὐτῇ ²⁰ καὶ εἶπον Ἰδοὺ αἱ θύραι τοῦ παραδείσου κέκλεινται, καὶ οὐδεὶς θεωρεῖ ἡμᾶς, καὶ ἐν ἐπιθυμίᾳ σου ἔσμεν· διὸ συγκατάθου ἡμῖν καὶ γενοῦ μεθ' ἡμῶν. ²¹ εἰ δὲ μὴ, καταμαρτυρήσομέν σου ὅτι ἦν μετὰ σοῦ νεανίσκος καὶ διὰ τοῦτο ἐξαπέστειλας τὰ κοράσια ἀπὸ σοῦ. ²² καὶ ἀνεστέναξεν Σουσαννα καὶ εἶπεν Στενά μοι πάντοθεν· ἐάν τε γὰρ τοῦτο πράξω, θάνατός μοι ἔστιν, ἐάν τε μὴ πράξω, οὐκ ἐκφεύξομαι τὰς χειρὰς ὑμῶν. ²³ αἰρετόν μοι ἔστιν μὴ πράξασαν ἐμπεσεῖν εἰς τὰς χειρὰς ὑμῶν ἢ ἀμαρτεῖν ἐνώπιον κυρίου. ²⁴ καὶ ἀνεβόησεν φωνῇ μεγάλῃ Σουσαννα, ἐβόησαν δὲ καὶ οἱ δύο πρεσβῦται κατέναντι αὐτῆς. ²⁵ καὶ δραμὼν ὁ εἷς ἤνοιξεν τὰς θύρας τοῦ παραδείσου.

spying on her from their hiding place. ¹⁷ She said to the servants, "Bring me some oil and balsam, and shut the garden door while I bathe." ¹⁸ They did as they were told, shutting the garden door and going back to the house by a side entrance to fetch what she had asked for; they knew nothing about the elders, for they had concealed themselves.

¹⁹ Hardly were the maids gone than the two elders sprang up and rushed upon her. ²⁰ "Look," they said, "the garden door is shut and no one can see us. We want to have you, so give in and lie with us! ²¹ If you refuse, we shall both give evidence that a young man was with you and that this was why you sent your maids away." ²² Susanna sighed. "I am trapped," she said, "whatever I do. If I agree, it means death for me; if I resist, I cannot get away from you. ²³ However, I prefer to fall innocent into your power than to sin in the eyes of the Lord." ²⁴ She then cried out as loud as she could. The two elders began shouting too, putting the blame on her, ²⁵ and one of them ran to open the garden door. ²⁶ The

¹⁷ 'Balsam' (here following the NJB) translates σμῆγμα (literally 'soap' or 'unguent') the NRSV has 'ointments' and Douay has 'washing balls'.

¹⁸ In place of 'knew nothing about', here following the NJB (and Theodotion), the NRSV has 'did not see'.

¹⁹ For this verse, here following the NJB, the NRSV reads, "When the maids had gone out, the two elders got up and ran to her."

²⁰ The literal translation of 'lie with us' is 'be with us'.

²¹ Jewish law required that two witnesses speak for a successful prosecution, hence the importance of them 'both' giving evidence.

²² Adultery incurred the death penalty (see Lv 20:10, Dt 22:22, and see also Jn 8:4-5).

²³ Compare Susanna's response to Joseph's reply to his temptress (Gn 39:9).

²⁴ Susanna's response is exactly what the Mosaic Law dictated for a woman in such circumstances: call out loudly for help (Dt 22:24, 27).

²⁵ Opening the garden doors added credence to the false allegation that a romantic suitor had escaped from the elders' grasp and had fled.

²⁶ The literal translation of 'household' is 'those out of the house'; the expression apparently refers to the household servants.

²⁶ ὥς δὲ ἤκουσαν τὴν κραυγὴν ἐν τῷ παραδείσῳ οἱ ἐκ τῆς οἰκίας, εἰσεπήδησαν διὰ τῆς πλαγίας θύρας ἰδεῖν τὸ συμβεβηκὸς αὐτῇ.
²⁷ ἥνίκα δὲ εἶπαν οἱ πρεσβῦται τοὺς λόγους αὐτῶν, κατησχύνθησαν οἱ δοῦλοι σφόδρα, ὅτι πώποτε οὐκ ἐρρέθη λόγος τοιοῦτος περὶ Σουσαννης.

²⁸ Καὶ ἐγένετο τῇ ἐπαύριον ὥς συνῆλθεν ὁ λαὸς πρὸς τὸν ἄνδρα αὐτῆς Ἰωακίμ, ἦλθον οἱ δύο πρεσβῦται πλήρεις τῆς ἀνόμου ἐννοίας κατὰ Σουσαννης τοῦ θανατῶσαι αὐτήν.²⁹ καὶ εἶπαν ἔμπροσθεν τοῦ λαοῦ Ἀποστείλατε ἐπὶ Σουσανναν θυγατέρα Χελκιου, ἣ ἐστὶν γυνὴ Ἰωακίμ· οἱ δὲ ἀπέστειλαν.³⁰ καὶ ἦλθεν αὐτὴ καὶ οἱ γονεῖς αὐτῆς καὶ τὰ τέκνα αὐτῆς καὶ πάντες οἱ συγγενεῖς αὐτῆς.³¹ ἡ δὲ Σουσαννα ἦν τρυφερὰ σφόδρα καὶ καλὴ τῷ εἶδει.³² οἱ δὲ παράνομοι ἐκέλευσαν ἀποκαλυφθῆναι αὐτήν, ἣν γὰρ κατακεκαλυμμένη, ὅπως ἐμπλησθῶσιν τοῦ κάλλους αὐτῆς.
³³ ἔκλαιον δὲ οἱ παρ' αὐτῆς καὶ πάντες οἱ ἰδόντες αὐτήν.
³⁴ ἀναστάντες δὲ οἱ δύο πρεσβῦται ἐν μέσῳ τῷ λαῷ ἔθηκαν τὰς

household, hearing the shouting in the garden, rushed out by the side entrance to see what had happened to her.²⁷ Once the elders had told their story, the servants were thoroughly taken aback, since nothing of this sort had ever been said of Susanna.

²⁸ Next day, a meeting was held at the house of her husband Joakim. The two elders arrived, full of their wicked plea against Susanna, to have her put to death.²⁹ They addressed the company, "Summon Susanna daughter of Hilkiyah and wife of Joakim." She was sent for,³⁰ and came accompanied by her parents, her children and all her relations.³¹ Susanna was very graceful and beautiful to look at;³² she was veiled, so the wretched ordered her uncovered in order to feast their eyes on her beauty.³³ All her own people were weeping, and so were all the others who saw her.³⁴ The two elders stood up, with all the people round them, and laid their hands on

²⁷ In place of 'were thoroughly taken aback', here following the NJB, the NRSV has 'felt very much ashamed'.

²⁸ According to the *Old Greek*, the setting for the trial of Susanna was not at the estate of Joakim but rather at a local synagogue.

²⁹ The pronoun 'she' of the final sentence is not in the MS but is here added for clarity.

³⁰ According to the *Old Greek*, Susanna arrived at the trial with her father, her mother, her five hundred (πεντακόσιοι) attendants, and her four children; the surprisingly large number of attendants is apparently intended to underscore the wealth of this family.

³¹ An alternative reading for 'graceful' is 'refined'.

³² Clearly in *Theodotion*, this 'uncovering' refers to the removal only of Susanna's veil; the *Old Greek*, however, lacks the parenthetical comment 'she was veiled', leading some scholars to wonder whether in that version the idea may be that Susanna was 'uncovered' in the sense of being stripped of most or all of her clothing. (According to Ezk 16:35-42, the punishment of an adulterous woman could include her being stripped naked in the presence of witnesses.)

³³ The literal translation of 'others who saw her' is 'onlookers'.

³⁴ The judges play the part of witnesses by laying the hands on the head of the accused (Lv 24:14).

χεῖρας ἐπὶ τὴν κεφαλὴν αὐτῆς· ³⁵ ἡ δὲ κλαίουσα ἀνέβλεψεν εἰς τὸν οὐρανόν, ὅτι ἦν ἡ καρδία αὐτῆς πεποιδυῖα ἐπὶ τῷ κυρίῳ.

³⁶ εἶπαν δὲ οἱ πρεσβῦται Περιπατούντων ἡμῶν ἐν τῷ παραδείσῳ μόνων εἰσῆλθεν αὕτη μετὰ δύο παιδισκῶν καὶ ἀπέκλεισεν τὰς θύρας τοῦ παραδείσου καὶ ἀπέλυσεν τὰς παιδίσκας· ³⁷ καὶ ἦλθεν πρὸς αὐτὴν νεανίσκος, ὃς ἦν κεκρυμμένος, καὶ ἀνέπεσε μετ' αὐτῆς. ³⁸ ἡμεῖς δὲ ὄντες ἐν τῇ γωνίᾳ τοῦ παραδείσου ἰδόντες τὴν ἀνομίαν ἐδράμομεν ἐπ' αὐτούς· ³⁹ καὶ ἰδόντες συγγινομένους αὐτοὺς ἐκείνου μὲν οὐκ ἠδυνήθημεν ἐγκρατεῖς γενέσθαι διὰ τὸ ἰσχύειν αὐτὸν ὑπὲρ ἡμᾶς καὶ ἀνοίξαντα τὰς θύρας ἐκπεπηδηκέναι, ⁴⁰ ταύτης δὲ ἐπιλαβόμενοι ἐπηρωτῶμεν, τίς ἦν ὁ νεανίσκος, ⁴¹ καὶ οὐκ ἠθέλησεν ἀναγγεῖλαι ἡμῖν. ταῦτα μαρτυροῦμεν. καὶ ἐπίστευσεν αὐτοῖς ἡ συναγωγὴ ὡς πρεσβυτέροις τοῦ λαοῦ καὶ κριταῖς καὶ κατέκριναν αὐτὴν ἀποθανεῖν.

⁴² ἀνεβόησεν δὲ φωνῇ μεγάλῃ Σουσαννα καὶ εἶπεν Ὁ Θεὸς ὁ αἰώνιος ὁ τῶν κρυπτῶν γνώστης ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως αὐτῶν, ⁴³ σὺ ἐπίστασαι ὅτι ψευδῇ μου κατεμαρτύρησαν· καὶ ἰδοὺ ἀποθνήσκω μὴ ποιήσασα μηδὲν ὧν οὗτοι ἐπονηρεύσαντο κατ' ἐμοῦ.

her head. ³⁵ Tearfully, she turned her eyes to Heaven, her heart confident in God.

³⁶ The elders said, “While we were walking by ourselves in the garden, this woman arrived with two maids; she shut the garden door and dismissed the maids. ³⁷ A young man, who had been hiding, came to her and they lay together. ³⁸ From the corner of the garden where we were, we saw this crime taking place and hurried towards them. ³⁹ Though we saw them together, we were unable to catch the man; he was too strong for us; he opened the door and took to his heels. ⁴⁰ But we did, catch this woman and asked who the young man was. ⁴¹ She would not tell us. That is our evidence.” As they were elders of the people and judges, the assembly believed them: Susanna was condemned to death.

⁴² She cried out as loud as she could, “Eternal God, you know all secrets and everything before it happens. ⁴³ You know that they have given false evidence against me; and now, I must die, innocent as I am of everything their malice has invented against me!”

³⁵ In place of ‘Heaven’, here following the NJB & NRSV, NETB has ‘the sky’.

³⁶ In place of ‘maids’, NETB has ‘female attendants’.

³⁷ ‘Hiding’ here follows the NJB; NETB has ‘concealed’.

³⁸ In place of ‘corner’, here following the NRSV & NETB, the NJB has ‘end’.

³⁹ In place of ‘took to his heels’, here following the NJB, the NRSV has ‘got away’ and NETB has ‘escaped on foot’.

⁴⁰ In place of ‘would not’, here following the NRSV, the NJB has ‘refused to’ and NETB has ‘did not want to’.

⁴¹ Since, according to Jewish law, a witness could not be the judge, the sentence of death is passed by the credulous assembly.

⁴² On God knowing ‘all secrets’, cf. Dt 29:29.

⁴³ The literal translation of ‘their malice has invented’ is ‘they have wickedly done’.

⁴⁴ Καὶ εἰσήκουσεν κύριος τῆς φωνῆς αὐτῆς. ⁴⁵ καὶ ἀπαγομένης αὐτῆς ἀπολέσθαι ἐξήγειρεν ὁ θεὸς τὸ πνεῦμα τὸ ἅγιον παιδαρίου νεωτέρου, ᾧ ὄνομα Δανιηλ, ⁴⁶ καὶ ἐβόησεν φωνῇ μεγάλῃ Καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος ταύτης. ⁴⁷ ἐπέστρεψεν δὲ πᾶς ὁ λαὸς πρὸς αὐτὸν καὶ εἶπαν Τίς ὁ λόγος οὗτος, ὃν σὺ λελάληκας; ⁴⁸ ὁ δὲ στὰς ἐν μέσῳ αὐτῶν εἶπεν Οὕτως μωροί, οἱ υἱοὶ Ἰσραηλ; οὐκ ἀνακρίναντες οὐδὲ τὸ σαφὲς ἐπιγνόντες κατεκρίνατε θυγατέρα Ἰσραηλ; ⁴⁹ ἀναστρέψατε εἰς τὸ κριτήριον· ψευδῇ γὰρ οὗτοι κατεμαρτύρησαν αὐτῆς.

⁵⁰ καὶ ἀνέστρεψεν πᾶς ὁ λαὸς μετὰ σπουδῆς. καὶ εἶπαν αὐτῷ οἱ πρεσβύτεροι Δεῦρο κάθισον ἐν μέσῳ ἡμῶν καὶ ἀνάγγειλον ἡμῖν· ὅτι σοὶ δέδωκεν ὁ θεὸς τὸ πρεσβεῖον. ⁵¹ καὶ εἶπεν πρὸς αὐτοὺς Δανιηλ Διαχωρίσατε αὐτοὺς ἀπ' ἀλλήλων μακράν, καὶ ἀνακρινῶ αὐτούς. ⁵² ὥς δὲ διεχωρίσθησαν εἰς ἀπὸ τοῦ

⁴⁴ The Lord heard her cry ⁴⁵ and, as she was being led away to die, he roused the spirit residing in a young boy called Daniel ⁴⁶ who began to shout, "I am innocent of this blood!" ⁴⁷ At this, all the people turned to him and asked, "What do you mean by that?" ⁴⁸ Standing in the middle of the crowd, he replied, "Are you so stupid, O Israelites, as to condemn a daughter of Israel unheard, and without troubling to find out the truth? ⁴⁹ Go back to the scene of the trial: these men have given false evidence against her."

⁵⁰ All the people hurried back, and the elders said to him, "Come and sit with us and tell us what you mean, since God has given you the gifts that elders have." ⁵¹ Daniel said, "Keep the men apart from each other, for I want to question them." ⁵² When the men had been separated, Daniel had one

⁴⁴ The literal translation of 'her cry' (φωνῆς αὐτῆς) is 'her voice'.

⁴⁵ It is possible only to have a very general idea of Daniel's age on the basis of the phrase παιδαρίου νεωτέρου ('young boy'); it can refer to a very young boy or a youth who is entering adulthood (e.g., Tob 5:17ff). In patristic literature the similarity between this story and the NT account of the boy Jesus confounding the teachers in the temple (Lk 2:41–52) was not overlooked, with some writers even drawing the conclusion that at this point Daniel (like Jesus) was twelve years of age.

⁴⁶ Cf. the similar words of Pilate recorded in Mt 27:24.

⁴⁷ The literal translation of 'what do you mean by that' is 'what is this word that you have spoken'.

⁴⁸ The literal translation of 'Israelites' (υἱοὶ Ἰσραηλ) is 'sons of Israel'.

⁴⁹ The literal translation of 'scene of the trial' is 'place of judgement'.

⁵⁰ Here, the 'elders' are clearly not the two who had testified, but their colleagues on the bench.

⁵¹ The literal translation of 'apart' is 'a good distance'.

⁵² Literally translated, the phrase 'you have grown old in wickedness' (following the NJB) reads 'you [are] one being old of bad days'; the expression is a pejorative and demeaning form of address, implying that one's entire life has been characterised by wicked behaviour. The expression has been variously translated in the English versions: 'you old relic of wicked days' (NRSV), 'how you have grown evil with age' (NAB), 'you wicked old man' (TEV) and 'you mean old rascal' (NETB).

ἐνός, ἐκάλεσεν τὸν ἕνα αὐτῶν καὶ εἶπεν πρὸς αὐτόν Πεπαλαιωμένε ἡμερῶν κακῶν, νῦν ἥκασιν αἱ ἁμαρτίαι σου, ἃς ἐποίεις τὸ πρότερον ⁵³ κρίνων κρίσεις ἀδίκους καὶ τοὺς μὲν ἀδίκους κατακρίνων ἀπολύων δὲ τοὺς αἰτίους, λέγοντος τοῦ κυρίου Ἀδῶν καὶ δίκαιον οὐκ ἀποκτενεῖς· ⁵⁴ νῦν οὖν ταύτην εἶπερ εἶδες, εἰπὼν Ὑπὸ τί δένδρον εἶδες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν Ὑπὸ σχῖνον. ⁵⁵ εἶπεν δὲ Δανιηλ Ὁρῶς ἔψευσαι εἰς τὴν σεαυτοῦ κεφαλὴν· ἥδη γὰρ ἄγγελος τοῦ θεοῦ λαβὼν φάσιν παρὰ τοῦ θεοῦ σχίσει σε μέσον. ⁵⁶ καὶ μεταστήσας αὐτὸν ἐκέλευσεν προσαγαγεῖν τὸν ἕτερον· καὶ εἶπεν αὐτῷ Σπέρμα Χανααν καὶ οὐκ Ιουδα, τὸ κάλλος ἐξηπάτησέν σε, καὶ ἡ ἐπιθυμία διέστρεψεν τὴν καρδίαν σου· ⁵⁷ οὕτως ἐποιεῖτε θυγατράσιν Ισραηλ, καὶ ἐκεῖναι φοβούμεναι ὠμίλουν ὑμῖν, ἀλλ’ οὐ θυγάτηρ Ιουδα ὑπέμεινεν τὴν ἀνομίαν ὑμῶν· ⁵⁸ νῦν οὖν λέγε μοι Ὑπὸ τί δένδρον κατέλαβες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν Ὑπὸ πρίνον. ⁵⁹ εἶπεν δὲ αὐτῷ Δανιηλ Ὁρῶς ἔψευσαι καὶ σὺ εἰς τὴν σεαυτοῦ κεφαλὴν· μένει γὰρ ὁ ἄγγελος τοῦ θεοῦ τὴν ῥομφαίαν ἔχων πρίσαι σε μέσον, ὅπως ἐξολεθρεύσῃ ὑμᾶς.

of them summoned. “You have grown old in wickedness,” he said, “and now the sins of your past have overtaken you, ⁵³ with your unjust judgements, your condemnation of the innocent, your acquittal of the guilty, although the Lord has said, “You must not put the innocent and upright to death.” ⁵⁴ Now then, since you saw her so clearly, tell me what tree you saw them lying under.” He replied, “Under an acacia.” ⁵⁵ Daniel said, “Indeed! Your lie will cost you your head: the angel of God has already received from him your sentence and will cut you in half.” ⁵⁶ He dismissed the man, ordered the other to be brought and said to him, “Son of Canaan, not of Judah, beauty has seduced you and lust has led your heart astray! ⁵⁷ This is how you have been behaving with the daughters of Israel, and they were too afraid to resist; but this daughter of Judah would not stomach your wickedness! ⁵⁸ Now then, tell me what tree you surprised them under.” He replied, “Under an aspen.” ⁵⁹ Daniel said, “Indeed! Your lie will cost you your head: the angel of God is waiting with a sword to rend you in half and destroy you both.”

⁵³ The quotation is from Ex 23:7.

⁵⁴ In place of ‘acacia’, the NRSV has ‘mastic’. Here, and in vv. 58–59, the Greek has a play on words, the names of the trees sounding somewhat like the corresponding punishment: *σχῖνον* and *σχίσει* (v. 55), *πρίνον* and *πρίσαι*. The wordplay can be represented in English by the paraphrases, “Under a clove tree ... the angel will cleave you;” and “under a yew tree ... the angel will hew you.”

⁵⁵ The puns of vv. 54–55 & 58–59 are often taken as evidence that the original language was Greek, as they are hard to reproduce in translation.

⁵⁶ The literal translation of ‘son’ (*Σπέρμα*) is ‘seed’.

⁵⁷ Compare the phrase ‘daughter of Judah’ (*θυγάτηρ Ιουδα*) here with ‘daughter of Israel’ (*θυγατέρα Ισραηλ*) in v. 48.

⁵⁸ In place of ‘aspen’, the NRSV has ‘evergreen oak’.

⁵⁹ The word ‘both’ is not in the Greek text but is used in the translation to bring out the fact that the 2P pronoun, ‘you’, is plural.

⁶⁰ καὶ ἀνεβόησεν πᾶσα ἡ συναγωγὴ φωνῇ μεγάλῃ καὶ εὐλόγησαν τῷ θεῷ τῷ σώζοντι τοὺς ἐλπίζοντας ἐπ’ αὐτόν. ⁶¹ καὶ ἀνέστησαν ἐπὶ τοὺς δύο πρεσβύτας, ὅτι συνέστησεν αὐτοὺς Δανιηλ ἐκ τοῦ στόματος αὐτῶν ψευδομαρτυρήσαντας, καὶ ἐποίησαν αὐτοῖς ὃν τρόπον ἐπονηρεύσαντο τῷ πλησίον, ⁶² ποιῆσαι κατὰ τὸν νόμον Μωυσῆ, καὶ ἀπέκτειναν αὐτούς· καὶ ἐσώθη αἷμα ἀναίτιον ἐν τῇ ἡμέρᾳ ἐκείνῃ. ⁶³ Χελκίας δὲ καὶ ἡ γυνὴ αὐτοῦ ἤνεσαν τὸν θεὸν περὶ τῆς θυγατρὸς αὐτῶν Σουσαννας μετὰ Ιωακίμ τοῦ ἀνδρὸς αὐτῆς καὶ τῶν συγγενῶν πάντων, ὅτι οὐχ εὐρέθη ἐν αὐτῇ ἄσχημον πράγμα. ⁶⁴ καὶ Δανιηλ ἐγένετο μέγας ἐνώπιον τοῦ λαοῦ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπέκεινα.

⁶⁰ Then the whole assembly shouted, blessing God, the Saviour of those who trust in him. ⁶¹ They turned on the two elders whom Daniel had convicted of false evidence out of their own mouths. ⁶² As the Law of Moses prescribes, they were given the same punishment as they had schemed to inflict on their neighbour. They were put to death; and thus, that day, an innocent life was saved. ⁶³ Hilkiah and his wife gave thanks to God for their daughter Susanna, and so did her husband Joakim and all his relations, because she had been acquitted of anything dishonourable. ⁶⁴ From that day onwards, Daniel’s reputation stood high with the people.

⁶⁰ The literal translation of ‘shouted’ (συναγωγὴ φωνῇ μεγάλῃ) is ‘cried out with a great voice’.

⁶¹ The word here translated ‘mouths’ (στόματος) is singular in the MS.

⁶² The NRSV opens this verse, here following the NJB, with, “Acting in accordance with the Law of Moses.”

⁶³ The word ‘God’ is not in the MS but is here added for clarity (as in the NJB, NRSV & NETB).

⁶⁴ The Vg includes a verse at the end of Susanna (13:65) that is included as 14:1 in the Old Greek and Theodotion:

⁶⁵ And King Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom.

⁶⁵ Et rex Astyages appositus est ad patres suos, et suscepit Cyrus Perses regnum ejus.

Βηλ Και Δρακων

¹ Καὶ ὁ βασιλεὺς Ἀστυάγης προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ παρέλαβεν Κῦρος ὁ Πέρσης τὴν βασιλείαν αὐτοῦ. ² καὶ ἦν Δανιηλ συμβιωτὴς τοῦ βασιλέως καὶ ἔνδοξος ὑπὲρ πάντας τοὺς φίλους αὐτοῦ. ³ καὶ ἦν εἶδωλον τοῖς Βαβυλωνίοις, ᾧ ὄνομα Βηλ, καὶ ἔδαπανῶντο εἰς αὐτὸν ἐκάστης ἡμέρας σεμιδάλεως ἄρτάβαι δώδεκα καὶ πρόβατα τεσσαράκοντα καὶ οἴνου μετρηταὶ ἕξ. ⁴ καὶ ὁ βασιλεὺς ἐσέβετο αὐτὸν καὶ ἐπορεύετο καθ' ἐκάστην ἡμέραν προσκυνεῖν αὐτῷ. Δανιηλ δὲ προσεκύνει τῷ θεῷ αὐτοῦ. ⁵ καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Διὰ τί οὐ προσκυνεῖς τῷ Βηλ; ὁ δὲ εἶπεν Ὅτι οὐ σέβομαι εἰδῶλα χειροποίητα, ἀλλὰ τὸν ζῶντα θεὸν τὸν

BEL AND THE DRAGON (DANIEL 14)

¹ When King Astyages was gathered to his ancestors, Cyrus of Persia succeeded him. ² Daniel was very close to the king, who respected him more than any of his other friends. ³ Now, in Babylon there was an idol called Bel, to which twelve bushels of the finest flour, forty sheep and six measures of wine were offered every day. ⁴ The king venerated this idol and used to go and worship it every day. Daniel, however, worshipped his own God. ⁵ "Why do you not worship Bel?" the king asked Daniel. "I do not worship idols made by human hands," Daniel replied, "I worship the living God

BEL AND THE DRAGON (DANIEL 14)

This chapter is not present in the MT and the NRSV includes it as a separate, apocryphal book, "Bel and the Dragon." Its narratives form a polemic against idolatry in the manner of Ws 15–16. The text of the LXX ('Old Greek') is rather different from that of *Theodotion* (essentially followed here, as in the NJB); more notable variants are recorded in these footnotes.

- ¹ The LXX inserts the title, "From the prophecy of Habakkuk son of Joshua of the Tribe of Levi" (Ἐκ προφητείας Ἀμβακουμ υἱοῦ Ἰησοῦ ἐκ τῆς φυλῆς Λευι, cf. v. 33). This verse is included as Dn 13:65 (Susanna) in the Vg (see #13:64). The reference is to Cyrus the Great, who conquered Babylon in 539 BCE and ruled over the vast Achaemenid empire 550–530 BCE; he was remembered by the Persians in a much more favourable light than was true of his successors and is mentioned by name in the biblical record (e.g., Dn 1:21, 6:29, 10:1, 2Ch 36:22–23, Ezr 1:1–2, 7–8, 3:7, 4:3–5, 6:3, 14, Is 44:28, 45:1).
- ² For this verse, the LXX reads:
There was a certain man, a priest called Daniel son of Abal, a friend of the king of Babylon.
Ἄνθρωπος τις ἦν ἱερεὺς, ᾧ ὄνομα Δανιηλ υἱὸς Ἀβαλ, συμβιωτὴς τοῦ βασιλέως Βαβυλωνίως.
- ³ 'Bel' (Βηλ) was one of the names of Marduk, tutelary deity of Babylon (see Is 46:1, Jr 50:2, 51:44). Several ancient sources testify to the enormous quantities of sacrifices presented to Marduk in the daily ritual: 'bushel' translates ἄρτάβα – a Persian measure, six of which equalled a Hebrew homer, or about 450Kg; the WEBBE has 'six firkins' (~245L) in place of 'six measures'. The Old Greek has 'four' (τέσσαρα) in place of 'forty' (τεσσαράκοντα), here following *Theodotion*, and 'oil' (ἐλαίου) in place of 'wine' (οἴνου).
- ⁴ In place of 'this idol' (following the NJB), the Greek has 'it'.
- ⁵ In place of 'has dominion', here following the NRSV, the NJB has 'is lord'.

κτίσαντα τὸν οὐρανὸν καὶ τὴν γῆν καὶ ἔχοντα πάσης σαρκὸς κυριείαν. ⁶ καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Οὐ δοκεῖ σοι Βηλ εἶναι ζῶν θεός; ἢ οὐχ ὁρᾷς ὅσα ἐσθίει καὶ πίνει καθ' ἐκάστην ἡμέραν; ⁷ καὶ εἶπεν Δανιηλ γελάσας Μὴ πλανῶ, βασιλεῦ· οὗτος γὰρ ἔσθωθεν μὲν ἐστὶ πηλὸς ἔξωθεν δὲ χαλκὸς καὶ οὐ βέβρωκεν οὐδὲ πέπωκεν πώποτε. ⁸ καὶ θυμωθεὶς ὁ βασιλεὺς ἐκάλεσεν τοὺς ἱερεῖς αὐτοῦ καὶ εἶπεν αὐτοῖς Ἐὰν μὴ εἴπητέ μοι τίς ὁ κατέσθων τὴν δαπάνην ταύτην, ἀποθανεῖσθε· ἐὰν δὲ δείξητε ὅτι Βηλ κατεσθίει αὐτά, ἀποθανεῖται Δανιηλ, ὅτι ἐβλασφήμησεν εἰς τὸν Βηλ. ⁹ καὶ εἶπεν Δανιηλ τῷ βασιλεῖ Γινέσθω κατὰ τὸ ῥῆμά σου. καὶ ἦσαν ἱερεῖς τοῦ Βηλ ἐβδομήκοντα ἐκτὸς γυναικῶν καὶ τέκνων.

¹⁰ καὶ ἦλθεν ὁ βασιλεὺς μετὰ Δανιηλ εἰς τὸν οἶκον τοῦ Βηλ. ¹¹ καὶ εἶπαν οἱ ἱερεῖς τοῦ Βηλ Ἴδού ἡμεῖς ἀποτρέχομεν ἔξω, σὺ δέ, βασιλεῦ, παράδες τὰ βρώματα καὶ τὸν οἶνον κεράσας θές καὶ ἀπόκλεισον τὴν θύραν καὶ σφράγισον τῷ δακτυλίῳ σου· καὶ ἐλθὼν πρωῒ ἐὰν μὴ εὔρης πάντα βεβρωμένα ὑπὸ τοῦ Βηλ, ἀποθανούμεθα ἢ Δανιηλ ὁ ψευδόμενος καθ' ἡμῶν. ¹² αὐτοὶ δὲ κατεφρόνουν, ὅτι πεποιήκεισαν ὑπὸ τὴν τράπεζαν κεκρυμμένην

who made heaven and earth and who has dominion over all living creatures.” ⁶ “Do you not believe, then,” said the king, “that Bel is a living god? Can you not see how much he eats and drinks every day?” ⁷ Daniel laughed. “Your Majesty,” he said, “do not be deceived, for this thing is only clay inside and bronze outside and has never eaten or drunk anything.” ⁸ This made the king angry; he summoned his priests. “Tell me who is eating all this food,” he said, “or die. ⁹ But if you prove to me that Bel really is eating it, then I will have Daniel put to death for speaking blasphemy against him.” Daniel said to the king, “Let it be as you say.”

¹⁰ There were seventy priests of Bel, besides their wives and children. The king went with Daniel to the temple of Bel.

¹¹ The priests of Bel said, “We shall now go out and you, O King, lay out the meal, mix the wine and set it out. Then, lock the door and seal it with your signet. ¹² If, when you return in the morning, you do not find that all has been eaten by Bel, let us die; otherwise, let Daniel, that slanderer!” ¹³ They were

⁶ In place of ‘believe’, here following the NJB, the NRSV & NETB have ‘think’.

⁷ A response of laughter at the king’s comment is a bit surprising given the risk and danger that were involved in a subordinate possibly upsetting an ancient oriental despot. In v. 19, Daniel not only laughs at the king’s praise of Bel but also physically restrains the king from entering the temple; such physical contact with a monarch would have been unusual.

⁸ In the LXX, Daniel himself suggests his own punishment.

⁹ The literal translation of ‘as you say’ is ‘according to your word’.

¹⁰ The literal translation of ‘temple’ is ‘house’.

¹¹ What follows is told only summarily in the LXX.

¹² The NJB includes this verse as part of v. 11.

¹³ The *Old Greek* lacks vv. 12–13, here following *Theodotion*.

εἴσοδον καὶ δι' αὐτῆς εἰσεπορεύοντο διόλου καὶ ἀνήλουν αὐτά.
¹³ καὶ ἐγένετο ὡς ἐξήλθουσιν ἐκεῖνοι, καὶ ὁ βασιλεὺς παρέθηκεν
τὰ βρώματα τῷ Βηλ. ¹⁴ καὶ ἐπέταξεν Δανιηλ τοῖς παιδαρίοις
αὐτοῦ καὶ ἤνεγκαν τέφραν καὶ κατέσκησαν ὅλον τὸν ναὸν ἐνώπιον
τοῦ βασιλέως μόνου· καὶ ἐξελθόντες ἔκλεισαν τὴν θύραν καὶ
ἐσφραγίσαντο ἐν τῷ δακτυλίῳ τοῦ βασιλέως, καὶ ἀπῆλθον. ¹⁵ οἱ
δὲ ἱερεῖς ἦλθον τὴν νύκτα κατὰ τὸ ἔθος αὐτῶν καὶ αἱ γυναῖκες
καὶ τὰ τέκνα αὐτῶν καὶ κατέφαγον πάντα καὶ ἐξέπιον.

¹⁶ καὶ ὤρθησεν ὁ βασιλεὺς τὸ πρωῒ καὶ Δανιηλ μετ' αὐτοῦ. ¹⁷ καὶ
εἶπεν ὁ βασιλεὺς Σῶοι αἱ σφραγίδες, Δανιηλ; ὁ δὲ εἶπεν Σῶοι,
βασιλεῦ. ¹⁸ καὶ ἐγένετο ἅμα τῷ ἀνοῖξαι τὰς θύρας ἐπιβλέψας ὁ
βασιλεὺς ἐπὶ τὴν τράπεζαν ἐβόησεν φωνῇ μεγάλῃ Μέγας εἶ,
Βηλ, καὶ οὐκ ἔστιν παρὰ σοὶ δόλος οὐδὲ εἷς. ¹⁹ καὶ ἐγέλασεν
Δανιηλ καὶ ἐκράτησεν τὸν βασιλέα τοῦ μὴ εἰσελθεῖν αὐτὸν ἔσω
καὶ εἶπεν Ἴδὲ δὴ τὸ ἔδαφος καὶ γινώθι τίνος τὰ ἵχνη ταῦτα. ²⁰ καὶ
εἶπεν ὁ βασιλεὺς Ὁρῶ τὰ ἵχνη ἀνδρῶν καὶ γυναικῶν καὶ παιδίων.
²¹ καὶ ὀργισθεὶς ὁ βασιλεὺς τότε συνέλαβεν τοὺς ἱερεῖς καὶ τὰς
γυναῖκας καὶ τὰ τέκνα αὐτῶν, καὶ ἔδειξαν αὐτῷ τὰς κρυπτάς
θύρας, δι' ὧν εἰσεπορεύοντο καὶ ἐδαπάνων τὰ ἐπὶ τῇ τραπέζῃ.

unconcerned, for they had made a secret entrance under the
table, by which they came in regularly and eat the offerings.
¹⁴ When the priests had gone and the king had set out the
food for Bel, Daniel made his servants bring ashes and spread
them all over the temple floor, in front of the king alone. They
then went out, shut the door, sealed it with the king's signet
and departed. ¹⁵ That night, as usual, the priests came with
their wives and children; they ate and drank everything.

¹⁶ The king rose and came early next morning, and Daniel
with him. ¹⁷ "Daniel," he said, "are the seals intact?" "They
are intact, O King," he replied. ¹⁸ As soon as the king opened
the door and looked at the table, he exclaimed, "You are
great, O Bel! There is no deception in you!" ¹⁹ But Daniel
laughed and, restraining the king from going in, he said,
"Look at the floor and take note whose footprints these are!"
²⁰ "I see the footprints of men, of women and of children,"
said the king, ²¹ and angrily ordered the priests to be arrested,
with their wives and children. They showed him the secret
door through which they used to come and take what was on

¹⁴ The NJB splits this verse in two, the second beginning with 'Daniel'. After 'Bel', the Peshitta adds 'and filled the altar, and he filled the vessels with wine, as was their custom'.

¹⁵ In place of 'that night', here following the NJB, the NRSV has 'during the night'.

¹⁶ In place of 'rose and came', following the NRSV, the NJB has 'was up'.

¹⁷ In place of 'he said', here following the MSS, the NJB & NRSV has 'the king'.

¹⁸ The expression 'it so happened that' (καὶ ἐγένετο) is a Hebraism; the words are absent in the Old Greek.

¹⁹ After 'going in', the NJB adds 'any further'.

²⁰ The NRSV lacks the last two occurrences of the genitive preposition.

²¹ In place of 'angrily ordered the priests arrested', here following the NJB, the NRSV has 'was enraged and arrested the priests'.

²² καὶ ἀπέκτεινεν αὐτοὺς ὁ βασιλεὺς καὶ ἔδωκεν τὸν Βηλ ἔκδοτον τῷ Δαυιηλ, καὶ κατέστρεψεν αὐτὸν καὶ τὸ ἱερόν αὐτοῦ.

²³ Καὶ ἦν δράκων μέγας, καὶ ἐσέβοντο αὐτὸν οἱ Βαβυλώνιοι.

²⁴ καὶ εἶπεν ὁ βασιλεὺς τῷ Δαυιηλ Οὐ δύνασαι εἰπεῖν ὅτι οὐκ ἔστιν οὗτος θεὸς ζῶν· καὶ προσκύνησον αὐτῷ. ²⁵ καὶ εἶπεν Δαυιηλ Κυρίῳ τῷ θεῷ μου προσκυνήσω, ὅτι οὗτός ἐστιν θεὸς ζῶν· σὺ δέ, βασιλεῦ, δός μοι ἐξουσίαν, καὶ ἀποκτενῶ τὸν δράκοντα ἄνευ μαχαίρας καὶ ῥάβδου. ²⁶ καὶ εἶπεν ὁ βασιλεὺς Δίδωμί σοι. ²⁷ καὶ ἔλαβεν Δαυιηλ πίσσαν καὶ στήρ καὶ τρίχας καὶ ἤψησεν ἐπὶ τὸ αὐτὸ καὶ ἐποίησεν μάζας καὶ ἔδωκεν εἰς τὸ στόμα τοῦ δράκοντος, καὶ φαγὼν διερράγη ὁ δράκων. καὶ εἶπεν Ἴδετε τὰ σεβάσματα ὑμῶν. ²⁸ καὶ ἐγένετο ὡς ἤκουσαν οἱ Βαβυλώνιοι, ἠγανάκτησαν λίαν καὶ συνεστράφησαν ἐπὶ τὸν βασιλέα καὶ εἶπαν Ἰουδαῖος γέγονεν ὁ βασιλεὺς· τὸν Βηλ κατέσπασεν καὶ τὸν δράκοντα

the table. ²² The king had them put to death and handed Bel over to Daniel, who destroyed both the idol and its temple.

²³ There was a great dragon that the Babylonians revered.

²⁴ The king said to Daniel, "You cannot deny that this is a living god; so, worship it." ²⁵ Daniel said, "I worship the Lord my God; he is the living God. With your permission, O King, without either sword or club, I will kill this dragon." ²⁶ "You have my permission," said the king. ²⁷ Then Daniel took pitch, fat, and hair, boiled them up together, rolled the mixture into balls and fed them to the dragon; the dragon ate them and burst. Daniel said, "See what you worship!" ²⁸ The Babylonians were furious when they heard about this and rose against the king. "The king has turned Jew," they said, "he has destroyed Bel, killed the dragon to be killed, and has

²² At the end of this verse, the *Peshitta* adds the following colophon: "the end of the account about the idol Bel."

²³ The NRSV, following the *Old Greek*, adds 'in that place' (ἐν τῷ αὐτῷ τόπῳ) at the beginning of this verse; here, we follow *Theodotion* (and the NJB).

²⁴ At the beginning of this the king's speech, the NJB adds, "Are you going to tell me that this is made of bronze? Look, it is alive; it eats and drinks." At the end of the verse, the *Peshitta* adds 'because God is the one who lives'.

²⁵ The *Old Greek* lacks this verse; in the NRSV (& NETB), v. 26 begins at 'with your permission'.

²⁶ Permission was granted because the king believed in the immortality of the serpent-god.

²⁷ Why a concoction of 'pitch, fat, and hair' would have this effect on the dragon is unclear: some writers have speculated that perhaps something like nails or other sharp instruments were hidden in the mixture, causing rupture of the intestines, although the text makes no mention of such things; other writers have attempted to explain the problem as due to possible mistranslation of one or more words from a Semitic original that is supposed to underlie the Greek text. None of these suggestions seems to be entirely convincing; perhaps the problem can be partially explained by the genre of the story itself: in a legendary narrative that is recounted for the enjoyment of a sympathetic audience, not all the details have to be entirely believable or strictly accurate.

²⁸ Although it was Daniel who was directly responsible for these actions, he had acted with the complicity and permission of the king; the people therefore placed ultimate and final culpability on the king for what had happened.

ἀπέκτεινεν καὶ τοὺς ἱερεῖς κατέσφαξεν.²⁹ καὶ εἶπαν ἐλθόντες πρὸς τὸν βασιλέα Παράδος ἡμῖν τὸν Δανιηλ· εἰ δὲ μή, ἀποκτενοῦμέν σε καὶ τὸν οἶκόν σου.³⁰ καὶ εἶδεν ὁ βασιλεὺς ὅτι ἐπείγουσιν αὐτὸν σφόδρα, καὶ ἀναγκασθεὶς παρέδωκεν αὐτοῖς τὸν Δανιηλ.

³¹ οἱ δὲ ἐνέβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων, καὶ ἦν ἐκεῖ ἡμέρας ἕξ.³² ἦσαν δὲ ἐν τῷ λάκκῳ ἑπτὰ λέοντες, καὶ ἐδίδeto αὐτοῖς τὴν ἡμέραν δύο σώματα καὶ δύο πρόβατα· τότε δὲ οὐκ ἐδόθη αὐτοῖς, ἵνα καταφάγωσιν τὸν Δανιηλ.

³³ καὶ ἦν Ἀμβακουμ ὁ προφήτης ἐν τῇ Ιουδαίᾳ, καὶ αὐτὸς ἤψησεν ἔψημα καὶ ἐνέθρυψεν ἄρτους εἰς σκάφην καὶ ἐπορεύετο εἰς τὸ πεδῖον ἀπενέγκαι τοῖς θερισταῖς.³⁴ καὶ εἶπεν ἄγγελος κυρίου τῷ Ἀμβακουμ Ἀπένεγκε τὸ ἄριστον, ὃ ἔχεις, εἰς Βαβυλῶνα τῷ Δανιηλ εἰς τὸν λάκκον τῶν λεόντων.³⁵ καὶ εἶπεν Ἀμβακουμ Κύριε, Βαβυλῶνα οὐχ ἐώρακα καὶ τὸν λάκκον οὐ γινώσκω.³⁶ καὶ ἐπελάβετο ὁ ἄγγελος κυρίου τῆς κορυφῆς αὐτοῦ καὶ βαστάσας τῆς κόμης τῆς κεφαλῆς αὐτοῦ ἔθηκεν αὐτὸν εἰς Βαβυλῶνα ἐπάνω τοῦ λάκκου ἐν τῷ ῥοίζῳ τοῦ πνεύματος αὐτοῦ.³⁷ καὶ ἐβόησεν

put the priests to death.”²⁹ Therefore, they went to the king and said, “Hand Daniel over to us or else we shall kill you and your family.”³⁰ They pressed him so hard that the king found himself forced to hand Daniel over to them.

³¹ They threw him into the lions’ den and he was there for six days.³² In the den were seven lions, which were given two human bodies and two sheep every day, but now they were not given anything, to ensure they would eat Daniel.

³³ Now, the prophet Habakkuk was in Judaea: he had made a stew and broken bread into a basket. He was going to the fields, taking this to the harvesters,³⁴ when the angel of the Lord spoke to him, “Take the meal you are carrying to Babylon, to Daniel in the lions’ den.”³⁵ “Lord,” replied Habakkuk, “I have never seen Babylon and know nothing about this den.”³⁶ The angel of the Lord took hold of his head and carried him off by the hair to Babylon where, with a great blast of his breath, he set Habakkuk down on the edge of the

²⁹ The *Old Greek* lacks this verse.

³⁰ The literal translation of ‘so hard’ is ‘exceedingly’ or ‘relentlessly’ (as NETB).

³¹ Vv. 31–42 form a parallel narrative to that of Dn 6:16–24. At the end of this verse, the *Peshitta* adds ‘so that the lions would be hungry and eat him’ (cf. v. 32). In place of ‘him’, here following the MSS, the NJB, NRSV & NETB have ‘Daniel’.

³² The words ‘human’ and ‘now’ are not in the MS but have been added in the translation for clarity.

³³ The identification of this ‘Habakkuk’ (Ἀμβακουμ) with the Minor Prophet (following *Theodotion*) is improbable, nor is it reflected in the *Old Greek* version. Habakkuk, a contemporary of Jeremiah, foretold the Babylonian invasion of Judah; he would be very old by the time of Cyrus.

³⁴ Vv. 34–39, describing Habakkuk’s miraculous transfer from Judea to Babylon in order to assist Daniel, are viewed by most scholars as an interpolation added to an earlier form of this story that originally lacked this section.

³⁵ The literal translation of ‘replied’ is ‘said’.

³⁶ The means of Habakkuk’s transportation may have been suggested by Ezk 8:3.

Αμβακουμ λέγων Δανιηλ Δανιηλ, λαβὲ τὸ ἄριστον, ὃ ἀπέστειλέν σοι ὁ θεός. ³⁸ καὶ εἶπεν Δανιηλ Ἐμνήσθης γάρ μου, ὁ θεός, καὶ οὐκ ἐγκατέλιπες τοὺς ἀγαπῶντάς σε. ³⁹ καὶ ἀναστὰς Δανιηλ ἔφαγεν· ὁ δὲ ἄγγελος τοῦ θεοῦ ἀπεκατέστησεν τὸν Αμβακουμ παραχρῆμα εἰς τὸν τόπον αὐτοῦ.

⁴⁰ ὁ δὲ βασιλεὺς ἦλθεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ πενθῆσαι τὸν Δανιηλ· καὶ ἦλθεν ἐπὶ τὸν λάκκον καὶ ἐνέβλεψεν, καὶ ἰδοὺ Δανιηλ καθήμενος. ⁴¹ καὶ ἀναβοήσας φωνῇ μεγάλῃ εἶπεν Μέγας εἶ, κύριε ὁ θεὸς τοῦ Δανιηλ, καὶ οὐκ ἔστιν πλὴν σοῦ ἄλλος. ⁴² καὶ ἀνέσπασεν αὐτόν, τοὺς δὲ αἰτίους τῆς ἀπωλείας αὐτοῦ ἐνέβαλεν εἰς τὸν λάκκον, καὶ κατεβρώθησαν παραχρῆμα ἐνώπιον αὐτοῦ.

den. ³⁷ Then Habakkuk shouted, “Daniel, Daniel, take the meal that God has sent you.” ³⁸ Daniel said, “You have kept me in mind, O God; you have not deserted those who love you.” ³⁹ Rising to his feet, he ate the meal, while the angel of God carried Habakkuk back in a moment to his own country.

⁴⁰ On the seventh day, the king came to lament over Daniel; when he reached the den, he looked in and there sat Daniel.

⁴¹ “You are great, O Lord, God of Daniel,” he shouted with a loud voice, “there is no god but you!” ⁴² He then had him released from the den and the plotters of his ruin thrown in instead, where they were instantly eaten before his eyes.

³⁷ The literal translation of ‘then’, here following the NRSV, is ‘and’ (καὶ).

³⁸ After ‘O God’, the Peshitta adds ‘and you have not removed your love from me, for I know that’.

³⁹ At the end of this verse, the Peshitta adds ‘from which he had previously removed him’.

⁴⁰ After ‘over Daniel’, the Peshitta adds ‘for he was sad over Daniel’.

⁴¹ In place of ‘shouted with a loud voice’, here following the NRSV, the NJB has ‘exclaimed’.

⁴² At the end of this verse, the Peshitta adds the following colophon: “the end of the writing of the book of Daniel.”