

# **Hippolytus of Rome: Commentary on Daniel**

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## Introduction

**We the faithful stand fast unto death.**  
 ~Hippolytus *Commentary on Daniel* 2.19.4

Hippolytus' *Commentary on Daniel* is the oldest surviving Christian commentary on Scripture. It was composed by Hippolytus of Rome most likely between 202 and 211 AD, a time of great persecution. This is the first complete English translation.

Hippolytus seems to have undertaken this commentary to comfort his fellow Christians, who, like Daniel and his three companions, suffered for their faith. For Hippolytus, suffering was not something to fear, but something to be gladly embraced. In his commentary he beseeches Shadrach, Meshach, and Abednego, "Tell me, *you* three boys, remember me, I entreat *you*, that I also may obtain the same lot of martyrdom with you."<sup>1</sup> His request was fulfilled; Hippolytus suffered martyrdom in 235 AD after being exiled to Sardinia.

Hippolytus also tries to provide assurance about what is expected in the end times when Christ returns. While interpreting the visions in the book of Daniel, he makes some prophetic predictions of his own; for example, when interpreting the dream of Nebuchadnezzar he says that after the empire of the Romans, "democracies are shown."<sup>2</sup>

Additionally Hippolytus gives information on Peter's and Paul's deaths, Paul's encounter with a lion, a short conversation between Judas and Jesus, the birthday of Christ (which he claims is December 25<sup>th</sup>), and he also provides insight into early Christian eschatology and allegory as well as canonical issues involving apocryphal parts of the book of Daniel. Of course there are many other pertinent issues

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<sup>1</sup> 2.30.1

<sup>2</sup> 2.12.7 see also 4.49.5 for another prediction

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present in Hippolytus' *Commentary on Daniel* which cannot be discussed here, but these are now easily investigated in English.

To translate this text I read through the Greek text of Marcel Richard's GCS series *Kommentar zu Daniel* four times and made a rigid and literal translation. Afterwards I went through and softened up the translation to better accord with English grammar and style. The text will still strike many as quite rigid, but this could not easily be avoided unless I reworked the whole volume. Words that are in italics are not present in the Greek but are usually implied and are added for clarity.

Scripture quotations are cited in the footnotes as accurately as possible, however Hippolytus does sometimes mix several verses together and the verse numberings of the Greek translation of the Old Testament can be slightly different from the Hebrew, so there are occasional differences between the citations and our English Bibles. Hippolytus also includes *Susannab*, the *Song of the Three Children*, and *Bel and the Dragon* as part of the canonical text of the book of Daniel. These are cited as separate works in the footnotes. Gaps in the Greek text are shown with an ellipsis and a footnote that simply says, "Lacuna."

The Greek text is quoted in the footnotes when I thought the text was particularly interesting. Some passages are ambiguous and I attempted to preserve this in the translation; at times I cite the Greek text when the translation was also difficult. Hippolytus cites some verses frequently, but occasionally with differences in the Greek wording, which I attempted to preserve in the translation. Underlined subtitles are not part of the original text but are placed as a guide for the reader.

At the end of the translation I have included an extensive appendix about the authenticity of Hippolytus'

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claim that Jesus was born on December 25<sup>th</sup> and one smaller appendix about Clement of Alexandria's dating of Jesus' birth.

As an amateur, working alone with few resources and limited time, I have done my best, but there is no doubt that I have made mistakes. I believe, however, that most of my errors are likely editorial mistakes of English spelling, grammar, and formatting and citation errors; I have given all my effort to ensure that the translation itself is faithful.

This translation will eventually be freely available on my website [www.chronicon.net](http://www.chronicon.net) and I have kept the copyright. If you have enjoyed this translation please consider making a donation at my website to help me publish more translations

I want to thank Roger Pearse and Professor Kathrin Bracht for their encouragement and helpfulness and I also thank my friend Arlo and my father, both of whom made many editorial corrections. I also am deeply and forever thankful for my patient wife and my little daughter for her cheery and glad smiles.

**This work is dedicated to my loving Grandfather and  
Grandmother Coffman, whose love for scholarship,  
history, God, and His Church I have inherited.  
I love you both.**

Thomas Coffman Schmidt

## Introduction

**For neither is a mere place able to be called the Church,  
nor a house which is built with stone and clay, nor a man  
himself able to call himself the Church. For a house is  
destroyed and a man dies. And so, what is the Church?**

**The community of Saints participating in truth.**

~Hippolytus *Commentary on Daniel* 1.18.5-6

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## Book 1

### Concerning Susannah and Daniel

#### Hippolytus discusses his purpose behind his commentary

1.1. Wishing to precisely demonstrate<sup>1</sup> the times of the captivity which befell the sons of Israel and the prophetic dreams<sup>2</sup> of the blessed Daniel, *and also* the manner of his life from childhood<sup>3</sup> in Babylon, I myself come forward to speak *in order* to testify to the holy and righteous prophetic man, even to him who became a witness<sup>4</sup> of Christ, who not only then in *those* times, revealed the visions of king Nebuchadnezzar, but also similarly, having thoroughly taught his youths<sup>5</sup>, led the faithful witnesses<sup>6</sup> onward into the world.

1.2. Now this occurred during the kingdom of Jehoiakim the son of Josiah, according to the times of the prophecy of the blessed Jeremiah, who...<sup>7</sup> together with the rest of the captives was captured and brought with them into Babylon.

1.3. And Daniel<sup>8</sup>, being a young boy, refuted the decrepit elders who were engaged in wicked desires<sup>9</sup>, demonstrating in in this the heavenly judge, who, though being a youth of twelve years, was destined to refute the elders who were transgressors of the law in the temple.

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<sup>1</sup> Lit: demonstrate the exactness of the times

<sup>2</sup> Lit: prophecies *given by means of* dreams

<sup>3</sup> Lit: manner of life from childhood of this one

<sup>4</sup> Or: martyr

<sup>5</sup> Shadrach, Meshach, and Abednego

<sup>6</sup> Or: martyrs

<sup>7</sup> Lacuna

<sup>8</sup> Lit: he

<sup>9</sup> Lit: who were of a yearning of a wicked desire



1.4. And so this well known account<sup>1</sup> occurred long ago in in Babylon under the lawless elders, the judges who, forgetting the law of God and being enslaved to fleshly lusts, became plotters against the chaste Susannah, unrighteously grasping to destroy *her* righteous blood. 1.5. Accordingly it was necessary that these *things* be fulfilled in this way by the elders,<sup>2</sup> so that namely the chosen race of righteousness may be manifested to all and the chastity of the blessed Susannah may be clearly shown and the righteous and holy prophet Daniel, *then* a young prophet, may be demonstrated to the people.

**Hippolytus discusses the historical background to the Book of Daniel**

2.1. Therefore it is necessary for us, while making a proof of *these* matters<sup>3</sup>, to precisely take up for the persuasion of *our* listeners, the *things* set before *us*; *and* we shall not pass over what captivities<sup>4</sup> befell the people, and *what befell* some<sup>5</sup> of the the kings.<sup>6</sup>

2.2. For these are the five sons of the blessed Josiah: Jehoahaz, Eliakim who *was* also *called* Jehoiakim, Johanan, Zedekiah who *was* also *called* Jeconiah, and Shallum.<sup>7</sup>

2.3. And Jehoahaz, after the death of his father, was anointed by the people into the kingdom, being twenty-three years *old*. 2.4. Pharaoh Necho arose against him in the third

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<sup>1</sup> Or: history

<sup>2</sup> Lit: them

<sup>3</sup> Or: events

<sup>4</sup> Lit: over what and what kind of captivities

<sup>5</sup> Or: to which kings

<sup>6</sup> Lit: what and what kind of captivities happened to the people, and we shall not pass over *what happened* to some of the kings

<sup>7</sup> These names and their spellings differ greatly between Hebrew and Greek versions of the Old Testament.

month of his kingdom and, taking him prisoner, he brought him into Egypt. And the Jews<sup>1</sup> set a tribute upon the earth of one hundred talents of silver and ten talents of gold and Pharaoh Necho<sup>2</sup> set in his place Eliakim, his brother, as king of the land, who also changed his name to Jehoiakim. He reigned for eleven years.

**2.5.** Then, Nebuchadnezzar the king of Babylon arose against him and, taking him prisoner, brought him and some of the vessels of the House of the Lord, which *were* in Jerusalem, into Babylon. **2.6.** As a friend of Pharaoh he was imprisoned<sup>3</sup> and the king, having been restored by *the next king of Babylon*<sup>4</sup> in the thirtieth year, was brought out by Evil Merodach king of Babylon. And he raised<sup>5</sup> his head and was his adviser and ate with him at *his* table until the day in which he died.

**3.1.** And so after his deportation his son Jehoiakim<sup>6</sup> reigned three years.<sup>7</sup> **3.2.** And so Nebuchadnezzar arose against him and deported both him and ten thousand men of the people into Babylon and set in his place Jeconiah the brother of his father, whom also changed his name to Zedekiah, with whom he, having made oaths and covenants, returned to Babylon. **3.3.** He, after reigning eleven years,

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<sup>1</sup> Lit: they

<sup>2</sup> Lit: he

<sup>3</sup> Lit: shut up

<sup>4</sup> Lit: him

<sup>5</sup> ἔκαρπεν

<sup>6</sup> Whom we call Jehoiachin, but Hippolytus uses the same spelling as his father's name, Jehoiakim.

<sup>7</sup> Hippolytus is here attempting to harmonize the three dates of Jehoiakim (Jerhoiachin's) reign). Which are 3 years (Daniel 1:1), 3 months (2 kings 24:8, 2 Chron. 36:10) and 8 years (2 kings 24:12). Hippolytus is also assuming that the king in Daniel is the son of Jehoiakim and not Jehoiakim himself.

withdrew from Nebuchadnezzar<sup>1</sup> and gave himself to Pharaoh king of Egypt.

**3.4.** But in the twelfth year, Nebuchadnezzar and all the power of the Chaldeans came against him and besieged the city and camped around it and pressed in on it from all sides; from then on many of them were destroyed by famine, others killed by the sword, *and* some of them were taken as captives. The city was burned in fire and the temple and the wall were demolished. **3.5.** And the power of the Chaldeans took all the treasures which were found in the House of the Lord and all the vessels, both the gold and silver and all the copper *vessels*. Nebuzaradan the captain cut them out and brought them into Babylon, and Zedekiah himself, who *was* also *called* Jeconiah, fled through the night with seven-hundred men, but the powers of the Chaldeans pursued *Zedekiah* and seized him in Jericho and brought him to the king of Babylon in Deblatha.<sup>2</sup>

**3.6.** And the king *and those* with him were judged in spirit because he transgressed the oath of the Lord and the covenant, which Nebuchadnezzar<sup>3</sup> set before him. **3.7.** And taking his sons, Nebuchadnezzar<sup>4</sup> slaughtered them before him and he blinded the eyes of Zedekiah *who was* also *called* Jeconiah, and shackled him in iron fetters and brought him into Babylon and he ground at the mill until the day in which he died. **3.8.** And when he died they took his body *and* hurled it behind the wall of Nineveh.

**3.9.** At this the prophecy of Jeremiah the prophet was fulfilled, who said, “As I live, says the Lord, though Jeconiah, who is the son of Josiah the king of Judah, is the signet ring upon my right hand, I will remove you from there and I will deliver you into the hands of those who seek your life, of whom you were wary of their face, into the hands of the

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<sup>1</sup> Lit him

<sup>2</sup> Hebrew text says “Riblah”

<sup>3</sup> Lit: he

<sup>4</sup> Lit: he

Chaldeans. And I will cast you and your mother who bore you into a land, in which you were not born<sup>1</sup>, and there you will die. But to the land which they pray *for in* their souls, they will certainly not return. Jeconiah is dishonored as a useless vessel which is not needed, on account of this he is cast out and banished to a land which he does not know. O Land, land! Hear the word of the Lord! Mark this man as an exiled man, because in truth he is not worthy *to have* one from his seed grow to sit upon the throne of David, a ruler still in Judah<sup>2</sup>.<sup>3</sup>

4.1. And so after all of the people were deported and both the city was deserted and the Most Holy Place destroyed, in order to fulfill the word of the Lord, which he spoke through the mouth of Jeremiah the prophet, “The Most Holy Place will be deserted seventy years,”<sup>4</sup> we find the blessed Daniel in Babylon as a prophet<sup>5</sup> and as<sup>6</sup> an avenger<sup>7</sup> of Susannah.

5.1. For Scripture says, “And there was a man living in Babylon and the name for him *was* Jehoiakim and he took a wife, whose name *was* Susannah, daughter of Hilkiah, *who was* exceedingly beautiful and who feared the Lord, and her parents were righteous and taught their daughter according to the Law of Moses.”<sup>8</sup>

5.2. And so this account occurs later, but it is written before as the beginning of the book.<sup>9</sup> For it was the custom

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<sup>1</sup> Or: of which you were not born by her

<sup>2</sup> Or: who still reigns in Judah

<sup>3</sup> Jeremiah 22:24-30

<sup>4</sup> Jeremiah 25:11

<sup>5</sup> Lit: prophesying

<sup>6</sup> Lit: becoming

<sup>7</sup> Or: advocate

<sup>8</sup> Susannah 1-3

<sup>9</sup> Lit: written first as the first of the book Αὕτη μὲν οὖν ἡ ἱστορία γεγένηται ὕστερον, προεγράφη δὲ τῆς βίβλου πρώτη

of the scribes to place many *things in* reverted order in the Scriptures. **5.3.** For we also find in the prophetic visions that some *visions* which occurred first are even fulfilled at the end, and in turn again what is spoken last occurs even first. **5.4.** This happens by the economy of the Spirit, so that the devil may not understand what was spoken by the prophets in parables and then, having ensnared a man again a second time, kill him.

### **Daniel and his companions are chosen by the king**

**6.1.** This is the beginning of the book, “In the third year of the kingdom of Jehoiakim the king of Judah, Nebuchadnezzar the king of Babylon came into Jerusalem and blockaded it. And the Lord gave Jehoiakim king of Judah into his hand as well as some of the vessels of the House of God and he brought them into the land of Shinar, *into* the house of his god.”<sup>1</sup>

**6.2.** And so Scripture describes these *things* in this way so that it may indicate the occurrence of the captivity of the people, when Jehoiakim, the son of Eliakim who *was* also *called* Jehoiakim<sup>2</sup>, was deported and the three youths<sup>3</sup> together together with Daniel were taken along with him. **6.3.** Thus, Jehoiakim was the husband of Susannah.

**7.1.** And Scripture says, “And the king told Ashpenaz the chief of the eunuchs to bring in *some of those* from the sons of the captivity of Israel and from the seed of the king and from the princes,<sup>4</sup> young men, who have no blemish, who are beautiful in appearance and are understanding in all wisdom,

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<sup>1</sup> Daniel 1:1-2

<sup>2</sup> This was the king of Judah

<sup>3</sup> These are the Hebrew names of Shadrach, Meshach, and Abednego

<sup>4</sup> φορθομμιν This is a transliterated Hebrew word. See Hill (2006) p.23

being well versed in knowledge,<sup>1</sup> disposed to prudence, and who have in themselves the strength to stand in the house of the king, and to teach them the letters and the tongue of the Chaldeans. And the king appointed them on that very day to be nourished from the table of the king and from the wine which he drank in order for them to be nourished three years, and after these *things* to stand before the king. And there was among them from the sons of Judah, Daniel and Hanniah, Mishael, and Azariah.<sup>2,3</sup>

7.2. It is necessary that those who love learning to not read these things cursorily, but to prepare<sup>4</sup> the mind for the things that lie before *us*. For the divine writings do not idly preach to us, but their admonition *is meant* for us<sup>5</sup> and also the blessing of these prophets and the demonstration of all the things which are spoken by them *are for us as well*.

7.3. For when Hezekiah king of Judah was sick unto death, then “Isaiah the prophet came to him and told him ‘Set in order your sons and your daughters and your father’s house, for you will die and you will not live.’”<sup>6</sup> 7.4. Having been grieved at this word, “Hezekiah turned his face to the wall and prayed to the Lord saying, ‘Lord remember me just as I have walked before you in truth and in faith and with a full heart and I have done what is pleasing in your presence.’ And Hezekiah wept with great weeping.”<sup>7</sup> 7.5. After this occurred, Isaiah was sent to him a second time and he said to him, “The Lord the God of David your father says this, ‘I have heard your prayer and have seen your tears. Behold, I set before *you* the days of your life, ten *and* five years and I

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<sup>1</sup> Lit: knowledgeable in knowledge

<sup>2</sup> These are the Hebrew names of Shadrach, Meshach, and Abednego.

<sup>3</sup> Daniel 1:3-7

<sup>4</sup> Lit: set

<sup>5</sup> πρὸς μὲν τὴν ἡμῶν αὐτῶν νοουθεσίαν

<sup>6</sup> 2 Kings 20:1, also see Isaiah 38:1

<sup>7</sup> 2 Kings 20:1-3

will deliver you from the hand of the king of the Assyrians. This *will be* a sign to you from the Lord that the Lord will bring about this word which he spoke. Behold, I turn *back* the shadow on the stairs of the house of your father which the sun descends upon, the shadow shall descend ten steps so that there will be in that day thirty two hours.”<sup>1</sup>

7.6. For after the sun ran *its course* and arrived at the tenth hour and the shadow had descended ten steps of the house of the temple, then the sun reversed again upon those ten steps behind *it* according to the saying of the Lord, and there were twenty hours *in the day*. And again the sun having encircled its own course according to its own path, it went to the west.<sup>2</sup> Therefore there were thirty-two hours *of daylight*.<sup>3</sup>

8.1. But perhaps one will say, “This is not possible.” O man, what is impossible for God? From the beginning did not he himself design all creation from what was not and set the measures in creation<sup>4</sup> for illumination of day and night, and to whom do all things, being in subjection, serve and *to whom* does creation<sup>5</sup> tremble at the hearing of his voice? And so what is impossible for men, these *things* are possible for God.<sup>6</sup>

8.2. But we also have another witness regarding this demonstration.<sup>7</sup> 8.3. For when Joshua *the son* of Nun was warring with the Amorites, the sun having descended already to the west and the battle nearly won, the blessed Joshua was

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<sup>1</sup> 2 Kings 20:9

<sup>2</sup> Or: to its setting

<sup>3</sup> After ten of the twelve hours of daylight had elapsed the sun reversed ten hours and then went back over the ten hours, making twenty extra hours and thirty total hours, and then it completed the final two hours, making thirty-two total hours of daylight.

<sup>4</sup> Lit: it

<sup>5</sup> Lit: it

<sup>6</sup> Matthew 19:26

<sup>7</sup> Lit: exhibit

shrewd lest night come to pass *and* the foreigners flee, *so* he shouted saying, “Stand *still* sun at Gibeon and moon at the chasm of Aijalon,<sup>1</sup> as long as I war with this people.”<sup>2</sup> And the sun and moon stopped in their position and *the sun*<sup>3</sup> did not go to set until the end of one day, so that that day was twenty-four hours *of daylight*. And on account of this Scripture testified saying, “There was never a day like that *before* when God heeded a man.”<sup>4</sup>

**8.4.** And so from the beginning, having fixed the measures in heaven and having prescribed for these *things* perpetual courses according to his own authority, how could he not also divert and turn and change *these things* whenever he should will it to be possible?<sup>5</sup> **8.5.** For before Joshua the sun stopped at Gibeon and the moon at the chasm of Aijalon for one day, but before Hezekiah the moon together with the sun reversed backwards, so that there would not be a disorderly collision of the two intervals<sup>6</sup> *of time*, which follow one another. These periods<sup>7</sup> *of time* not only *happened* before the Lord, when he suffered, but also the same day and all the world was shaken.<sup>8</sup>

**9.1.** For also then, Berodach<sup>9</sup> the Chaldean, the king of Babylon, because he practiced the astrological art and precisely measured out the course of the *sun and moon*<sup>10</sup>, *and*

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<sup>1</sup> Αἰλῶν

<sup>2</sup> Joshua 10:12-13

<sup>3</sup> Lit: it

<sup>4</sup> Joshua 10:14

<sup>5</sup> Lit: it is possible

<sup>6</sup> Or: shadows

<sup>7</sup> Or: measures

<sup>8</sup> Hippolytus may be referring to his belief that these events all took place on the Passover, as is evident in his *Chronicon* §693-694 and the table of his *Canon*.

<sup>9</sup> Or: Merodach

<sup>10</sup> Lit: them



learning the cause *of the phenomenon*, was astounded at what happened to Hezekiah, *and* sent letters and gifts to Hezekiah.

9.2. Just as in a similar manner also the Magi<sup>1</sup> did, who came from the east. For after the Lord was born in Bethlehem and a star shone in heaven, according to what was prophesied, the Magi, being astonished at the occurrence *of* the sign, came to Jerusalem, saying, “Where *is* he who has been born the King of the Jews, for we have seen his star in the east and have come to worship him.”<sup>2</sup> 9.3. And so similarly also the Chaldeans then, not finding the habitual course of the sun, honored Hezekiah with gifts and letters as a God fearing and righteous man, having been amazed at the sign which was given by his God.

9.4. Hezekiah rejoiced at these *things* and showed the Chaldeans<sup>3</sup> all the treasures which *were* in the house of the Lord; next *he showed* them all the wealth and his glory. 9.5. And so afterward, when Isaiah the prophet said “Who are these men and from where have they come to you?” Hezekiah answered, “They have come from a far off land to me, from the land of Babylon.” 9.6. Isaiah said to him, “What did they see in your house?” And Hezekiah said, “They saw all the *things* which *are* in my house and there is nothing which I did not show them, but even the *things* which are in my treasuries.”

9.7. And Isaiah said to Hezekiah, “Hear the word of the Lord, the all powerful Lord of Hosts. ‘Behold, days are coming’, says the Lord, ‘*when* even all of the *things* which *are* in your house and as much as your fathers treasured until this day shall even go into Babylon and not one thing shall be left behind,’ says the Lord, ‘And from your children, who have

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<sup>1</sup> μάγους This word may also be translated as “magician” as it is in other parts of the commentary.

<sup>2</sup> Matthew 2:2

<sup>3</sup> Lit: them

come from you, being begotten by you, they shall be taken and be eunuchs in the house of the king *of Babylon*.”<sup>1</sup>

**10.1.** And so therefore what was spoken by the Lord was fulfilled and the prophet, who spoke truthfully, showed *that* Nebuchadnezzar king of Babylon came and took all the treasures which were found in the house of the Lord and made the people captives, he also took to himself the sons of the king and from *those* who were wellborn of nobility<sup>2</sup> from boyhood, among whom were also called Daniel, Hanniah, Mishael and Azariah, whose lineage Scripture passes over in silence, but it describes their piety and faith and the acts which occurred there.

**10.2.** For these, having acquired the fear of God from boyhood, did not want to partake from the table of the king nor to drink from the wine which he drank.<sup>3</sup> **10.3.** O blessed boys, who guarded the covenant of the fathers and did not transgress the law which was given through Moses, but who feared God on account of his preaching! **10.4.** These captives who were in a strange land were not beguiled by the many foods nor enslaved by the pleasure of the wine, nor enticed by the kingly glory. They who were plundered kept their mouths undefiled and pure, as a pure word, which comes forth from a pure mouth, hymns through the mouth<sup>4</sup> to the heavenly Father, just as it is written, “If you shall bring forth honor from worthlessness you will be as my mouth.”<sup>5</sup>

**10.5.** And so, you know, O man, what has been spoken. A mouth brings forth the paternal honorable<sup>6</sup> Word from itself, so that again a second *time* the Word is shown as being

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<sup>1</sup> Isaiah 39:1-7

<sup>2</sup> φερθομὴν This is a transliterated Hebrew word. See Hill (2006) p.23

<sup>3</sup> Lit: wine of his drink

<sup>4</sup> Lit: it

<sup>5</sup> Jeremiah 15:19

<sup>6</sup> Or: precious

begotten by the saints, which always begets the saints and itself is begotten by the saints.<sup>1</sup>

**11.1.** And so Scripture says, “And Daniel set in his heart not to be defiled with *what was on* the table of the king and with the wine which he drank<sup>2</sup> and he asked the chief eunuch to give them *vegetables*”<sup>3</sup> so that it may be shown that a man does not live by bread alone.<sup>4</sup> **11.2.** “And God gave Daniel mercy and favor before the chief eunuch. But the chief eunuch was saying to them, ‘I myself fear my lord the king who has marked out your bread and your drink, lest he see that your face is sullen<sup>5</sup> compared to the other youths at your assembly and you condemn my head to the king.’”<sup>6</sup>

**11.3.** And so what was spoken by Melgad<sup>7</sup> was true<sup>8</sup>. For he did not understand them because of their purposes<sup>9</sup>, and was concerned that their appearance would seem sullen compared to the youths who were eating from the table the king and *that* by this he, having been found culpable, would be put to death. **11.4.** But they wished to prove to him that beauty and strength *does not come by*<sup>10</sup> earthly food which was supplied to the humans, but *that* the grace of God which was

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<sup>1</sup> Or: the word which is begotten by the saints may be shown at all times begetting the saints, and it again *may be shown* by what is begotten of the saints. ὁ λόγος ὑφ’ ἀγίων γεννώμενος δειχθῆ, πάντοτε τοὺς ἀγίους γεννῶν καὶ αὐτὸς πάλιν ὑφ’ ἀγίων γεννώμενος

<sup>2</sup> Lit: wine of his drink

<sup>3</sup> Lit: *what is* from seeds Daniel 1:8

<sup>4</sup> Matthew 4:4; Deuteronomy 8:3

<sup>5</sup> Or: dark and dreary

<sup>6</sup> Daniel 1:9-10

<sup>7</sup> The name of the chief eunuch is given as “Amelsad” in the Septuagint.

<sup>8</sup> Lit: was having a word *of truth*

<sup>9</sup> Lit: management

<sup>10</sup> Lit: strength should be *by*

given through the Word *supplies beauty and strength*,<sup>1</sup> and so they said to him, “Then test your slaves for ten days and give us vegetables<sup>2</sup> and we shall eat *them* and drink water and our appearances shall be seen and you shall see the appearances of the boys who eat from the table of the king and, just as you see, in this way do to us.”<sup>3</sup>

**11.5.** Do you see the unalterable faith of the youths and the immutable fear of God? They asked *for* intervals of time, ten days, so that in this they may prove that they are not able to procure grace from God differently from other men, but only<sup>4</sup> *by* believing the preaching of the word through Jesus.

**12.1.** And so Scripture says, “And the chief eunuch heard them and tested them *for* ten days and after the end of the ten days their appearances appeared better and stronger<sup>5</sup> in body<sup>6</sup> body<sup>6</sup> compared to the boys who ate at the table of the king.”<sup>7</sup> **12.2.** And so these *boys*, though nourished with bread and water alone, were equipped with heavenly wisdom, *and* they had grace beyond all the boys their same age.

**12.3.** “For God gave them understanding and prudence in all learning and wisdom and Daniel understood all visions and dreams. And after the end of the days the chief eunuch brought them before the king and the king spoke with them and none were found from all of them like Daniel and Hanniah and Mishael and Azariah.”<sup>8</sup> **12.4.** And so the Word brought them forth in all wisdom, displaying them as faithful

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<sup>1</sup> Or: that the grace of God which gives *beauty and strength* through the word

<sup>2</sup> Lit: From the seed

<sup>3</sup> Daniel 1:12-13

<sup>4</sup> Lit: except

<sup>5</sup> Lit: good and strong

<sup>6</sup> Lit: flesh

<sup>7</sup> Daniel 1:14-15

<sup>8</sup> Daniel 1:17-19

witnesses in Babylon, so that through them the worship of the Babylonians might be disgraced and Nebuchadnezzar might be defeated by the three boys and through their faith the fire in the furnace might be banished and the blessed Susannah might be rescued from death and the profane lust of the lawless Elders might be convicted.

**12.5.** These four boys, heeding<sup>1</sup> God and having the fear of God in their hearts, carried out these victories in the city of Babylon. Therefore, come blessed Daniel, the avenger<sup>2</sup> of Susannah,<sup>3</sup> so that you may also show us the things that are destined to occur!<sup>4</sup>

**13.1.** For Scripture says, “And there was a man living in Babylon and *the* name for him *was* Jehoiakim and he took a wife, whose name *was* Susannah, daughter of Hilkiah, *who was* exceedingly beautiful and who feared the Lord.”<sup>5</sup> Concerning whom we have written in the beginning of *this* book,<sup>6</sup> who, being a stranger in Babylon, took Susannah to wife. **13.2.** But she was a daughter of Hilkiah the priest, who found the book of the law in the house of the Lord, when Josiah the king ordered him to cleanse the Holy of Holies.

**13.3.** Her brother was Jeremiah the prophet, who together with the remaining *people*,<sup>7</sup> after the captivity of the people in Babylon occurred, was led away into Egypt and dwelt in Tahpanhes,<sup>8</sup> and there, *while* prophesying, was stoned by them *and* was killed. **13.4.** And so these *people* were from the priestly lineage of the tribe of Levi *and* they mixed with the

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<sup>1</sup> Lit: caring for

<sup>2</sup> Or: advocate

<sup>3</sup> Lit: who has become the avenger of Susannah

<sup>4</sup> Or: about to be

<sup>5</sup> Susannah 1-2

<sup>6</sup> Lit: whom we have made an account before

<sup>7</sup> Or: remnant

<sup>8</sup> Τάφναις

tribe of Judah, so that through the two righteous tribes *and* through<sup>1</sup> *their* united seed<sup>2</sup>, the righteousness of Christ may be shown according to *the* fleshly seed, and he who was born<sup>3</sup> born<sup>3</sup> from them in Bethlehem may be proclaimed King and Priest of God.

**13.5.** For also Matthew, wishing to trace<sup>4</sup> the pure and faultless lineage of Christ, according to the flesh, until Joseph, coming to Josiah he omits<sup>5</sup> his five sons and names Jeconiah, who *while* in Babylon was begotten from Susannah, skipping<sup>6</sup> from righteous seed to righteous seed. For he says, “Josiah begot Jeconiah and his brothers during the deportation to Babylon.”<sup>7</sup> **13.6.** And so how is this declared? For Josiah, having reigned in the land of Judah thirty-one years, died there. And so how is it possible that having died there he begot Jeconiah in Babylon?

**13.7.** From this it is necessary to observe that Matthew traced the genealogy of him who was begotten from Jehoiakim and from Susanna, as *Jeconiah* was the son of Eliakim who *was called* Jehoiakim the son of Josiah.<sup>8</sup> For Matthew was not able to trace the genealogy of him who was banished by the Holy Spirit, *as* being *in the line of* this Jeconiah,<sup>9</sup> as some deceivers maintain. For this cripple, having been brought into Babylon, *and* having been shut-up

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<sup>1</sup> Lit: in

<sup>2</sup> Lit: it

<sup>3</sup> Or: begotten

<sup>4</sup> Lit: draw down

<sup>5</sup> Lit: excepts, rejects

<sup>6</sup> Lit: leaping

<sup>7</sup> Matthew 1:11

<sup>8</sup> ὅτι ἐκ τοῦ Ἰωακείμ καὶ ἐκ τῆς Σουσάννης γεννηθέντα τοῦτον ἐγενεαλόγησε Ματθαῖος ὡς υἱὸν ὄντα Ἐλιακείμ τοῦ καὶ Ἰωακείμ υἱοῦ Ἰωσίου

<sup>9</sup> Οὐδὲ γὰρ τὸν ἐκκήρυκτον ὑπὸ τοῦ πνεύματος Ἰεχωνίαν τοῦτον ἠδύνατο γενεαλογεῖν Ματθαῖος

there at the mill *as* a prisoner<sup>1</sup>, died childless. So that Scripture does not idly teach us saying, “And there was a man living in Babylon and *the* name for him *was* Jehoiakim and he took a wife, whose name *was* Susannah, daughter of Hilkiyah, *who was* exceedingly beautiful and who feared the Lord.”<sup>2</sup>

**13.8.** And so Jeconiah was begotten from her, and Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. He, together with Ezra the scribe and Jesus<sup>3</sup> the *son* of Jehozadak, came up to Jerusalem according to the command of Cyrus the Persian.<sup>4</sup> And in this way continued the pure lineage of the fathers until the birth of Jesus Christ.

**14.1.** *Scripture* says, “And her parents *were* righteous and taught their daughter according to the Law of Moses.”<sup>5</sup> **14.2.** For the tree is known from the fruit which it readily brings forth from itself.<sup>6</sup> For reverent men who are also zealous for the law bring into the world children worthy of God, who on the one hand is the prophet and witness of Christ, and on the other is found chaste and faithful in Babylon, whom is proclaimed *as* the devout and chaste blessed Daniel the prophet.

### Susannah is accused by the wicked elders

**14.3.** *Scripture* says, “And Jehoiakim *was* exceedingly wealthy and there was for him a garden adjoining his house, and the Jews gathered to him because he was more honorable than all *the others*. And in that year two elders were appointed

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<sup>1</sup> Or: shackled

<sup>2</sup> Susannah 1-2

<sup>3</sup> Or: Joshua

<sup>4</sup> Or: Cyrus of Persia

<sup>5</sup> Susannah 3

<sup>6</sup> Lit: from them

from the people as judges, concerning whom the Master spoke, that lawlessness came from Babylon, from ancient judges<sup>1</sup>, who appeared to govern the people. These remained at the house of Jehoiakim, and all those who had lawsuits came to them.”<sup>2</sup> And so it is necessary to seek the reason *why this is so*. For how are these who are captives and slaves of the Babylonians able to come together at *the house*<sup>3</sup> like *those* who are autonomous?<sup>4</sup>

**14.5.** In this it is necessary to understand that after Nebuchadnezzar deported them he humanely proclaimed privileges for them and allowed them to come together to practice all things according to the law. **14.6.** Some, taking this authority, appointed two chiefs of the people who appeared to govern the people. These remained at the house of Jehoiakim, because he was more honorable and wealthier than all *the others*, as he was from the royal lineage.

**15.1.** To this *Scripture says*, “There was a garden adjoining his house and it happened as the people departed in the middle of the day, that Susannah entered and walked around in the garden of her husband, and the two elders watched her everyday and became lustful for her.”<sup>5</sup> **15.2.** Therefore the chiefs of the Jews now want to mutilate these *things* of the book of *Daniel*, claiming that these *things* did not happen in Babylon, *because* they are ashamed at what happened under the elders at that time,<sup>6</sup> *and thus* they fail to recognize the administration of the Spirit.

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<sup>1</sup> Or: from the elders, the judges

<sup>2</sup> Susannah 4-6

<sup>3</sup> Lit: it

<sup>4</sup> Lit: as those having choice

<sup>5</sup> Susannah 7-8

<sup>6</sup> Hippolytus is likely referring to how the canonicity of the book of Susannah was disputed in his day.



**15.3.** As the divine writings are not respecters of persons and with openness display all *things*, not only the righteous works of men, which after they did them they were justified, but also the terrible *things* which occurred under them, upon which they...<sup>1</sup>were disfigured<sup>2</sup>, they died, so that those who have the fear of God imitate the righteous and in this way partake in righteousness, but those who do the opposite have before their eyes what is destined for them, vengeance before the presence of God.

**15.4.** For that which *issued* from the elders concerning what befell Susannah, these *things* are now also likewise accomplished by the chiefs *of the people* in Babylon now.<sup>3</sup> **15.5.** For Susannah foreshadows the church, Jehoiakim her husband *foreshadows* Christ. The garden is the calling of the saints *just* like how fruit bearing trees produce *fruit* in the church. Babylon is the world. **15.6.** But the two elders represent the example of two peoples who scheme against the church, one who is of the circumcision and one who is of the gentiles. For it is said, “They were appointed as chiefs of the people and judges,”<sup>4</sup> It indicates that in this age they have authority and rule, unrighteously judging the righteous.

**16.1.** But that they zealously watched Susannah walking in the garden every day, this indicates that until now they, who *are* both from the Gentiles and the Jews of the circumcision, watch<sup>5</sup> and interfere in the business of the church, *both of* whom wish to bring false testimonies against us, just as the apostle says, “On account of the secretly introduced false

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<sup>1</sup> Lacuna

<sup>2</sup> Or: associated *with*

<sup>3</sup> Babylon represents the world see next line 1.15.5

<sup>4</sup> Susannah 5

<sup>5</sup> Or: lie in wait

brethren, who were brought in to spy out the liberty which we have in Christ Jesus.”<sup>1</sup>

**16.2.** And so in this way *Scripture* says, “And so these zealously watched every day to see her and they turned away their minds and perverted their eyes that they might not see heaven nor remember the righteous judgments.”<sup>2</sup> **16.3.** For *these* become plotters and seducers of the church, how then are they able to judge righteous *matters* or look up to heaven with a pure heart, they who have been enslaved from the beginning of this era<sup>3</sup>?

**16.4.** “And they were both sorely pricked concerning her and they did not report their grief to one another because they were ashamed to report their lust *and* because they wanted to have intercourse with her.”<sup>4</sup> For even what is spoken has truly overtaken *them*<sup>5</sup>, for the two peoples are sorely pricked by the working<sup>6</sup> of Satan in *the two elders*<sup>7</sup>, they wish to work persecutions and oppressions against the church, zealously seeking<sup>8</sup> in such a manner as to utterly destroy her, *yet* these themselves are not in agreement *with each other*.

**16.5.** “And one said to the other ‘Let us now go home because it is the hour of the noon time meal.’ And having gone out they departed<sup>9</sup> from one another. And after turning turning back they came to *the previous place*<sup>10</sup>.”<sup>11</sup> And so to have separated themselves from one another at the hour of

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<sup>1</sup> Galatians 2:4

<sup>2</sup> Susannah 9

<sup>3</sup> Or: age

<sup>4</sup> Susannah 10-11

<sup>5</sup> Or: come upon *them*

<sup>6</sup> Or: operation

<sup>7</sup> Lit: them

<sup>8</sup> Lit: zealing

<sup>9</sup> Lit: separated

<sup>10</sup> Lit: it or the same

<sup>11</sup> Susannah 13-14

the noon time meal and to have turned back *to the previous place*,<sup>1</sup> this indicates that with terrestrial foods the Jews are not in harmony with the gentiles<sup>2</sup>, but in opinions<sup>3</sup> and in every *other* worldly matter, meeting at these things, they agree.<sup>4</sup>

**16.6.** And so Scripture says, “And they asked one another the reason *why they returned, and* they acknowledged<sup>5</sup> their lust.”<sup>6</sup> They prophesied that *they* themselves *are* destined to be examined by angels *in order* to give an account to God because of every sin which they committed, as Solomon says, “Affliction shall destroy the impious.”<sup>7</sup> For they are caught by the trial of the wicked.<sup>8</sup>

**17.1.** “And it happened, while they watched *for* a fitting day when she *would* go into *the garden* just as the day before and *on* the third day, with only two maidens, she desired to wash in the garden because it was *during the heat of the day*.”<sup>9</sup><sup>10</sup> **17.2.** “And it happened, while they watched *for* a fitting day.”<sup>11</sup> What does Scripture say *is* fitting, but the *day* of the Passover in which the washing in the garden prepares those who burn *in refining fire* and the Church, like Susannah, who is washed, is offered as a pure bride for God?

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<sup>1</sup> Lit: it or the same

<sup>2</sup> Lit: nations

<sup>3</sup> Lit: theories

<sup>4</sup> τούτο σημαίνει ὅτι ἐν μὲν τοῖς βρώμασι τοῖς ἐπιγείοις οἱ Ἰουδαῖοι μετὰ τῶν ἐθνῶν οὐ συμφωνοῦσιν, ἐν δὲ ταῖς θεωρίαις καὶ παντὶ πράγματι, κοσμικῶς τούτοις συνερχόμενοι κοινωνοῦσιν.

<sup>5</sup> Or: confessed

<sup>6</sup> Susannah 14

<sup>7</sup> Proverbs 1:32

<sup>8</sup> Or: wicked affliction

<sup>9</sup> Lit: because it was hot

<sup>10</sup> Susannah 15

<sup>11</sup> Susannah 15

**17.3.** And so Scripture says, “She *would* go into *the garden* just as the day before and *on* the third day, with only two maidens, she desired to wash in the garden.”<sup>1</sup> It is clear that whenever the Church, according to custom, longs to receive the spiritual washing, it is necessary in this to follow two handmaidens. For the confessing Church receives the washing through faith unto Christ and through love unto God... **17.4.**...<sup>2</sup>and the two handmaidens, as they follow it; faith and love, prepare the oil and the ointments for the washings.

**17.5.** But what then were the ointments, but the commandments of the Word? What *was* the oil, but the power of the Holy Spirit, in which after washing believers are anointed as with myrrh? **17.6.** *Scripture*, through the blessed Susannah, long ago foreshadows these *things* for us, so that now we who believe in God, may now, not as strangers, understand the *things* which happen in the Church. But let us believe these *things* which were foreshadowed long ago through the patriarchs, just as also the apostle says, “These *things* came upon them as examples, and he wrote for your understanding, upon whom the ends of the ages have come.”<sup>3</sup>

**18.1.** Because the garden, which was planted in Eden by God, *was intended* to become a model and image of the church, the lovers of learning must recognize *this*.<sup>4</sup> **18.2.** For it is necessary for the earthly things to reflect the heavenly and for the *earthly* figures<sup>5</sup> to witness<sup>6</sup> to the spiritual and for the transitory to expect the eternal, as God also commanded

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<sup>1</sup> Susannah 15

<sup>2</sup> Lacuna

<sup>3</sup> 1 Corinthians 10:11

<sup>4</sup> σαφέστατά ἐστὶν ἐπιγνῶναι τοὺς φιλομαθεῖς

<sup>5</sup> Lit: types

<sup>6</sup> Lit: recognize, look upon, observe

*Moses* to make a tabernacle according to the model which was shown to him on the mountain.

**18.3.** What was that which has been seen, but the images of heavenly glories and *heavenly* forms<sup>1</sup>, from which *Moses* fashioned a tabernacle from incorruptible wood<sup>2</sup> corresponding to the fleshly representation<sup>3</sup>, so that for those who regard fleshly *things, these same people* may be revealed as terrestrial, *but* for those *who regard spiritual things, these same people* may become celestial?

**18.4.** And so Eden is called a place of delight, this is *the Garden*<sup>4</sup>. It was planted in the east, being adorned with seasonable trees and all kinds of fruits, so that the community of the righteous must understand that the place is holy, in which the Church was planted. **18.5.** For neither is a mere place able to be called the Church, nor a house which is built with stone and clay, nor a man himself able to call himself the Church. For a house is destroyed and a man dies.

**18.6.** And so, what is the Church? The community of Saints participating<sup>5</sup> in truth.

**18.7.** Therefore unanimity<sup>6</sup> and way of the saints<sup>7</sup>, this becomes<sup>8</sup> the Church, the spiritual House of God, which was planted in Christ as it was *planted* in the east, in which diverse and blossoming trees were introduced *and* appeared, *and* the generation of the fathers from the beginning were distinguished and the works of the prophets, which were fulfilled after<sup>9</sup> the Law, the chorus of both the apostles, who

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<sup>1</sup> Lit: images, icons

<sup>2</sup> Or: not rotted

<sup>3</sup> Lit: according to the representation according to the flesh

<sup>4</sup> Or: Paradise

<sup>5</sup> Or: convening, partaking, being citizens, caucusing πολιτευομένων

<sup>6</sup> Or: being of one mind

<sup>7</sup> ἡ οὖν ὁμόνοια καὶ ἡ ἐπὶ τὸ αὐτὸ τῶν ἁγίων ὁδὸς

<sup>8</sup> Or: is

<sup>9</sup> Or: according to

make *men* become wise through the Word, and of all the martyrs, who will be saved through the blood of Christ, and the calling of the virgins, who are sanctified through water, the chorus of disciples and the order of bishops, both priests and Levites, *these are the Church*.

**18.8.** And having been adorned in every manner *and* diversity, all these things flourish<sup>1</sup> in the Church, being unable to be destroyed<sup>2</sup>, *and by* partaking of their fruit we rejoice because<sup>3</sup> by eating of them *we* enter into spiritual and heavenly delight.

**18.9.** For the blessed patriarchs themselves minister the oracles of God to us, *just* like the blossoming trees which were planted in the garden also bear fruit among themselves at all times, so that the sweet<sup>4</sup> Christ may be presented; *that is* the fruit of life which was given to us, *so that* we may know these things until now.

**18.10.** In this Eden a river of everlasting water flows and four rivers, which stream from it, pour over all the land of men, as also is shown *to happen* in the Church. For the river, being Christ, though the fourfold saving Gospel, watches carefully over all and is present in all. But also *Christ* irrigates and waters all who believe in him, as the prophet says, “Rivers gush from his heart.”<sup>5</sup>

**18.11.** And so in the Garden there was exhibited a tree of knowledge and a tree of life, as now in the Church are the Law and the Word like two trees which were planted. For through the knowledge of the Law came sin, but through the Word, life and forgiveness of trespasses is given. **18.12.** For even then Adam, having disobeyed God and, after tasting from the tree of knowledge, became an outcast of the garden,

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<sup>1</sup> Or: blossom, bloom

<sup>2</sup> to perish

<sup>3</sup> Or: while

<sup>4</sup> Or: dear

<sup>5</sup> Get reference

being cast out from the land into a land *where* he again<sup>1</sup> wanders.

**18.13.** Similarly again<sup>2</sup> he who has believed and, after not keeping the commandments, strips naked<sup>3</sup> the Holy Spirit, becomes an outcast of the Church, but the earth no longer receives *him*, and becoming like the man of old<sup>4</sup>, he is bound to wander.

**19.1.** For therefore when Scripture says, “Susannah entered and walked around in the garden of her husband,”<sup>5</sup> it indicates that all the kings and those in preeminence plant gardens for themselves in cities and lands in order to delight *in them*, as Jehoiakim did in Babylon. **19.2.** For there was a garden adjacent to his house in which Susannah entered and was walking around *in*, having been devoted to prayer and having sung<sup>6</sup> hymns and songs to God, who sent forth the two handmaidens to carry the prescribed *things* in order to wash.

**19.3.** “But they shut the doors of the garden<sup>7</sup>, and exited through the narrow<sup>8</sup> *doors*,”<sup>9</sup> in this proclaiming beforehand the future *things*, because he who wishes to partake of the water of the garden ought to renounce the wide doors, and enter through the strait and narrow *door*<sup>10</sup>. **19.4.** “And they did not see the elders, because they were hidden.”<sup>11</sup> For just as then in the garden the devil was hidden in the serpent, in this

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<sup>1</sup> Or: in turn

<sup>2</sup> Or: in turn

<sup>3</sup> Or: exposes

<sup>4</sup> Lit: becoming like his old man

<sup>5</sup> Susannah 7

<sup>6</sup> Lit: psalmed

<sup>7</sup> Lit: paradise

<sup>8</sup> Lit: side

<sup>9</sup> Susannah 17-18

<sup>10</sup> Matthew 7:13-14; Luke 13:24

<sup>11</sup> Susannah 18

way even now, after hiding himself in the elders he craves lust, so that again a second *time* he may destroy Eve.

**20.1.** “And it happened as the maidens went out, the elders also rose and ran to Susannah<sup>1</sup> and said, ‘Behold, the doors of the garden are locked and no one sees us and we lust for you<sup>2</sup>. Therefore consent to use and lie<sup>3</sup> with us. But if not, we will testify against you that a young man was with you and on account of this you sent the maidens away from you.’”<sup>4</sup>

**20.2.** O lawless rulers and leaders who are filled with diabolical activity! **20.3.** Did Moses hand down these *things* to you? In this way, acknowledging<sup>5</sup> the law do you teach other *things*? He who says to not commit adultery does he himself commit adultery? He who preaches not to murder, does he himself murder? He who says not to lust, do you wish to destroy *your* neighbor’s wife?

**20.4.** You say to me, rulers of Israel, “God, who has made all *things*, he does not see,” do you not? The day and the sun, do they not see your work? And the earth, which is defiled by you, does it not cry out? **20.5.** Why do you, lawless ones, mislead a chaste and pure soul with lying words so that you might stir up your lust? **20.6.** You are characteristic of the story of<sup>6</sup> Naboth the Israelite, who did not consent to give his his vineyard to Ahab, so that he could have<sup>7</sup> a vegetable garden, and on account of this the righteous *man*, after being accused, was unrighteously killed.<sup>8</sup>

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<sup>1</sup> Lit: her

<sup>2</sup> Lit: we are in a lust of you

<sup>3</sup> Lit: know

<sup>4</sup> Susannah 19-21

<sup>5</sup> Or: reading

<sup>6</sup> Lit: You agree with the things of

<sup>7</sup> Lit: there could be

<sup>8</sup> 1 Kings 21:1-14



**20.7.** These *things* of yours from the beginning *were* shameless terrors<sup>1</sup> on account of the deceiver who from the beginning *was* in you. **20.8.** For with her there really was a youth from heaven<sup>2</sup>, who did not have intercourse with her, but came to her *assistance*.

**21.1.** And so after hearing these words, the blessed Susannah was pricked in the heart and girded<sup>3</sup> *her* body, as she did not want<sup>4</sup> to be defiled by the lawless elders. **21.2.** And *this* occurrence had<sup>5</sup> to truly overcome Susannah. For you may now also find this fulfilled in the Church. **21.3.** For when the two peoples<sup>6</sup> agree to destroy the lives<sup>7</sup> of saints, they observe a fitting day and after rushing into the house of God, while all *the people* pray and hymn to God there, they, laying hold *of them*, drag them<sup>8</sup> into court<sup>9</sup> and arrest *them* saying, “Come, consent to us and sacrifice to our gods, but if not we will testify against you.” Of those not willing, they, leading them to the platform, charge them as practicing what is contrary to the decree of Caesar and they condemn them to death.

**22.1.** “Then Susannah, having sighed deeply, said ‘I am in dire straits<sup>10</sup> for if I would do this now, it is death to me, yet if I would not, I will not escape your hands, but it is better for me<sup>11</sup>, having not done *this*, to fall into your hands than to sin

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<sup>1</sup> Or: sufferings

<sup>2</sup> Daniel

<sup>3</sup> Lit: fortified

<sup>4</sup> Lit: as not wanting

<sup>5</sup> Lit: is

<sup>6</sup> Gentiles and Jews

<sup>7</sup> Lit: souls

<sup>8</sup> Lit: some

<sup>9</sup> ἔλκουσιν

<sup>10</sup> Lit: *It is* narrow for me on all sides

<sup>11</sup> Lit: it is desirable for me

before the Lord.”<sup>1</sup> **22.2.** Behold, the words of the chaste woman who also heeded God. She says “I am in dire straits,<sup>2</sup>” for the Church is not only persecuted and oppressed<sup>3</sup> by the Jews, but also by the gentiles<sup>4</sup> and by those those who falsely call *themselves* Christians, who always, beholding the temperance and tranquility<sup>5</sup> of the Church<sup>6</sup>, use force to destroy her.

**22.3.** “And so if,” she says, “I would do this, it is death to me.”<sup>7</sup> For to disobey God and to obey men *is* death and works eternal punishment. **22.4.** “Yet if I would not, I will not escape your hands.”<sup>8</sup> And she has said this true *word*. For For those who are brought forward for the sake of the Name of Christ, if they would do what is commanded by men, they die to God, but live to the world; *but* if they do not do *what is commanded*, they do not escape the hands of the judges, but being condemned by those same *judges*, they die.

**22.5.** For it is better<sup>9</sup> for us, having not done *what is commanded by men*, to fall into their hands than to sin before the Lord. For this is more profitable: to be put to death unrighteously by men, so that we may live with God, than, consenting to them and, after being ruined by them, to fall into the hands of God. **22.6.** “For on account of this our Lord Jesus Christ also lived and died and rose again, so that he might reign over the living and the dead”<sup>10</sup>

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<sup>1</sup> Susannah 22-23

<sup>2</sup> Lit: *It is narrow* for me on all sides

<sup>3</sup> Lit: pressed

<sup>4</sup> Lit: nations

<sup>5</sup> Lit: chaste and tranquil *nature*

<sup>6</sup> Lit: her

<sup>7</sup> Susannah 22

<sup>8</sup> Susannah 23

<sup>9</sup> Lit: it is desirable for us

<sup>10</sup> Romans 14:9

**23.1.** Long ago Susannah in every way<sup>1</sup> taught these *things* to us, foreshadowing<sup>2</sup> in herself, the mysteries of the Church from which faith and reverence and chastity of the body are preached in all the earth until now. **23.2.** And so I exhort all those who read this writing<sup>3</sup>, women and virgins, *the* small and and *the* great, holding before *your* eyes the judgment of God, taking *her* example, imitate her and, as Susannah was justified by God and was able to be delivered from the second death by the word which was administered through<sup>4</sup> Daniel, *so too will you be.*

**23.3.** For men on the one hand who seek the temperance of Joseph, and, on the other hand, women *who seek* the purity and faith of Susannah, do not give *in* to the censure of blasphemy against yourselves, so that you do not credit<sup>5</sup> what is said by the two elders as truth. **23.4.** For many liars and soul-deceivers<sup>6</sup> have crept *in*, deceiving the pure<sup>7</sup> souls of the the saints, who destroy women with persuasive words and drag *them on* for the sake of their own lust, who upset<sup>8</sup> men with heretical sayings, so that their own will<sup>9</sup> may be accomplished.

**23.5.** On this account the apostle, foreseeing the *things* which will be, said, “I fear that, as the serpent deceived Eve by<sup>10</sup> his villainy, your thoughts will be destroyed<sup>11</sup> from the knowledge which *is* in Christ.”<sup>12</sup> **23.6.** I exhort all *you* saints,

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<sup>1</sup> Lit: according to all things

<sup>2</sup> Lit: foretyping

<sup>3</sup> Or: Scripture

<sup>4</sup> Lit: in

<sup>5</sup> Lit: stand

<sup>6</sup> Or: deceivers

<sup>7</sup> Or: uncorrupt

<sup>8</sup> Or: overturn

<sup>9</sup> Lit: will of themselves

<sup>10</sup> Lit: in

<sup>11</sup> Or: corrupted

<sup>12</sup> 2 Corinthians 11:3

be sober-minded, love the truth and take notice of the purity of Susannah, who was not enslaved to the flesh, *or* to the lust of pleasure, nor was carried away<sup>1</sup> *by* the persons<sup>2</sup> of the *two* elders, but fearing God from a whole heart, she chose the temporary death, so that she might escape the second death of fire.

**24.1.** And so, after these *things* happened, Scripture says, “And Susannah lamented with a great voice, but the two elders cried out against her.”<sup>3</sup> **24.2.** And so to whom did Susannah cry out but to God, as Isaiah also says, “Then you will cry out and God will hear you, while you are still talking he will say ‘Behold, I am here.’”<sup>4</sup>

**24.3.** “But the two elders cried out against her.”<sup>5</sup> For the lawless do not cease crying out against us and saying, “Take such *people* from the earth. For it is not proper for them to live.” **24.4.** “And after running, one *of the elders* opened the doors of the garden,”<sup>6</sup> exhibiting the broad and wide way, through which they, who are misled to these *doors*, perish. **24.5.** For the maidens revealed the straight and narrow door to us, through which they also marched.

**25.1.** And the slaves, after hearing the voice of Susannah, went in. But these *elders*, having opened the broad doors, did the opposite, cunningly contriving a certain pretext of death against her. **25.2.** “But when the elders said their words the slaves were exceedingly ashamed, because a wicked word was never yet brought against her.”<sup>7</sup><sup>1</sup>

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<sup>1</sup> Lit: snatched up

<sup>2</sup> Lit: faces

<sup>3</sup> Susannah 24

<sup>4</sup> Isaiah 58:9

<sup>5</sup> Susannah 24

<sup>6</sup> Susannah 26

<sup>7</sup> Lit: there was never yet a wicked word against her

**25.3.** When one lives chastely from boyhood, beloved, he forsakes *the* approval of men, *even* unto death. For the same happened to Susannah, who from childhood attended precisely to the law of Moses and, having lived chastely and temperately, she made the saying which was spoken through the *two* elders fruitless.

**25.4.** And in this way every believing *man* or believing *woman*, if they, fearing God, keep the faith which one has received, they will not sin. **25.5.** But if one ever should say *they are* a believer, but does deeds of unbelief, such a one receives from God double judgment, even if now they expect to escape notice in this world.

**26.1.** “And it happened on the next day, as the people came together at the *house of* her husband Jehoiakim, the two elders came, who were full of designs of lawlessness against Susannah in order to kill her, and they said before the people, ‘Send for Susannah, daughter of Hilkiyah, who is the wife of Jehoiakim.’ And they sent *for her* and she and her parents and her children and all of her relatives entered.”<sup>2</sup>

**26.2.** This is seen even now. For when one of the saints is seized, he is brought to the court, there all people run together to see what will happen to him.<sup>3</sup> **26.3.** “Susannah was beautiful to see and exceedingly pleasing to the eye.”<sup>4</sup> For the beauty *that* surrounds her, *is* not the beauty of a harlot’s body, *which* surrounds *a woman* in the manner of Jezebel, nor the *beauty of* the face, which is covered with many kinds of makeup<sup>5</sup>, but *she* had the beauty<sup>6</sup> of faith and of chastity and of holiness.

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<sup>1</sup> Susannah 27

<sup>2</sup> Susannah 28-30

<sup>3</sup> Lit: what kind of result *will be* for him

<sup>4</sup> Susannah 31

<sup>5</sup> Lit: pigment

<sup>6</sup> Lit: beauty has *the things* of

26.4. “The lawless ones commanded her to be unveiled<sup>1</sup>, for she was covered, in order that her beauty may be fulfilled.”<sup>2</sup> Let us consider, beloved, of what evil this action *was*. For while the apostle said, “A woman ought to have a veil upon her head on account of the angels,”<sup>3</sup> these *men* did the opposite, they commanded that she be unveiled<sup>4</sup> in front of the people and at this they were not ashamed.

26.5. “Standing in the midst of the people they placed *their* hands upon her head,”<sup>5</sup> so that even while touching her they might slake<sup>6</sup> the glut of *their* own lust. 26.6. “But she, while wailing, looked up to heaven. For her heart was relying on the Lord.”<sup>7</sup> For through her tears she attracted the Word from the heavens, who through *her* tears was destined to awaken the dead Lazarus.<sup>8</sup>

27.1. “The elders said, ‘While we were walking around in the garden alone, she entered with two handmaidens and she closed the doors of the garden and she sent away the handmaidens and a young man came to her, who was hidden and he reclined with her. But we, being in a secluded area<sup>9</sup> of the garden, seeing the lawlessness, ran to them. And seeing them having relations with each other<sup>10</sup> there we were not able to get a hold *of him* on account *of the fact* that he was stronger than us and, having opened the doors, he escaped. But we, having reached her, asked who the young man was,

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<sup>1</sup> Or: stripped Lit: revealed

<sup>2</sup> Susannah 32

<sup>3</sup> 1 Corinthians 11:10

<sup>4</sup> Lit: revealed

<sup>5</sup> Susannah 34

<sup>6</sup> Lit: complete

<sup>7</sup> Susannah 34

<sup>8</sup> John 11:43

<sup>9</sup> Lit: in a corner

<sup>10</sup> Lit: having intercourse

and she did not wish to tell<sup>1</sup> us. 'These *things* we witnessed.' And they believed them as elders of the people and judges and they condemned her to die.'<sup>2</sup>

**27.2.** And so it is necessary for us to be steadfast in all matters *and* not to heed lying words, nor to be easily carried away *nor* be misled at the persons<sup>3</sup> of rulers, knowing that we have to give an account to God. But *rather we ought to* attain to the truth and seek the exactness of faith, *in order that we* may be acceptable to God. **27.3.** For long ago the sons of Israel, who carelessly trusted the rulers and *did* not examine the truth, became guilty of murder, unrighteously condemning Susannah.

**27.4.** But she, invoking the advocate from heaven, cried out saying, "Eternal God, who knows the secret *things*, who sees all things before they are<sup>4</sup>, you know that they have falsely testified lies *against* me."<sup>5</sup> **27.5.** For as many as call upon him with a pure heart, God listens to them. But as many as *call upon him* in treachery and hypocrisy, he turns his face from them.

**28.1.** *Scripture* says, "And while she was being carried off to be killed, God raised up the holy spirit of a young boy, who *was* Daniel by name. And he cried out with a great voice, 'I am innocent<sup>6</sup> of this *woman's* blood.'<sup>7</sup> **28.2.** And so what is *this* which has happened, beloved? For we have been informed beforehand. On account of what reason did this assistance<sup>8</sup> from the Lord not happen before her

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<sup>1</sup> Lit report

<sup>2</sup> Susannah 36-41

<sup>3</sup> Lit: faces

<sup>4</sup> Lit: before their happening

<sup>5</sup> Susannah 42-43

<sup>6</sup> Lit: pure

<sup>7</sup> Susannah 45-46

<sup>8</sup> ἐπισκοπή

condemnation, but *rather* while she was being led away to be killed? *It happened in this way* so that the majesty and the power of God may be exhibited.

**28.3.** And so how *is this right*? When one wishes to redeem one of his slaves, he is able to redeem him and to save *him*, whenever he wishes and as he wishes. But when he wishes to seize a slave<sup>1</sup>, he is allowed to kill *him*, so that having endured punishments as genuine truth, *and* after being crowned, *God* might glorify *him*.<sup>2</sup>

**28.4.** For after Susannah prayed and was heard, an angel of the Lord was sent *as* her advocate and became her helper, so that he might destroy those who were against her. **28.5.** Who, after seeing the on-rush<sup>3</sup>, the blessed Daniel, as he was a prophet and possessed the Spirit of God, cried out saying, “I am innocent<sup>4</sup> of this *woman’s* blood”,<sup>5</sup> so that he himself might not also become guilty of murder, *in* which manner also Pilate did to Christ, who washed *his* hands with water, saying “I am innocent<sup>6</sup> of this *man’s* blood.”<sup>7</sup>

**29.1.** But perhaps someone will say *that* this is said *to be* unwritten and it is not possible to know if Daniel saw an angel *and* cried out, “I am innocent of this *woman’s* blood.”<sup>8</sup>

**29.2.** If you wait a little, O man, Daniel himself will teach you!

**29.3.** “For after the people heard the voice and were amazed, Daniel<sup>9</sup> answered them, ‘*Are you* so dull, sons of Israel? Having not examined, nor discovered *what is* clear,

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<sup>1</sup> Lit: him

<sup>2</sup> ἵνα τὰς κολάσεις ὑπομείναντα ὡς γενναῖον ἀθλητὴν στεφανώσας δοξάσῃ

<sup>3</sup> Or: assault

<sup>4</sup> Lit: pure

<sup>5</sup> Susannah 46

<sup>6</sup> Lit: pure

<sup>7</sup> Matthew 27:24

<sup>8</sup> Susannah 46

<sup>9</sup> Lit: he



you condemn a daughter of Israel? And now return to *the place* of judgment, for they have falsely-testified lies against her.’ And the people turned back with haste.”<sup>1</sup> But the lawless ones, jeered at Daniel and set *him* at naught, as *just* a young boy, not seeing the power of the Word in him, *but* the people<sup>2</sup> considered *and* said, “Come sit in the midst of us and explain *this* to us because God has given to you the presbytery.”<sup>3</sup>

**29.4.** He said, “Separate them a great distance from one another and I will interrogate them.’ When they were separated, one from the other, *and* after summoning one *elder*, he said to him ‘You *are* decrepit *with* wicked days; now your sins, which you did formerly, have arrived, you who propound<sup>4</sup> unrighteous judgments and condemn the innocent, but free the guilty, though the Lord says, ‘The innocent and righteous you shall not kill.’<sup>5</sup> And so now if you you did indeed see her, tell me, under what tree did you see them having relations with one another?’ He said, ‘Under the Mastic tree.’ But Daniel said, ‘You have lied directly upon your own head. For already the angel of God has come, taking the sentence from God to cut you *in* half.’”<sup>6</sup>

**29.5.** And so Daniel interrogated *him and* he utterly destroyed *him*. For when he said, “Already the angel of God has come taking the sentence from God to cut you *in* half.”<sup>7</sup> *It is* clear that when Susannah prayed to God and was heard, then the angel was sent out to help<sup>8</sup> her. **29.6.** *In* which

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<sup>1</sup> Susannah 47-49

<sup>2</sup> Lit: they

<sup>3</sup> Susannah 50

<sup>4</sup> Lit: judge

<sup>5</sup> Exodus 23:7

<sup>6</sup> Susannah 51-55

<sup>7</sup> Susannah 55

<sup>8</sup> Lit: out helping her

manner also happened to Tobit and Sarah<sup>1</sup>. For they, after praying, in the same hour and the same day the entreaty of the two was heard and the angel Raphael was sent out to cure the two.

**29.7.** And so in this way Scripture foretold through the prophet Amos to the house of Israel saying, “If the Lord God does a deed<sup>2</sup> will he not reveal it first to his slaves the prophets?”<sup>3</sup> The vision occurred to Daniel and the Holy Spirit was awakened in him, so that after the examination *which was performed* by him occurred the angel slayed them as wicked false-witnesses.

**30.1.** But since we have already described in the prelude, that the two elders refer to a model of two peoples, one from the circumcision the other from the gentiles, who also are always becoming plotters *against* the church, we see the words of Daniel himself and learn that in nothing does Scripture deceive us.

**30.2.** For when he said to the first *elder*, “You *are* decrepit *with* wicked days; now your sins which you did formerly, have arrived, you who propound<sup>4</sup> unrighteous judgments and condemn the innocent, but free the guilty, though the Lord says “The innocent and righteous you shall not kill”<sup>5</sup>.”<sup>6</sup> Daniel<sup>7</sup> speaks to one who knows and loves the law.<sup>8</sup>

**30.3.** To the other *elder* he did not speak in this way, but he said to him, “You seed of Canaan and not of Judah.”<sup>9</sup> He

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<sup>1</sup> Tobit 3:16-17

<sup>2</sup> Or: a matter

<sup>3</sup> Amos 3:7

<sup>4</sup> Lit: judge

<sup>5</sup> Exodus 23:7

<sup>6</sup> Susannah 56

<sup>7</sup> Lit. he

<sup>8</sup> ὡς νομομαθεὶ ἐλάλει καὶ ὡς ἀγαπᾶντι τὸν νόμον

<sup>9</sup> Susannah 56

points out Canaan recalling him as being such a gentile, having spoken to him as uncircumcised in this way, “Has lust deceived you and beauty perverted your heart? You did *this thing* to the daughters of Israel, and they, fearing *you*, had relations with you, but the daughter of Judah did not endure your disgrace. And so now if you did indeed see her, tell *me*, under what tree did you see them having relations with one another?” And he said ‘Under the oak.’ But Daniel said, ‘You have also lied directly against your own head. For the angel of God is about to cut you in half, so that he may destroy you *both*.’”<sup>1</sup>

**31.1.** And so in order that the sacredness of the holy writings may be kept in all *places* and the pure mouth of the blessed prophets may be proclaimed, for words we interpret words and for phrases we reckon phrases<sup>2</sup>. **31.2.** For then while the elders plotted through wicked words to hide<sup>3</sup> their desire and shamelessly said, “We saw them having relations<sup>4</sup> with each other,<sup>5</sup>”<sup>6</sup> the blessed Daniel examined<sup>7</sup> what was both disgracefully and repulsively spoken by them, saying to them, “Under what tree did you see them lying with one another?”<sup>8</sup> For there is another sense of *the phrase*, “lying *with someone*,” and another *sense* of “having relations *with someone*.”

**32.1.** Accordingly, after these things happened *Scripture* says, “All the gathering<sup>9</sup> cried out in a great voice and gave

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<sup>1</sup> Susannah 56-59

<sup>2</sup> ῥήματι ῥῆμα συγκρίνωμεν καὶ φράσαι φράσεις συμβάλλομεν

<sup>3</sup> Lit: beguile, seduce

<sup>4</sup> Lit: intercourse

<sup>5</sup> Lit with them

<sup>6</sup> Susannah 39

<sup>7</sup> Lit: ordered, prepare

<sup>8</sup> Susannah 54, 58

<sup>9</sup> Lit: synagogue

praise to God because Daniel convicted them who falsely testified from their mouth.”<sup>1</sup>

**32.2.** And so *what* shall we say? While one said, “The Mastic tree”, yet the other *said*, “The oak,” in this there is a proof *of God*. **32.3.** For what did they plan to say? “When we, while we were in possession of the young man, saw *him*, we did not unmistakably see what kind of tree it was.” **32.4.** But since divine Scripture instructs us in all *things*, leading *us* to truth, in this it is necessary to know<sup>2</sup> that they were constrained by the Spirit to name such trees which were not planted in the garden, so that, behold, out of their *own* mouths they accuse themselves. For if they named some of those which were planted there, they likely would have persuaded the people with this word. But now it is not so, but the things which happened are displayed.

**32.5.** For after Daniel tested the misgivings of their hearts<sup>3</sup> and *also* their terrible lust, through their words, which they still had before<sup>4</sup> *their* eyes, *and* after declaring their secret errors which they did long ago to the daughters of Israel, *and* having revealed them, they themselves were tested by the Holy Spirit, *and* being darkened in mind they named foreign<sup>5</sup> trees, so that through *their* words they are shackled by their own selves.<sup>6</sup>

**33.1.** After which<sup>7</sup> all the people and all her relatives having heard *this*, shouted, saying “They lied! For neither a Mastic *tree* nor an oak have been planted in the Garden.”<sup>8</sup>

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<sup>1</sup> Susannah 60-61

<sup>2</sup> Or: understand

<sup>3</sup> Lit: heart

<sup>4</sup> Lit: in

<sup>5</sup> Or: strange

<sup>6</sup> Lit: by themselves

<sup>7</sup> Lit: from where

<sup>8</sup> Susannah 60

**33.2.** After this, all the assembly<sup>1</sup> having risen, gave praise to God who saves those who hope in him. And they stood up against the two elders and did to them *in* which manner they wickedly wanted to do to *their* neighbor and killed them, because Daniel convicted<sup>2</sup> them from their *own* mouth *as* having borne false witness,<sup>3</sup> so that what was spoken was fulfilled, “He who digs a trench for his neighbor, he himself falls into it,”<sup>4</sup> “And blameless blood was saved in that day.”<sup>5</sup>

**33.3.** “And Hilkiyah and his wife praised God concerning their daughter with Jehoiakim her husband and all the assembly<sup>6</sup>, because a shameful matter was not found in her. And Daniel became great before the people from that day and beyond.”<sup>7</sup>

**34.1.** And so we ought to attend to all *matters*<sup>8</sup> beloved, not fearing that someone who is caught in some trespass indicts his own soul, knowing that God is an advocate for all, he himself being the all-seeing eye<sup>9</sup>, nothing which is committed in the world escapes *his* notice. Therefore, wakeful-ones who always live chastely *from* the heart<sup>10</sup>, imitate Susannah and delight in the garden and enjoy the ever-flowing water and, having been smeared with all filth, consecrate *yourselves* with heavenly oil, so that you may offer a pure body to God and kindle *your* lamps and await the bridegroom, so that, striking this chord, you may be admitted

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<sup>1</sup> Lit: synagogue

<sup>2</sup> Lit: proved, established

<sup>3</sup> Susannah 60-62

<sup>4</sup> Proverbs 26:27

<sup>5</sup> Susannah 62-64

<sup>6</sup> Lit: synagogue

<sup>7</sup> Susannah 63-64

<sup>8</sup> Lit: in all

<sup>9</sup> Lit: the whole eye

<sup>10</sup> Lit: hearts

and celebrate God through Christ in song, to whom be the glory forever. Amen.

## Book 2

## Book 2

Concerning the image which king  
Nebuchadnezzar set upNebuchadnezzar's forgotten dream

1.1. “In the second year of Nebuchadnezzar’s kingdom, Nebuchadnezzar dreamed a dream and his spirit was amazed, and his sleep departed<sup>1</sup> from him. And the king said to call the enchanters and the magicians<sup>2</sup> and the sorcerers and the Chaldeans to proclaim to the king his dream. And they came and stood before the king. And the king said to them, ‘I dreamed and my spirit was amazed to know the dream.’ And the Chaldeans spoke to the king in Syriac, ‘O king, live forever! Tell the dream to all your *servants*, and we will proclaim the interpretation.’ But the king answered the Chaldeans, ‘The memory<sup>3</sup> has departed from me. And so, if you do not make known the dream to me and its interpretation you shall be destroyed<sup>4</sup> and your houses shall be plundered. But if you *do* make known the dream and its interpretation to me, you will receive gifts and presents and much honor from me, only proclaim to me the dream and its interpretation.’”<sup>5</sup>

2.1. And so, the dream which was seen by the king was not earthly, that it might be interpreted by the wise *men* of the world, but it was heavenly, according to the plan and foreknowledge of God, which is fulfilled *in* their own times.

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<sup>1</sup> Lit: was

<sup>2</sup> Or: magi

<sup>3</sup> Lit: word

<sup>4</sup> Lit: be unto destruction

<sup>5</sup> Daniel 2:1-6

## Book 2

2.2. And on account of this it was concealed from men who comprehend<sup>1</sup> earthly *things*, so that to those who seek heavenly *things*, the heavenly mysteries may be revealed.

2.3. For also in Egypt it happened similarly to Pharaoh.

2.4. For he, seeing dreams, related them to all the interpreters of Egypt, and *there was* no one who declared them to Pharaoh. But when the blessed Joseph was present, the *dreams*, which were not apprehended by others, were *in* good time, unveiled. And on account of this the king<sup>2</sup>, having been astonished, answered all his *slaves*, saying, “Have we ever found such a man, in whom is the Spirit of God?”<sup>3</sup> Therefore, Scripture is indicating that no one will be able to describe the heavenly mysteries, unless he should interpret<sup>4</sup> *them* as a partner<sup>5</sup> of the Holy Spirit.

2.5. Therefore, in this way the vision was concealed from the king in Babylon, so that he who was chosen by God, was shown as being Daniel the prophet. For whenever<sup>6</sup> *a vision* is hidden from others, yet is unveiled by another, this inevitably<sup>7</sup> inevitably<sup>7</sup> displays the one speaking as a prophet.

3.1. Therefore, so that the Chaldeans, who had plotted in some way, would not deceive king with words of deceit, Nebuchadnezzar, who was sorely pricked, said to them, “I myself know, in truth, that you are buying time, because you see that the matter has departed from me. And so if you do not report to me the dream, I know that you have contrived to say a false and twisted word before me until the matter is forgotten<sup>8</sup>.” The Chaldeans answered the king saying, “There

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<sup>1</sup> Or: who are minded towards

<sup>2</sup> Or: Pharaoh

<sup>3</sup> Genesis 41:38

<sup>4</sup> Lit: be an interpreter

<sup>5</sup> Or: partaker

<sup>6</sup> Lit: as far as

<sup>7</sup> Lit: out of necessity

<sup>8</sup> Lit: until the time has past



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is not a man on earth who is able to make known the king's concern<sup>1</sup>, because every great king and ruler does not ask such a matter of an enchanter, magician, sorcerer, or Chaldean, because the word which the king asks is difficult<sup>2</sup>, and there is not another *being* who *is able* to proclaim it before the king, except the gods whose dwelling is not with flesh<sup>3</sup>.”<sup>4</sup> flesh<sup>3</sup>.”<sup>4</sup>

**3.2.** After these things were said, the king, having become angered, “ordered that all the wise *men* of Babylon be killed. And the edict went out that the wise *men* be killed.”<sup>5</sup>

**4.1.** And so since they said that what the king sought *was* impossible to be recounted by a man, God showed them that the *things* which *are* impossible with men, are possible with God. **4.2.** For Arioch the Chief-Butcher<sup>6</sup> was about to kill both Daniel and his three friends, for he went out to kill the wise *men* of Babylon. For Scripture said that the Chief-Butcher<sup>7</sup> himself began *to take* the sword. For even as a butcher kills all creatures and butchers *them*, in the same way also the rulers of this world kill men, butchering them as unreasoning animals, *but* Daniel went forth *and* said, “For what reason has this reckless proposition come out from the face of the king?” For he sought to learn from him for what reason the Babylonians were slaughtered<sup>8</sup>.”<sup>9</sup> **4.3.** *And* “Arioch “Arioch made known the matter to Daniel”.<sup>10</sup> Daniel<sup>1</sup>,

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<sup>1</sup> Lit: matter

<sup>2</sup> Lit: deep

<sup>3</sup> Lit: all flesh

<sup>4</sup> Daniel 2:8-11

<sup>5</sup> Daniel 2:12-13

<sup>6</sup> Lit: Chief-Chef. To a Greek speaker this foreign word sounded like a person who was in charge of cooking, but in actuality it refers to a chief of soldiers or guards.

<sup>7</sup> Lit: Chief-Chef

<sup>8</sup> Or: reason did the Babylonians slaughter

<sup>9</sup> Daniel 2:15

<sup>10</sup> Daniel 2:15

## Book 2

having heard *this*, asked him *a request*, in order that he might give time to him *so that*<sup>2</sup> he might make known the interpretation to the king.<sup>3</sup>

5.1. “Then Daniel went into his house and made known the matter to Ananiah and Mishael and Azariah. And they sought mercies from the God of the heaven so that they would not also be destroyed with the rest of the wise *men* of Babylon. Then the mystery was revealed to Daniel in a dream at night and Daniel blessed the God of heaven saying, ‘May the name of the Lord be blessed forever and ever<sup>4</sup>, because wisdom and understanding and strength are his. And he himself changes seasons and times, and he appoints kings and removes *them*, who gives wisdom to the wise and insight<sup>5</sup> to those who see with understanding. He himself reveals deep and hidden<sup>6</sup> *things*, knowing the things in darkness, and light is with him. To you, God of my fathers, I give thanks and I praise *you*, because you have given to me wisdom and power and you have made known to me what we asked of you and you have made known to me the matter of the king.’<sup>7</sup>

5.2. And so it is necessary for us to know the kind-heartedness of God, how to the worthy and to *those* who fear him, he swiftly reveals and unveils, fulfilling their petitions and requests, as the prophet says, “What wise *man* understands these *things*? Does even a man of understanding also know these *things*.”<sup>8</sup>

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<sup>1</sup> Lit: He

<sup>2</sup> Lit: and

<sup>3</sup> Daniel 2:14-16

<sup>4</sup> Lit: from the age even until the age

<sup>5</sup> Or: prudence

<sup>6</sup> Or: secret

<sup>7</sup> Daniel 2:17-23

<sup>8</sup> Hosea 14:9

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**6.1.** After this happened, Daniel rose and went to Arioch and said to him, “Do not destroy the wise *men* of Babylon, but bring me before the king and I will proclaim to the king the dream and its interpretation.”<sup>1</sup>

**6.2.** He, after hearing these *things* “brought in Daniel with haste and said. ‘I found a man from the sons of the captivity of Judah, who will proclaim the interpretation to the king.’”<sup>2</sup>

**6.3.** He was astounded<sup>3</sup> and said to Daniel, “‘Are you able to proclaim the dream which I saw and its interpretation?’ And Daniel said ‘The mystery which the king asks *about* is not for<sup>4</sup> magicians, enchanters, or soothsayers to proclaim to the king, but there is a God in heaven who reveals mysteries, and makes known to king Nebuchadnezzar what must be<sup>5</sup> in the last days.’”<sup>6</sup>

**6.4.** See how through these words he saves<sup>7</sup> the Chaldeans from the danger which *was* to kill them and he teaches the king not to seek heavenly mysteries from earthly men, *mysteries* which are about to be fulfilled by God in his own times. **6.5.** And on account of this he, sending the mind of the king up to God, said, “There is a God in heaven who reveals mysteries,”<sup>8</sup> who receives<sup>9</sup> the man who requests mercies and petitions.

**6.6.** Just as he himself also, being lowly and humbling himself, and not boasting, though he was found wiser than the all of the Babylonians, said, “Moreover this mystery was not revealed to me because the wisdom in me is *greater than* all *those* who dwell upon the earth, rather *it was revealed to me* for

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<sup>1</sup> Daniel 2:24

<sup>2</sup> Daniel 2:25

<sup>3</sup> Or: terrified

<sup>4</sup> Lit: of

<sup>5</sup> Lit: it is necessary to happen

<sup>6</sup> Daniel 2:26-28

<sup>7</sup> ὑπεξαιρείται

<sup>8</sup> Daniel 2:28

<sup>9</sup> Lit: from which he is necessary to receive

## Book 2

the sake of making known the interpretation to the king, so that you may know the considerations of your heart.”<sup>1</sup>

6.7. For after the king had taken Egypt *and* after taking over the Jewish land and deporting the people, he considered upon his bed what was there *to do* after these things. 6.8. But he who knows the secrets of all and searches the considerations of the hearts, revealed to the king<sup>2</sup> what will be through the image, but God<sup>3</sup> hid the vision from him, so that the plans of God would be able to be explained not by the wise *men* of the Babylon, but by the blessed Daniel, in as much as the *things* which were hidden from all, were revealed by the prophet of God.

7.1. In all events *Scripture* says, “You, O king, were looking, and behold, one image: Great *was* that image and its appearance *was* fearful. The head of the image<sup>4</sup> was of pure gold, its hands and chest and its arms *were* silver, the stomach and thighs *were* bronze, its legs *were* iron, the feet *were* part iron, part clay. You were looking until *you saw* a stone, which was cut without hands and it struck the image at the iron and clay feet and crushed it completely<sup>5</sup>. Then once for all, the clay, iron, bronze, silver *and* gold were ground and they became like chaff from the summer threshing floor. And the greatness of the wind carried them away and no place was found for them. And the stone which struck the image became a great mountain and it filled all the earth. This is the dream and we will tell its interpretation before the king. You, O king, *are* the king of kings, to whom the God of heaven has given a strong, mighty, and honorable kingdom in every place where the sons of men dwell, and he has given into your hand beasts of the field and birds of heaven and he has

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<sup>1</sup> Daniel 2:30

<sup>2</sup> Lit: him

<sup>3</sup> Lit: he

<sup>4</sup> Lit: The image, of which its head

<sup>5</sup> Lit: to the end

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ordained you Lord of all. You are the head of gold. And after you another kingdom shall arise, which is lesser than you. And a third kingdom *shall arise* which is bronze, which shall rule over all the earth. And a fourth kingdom will be strong as iron. *In* the way which iron grinds and subdues all, in this way it will grind and subdue all. And because you saw the feet and the toes, part *of* which *were* iron, part of which *were* clay, the kingdom shall be divided, and in it there shall be from the nature<sup>1</sup> of iron, *in* which manner, you saw iron mixed with clay. And the toes of the feet, part of which *were* iron, part of which *were* clay: part of the kingdom will be strong, but it shall be broken<sup>2</sup> because you saw iron mixed with clay, they shall be mingled in the seed of men and one shall not cleave with the other, just as iron does not mix with clay. In the days of those kings, the God of heaven shall set up a kingdom, which shall never be destroyed<sup>3</sup>, and the kingdom shall not be left for another people. It shall grind and crush all the kingdoms and it shall be set up forever<sup>4</sup>, *in* which manner you saw that a stone was cut from a mountain without hands and ground the clay, iron, bronze, silver, *and* gold. The great God has made known to the king what is necessary to happen after these *things*. And the dream *is* true and its interpretation *is* faithful.”<sup>5</sup>

**8.1.** Nebuchadnezzar, after hearing these *things*, *and* after remembering the dream, recognized that what was spoken by Daniel was true, and, “he fell on his face *and* he worshipped Daniel and commanded *slaves* to offer gifts and perfumes to him.”<sup>6</sup>

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<sup>1</sup> Lit: root

<sup>2</sup> Or: afflicted

<sup>3</sup> Lit: not for ages be destroyed

<sup>4</sup> Lit: unto the ages

<sup>5</sup> Daniel 2:31-45

<sup>6</sup> Daniel 2:46

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**8.2.** How strong *is* the grace of God, beloved, so that shortly before<sup>1</sup> he was about to be killed with the rest of the wise men of Babylon, the king fell *on his face and* no longer worshipped this *man* as a man but as God and commanded *slaves* to offer gifts and perfumes to him. **8.3.** For also long ago the Lord announced the same *thing* to Moses saying, “Behold, I have given you as God<sup>2</sup> to Pharaoh,”<sup>3</sup> so that through the signs which happened under him in Egypt, Moses no longer was acknowledged as a man, but as God<sup>4</sup> worshipped by the Egyptians.

**9.1.** And so Nebuchadnezzar, having been astounded at what was spoken by Daniel, said, “In truth your God, he himself is God of gods and Lord of those who rule, who also reveals mysteries, because he was able to reveal this mystery! And the king promoted<sup>5</sup> Daniel and gave him many great<sup>6</sup> gifts and appointed him over all the lands of Babylonians and *appointed him* as chief of the satraps over all the wise *men* of Babylon.”<sup>7</sup>

**9.2.** For since he himself humbled himself and declared *himself* to be the least of all men, the king extolled him and appointed him ruler of all the lands of Babylon. **9.3.** *In* which manner Pharaoh also did to Joseph, having then appointed him ruler of all the land of Egypt. **9.4.** For none of the men in all Egypt was found who was able to proclaim visions to Pharaoh, except Joseph alone, and none of the wise *men* in Babylon was able to declare the visions to the king, except Daniel alone.

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<sup>1</sup> Lit: before a little

<sup>2</sup> Or: a god

<sup>3</sup> Exodus 7:1

<sup>4</sup> Or: a god

<sup>5</sup> Lit: magnified

<sup>6</sup> Lit: many and great

<sup>7</sup> Daniel 2:47-48

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**9.5.** For God leads forth holy men to himself from generation to generation, who is obligated<sup>1</sup> to be glorified in all the world.

**10.1.** “And Daniel asked *a favor* from the king and he appointed Shadrach, Mishach, and Abednego over the affairs of the country of Babylon.”<sup>2</sup>

**10.2.** And this which happened under Daniel *is* worthy of faith and approval<sup>3</sup>. For since they themselves joined<sup>4</sup> with Daniel in prayer to God, so that the vision might be revealed to him, and *because of this* Daniel himself received worth and honor from the king, *Daniel* remembered them *and* entrusted them *with* the work which happened under them on behalf of the king, so that they themselves also were esteemed with some honor as fellow-initiates and God-fearing men. **10.3.** For after requesting the heavenly *things* from the Lord, they were also engaged with the earthy *things* beside the king.

**11.1.** And so since the blessed Daniel described the vision and was not silent *about* its interpretation, he left behind some questions<sup>5</sup> for those who possess a keen<sup>6</sup> mind, so that again what was spoken by Daniel may be explained by another.

**11.2.** Yet it is necessary for the lovers of truth, to not merely read cursorily, *but* to seek to say the obscure and to understand what was spoken by the prophets.<sup>7</sup>

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<sup>1</sup> Or: bound, necessitated

<sup>2</sup> Daniel 2:49

<sup>3</sup> Or: praise

<sup>4</sup> Lit agreed

<sup>5</sup> Lit: behind an inquiry

<sup>6</sup> Lit straight

<sup>7</sup> Αναγκαῖον δὲ σπουδαίως ἐπιζητεῖν τοὺς φιλαληθεῖς, καὶ μὴ μόνον ἐν παραδρομῇ ἀναγινώσκοντας ἐπ’ ἄδηλον νομίζειν εἰρῆσθαι τὰ ὑπὸ τῶν προφητῶν εἰρημένα

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**11.3.** For Daniel<sup>1</sup> sees a great image, and the head of this he likens to be *as* pure gold. Next, the shoulders and chest he describes as being silver. Then, the stomach and thighs *are* bronze. Next, the legs *are* iron. Likewise also the toes of the feet *are* clay and iron which has been mixed together<sup>2</sup>. Then, a stone, which is cut from a mountain without hands, strikes the image and grinds it. And the same stone became a great mountain and filled all the earth.

11.4. After saying these *things* concerning the image, he afterwards divides the image<sup>3</sup>, in accordance with *its* sections<sup>4</sup>, sections<sup>4</sup>, into kingdoms and he explains<sup>5</sup> *each* part of the *statue* proceeding to *each* part, saying that the gold is king Nebuchadnezzar himself, describing him to be the golden head of the image. **11.5.** Next, he names a second kingdom, implying that it *is* inferior, saying that it is silver. **11.6.** Next, a third which is bronze. **11.7.** Then, a fourth strong *kingdom*, which *is* iron. **11.8.** Next, the clay and iron, having been mixed together, exhibit the tips of the feet of the image.

**11.9.** For I have begun from the head because<sup>6</sup> it displays the gold. Next, the chest and arms and he names *them* silver. Then, the stomach and thighs, and he indicates *them to be* bronze. Next, he describes the legs, and he shows *them to be* iron. Then, the feet and ten toes, and he declares *them to be* clay and iron, after these *things* there is nothing left to see, but the stone which is cut from a mountain and which struck the image, *and* it became in the end a great mountain which also filled all the earth.

**12.1.** And so how can we not consider the ancient *things* which were prophesied by Daniel in Babylon and are now still

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<sup>1</sup> Lit: he

<sup>2</sup> Lit: in this

<sup>3</sup> Lit: it

<sup>4</sup> Lit: with *its* form

<sup>5</sup> Lit: paraphrases

<sup>6</sup> Lit: so that



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being fulfilled in the world? **12.2.** For the image which was portrayed according to that season, embraced the model of the kingdom of all the world. **12.3.** In which season the Babylonians then reigned, as being the golden head of the image.

**12.4.** Then after them the Persians ruled for two hundred forty-five years as they are shown to be silver.

**12.5.** After them the Greeks ruled, beginning from Alexander of Macedon, for three hundred years, as they *are* bronze.

**12.6.** After them the Romans, who are the iron legs of the image, being strong as iron.

**12.7.** Next the toes of the feet, so that in each place democracies are shown, which are destined to be *and* which are divided into the ten toes of the image, in which the iron will have been mixed with clay.<sup>1</sup>

**13.1.** After these *things*, what does Daniel say? “A stone was cut without hands and struck the image.”<sup>2</sup> **13.2.** For in all events after the iron was mixed with clay and spread to the tips of the toes and while they are<sup>3</sup> discordant with one another of the seed of men, what *is* left *which* is necessary to await but Christ who comes from the heavens as a stone which is cut from a mountain, so that he removes the kingdoms of this world, but *also* sets up the heavenly kingdom of the saints which will never be destroyed, *and* the same mountain also became the city of the saints which fills all the earth.

**13.3.** And on account of this blessed Daniel spoke, “And after the end of those days God shall set up the kingdom of

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<sup>1</sup> Εἶτα δάκτυλοι ποδῶν, ἵνα δειχθῶσιν αἱ κατὰ τόπον δημοκρατίαι αἱ μέλλουσαι γίνεσθαι, διαιρούμεναι εἰς τοὺς δέκα δακτύλους τῆς εἰκόνης, ἐν οἷς ἔσται ὁ σίδηρος ἀναμεμιγμένος τῷ ὀστράκῳ.

<sup>2</sup> Daniel 2:34

<sup>3</sup> Lit: while it is

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heaven which shall never be destroyed<sup>1</sup>, and the kingdom shall not be left for another people.”<sup>2</sup> **13.4.** Therefore, so that one may not mistrust what was spoken *and ask* whether these *things* really will be or not, the prophet seals *it*, saying, “and the dream *is* true and its interpretation *is* faithful.”<sup>3</sup>

**Nebuchadnezzar sets up a golden image; Shadrach, Meshach, and Abednego refuse to worship**

**14.1.** “*In* the eighteenth year, Nebuchadnezzar the king made a golden image, its height *was* sixty cubits *and* its breadth *was* six cubits, and he set it in the plain of Deira in the country of Babylon. And he sent out *a command* to bring together the governors, captains and rulers, leaders and chiefs and those in authority and all the rulers of the countries, and to come to the consecration of the image which Nebuchadnezzar the king set up. And all were brought together. And they came and stood before the image. And a herald shouted in strength, “To you it is said, peoples, tribes, tongues, at the hour which you hear the sound of the trumpet, pipes and lyres, harp and psaltery and all the family of musical *instruments*, *you shall* fall down *and* worship the golden image. And whoever does not fall to worship<sup>4</sup>, the same hour he shall be cast into the burning furnace of fire.”<sup>5</sup>

**15.1.** And so, after sufficient time had passed and the eighteenth year had come, the king, having remembered his dream, made a golden image, which *was* sixty cubits high and its breadth *was* six cubits. **15.2.** For when the blessed Daniel, when he interpreted the same dream<sup>6</sup>, answered the king

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<sup>1</sup> Lit: not for ages be destroyed

<sup>2</sup> Daniel 2:44

<sup>3</sup> Daniel 2:45

<sup>4</sup> Lit: Not falling *down*, worship

<sup>5</sup> Daniel 3:1-6

<sup>6</sup> Or: dream itself

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saying, “You are the head of the golden image,”<sup>1</sup> in this word king Nebuchadnezzar, having been puffed up<sup>2</sup> and having been lifted up in heart, made the image *as* an anti-type of the dream<sup>3</sup>, so that he might be worshiped as God by all.

**15.3.** And so having furnished *it* in greatness he set it up in the plain of Deira in the country of Babylon. **15.4.** And having sent *out a command* he summoned together the governors, captains and rulers and all of those in authority to come to the consecration of the image, which Nebuchadnezzar the king set up. **15.5.** And so then, while all the men were coming together for the event<sup>4</sup> and while the *musical* instruments rang out together, at *that* moment<sup>5</sup> the peoples, tribes, *and* tongues, fell down and worshipped the image, some of them *only because they* feared the king, but all became idolaters, *and* they heeded the word which was prescribed by the king.

**16.1.** “Then some of the Chaldeans came forward and accused the Jews before the king, ‘You O king, have issued<sup>6</sup> a decree, *that* every man who shall hear the sound of the trumpet, pipes and lyres, harp and psaltery and the orchestra of all the family of musical *instruments* and does not fall *down* to worship<sup>7</sup> the golden image shall be cast to the burning furnace of fire. There are Jewish men whom you have appointed over the affairs of the country of Babylon, Shadrach, Meshach, *and* Abednego, who did not heed, O king, your decree, who do not serve your gods and do not worship the golden image which you set up!’ Then the king after hearing *this* called in wrath and anger to bring them *in*

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<sup>1</sup> Daniel 2:38

<sup>2</sup> Or: been naturally disposed

<sup>3</sup> Lit: of it

<sup>4</sup> Lit: it

<sup>5</sup> Lit: it

<sup>6</sup> Lit: set

<sup>7</sup> Lit: Not falling *down*, worship

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and Nebuchadnezzar<sup>1</sup> answered and said, 'Is it true, Shadrach, Meshach, and Abednego that you do not serve my gods and worship the golden image which I have set *up*? And so, now if you are prepared<sup>2</sup>, when you should hear the sound of the trumpet, pipes and lyres, harp and psaltery and all the family of musical *instruments*, fall *down and*, worship the golden image. But if not in the same hour you shall be cast into the burning furnace of fire, and what god is there who shall take you out of my hands?'<sup>3</sup>

**17.1.** Do you see the boast<sup>4</sup> of the tyrannical human king, who did not know he who said, "Do not fear men who are able to kill the body, in this they are not able to kill what is inside<sup>5</sup>, but fear rather him who is able to destroy both soul and body in hell<sup>6,7</sup>."

**17.2.** The boys, who did not cower at these words, answered saying, "We have no need to answer you concerning this matter. For there is a God whom we serve, he is able to deliver us from the burning furnace of fire and from your hands, O king, he will rescue us, and if not, let it be known to you O king that we will not<sup>8</sup> serve your gods and we will not<sup>9</sup> not worship the golden image which you set up."<sup>10</sup>

**18.1.** See, the three boys have become examples for all believing men; they who did not fear the crowd of satraps

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<sup>1</sup> Lit: he

<sup>2</sup> Lit: If you readily hold *fast*

<sup>3</sup> Daniel 3:8-15

<sup>4</sup> Or: threat

<sup>5</sup> Lit: the inner *man*

<sup>6</sup> Lit: Gehenna

<sup>7</sup> Matthew 10:28

<sup>8</sup> Lit: we do not

<sup>9</sup> Lit: we do not

<sup>10</sup> Daniel 3:16-18

## Book 2

nor, having heard the words of the king, were terrified, nor, having seen the burning fire of the furnace, cringed, but they despised all men and the whole world, holding the fear of God alone before *their* eyes.

**18.2.** Daniel, who was standing a far way off and keeping silent, taught these three<sup>1</sup> to be courageous, while smiling at them, he himself even rejoicing at their witness, while observing the three boys who were about to be crowned against the devil. They were not deluded by musical skill nor enslaved by the pleasure of the instruments, nor carried away by the deceit of the Babylonians, nor subdued by the decree of the king, nor did they bend *their* knees before the golden image, *which was* wrought with a hammer. **18.3.** These three believing witnesses were found in Babylon, so that through them God may be glorified and Nebuchadnezzar may be shamed and the idols of the Babylonians be revealed *as* nothing.

**19.1.** I will dare to say something and I will not venture to say *something else* while speaking<sup>2</sup>. These *boys*, having read the contents of *Scripture*, saw what was spoken by the prophet, that it was written concerning them. For how *else* did the contents of *Scripture* say to Babylon, “I shall make mention of Rahab and Babylon to those who know me,”<sup>3</sup> except if it foresees by the Spirit the mysteries of the economy there?

**19.2.** For these, having seen all men worshiping the image and heeding the prescription of the king, settled *their* minds to speak. This is not idly written, brothers, this is similarly fulfilled in us now.

**19.3.** For behold, it happened *that* even every family received our captives and they became slaves to the

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<sup>1</sup> Lit: themselves

<sup>2</sup> τολμήσω τι εἰπεῖν καὶ οὐ κινδυνεύσω ἐν τῷ λέγειν

<sup>3</sup> Psalm 87:4

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Babylonians.<sup>1</sup> Nebuchadnezzar, just as the great devil, tyrannizes against us and having made a golden image compels *people* to idolatry.

**19.4.** We the faithful stand fast<sup>2</sup> unto death, lest we disgrace our teacher, Moses, or lest we permit our family to be ridiculed. Let us, as the three *boys*, conquer all the power of the Babylonians. God will deliver us from the hand of the king, as he rescued our forefathers<sup>3</sup> from the hand of Pharaoh.

**19.5.** Let us recall what happened long ago in the land of Egypt. When the sea was struck with a staff, it was put to flight and the Jordan *River*, when it saw the Ark, was turned back to its *source*, and Rahab the prostitute, when she was found faithful in the city of Jericho, she was preserved from the slaughter of the sword. **19.6.** And now God *is* able to easily quench the fire of the furnace.

**19.7.** If you are threatened with the sword, let us submit to death; if thrown to wild beasts<sup>4</sup> let us not cower before the beasts. Let not the crowd of the Babylonians prevail in that faithful day. **19.8.** Urging one another on as living combatants<sup>5</sup>, the three young boys were led on by the Spirit to the pit, contending before myriads of unbelieving men.

**20.1.** But someone will say, “You are making sophistries.”<sup>6</sup> **20.2.** Be educated, O man, *about* the *things* which happen under<sup>7</sup> Antiochus *Epiphanes*. **20.3.** While the seven brothers together with their mother were taken, they were struck with scourges and whips, but one of them answered

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<sup>1</sup> This cryptic passage perhaps refers to Christians who were forced into slavery to the people of the world, that is the “Babylonians.”

<sup>2</sup> Lit: We the faithful remain

<sup>3</sup> Lit: fathers

<sup>4</sup> Lit: Beasts *of* the field

<sup>5</sup> Or: champions

<sup>6</sup> πιθανολογεῖς

<sup>7</sup> Or: the events of

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the whips, *and* he said, “Why do you delay to ask and to learn? For we are prepared to die rather than to transgress our patriarchal<sup>1</sup> laws.”<sup>2</sup>

**20.4.** “But the king, becoming stirred up at this, commanded pans and cauldrons to be heated at once, and he commanded that the one of them who spoke first, that *his* tongue be rooted out and having been scalped, to be maimed.<sup>3</sup> While the rest of the brothers looked on, *and* while the steam of the pans grew<sup>4</sup> sufficiently, he exhorted one another in the voice *of their* fatherland<sup>5</sup> saying, ‘The Lord God God watches over us, and in truth, he comforts *us* just as Moses through the song which he spoke before *God’s* face long ago saying, ‘He will be comforted in his slaves.’”<sup>6</sup>

**21.1.** You see how the Spirit of *the* Father cares for martyrs, he teaches, while urging and encouraging them, to despise this death and to hasten to *what is* better. **21.2.** For if anyone is apart from the Holy Spirit, this *one* cowers<sup>7</sup> in agony agony and is afraid, *and* he hides and avoids<sup>8</sup> the temporary death and cringes before the sword and does not submit to retribution. He holds this world before his eyes, the cares of life, *and* he prefers *his* wife and he loves<sup>9</sup> his own children and and seeks the riches of property. Such a one does not procure heavenly power *and* is recklessly destroyed.

**21.3.** And so it is necessary for every man who accepts the Word, to listen to what the heavenly king and master prescribes, “Whoever does not take up his cross and follow

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<sup>1</sup> Or: patrimonial

<sup>2</sup> 2 Maccabees 7:1-2

<sup>3</sup> Or: hands cut off

<sup>4</sup> Lit: spread

<sup>5</sup> Lit: in a fatherly voice

<sup>6</sup> 2 Maccabees 7:3-6, Deuteronomy 32:36

<sup>7</sup> Lit: being cowardly

<sup>8</sup> Lit: is wary

<sup>9</sup> ἀγαπᾷ

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after me, is not worthy of me,”<sup>1</sup> and “He who does not renounce all his belongings<sup>2</sup> is not able to be my disciple.”<sup>3</sup>

**22.1.** And so even then, in this way the three boys, who were disciples of faith in Babylon, answered the king saying, “We have no need to answer you concerning this matter.”<sup>4</sup>

**22.2.** Daniel, having heard these words, approved.<sup>5</sup>

**22.3.** But again they *said*, “There is a God whom we serve, he is able to deliver us from the burning furnace of fire and from your hands, O king.”<sup>6</sup> **22.4.** The Blessed Daniel, being a prophet and foreseeing what is to come, approved as being true what was spoken by them. And the boys, so that they may exhibit to the king their unsurpassable faith<sup>7</sup>, added saying, “And if not, let it be known to you, O king, that we will not<sup>8</sup> serve your gods and we will not<sup>9</sup> serve the golden image which you set up.”<sup>10</sup> **22.5.** Whom again the blessed Daniel, having heard *their* voice a third *time*, and having been amazed, crowned them in faith as *speaking* beautiful truths.<sup>11</sup>

**23.1.** You see the assurance of the words which were spoken through one mouth, so that in no word may they stumble. **23.2.** For after the king threatened *them* and said, “Why do you not serve my gods and not worship the golden image which I set up?”<sup>12</sup> They answered, “We have no need

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<sup>1</sup> Matthew 10:38

<sup>2</sup> Lit: belongings to him

<sup>3</sup> Luke 14:33

<sup>4</sup> Daniel 3:16

<sup>5</sup> Or: having heard, approved these things

<sup>6</sup> Daniel 3:17

<sup>7</sup> Lit: the unsurpassability of their faith

<sup>8</sup> Lit: we do not

<sup>9</sup> Lit: we do not

<sup>10</sup> Daniel 3:18

<sup>11</sup> πάλιν ἀκούσας ὁ μακάριος Δανιὴλ τὴν τρίτην φωνὴν, θαυμάσας τούτους ὡς καλοὺς ἀθλητὰς τῇ πίστει ἐστεφάνωσεν

<sup>12</sup> Daniel 3:14



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to answer you concerning this matter,”<sup>1</sup> not regarding him worthy *of* a defense of such *a statement*.

**23.3.** Then, after the king said, “You shall be cast into the burning furnace of fire, and what god is there who shall take you out of my hands?”<sup>2</sup> They added to the word which was spoken by the king and said, “There is a God whom we serve, he is able to deliver us from the burning furnace of fire and from your hands, O king.” **23.4.** After the king again said, “And so, now if you are prepared<sup>3</sup>, when you should hear the sound of the trumpet, pipes and lyres, harp and psaltery and all the family of musical *instruments*, fall *down and* worship the golden image.”<sup>4</sup> They *said* to him, “Let it be known to you O king that we will not<sup>5</sup> serve your gods and we will not<sup>6</sup> worship the golden image which you set up.”<sup>7</sup>

**24.1.** For the king set before them three matters through one word, like those who contend for three prizes *in a contest*, so that even in one matter, having laid a trap, he might trip these *boys* up. **24.2.** But they, wishing to be defeated in nothing, genuinely answered in three *statements*. **24.3.** For they set at naught the first matter of the king, showing that the idol which was worshiped by him was not worthy of any account.

**24.4.** Secondly, they taught the king *that* it is necessary to fear and worship a certain *king*<sup>8</sup>, saying, “There is a God whom we serve, he is able to deliver us from the burning furnace of fire.”<sup>9</sup> **24.5.** Then thirdly, wishing to demonstrate

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<sup>1</sup> Daniel 3:16

<sup>2</sup> Daniel 3:15

<sup>3</sup> Lit: If you readily hold *fast*

<sup>4</sup> Daniel 3:17

<sup>5</sup> Lit: we do not

<sup>6</sup> Lit: we do not

<sup>7</sup> Daniel 3:18

<sup>8</sup> Or: worship someone

<sup>9</sup> Daniel 3:17

## Book 2

their faith, they said, “And if not, let it be known to you, O king, that we will not<sup>1</sup> serve your gods and we will not<sup>2</sup> worship the golden image which you set up.”<sup>3</sup>

**24.6.** For *in* this, they fortified *themselves* through speech, lest, after they were cast into the furnace, they would also be incinerated *and* the Chaldeans would have boasted and deceived the king saying, “*Do* not *be* vexed, O king, you prevailed and you took the prize from them. For they, shrieking and burning in the fire, were saying, ‘We beg *you*, Lord *and* king, we *will* do what is commanded by you, we *will* worship the image.’”

**24.7.** Therefore<sup>4</sup> after death believers, who did not wish to give a place of pretext to the devil, are called martyrs, according to every way they fortified themselves. **24.8.** For they who believe have carried up all authority and glory to God, because he is able to deliver us, but if not we would rather gladly die than to do what is prescribed by you, *Nebuchadnezzar!*

**25.1.** “Then Nebuchadnezzar was full of wrath and the countenance of his face was changed before Shadrach, Meshach, and Abednego, and he said, ‘Heat the furnace seven times *hotter* until it has been kindled to the limit.’ And he commanded<sup>5</sup> strongmen, after binding *them* in strength, to cast them into the burning furnace of fire. Then those men were bound with their garments and cloaks ...<sup>6</sup>and were cast into the burning furnace of fire according to the word of the king.”<sup>7</sup>

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<sup>1</sup> Lit: we do not

<sup>2</sup> Lit: we do not

<sup>3</sup> Daniel 3:18

<sup>4</sup> Lit: Therefore so that also

<sup>5</sup> Lit: said

<sup>6</sup> Lacuna

<sup>7</sup> Daniel 3:19-21

## Book 2

**25.2.** And so indeed they prevailed, if it is necessary to speak the truth, the boys...<sup>1</sup> For as strong as the word of the boys *was*, so was the king wrathful and he said, “Heat the furnace seven times *hotter*,” who was, as always, already defeated by them. **25.3.** For the king prevailed in terrestrial *matters*, but the three boys prevailed in faith towards God.

**25.4.** But someone will say, “And so was not Daniel, being a friend of the king, able to intercede<sup>2</sup> on their behalf and pardon the three boys?” He was able, but *it happened in this way* so that the great works of God may be shown and the Babylonians may learn to fear God, *and* on account of this *find* rest, so that also their faith may be shown and God may be glorified in them. **25.5.** For if this had not happened the Babylonians would be able to say<sup>3</sup>, “If Daniel did not intercede<sup>4</sup> with the king on their behalf, these *boys* would today be destroyed in fire,” and reckon grace to be human rather than the power of God.

**26.1.** But why was the king not sorely pricked, having actually seen Daniel, who was a Jew, and *why did he not* say to him, “Why do you not worship the image?” He no doubt would have said to the king, “Because I do not worship works made with hands, but the living God who made heaven and earth and has lordship over all flesh.”<sup>5</sup> Just as he answered Cyrus in the presence of Bel. The king, having been stunned<sup>6</sup>, said to him... **26.2...**<sup>7</sup> Bel, except according to the thoughts of the satraps. “For thirty days if one should

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<sup>1</sup> Lacuna

<sup>2</sup> Lit: entreat

<sup>3</sup> ἀλλ' ἵνα ἡμελλον ἂν λέγειν οἱ Βαβυλώνιοι

<sup>4</sup> Lit: entreat

<sup>5</sup> Bel and the Dragon 4-5

<sup>6</sup> Lit: seized

<sup>7</sup> Lacuna

## Book 2

ask any God or man but from you, he shall be cast into the den of lions.”<sup>1</sup>

**26.3.** So it was necessary for the three boys alone to be glorified in the furnace, but before Bel *and* the reigning Cyrus, *it was necessary* for Daniel alone to be cast into the den of lions, each of them arranging their own *part* and observing their own season, so that even Nebuchadnezzar the king of the Babylonians, who saw that the three boys were not destroyed by fire, may glorify God, and Cyrus the Persian, who saw that Daniel was not swallowed by the lions, may be taught that God alone is the God of heaven. **26.4.** And so in this way in due time God administers the affairs *of men* through his slaves the prophets *and* persuades all men to come to knowledge of himself.<sup>2</sup>

**27.1.** And so, “Then the boys, after being bound with their garments and cloaks, were cast into the burning furnace of fire according to the proclamation of the king.”<sup>3</sup> **27.2.** Tell me, Nebuchadnezzar, on what account do you order these *boys* to be bound *and* cast into the fire? Lest they flee? Or being released they quench the fire with *their* feet? But you are not the one who does these *things*, but another in you, who works these *things*.

**27.3.** And on account *of this* Scripture says, “Then the form of the king was changed.”<sup>4</sup> For there was another *person there* and Nebuchadnezzar<sup>5</sup> became another *person*. For the king was a man who in the beginning feared God. Then, having been lifted up against God<sup>6</sup> he changed, mimicking the works of the devil. **27.4.** And on account of this Scripture beautifully predicts, saying, “I *am* God and I will not

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<sup>1</sup> Daniel 6:7 or 6:12

<sup>2</sup> 1 Timothy 2:4 2; Timothy 3:7

<sup>3</sup> Daniel 3:21

<sup>4</sup> Daniel 3:19

<sup>5</sup> Lit: he

<sup>6</sup> Lit: him

## Book 2

change,”<sup>1</sup> so that God may be shown as being unmoved and unchangeable. The form of the king was changed so that he may be easily perceived as being a man and *so that* the deceiver who recklessly operates in him, may be recognized, who at all times mimics the works of God and wishes to beguile man in various ways.

**27.5.** For *Scripture* says, “*In* the eighteenth year, Nebuchadnezzar the king made a golden image, its height *was* sixty cubits, and its breadth *was* six cubits, and he set it in the plain of Deira in the country of Babylon.”<sup>2</sup> **27.6.** And so through<sup>3</sup> eighteen years he imitated Jesus the son of God, who was present in the world, *who also* raised his own human image from the dead and showed this *image*, which was pure and blameless as gold, to his disciples.

**27.7.** Through the height of sixty cubits, *there are* sixty patriarchs, through whom the image of God according to the flesh, *that is* the Word, is molded and fashioned and is exulted on behalf of all the patriarchs. **27.8.** Through the breadth of six cubits *this* recalls the six days *of creation*<sup>4</sup>. For on the sixth day man, having been molded from dust, came to be. **27.9.** And so the gold which Nebuchadnezzar molded into the representative<sup>5</sup> image which he made, he set it up on the plain plain of Deira, in the country of Babylon, indicating the plain to be the world, *and* Babylon the great city.

**27.10.** And at that time Nebuchadnezzar made *only* one image, but now the deceiver devises<sup>6</sup> greater<sup>7</sup> *things* in the world, so that through the many spectacles he may delude<sup>8</sup> all all men, some being carried about in one direction or

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<sup>1</sup> Malachi 3:6

<sup>2</sup> Daniel 3:1

<sup>3</sup> Or: after, in

<sup>4</sup> Lit: hexameron

<sup>5</sup> ἀντίμομον

<sup>6</sup> Lit: was devising

<sup>7</sup> Or: worse

<sup>8</sup> διοδεύση

## Book 2

another<sup>1</sup>, some worshiping golden *idols*, others silver, others bronze, some that which is composed from ivory<sup>2</sup>, many revering clay and stone. They all, abandoning the heavenly God, submit to empty and lifeless and useless idols, not wishing to look up to the height *of heaven*, nor *wishing* to apprehend the beauty of heaven, so that they, who do not recognize the God of this *heaven*, are not able to be saved.

**27.11.** These *things are* the handiwork of the devil. He worked not only long ago in Babylon, but also now he does the same *things* and endeavors more reckless<sup>3</sup> *things* against the the slaves of God. Having prepared the furnace of fire beforehand, so that through it he might frighten men, who do not see the eternal punishment through fire which is prepared for the devil<sup>4</sup> by God

**28.1.** Accordingly, after these things happened, Scripture says, “And these three men, Shadrach, Meshach Abednego, fell into the midst of the furnace while bound *and* that they were walking in the midst of the flame, hymning to God and blessing the Lord.”<sup>5</sup>

**28.2.** And so the bonds which the king put around them, these the fire consumed immediately, *yet* it did not singe their garments and cloaks so that even in this *event* the great work of God may be shown. **28.3.** For since the garments were clad around the bodies of the boys, these also with them were made holy and were not consumed by the fire, *so that God<sup>6</sup>*, with the boys<sup>7</sup>, may be honored in their witness.

**28.4.** Let the arch-heretics, who deny the resurrection of themselves, tell me, how do they say there is no resurrection

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<sup>1</sup> ἀλλαχοῦ

<sup>2</sup> Lit: an elephant

<sup>3</sup> Lit: worse reckless *things*

<sup>4</sup> Lit: him

<sup>5</sup> Daniel 3:23; Song of the Three Children 1

<sup>6</sup> Or: it, he

<sup>7</sup> Lit: them

## Book 2

of the flesh, when the perishable garments and sandals, which *came* from the death of living creatures, are not destroyed by fire on account of the holiness which clothes *their* bodies? How also does the flesh, which is perishable *and* which clothes the holy soul, not also<sup>1</sup> with the soul<sup>2</sup> be made holy and be changed into incorruptible?

**28.5.** For if what is corruptible in nature did not receive corruption, how does what is incorruptible in nature, but has died through disobedience, again having been made alive by the power of God, not *actually* be made alive? **28.6.** So that the Scripture persuades us in every way to believe in God from a whole heart, *in* which way those who *are* perfect, who have believed, may be preserved from the furnace of fire as perfect *along* with *their* garb and cloaks. **28.7.** For if then the fire did not tame them, how is the eternal fire able to master the saints and they who similarly believe?

### **The song of Shadrach, Meshach, and Abednego**

**29.1.** And so then, Azariah, having stood up together with the rest, praised God through a hymn and a prayer in the midst of the furnace. **29.2.** *And* then they confessed the former sins of themselves and *their* fathers, giving glory to God as captives worthily and righteously suffering<sup>3</sup> these *things* in a strange land, even though they were handed over to *the most* lawless and knavish king in all the earth, instead of *their* fathers who did not keep the law of their Lord God.

**29.3.** Then, addressing all creation as through one mouth, they hymned and glorified and blessed God saying, “Blessed are you Lord God of our fathers, praiseworthy *are you* and exalted unto the ages.”<sup>4</sup> **29.4.** And so, having begun from the

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<sup>1</sup> Lit: the flesh not also

<sup>2</sup> Lit: it

<sup>3</sup> Or: worthy and righteous to suffer

<sup>4</sup> Song of the Three Children 29

## Book 2

name of the holy and notable and magnificent, they came upon the works of the Lord, first naming the heavenly *things*, and they glorified *him* saying, “Bless the Lord all you works of the Lord, hymn and exalt him forever.”<sup>1</sup>

**29.5.** Next they addressed all *things* successively: the seven heavens and the authorities and powers in them, and the water which *is* above heaven, *and* they came to the firmament and, having named the lights in it, the sun and the moon and the stars, they were saying, “All *you* planets which move in heaven, bless, praise, and exalt him forever.”<sup>2</sup> **29.6.** Then they moved on to the direction of the air and the winds, which are in the midst of creation, which become windstorms<sup>3</sup> and snows, cold and heat, light and darkness, both day and night and *those things* similar to them. Next they came to the foundation of the earth.

**29.7.** They began first from the glory of God itself and were glorifying *him*. Then what *is* above heaven, what is called super mundane. Next they named the firmament with the lights. Next what *is* in the midst of the firmament. **29.8.** Next *they moved* to the earth saying, “Bless the Lord *you* earth, hymn and exalt him forever.”<sup>4</sup> Then the mountains and hills. Next all *things* which grow upon the earth.

**29.9.** Then they moved to the waters, rivers, both springs and seas. Next those which move in the waters both sea monsters and fish. Then the birds of heaven *and* both domestic and wild beasts. **29.10.** Then they moved to the sons of men, bringing *them* up according to the orderly hymn. **29.11.** Then they named the *things in* the depths<sup>5</sup>, the spirits of the angels who control Tartarus and the souls of the

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<sup>1</sup> Song of the Three Children 35

<sup>2</sup> Song of the Three Children 39

<sup>3</sup> Or: become wind *and* rains

<sup>4</sup> Song of the Three Children 51

<sup>5</sup> Lit: named the subterranean *things*



## Book 2

righteous so that they may also hymn to God *along* with the three boys.<sup>1</sup>

**29.12.** And at the end of all *this* they named themselves as last and least and lowly, “Bless the Lord, Ananiah, Azariah, and Misahl, hymn and exalt him forever, because he took us from Hades and saved us from the hand of death and rescued us from the midst of burning flame and from the midst of fire he rescued us. We give thanks to the Lord because *he is* gracious, because his mercy *is* forever.”<sup>2</sup>

**30.1.** Tell me, *you* three boys, remember me, I entreat *you*, that I also may obtain the same lot of martyrdom with you, who was the fourth *person* with you who was walking in the midst of the furnace and who was hymning to God with you as from one mouth? Describe to us his form and beauty so that we also, seeing him in the flesh<sup>3</sup>, may recognize him.

**30.2.** Who *was* he who in this way orderly described all creation through your mouth, so that you omitted nothing of which is and has been?

**30.3.** Having done this *for* one hour in the furnace, you taught the workmanship of creation. For the Word was with you and was speaking<sup>4</sup> through you, *the Word* who understands the workmanship of creation. **30.4.** For it is wonderful, beloved, what was spoken through hymns by the three boys in the furnace. How they left nothing *out* of what has been created, so that it may not be considered *that they did this by* some independence or *by their* own power, but embracing and naming all *things*, both heavenly and earthly and subterranean, they showed all *things* to be slaves of God who created all *things* through the Word, so that no one may

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<sup>1</sup> Lit: them

<sup>2</sup> Song of the Three Children 65

<sup>3</sup> Or: incarnate

<sup>4</sup> Or: uttering

## Book 2

boast as *being* something unborn<sup>1</sup> or created without headship.

**30.5.** Accordingly, let the doctrines according to the arch-heretics cease, which name powers and ages and originators, they invent empty tales<sup>2</sup>, so that through strange words they, having deceived, might easily kill men and compel *them* to worship *things* that are not as though they were, others again fashion images in the hearts of men just like Nebuchadnezzar *did*. **30.6.** For Scripture encompasses all *things*, whether rulers or authorities or powers or thrones or dominions or every name which is named<sup>3</sup> it subordinates and enslaves all things to God, to praise and to bless and glorify *him* as Lord and Master who made *all things*.

**30.7.** And on account of this Ananiah, Azariah, Misahl, after declaring all things that exist, they added saying, “All you pious, bless and hymn and praise the Lord God of gods because his mercy *is* forever.”<sup>4</sup>

**31.1.** And so the Babylonians, seeing the three boys hymning in the furnace, did not cease to heat *the furnace* with resin, pitch, tar, and brushwood and the flame climbed<sup>5</sup> forty-nine cubits above the furnace *and spread out against* they who fought against the mighty God. **31.2.** *Scripture* says, “The fire broke out<sup>6</sup> and engulfed those whom it found around the furnace of the Chaldeans.”<sup>7</sup>

**31.3.** See how the fire itself was prudent *and* recognized and punished the culpable? For it did not singe the slaves of God, but consumed the faithless and godless of the Chaldeans, and those who were within the furnace were besprinkled by an angel, but those careless ones who

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<sup>1</sup> Or: unbegotten

<sup>2</sup> Lit: empty marvelous tales

<sup>3</sup> Ephesians 1:21

<sup>4</sup> Song of the Three Children 67

<sup>5</sup> Lit: spread, dispersed

<sup>6</sup> Lit: Passed through

<sup>7</sup> Song of the Three Children 24

## Book 2

imagined *that they* stood outside of the furnace, they were destroyed by fire. **31.4.** And as Scripture says, “The angel of God descended into the furnace with those who were around Azariah, and he shook off the flame of the fire of the furnace and made the midst of the furnace like a breeze of dew which whistles, and the whole fire did not singe them nor vex or trouble them.”<sup>1</sup>

**32.1.** And so it is needful to ask,<sup>2</sup> who was this angel who was revealed in the furnace and who preserved the boys as his own children under his enfolding arms, and for those in the midst *of the furnace* he turned<sup>3</sup> the fire into dew<sup>4</sup>, but for those those outside the fire he assigned his *own* standard of judgment, as it is written, “With the measure you measure it will be measured to you”<sup>5</sup>

**32.2.** Let me not deceive, he was not *any* other *person*, but the very one who judged the Egyptians with the water. In return for they who at that time threw the newborn males of the Hebrews into the river, they in the same way were destroyed in the sea *by* being plunged righteously into the water, so that a balanced recompense may be rendered to those who practice wickedly.

**32.3.** This was he who received the authority of judgment from the Father. He who also showered fire and divine retribution upon the Sodomites, and destroyed them on account of their lawlessness and wicked impiety. **32.4.** And Ezekiel agrees with this, who received and got possession of fire in *his* hand, *and* awaits the voice of the Father, when he shall command *him* to throw it upon the earth.<sup>6</sup>

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<sup>1</sup> Song of the Three Children 26

<sup>2</sup> Lit: seek

<sup>3</sup> Or: defeated

<sup>4</sup> Lit: dew of water

<sup>5</sup> Luke 6:38 or Matthew 7:2

<sup>6</sup> Ezekiel 10:2, 6-7

## Book 2

**32.5.** They, having seen this fire in the furnace, and having seen the light of this being eclipsed, trembled. **32.6.** Concerning this Isaiah says, “And his name shall be called Angel of Great Counsel.”<sup>1</sup>

**32.7.** For Scripture also likens this *one* to be an angel of God. For it was he himself who reported to us the mysteries of the Father. **32.8.** This *one* descended into the furnace with those who were around Azariah. **32.9.** The fire, seeing this Angel, recognized his master and, being afraid, fled outside of the furnace and on account of this rose forty-nine cubits. For having been driven from within it gushed out and became delicate dew, which whistled as a wind in the midst of the furnace, from within, which did not at all possess the fragrance of fire. **32.10.** For the angel, who was standing in the furnace, drove the flame outside from within and having driven it he dispersed *it* in a circle *around* the furnace for forty-nine cubits.

**33.1.** Then Nebuchadnezzar seeing what happened “was amazed and rose up in haste and he heard their hymns and he said to his nobles<sup>2</sup> ‘Did we not cast three men bound into the midst of the fire?’ But they said, ‘Truly O king.’ He answered and said, ‘Here I indeed see four men speaking and walking in the midst of the fire and there is no destruction in them and the appearance of the fourth is like a son of God.’”<sup>3</sup>

**33.2.** Tell me, Nebuchadnezzar, for when did you see the Son of God, so that you confessed this *one to be* the Son of God? Who pricked your heart so that you plainly spoke such a word? With what sort of eyes were you able to see the light of him<sup>4</sup>? **33.3.** But why was this shown to you alone and to

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<sup>1</sup> Isaiah 9:6

<sup>2</sup> μεγιστάσιν

<sup>3</sup> Daniel 3:25

<sup>4</sup> Or: this

## Book 2

none of the other satraps? But *it is* because it is said, “the heart of the king is in the hand of God.”<sup>1</sup>

**33.4.** The hand of God itself, the very thing which was the Word, pricked the heart of the king<sup>2</sup>, so that you may recognize this *one* in the furnace and may glorify him. **33.5.** And this is not *to be* idly understood by us. For when the sons of Israel, seeing the Son of God in the world, were destined to not believe, Scripture proved that the nations were destined to recognize him in the flesh<sup>3</sup>, when long ago Nebuchadnezzar seeing him not of flesh, observed him in the furnace and confessed him to be a son of God.

**34.1.** “Then Nebuchadnezzar came to the door of the burning furnace and he said, “Shadrach, Meshach and Abednego, slaves of God Most High, come out and come *here*.”<sup>4</sup>

**34.2.** For since he himself was not able to come into the furnace, he called them to come outside. **34.3.** And he called the names of the three, but he found *he was not able* to declare the fourth. For Jesus had not yet been born<sup>5</sup> of the virgin.

**34.4.** “And the satraps and captains and governors and princes of the king came together and they saw the men, that the fire did not have lordship of their body and the hair of their head was not burned and their cloaks were not worsened and the scent of fire was not in them.”<sup>6</sup>

**Hippolytus explains why God rescues some martyrs  
but not others**

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<sup>1</sup> Proverbs 21:1

<sup>2</sup> Lit: him

<sup>3</sup> Or: incarnate

<sup>4</sup> Daniel 3:26

<sup>5</sup> Lit: begotten

<sup>6</sup> Daniel 3:27

## Book 2

**35.1.** But someone will likely say, “And so why did God rescue the martyrs long ago, but now he does not so *rescue* them?” **35.2.** For twice we find that the blessed Daniel, having been cast into the den of lions<sup>1</sup>, was not destroyed by the beasts and the three boys in the furnace were not conquered by the fire.

**35.3.** Take heed, O man, because even at that time God rescued whom he wished to still live, so that the magnificent work of God may be shown and it may be preached in all the world until now. **35.4.** But whom he wishes to testify, *he*, having crowned them, takes *them*. **35.5.** For he rescued the three boys, so that the boast of Nebuchadnezzar may be shown as being nothing, wishing to demonstrate this, that “what *is* impossible for men is possible for God.”<sup>2</sup> For since Nebuchadnezzar was arrogant *and* said, “And who is the god who is able to rescue you from the furnace of fire?”<sup>3</sup> God demonstrated to him that he is able to rescue his slaves whenever he wills.

**35.6.** For also similarly it happened to Daniel, for after Darius said, “Is God whom you perpetually serve, able to rescue you from the mouths of the lions?”<sup>4</sup> Daniel answered and said, “God sent his angel and he stopped the mouths of the lions and they did not hurt me.”<sup>5</sup> **35.7.** For also all the governors and satraps contrived a pretext, so that they handed Daniel over to the beasts *in order to* kill him. But God, seeing their machinations and the sincerity of the blessed Daniel, rescued him from the mouths of the lions, so that he rescues whom he wills but takes whom he wills.

**35.8.** For we find also the seven martyrs who, under Antiochus, endured terrible punishments and were taken from the world. And so what of it? Was God not able to

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<sup>1</sup> Bel and the Dragon 31

<sup>2</sup> Luke 18:27

<sup>3</sup> Daniel 3:15

<sup>4</sup> Daniel 6:20

<sup>5</sup> Daniel 6:22

## Book 2

smite king Antiochus and to rescue the seven brothers? He was able, but he did not will *to do this* so that this example<sup>1</sup> may become ours. **35.9.** For if he rescued everyone, who would he destine to testify? But if all were testifying and were killed, he would be reckoned by some of the faithless as being this: a powerless God.

**36.1.** And so it is necessary for a man to not resist the plan of God. “For if we live, we live to the Lord; and if we die, we die to the Lord. Whether we live or we die, we are of the Lord.”<sup>2</sup>

**36.2.** He rescued Jonah from the belly of the sea monster when he willed. **36.3.** And he rescued Peter from the hand of Herod *and* led him out of prison because he wished for him to still live. In time<sup>3</sup> he took *him* who was crucified on behalf of the name, when he himself willed. **36.4.** He rescued Paul from many dangers because he willed. After a time he took him who was beheaded and this *happened* when he willed. **36.5.** He permitted Stephen to be stoned by the Jews, but he crowned him who endured.

**36.6.** How do you today delay to testify when those who first, after testifying, were blessed? **36.7.** And so you have in an ancient testament many who have testified, yet many also who were rescued, so that one and the same God is demonstrated both long ago and now who also has authority to do to his slaves the very thing which he wills.

**36.8.** But let us also go to him the King of Glory and let us speak concerning the Son of God. Was God not able to rescue his Christ, so that he may not be betrayed by the Jews? Yes he was able, but he allowed him to suffer so that we, through the cross of his death<sup>4</sup>, may live. And on account of

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<sup>1</sup> Lit: model

<sup>2</sup> Romans 14:8

<sup>3</sup> Lit: according to time

<sup>4</sup> Lit: through the death of his cross

## Book 2

this the Lord seeing the plan of God, said, “Father not my will, but yours be *done*.”<sup>1</sup>

**37.1.** But what is better for you O man, having testified to depart from this world in glory, or having been rescued here and waiting patiently to *keep* sinning?<sup>2</sup> **37.2.** For we have seen many who have confessed before the tribunal who were, through some pretext against the design of God, destroyed, and *we have seen* they who lived a sufficient time and being found in transgressions, *also were destroyed*.

**37.3.** How does a confession to God aid them? For it is better for them rather that they are taken from this world *as* pure, having a heavenly crown, then remaining *here* to heap up sins for themselves concerning which they have to render an account. **37.4.** Therefore let the one who is brought forth on account of the Name pray that at some time having testified in such a way, to depart. For this one will never *in any way* be judged, but he will judge “having his own share in the first resurrection.”<sup>3</sup>

**37.5.** And so be firm O man, never stammering in faith, and whenever you are called to testify<sup>4</sup> obey willingly, so that your faith may be shown. It has happened that God has tested you as *he tested* Abraham, when he demanded Isaac. Having been brought forward, perhaps<sup>5</sup> he wills to deliver you, and in this you glorify God.

**37.6.** And you mimic the three boys and understand their faith! For they said to the king, “God *is* able to release us, but if he does not will, we are under the authority of God, we *would rather* gladly die than do what is prescribed by you.”<sup>6</sup>

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<sup>1</sup> John 18:26; Matthew 26:53; Matthew 26:39; Mark 14:36; Luke 22:71

<sup>2</sup> Or: not to testify

<sup>3</sup> Revelation 20:6

<sup>4</sup> Or: be martyred

<sup>5</sup> Lit: if

<sup>6</sup> Daniel 3:18



## Book 2

**37.7.** Whom then Nebuchadnezzar also seeing the pure and blameless *boys* coming out from the furnace was astounded *and* amazed. For neither was their hair singed nor their cloaks changed nor *was* the smell of fire in them.

**38.1.** And so in this way Nebuchadnezzar said, “Blessed *be* the God of Shadrach, Meshach, and Abednego, who sent his angel and rescued his boys because they obeyed him and they opposed<sup>1</sup> the word of the king and handed their bodies over *to the furnace*, that they might not serve any God except their God. And I have set out a decree: ‘All people, tribes, *and* tongues who shall ever speak blasphemy against the God of Shadrach, Meshach, and Abednego shall be destroyed and their houses shall be plundered, because there is no other God who is able to rescue in this way.’ And he prospered<sup>2</sup> Shadrach, Meshach, and Abednego in the country of Babylon and strengthened them and promoted them to lead all the Jews who were in his kingdom.”<sup>3</sup>

**38.2.** And so it is necessary to observe, beloved, how faith towards God pours out such great grace.<sup>4</sup>**38.3.** For even as they handed themselves over to death, they glorified God himself, in this way again they also were not only glorified by God but also by the king and they taught the tribes and the barbarian nations to revere God.

**38.4.** For this truly happens to befall *us* even now, for when one of the saints is called to martyrdom and magnificent things are done<sup>5</sup> by God for him, immediately all who see wonder, and many believe through *the signs* and in this way *they also* become martyrs of God. **38.5.** To whom we *also* have believed, *so* let us also inspire ourselves *to be* worthy before God, being chaste in body, soul, and spirit, so that we

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<sup>1</sup> Lit: changed

<sup>2</sup> Or: promoted

<sup>3</sup> Daniel 3:28-30

<sup>4</sup> Lit: how great grace faith towards God pours out.

<sup>5</sup> Lit: happen or become

## Book 2

ourselves may receive the incorruptible crown together with the blessed martyrs, *and* may hymn with them to God. For his glory *is* forever and ever. Amen.

## Book 3

Concerning Nebuchadnezzar and  
concerning Daniel when he was  
thrown to the lionsNebuchadnezzar's vision of the great tree

1.1. “Nebuchadnezzar the king, to all peoples, tribes, *and* tongues who dwell upon the earth. Peace to you be multiplied. The signs and wonders which God did with me, it is good for me to declare to you as *they are* great and powerful. His kingdom *is* an everlasting kingdom and his authority *is* from generation to generation. I, Nebuchadnezzar, was flourishing in my house and prospering. I saw a dream and it frightened me and I was troubled upon my bed and the visions of my head confused me. And I set forth a decree<sup>1</sup> to bring before me all the wise *men* of Babylon, *so* that they may make known the interpretation of the dream to me. And the magicians, soothsayers, *and* Chaldeans came in. And I myself spoke the dream before them and they did not make its interpretation known to me until one who came, Daniel, the name of whom was Baltasar according to the name of my God, who has the Holy Spirit of God in him. To whom I said ‘Baltasar, chief of the enchanters, I myself know that the Holy Spirit of God *is* in you and every mystery is not impossible for you, hear the dream which I saw and tell me its interpretation.’”<sup>2</sup>

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<sup>1</sup> Lit: and the decree which was set forth through me

<sup>2</sup> Daniel 4:1-9

## Book 3

2.1. And so at that time Nebuchadnezzar, *after* seeing the marvels which happened to the three boys and being pricked in heart, set forth through a decree to publically announce to all peoples, tribes, *and* tongues who were under him, that namely they who hear what occurred, *should* fear God and should glorify *him*, just as he himself also praised *God and* said, “His kingdom *is* an everlasting kingdom and his authority *is* from generation to generation.”<sup>1</sup>

2.2. Then he described what happened in his second vision, as none of the magicians, soothsayers, *and* Chaldeans were able to declare the matter to the king, until Daniel was called who also described to Nebuchadnezzar<sup>2</sup> his first vision, so that in all *things* God might glorify his own slaves the prophets beyond the other barbarians and foreign nations, who pretend to be flattered in their human wisdom, having practiced earthly learning. 2.3. For grace and gifts are from above from God, they are from heaven, which furnish their wealth to the worthy, which the blessed prophets partake by the Holy Spirit *and* are always made to understand.

2.4. Just as also the apostle wrote to the Corinthians saying, “And I myself came to you not proclaiming words which are taught by human wisdom, but *proclaiming* to you the mystery of Christ, rather in *words* taught by the Spirit, interpreting spiritual *things* with spiritual *things*.”<sup>3</sup> 2.5. And so in this way also the earthly wisdom of all the wise *men* in Babylon became foolish, who were not able to interpret the dream of the king, until *one* came, *named* Daniel, who had the Holy Spirit of God in him, just as the king himself also testified *and* proved it in many *ways*, and he set it forth to the people<sup>4</sup> in writing, so that not only would Daniel<sup>5</sup> be shown as being honored by the king himself, but also by all who

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<sup>1</sup> Daniel 4:3

<sup>2</sup> Lit: him

<sup>3</sup> 1 Corinthians 2:13

<sup>4</sup> Or: state

<sup>5</sup> Lit: he

## Book 3

were subjected to the king, so that he may be named as a man of God and a great prophet.

**2.6.** Just as also the Egyptians, who long ago saw the wonderful works in the ten plagues which came upon them through Moses, were afraid *and so* they named him Mennouthim, which is in Egyptian, “Man of God.” For “Mennou” is called man, and “Thim” *is called* God. And in this way Nebuchadnezzar testified concerning Daniel that, “he has the Holy Spirit of God in him.”<sup>1</sup>

**3.1.** Then after he was called and stood before the king, *the king* answered him, “I was looking upon my bed, and behold, a tree in the midst of the earth and its height *was* great. The tree grew and was strong and its height reached unto heaven, and its trunk to the limits of all the earth. Its leaves *were* seasonable and its fruit *was* plentiful and the food in it *was* for all. The wild beasts sheltered under it and in its branches settled the birds of heaven and from it all flesh was nurtured. I saw in the vision of the night upon my bed, and behold, a watcher and a holy one descended from heaven and spoke in strength and he said, ‘Cut down the tree and strip its branches and shake off its leaves and scatter its fruit. Let the beasts be loosed from under it and the birds from its branches, except leave the stump of its roots in the earth and in a bronze and iron bond and it shall lie outside in the grass and in the dew of heaven and its portion *shall be* with the beasts *and* in the grass of the earth. His heart shall be changed from men and a heart of a beast shall be given to him and seven seasons shall pass over him. *This word is* through the judgment of the watcher and the matter *through* the sanction of a holy one, so that all who live may know that the Most High reigns over the kingdom of men and he shall give it to whomever he esteems, and he shall raise up upon it

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<sup>1</sup> Daniel 4:8

## Book 3

the contemptible<sup>1</sup> of men.’ I, Nebuchadnezzar the king, saw this dream and you Baltasar spoke its interpretation, because all the wise *men* of my kingdom were not able to explain its interpretation to me, but you Daniel were able because a holy spirit *is* in you.”<sup>2</sup>

4.1. The dream which was seen by Nebuchadnezzar was displayed as a punishment for the king himself, whose heart was exalted and lifted up against God, having set up a golden image and having forced all to be idolaters, it was shown to him through a vision that even he *might see that he* has the lot of being under the authority of God, even if he seems to at some time reign over all the kings of the earth.

4.2. And so that it may be shown that the kingdom which was given to him was from God, Daniel said to him, “You O king, *are* a king of kings, to whom the God of heaven has given a strong and powerful and honorable kingdom in every place where the sons of men dwell.”<sup>3</sup> 4.3. And the king himself, having been amazed at the dream which Daniel interpreted, spoke similarly, “In truth your God, he is God of gods and Lord of lords because he is able to reveal this mystery.”<sup>4</sup>

4.4. And so when he forgot the first matters *and* he was later arrogantly lifted up, he received this punishment from God *as* an example and a model which was *meant* for all human tyrants and kings<sup>5</sup>, so as they who think they are above man may not brag, and that they who are lifted up may not boast against God, but they may foresee their danger *and* may fear God, seeing that they also have a Lord in the heavens.

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<sup>1</sup> Or: worthless

<sup>2</sup> Daniel 4:10-16

<sup>3</sup> Daniel 2:37-38

<sup>4</sup> Daniel 2:47

<sup>5</sup> Or: which was for all men, both tyrants and kings

## Book 3

4.5. For also Antiochus who was called Epiphanes, who became the king of Syria, who tortured the slaves of God with various torments, and having undertaken baser *things* at last even he came upon<sup>1</sup> the deserved retribution from God *and* was punished with divine scourges, *and* he was not *even* able to endure his own stench, but while he was still living, worms swarmed from *his* impious eyes, *and though* proclaiming many entreaties and confessions to God, his salvation did come upon him. 4.6. Who also having despaired of himself and coming to the knowledge of the rest of mankind, when he was about to die he spoke in this way, “It is just to be subject to God, and a man who is mortal should not consider *himself* equal to gods.”<sup>2</sup>

4.7. So that as many kings reverently and God-lovingly are turned back *from sin*, these also are honored by God, but as many are lifted up in accordance with their pride, these receive deserved and righteous retribution from God. 4.8. In which manner also Sennacherib, who boasted of his own great might *and* reproached God with lying words, was struck by an angel *and* on one night, one hundred eighty five thousand were destroyed. Later he himself also was done away with by his sons in his own land, according to the word of the Lord which was spoken through Isaiah the prophet, so that all men may know the heavenly authority.

5.1. And so similarly it happened also to Nebuchadnezzar. For indeed after he began the eighteenth year, he set up the image, just as has been said in the book before this, and its dimensions<sup>3</sup> were *also* made known. After the year with twelve months was fulfilled, his kingdom was taken away from him so that the dream which was seen by him was fulfilled and he who had captured others, himself became a

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<sup>1</sup> Or: befell

<sup>2</sup> 2 Maccabees 9:12

<sup>3</sup> Lit: measure

## Book 3

fugitive, and he who punished the Hebrews in a strange land, even he was deservedly punished in a desolate land.

5.2. Just as Scripture instructs saying, “Then Daniel, who *was* Baltasar in name, was astounded for about one hour, and his thoughts confused him. And Baltasar answered and said, ‘Lord, let the dream be upon those who hate you and its interpretation upon your enemies. The tree which you saw, which grew great and strong, the height of which reached unto heaven and its trunk to all the earth and its leaves flourished and its fruit *was* plentiful and the food in it was for all, under it dwelt the wild beasts and in its branches the birds of heaven sheltered, you are *the tree*, O king, because you have been magnified and made strong, and your magnificence has been magnified and has reached unto heaven and your dominion to the limits of the earth. And because the king saw a watcher and a holy one descending from heaven who<sup>1</sup> said, ‘Strip the tree and destroy it, except leave the stump of its roots in the earth, and in a bronze and iron bond and it shall lie<sup>2</sup> outside in the grass and the dew of heaven and its portion *shall be* with the wild beasts, until seven seasons shall pass over it.’ This *is* its interpretation, O king, and the judgment is of the Most High, which has come upon my lord the king. And they shall drive you from men and your dwelling *shall be* with the wild beasts, and they will feed you with grass as an ox, and you shall lie<sup>3</sup> under the dew of heaven, and seven seasons shall pass over you, until you know that the Most High rules over the kingdom of men, and he shall give it to whomever he esteems. And when he said, ‘Leave the stump of the roots of the tree,’ your kingdom will remain for you, until<sup>4</sup> you know the authority of heaven. On account of this, O king, let my counsel please you and redeem

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<sup>1</sup> Lit: and he

<sup>2</sup> Lit: encamp

<sup>3</sup> Lit: encamp

<sup>4</sup> Lit: from which when



## Book 3

your sins in alms and your unrighteous *deeds* by pity on the poor. Perhaps he will be patient upon your trespasses.’ All these *things* came upon Nebuchadnezzar the king. After twelve months when he was walking in the temple of his kingdom in Babylon the king answered and said, ‘Is this Babylon not great, which I myself built as a house for *my* kingdom, for the rule of my strength, for the honor of my glory?’ While the word was still in the mouth of the king a voice from heaven rang out<sup>1</sup>, saying, ‘To you Nebuchadnezzar the king, your kingdom has passed from you and they shall banish you from men and your dwelling *shall be* with the wild beasts and they will feed you grass as an ox and seven seasons shall pass over you, until<sup>2</sup> you know that the Most High rules the kingdom of men and he shall give it to whomever he esteems.’ In the same hour the word was accomplished upon Nebuchadnezzar and he was banished from men and ate grass as an ox and his body was bathed by the dew of heaven, until his hair grew like a lion’s and his nails became like a bird’s. And after the end of the days, I Nebuchadnezzar, lifted up my eyes to heaven and my wits returned to me and I blessed the Most High and praised and glorified him who lives forever, because his authority *is* an eternal authority and his kingdom *is* from generation to generation and all who dwell upon the earth are reckoned as nothing, and according to his will he does in the power of heaven and in the dwelling of the earth, and there is not one who shall stand against his hand and will say to him, ‘What have you done?’”<sup>3</sup>

**6.1.** And so the dream seems to be self evident and quite clear to all, just as Scripture also teaches that these *things* happened in this way, and the same king later, while

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<sup>1</sup> Lit: happened

<sup>2</sup> Lit: unto which

<sup>3</sup> Daniel 4:19-35

## Book 3

confessing, described what occurred to him. **6.2.** But at all events the grace of God plentifully causes man to understand, so that we, having in all *things* an unhindered mind, may not devote *ourselves* to the persons of human kings, for hope in man *is* vain, let us not, for the sake of gifts, flatter rulers who being in authority marshal *men*, but *rather* adhering to God alone and doing what is pleasing to him, let us also now continue in the present less dangerous life<sup>1</sup> and let us readily flee from the judgment which is to come.

**6.3.** For how is a king and a ruler able to aid a man, since he is also mortal *and* is moved by the same authority of he who made *all things*? **6.4.** For he is able in this life to furnish to you many great gifts, but even these are earthly *and* happen to also be temporary.

**6.5.** But many obtain honor and gifts under the king and are appointed into some authorities, later *however*, they endanger themselves either being found as plotters, or done away with by others as *being* friends of the king. **6.6.** How does friendship with the king aid them, who were not satiated with gifts which they received, but also besides destroy their own souls?

**6.7.** And so flee such persons<sup>2</sup>, O man, never endangering *yourself* on account of them, “for all flesh *is* grass and all the glory of men *is* as the flower of the field<sup>3</sup>. The grass withers and the flower falls.”<sup>4</sup> **6.8.** Hear what was spoken by the apostle Paul, how he advises Timothy, writing, “Proclaim to the wealthy in<sup>5</sup> the present age not to be high-minded, nor to obey the uncertainty of wealth, but to hope in the living

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<sup>1</sup> Hippolytus appears to be speaking of a spiritual danger and not a physical one.

<sup>2</sup> Or: characters

<sup>3</sup> Or: grass

<sup>4</sup> 1 Peter 1:24

<sup>5</sup> Lit: of

## Book 3

God,<sup>1</sup> who is the Savior of all men who exceedingly believe.”<sup>2</sup>

7.1. For if the glory of those who lie in<sup>3</sup> prominence is like dry leaves, which blossom for a little while but immediately waste away, how does it aid Nebuchadnezzar the king when he says *this* immoderate statement, “Is this Babylon not great, which I myself built as a house for *my* kingdom, for the rule of my strength, for the honor of my glory?”<sup>4</sup> When after he was banished, he ate vegetation with the beasts in the mountains?

7.2. How *does* that insolence and the mighty arrogance of words and the great and terrible flame of the furnace *aid* Nebuchadnezzar when he is not master<sup>5</sup> of his own soul? 7.3. And on account of this the blessed Daniel became his counselor, like a good doctor who wishes to heal his hurts. Now he said, “Let my counsel please you and redeem your sins in alms and your unrighteous deeds by pity on the poor. Perhaps he will be patient upon your trespasses.”<sup>6</sup>

7.4. Therefore he, who also interpreted the dream of the king, was grieved and became tearful and for about one hour was amazed and his thoughts troubled him, not wishing to send out his voice, indicating the affection which he had for the king, so that in this even the king<sup>7</sup> was sorely pricked and when he did what was spoken by the prophet, he was able to be saved.

7.5. And so after Daniel stood voiceless for one hour and was greatly silent, he, while looking at everyone, was confused by *his* thoughts and his face was changed, and Daniel<sup>8</sup> became

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<sup>1</sup> 1 Timothy 6:17

<sup>2</sup> 1 Timothy 4:10

<sup>3</sup> Or: are situated in

<sup>4</sup> Daniel 4:30

<sup>5</sup> Or: does not rule

<sup>6</sup> Daniel 4:27

<sup>7</sup> Lit: he

<sup>8</sup> Lit: he

## Book 3

became pale on account of the fear of the interpretation, lest the king, having heard what was spoken concerning him, become angered *and* command him to be killed; but when he was empowered by the Spirit and assumed the face of an angel, his appearance became fiery and his eyes shining as a flame of fire, so that in this the king, being astounded, was afraid.

**7.6.** For if the sons of Israel were not able to look upon the face of the blessed Moses on account of the glory of his face, how then were the Babylonians not afraid who looked at the face of Daniel which had changed? Certainly when he appeared as a man *they were not afraid*, but when he was also shown as an angel of God, *they were afraid*.

**7.7.** Then having been calmed from great vision and agony and coming to his own state of human nature, he answered the king and said, "Let, O king, the dream be upon those who hate you and its judgment on your enemies."<sup>1</sup> **7.8.** And in this way, having begun, he proclaimed to him according to each thing which was to happen to him and encouraged him with comforting words *and* he again restored *his* hopes for what was about to be. **7.9.** For he says to him, "And when the king saw a watcher and a holy one descending from heaven who<sup>2</sup> said, 'Cut down the tree and strip its leaves leaves and shake its branches except leave the stump of the roots of the tree in the earth.'<sup>3</sup> Your kingdom will remain, O king, until you know the heavenly authority, because the Most High rules the kingdom of men and he shall give it to whom he wills."<sup>4</sup>

**8.1.** And so after twelve months all these things happened to king Nebuchadnezzar. **8.2.** For neither did Scripture lie nor

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<sup>1</sup> Daniel 4:19

<sup>2</sup> Lit: and he

<sup>3</sup> Daniel 4:19

<sup>4</sup> Daniel 4:25

## Book 3

did Daniel deceive him, but he taught him beforehand that these *things* were about to be accomplished in him.

**8.3.** For the tree “grew great and strong, which reached unto the height of heaven and its trunk to the limits of all the earth,”<sup>1</sup> Scripture indicates it to be the kingdom of *Nebuchadnezzar*, as also Daniel distinctly stated, because the king was exalted and became glorious and ruled over all the earth and mastered the farthest nations. **8.4.** Its branches were dignitaries and commanders and governors and all who were appointed by him *were* as branches *which* are put forward from a tree. **8.5.** The leaves of the tree represent the edicts through his words, which he sent to all the earth, bidding and appointing just as he planned.

**8.6.** The tree which has great fruit is clearly the great revenue and tribute which was brought up to him from each<sup>2</sup> of the nations. **8.7.** Its trunk which sits upon the earth signals it to be the kingdom of *Nebuchadnezzar* on account of it being engaged in earthly *matters*, just as it is established over the earth. **8.8.** The great fruit of it and the food for all, which is in it, *signal* the salaries and honors and favors which are given to all by the king, which were like food from a tree which is given to men. **8.9.** The wild beasts which dwell under it are signaled to be the armies and the powers which always stand near and remain in service to the king, assisting to the utmost for what has been ordered, like wild beasts who are ready to battle and to destroy and to rend men in pieces *as if they were*<sup>3</sup> beasts.<sup>4</sup> **8.10.** The birds which dwell in its branches are the obedience of all the nations to him, who come distantly and from afar *and* submit to those who are appointed chiefs by him, just as branches originate from the tree.

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<sup>1</sup> Daniel 4:8,17

<sup>2</sup> Lit: from one of each

<sup>3</sup> Lit: as

<sup>4</sup> Or: just as beasts *rend*

### Nebucahdnezzar banished

**9.1.** And so when the angel came down from heaven and said, “Cut down the tree and strip its branches and shake off its leaves and scatter its fruit. Let the beasts be loosed from under it and the birds from its branches”<sup>1</sup>, this indicates the occurrence of a plot by the satraps against the king and by those who are in power under them.

**9.2.** After he was banished by them, he fled to the desert and his kingdom and the authority and majesty which he had formerly were taken, *because* he boasted and said, “Who is the god, who shall take you from my hands?”<sup>2</sup> Later stooping piteously to the earth, *and* wailing in the mountains, he lived with the beasts, fearing his satraps, lest he be killed by them.

**9.3.** And on account of this Scripture says, “He shall lie outside in the grass and in the dew of heaven and with the beasts and his portion *shall be* in the grass of the earth. His heart shall be changed from men and a heart of a beast shall be given to him.”<sup>3</sup> **9.4.** For no longer did the great king and ruler live as a man administering the kingdom, but being alone in the desert he ate grass and herbs until his heart was changed *and* became as a beast who lived<sup>4</sup> in forests and caverns, until his hair grew as a lion’s and his nails grew large as a bird’s and seven seasons passed over him.”<sup>5</sup>

**9.5.** For in this way God the Most High interpreted<sup>6</sup> these things to be, just as Daniel says, “The judgment is of the Most High, which has come upon my lord the king.”<sup>7</sup>

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<sup>1</sup> Daniel 4:14

<sup>2</sup> Daniel 3:15

<sup>3</sup> Daniel 4:15-16

<sup>4</sup> Lit: occupied

<sup>5</sup> Daniel 4:32

<sup>6</sup> Or: decreed

<sup>7</sup> Daniel 4:24

## Book 3

**9.6.** The Word, having heard the council of the Father, descended from heaven to proclaim the will of the Father through angels <sup>1</sup>, as Scripture says, “A holy one descended from heaven.”<sup>2</sup>

**9.7.** The angels consulted the Word, “What does the master command us?” For *this is* the request of the saints.

**9.8.** The word to them *was that* God the Most High says this, “Cut down the tree and strip its branches and shake its leaves.”<sup>3</sup>

**9.9.** Those who heard *this* routed the powers of the king, so that they took away his kingdom.

**9.10.** For all the nations were handed over to the angels, as John says in the Apocalypse, “And I heard one saying, ‘Release the four angels who reside on the great river Euphrates’”<sup>4</sup> who are Persians, Medes, Assyrians, *and* Babylonians.

**10.1.** Next Scripture says, “And he shall lie outside in the grass and in the dew of heaven and seven seasons shall pass over him until you know that God the Most High rules over the kingdom of men.”<sup>5</sup>

**10.2.** And so some count seven seasons as seven years. But some take<sup>6</sup> seven seasons *to refer to* three months *for each year*, for one year has four seasons, winter, spring, summer, and autumn, as seven seasons then

are given<sup>7</sup> to the king.

**10.3.** For when it says to him, “Leave the stump of the roots of the tree in the earth,”<sup>8</sup> it is clear that that he is again according to the purpose of God about to be

reestablished over his own office.

**10.4.** For this occurred as an education for the king, so that he would not be high-

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<sup>1</sup> Or: with or by or to angels

<sup>2</sup> Daniel 4:13

<sup>3</sup> Daniel 4:14

<sup>4</sup> Revelation 9:13-14

<sup>5</sup> Daniel 4:25

<sup>6</sup> Lit: change, alter

<sup>7</sup> Lit: change, alter

<sup>8</sup> Daniel 4:26

## Book 3

mindful *and* in the future he would be able to say, “And all who walk arrogance are able to be humbled.”<sup>1</sup>

**11.1.** And so we find in the records *that* Nebuchadnezzar reigned twenty-five years. **11.2.** For *after* he reigned the first eighteen years, then after being lifted up, he set up the image. Then after twelve months this happened to him and he was banished from men and his kingdom was taken from him. **11.3.** And when he humbled himself and begged the Lord and confessed and entreated God the Most High, he was sought by his magistrates and having returned, he reigned again *for* seven years.

**11.4.** Just as he himself also described saying, “And after the end of the days, I, Nebuchadnezzar, lifted up my eyes to heaven and my thoughts<sup>2</sup> returned to me and I blessed the Most High and praised and glorified him who lives forever, because his authority *is* an eternal authority and his kingdom *is* from generation to generation and all who dwell upon the earth are reckoned as nothing, and according to his will he does in the power of heaven and in the dwelling of the earth, and there is not anyone who shall stand against his hand and will say to him, ‘What have you done?’ In the same season my thoughts<sup>3</sup> returned to me and I came into the honor of my kingdom. And my form returned to me and my princes and my magistrates sought me, and I was strengthened over my kingdom and extravagant majesty was added to me. And so now I, Nebuchadnezzar, praise and exalt and glorify the King of Heaven, because all his works *are* true and his paths *are just* judgments and all who walk in arrogance are able to be humbled.”<sup>4</sup>

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<sup>1</sup> Daniel 4:37

<sup>2</sup> Or: wits

<sup>3</sup> Or: wits

<sup>4</sup> Daniel 4:34-37



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**11.5.** When he put away the same great arrogance which he acquired, and when he was suffering in the mountains, he confessed to God, recognizing the heavenly authority *and* he was restored again to the office of his kingdom, after both the magistrates and princes and all of those who were under him sought him, they also bestowed extravagant honor and glory upon him, so that what was spoken in the vision was fulfilled, “Except leave the stump of the roots of the tree in the earth, until you know that the Most High reigns over the kingdom of men and he shall give it to whom he esteems.”<sup>1</sup>

**12.1.** And so the kind of things which happened to Nebuchadnezzar at that time in the *those* seasons were for admonitions and reminders, *and* were recorded for all men, as Daniel, also in dreams and visions<sup>2</sup>, really described these things *as* happening, concerning which if we approach upon the passage *in the book*, we *may* interpret both the *dreams and visions* and shall show these to *also* be true.

**12.2.** For Nebuchadnezzar saw two dreams: the *dream* of the many colored image, then *the dream* concerning the tree, which Daniel interpreted, and in due time it was fulfilled.

**12.3.** Likewise *that* which Daniel also saw, the four beasts rising from the sea, some of whom have already been, some of whom shall be, so that we may demonstrate that the prophecy of Daniel *is* the same and equal as the rest, differing in nothing, *in order to make* a proof of the *things* which already were and are and again shall be.

**12.4.** For if we believe the things which have already been as true, how do we not believe that all the coming *events* will be true also, which the blessed prophets announced beforehand *that they* shall be? But all *things* have been fulfilled, emerging in their own times according to the purpose of God.

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<sup>1</sup> Daniel 4:25

<sup>2</sup> Lit: forms and visions

**Belshazzar violates the holy vessels of the temple of God**

13.1. And so we see what Scripture says, “Belshazzar<sup>1</sup> the king made a great feast for his thousand magistrates, and wine was before them, and Belshazzar was drinking *and* when he tasted the wine, he said to bring in the golden and silver vessels which Nebuchadnezzar his father brought from the Temple which *is* in Jerusalem, *that* the king and his magistrates and his mistresses and his concubines might drink from them. And the golden and silver vessels were brought in, which Nebuchadnezzar his father brought out from the temple of God which *is* in Jerusalem, and the king and his magistrates and his mistresses and his concubines drank from them. They drank wine and praised the golden and silver and bronze and iron and wooden and stone gods. In that same hour, fingers of a man's hand came forth, and they wrote before the lamp<sup>2</sup> upon the plaster of the wall of the house of the king, and the king saw the knuckles of the hand which wrote. Then the form of the king was changed and his thoughts confused him and the union of his loins was parted and his knees struck. And the king shouted in strength to bring in magicians<sup>3</sup>, Chaldeans, *and* soothsayers. And he said to the wise *men* of Babylon, ‘Whoever shall read this writing and make known to me its interpretation, shall be clothed in purple and a golden necklace *shall be* upon his neck and he shall rule as third in my kingdom.’ And all the wise *men* of the king came in and they were not able to read the writing nor

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<sup>1</sup> Lit: Baltasar. In the Greek the name “Belshazzar” and Daniel’s Babylonian name “Baltasar” are spelled the same.

<sup>2</sup> Possibly the lamp which stood in the Holy of Holies.

<sup>3</sup> Or: Magi

## Book 3

make known to the king the interpretation. And Belshazzar was disturbed and his form was changed and his magistrates were troubled.”<sup>1</sup>

**14.1.** And so after the death of Nebuchadnezzar his son Evil Merodoch succeeded to his kingdom, of whom the Scripture<sup>2</sup> does not mention, surely because he lived reverently, surely because there was nothing monstrous in him<sup>3</sup>. **14.2.** He reigned twelve years and after him his brother Belshazzar *reigned*, concerning whom Scripture now makes a narrative. **14.3.** He made a great supper for his thousand magistrates in the fourth year of his kingdom.

**14.4.** While they were drunk, the king, being puffed up<sup>4</sup>, commanded *that* the golden and silver vessels, which Nebuchadnezzar his father had brought out from the Temple which *was* in Jerusalem, to be brought forth, that the magistrate and his mistresses may drink from them. Those *vessels*, which were dedicated to God for *his* glory and honor by other kings, they took with defiled hands, *and* made a drink offering in them and praised the lifeless and motionless idols. **14.5.** Accordingly after this happened, fingers of a man's hand came forth, and they wrote before the lamp upon the plaster of the wall of the house of the king.

**14.6.** In the case of Nebuchadnezzar it said, “A holy one descended from heaven,”<sup>5</sup> here it says, “fingers of a hand came forth,”<sup>6</sup> Scripture signaling *that this is* the same Word which was about to be embodied in the end and to assume the figure of a man, so that he may never be looked at as through a form, but having become a man in the flesh and the will of the Father having dwelt with men, he is perfected.

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<sup>1</sup> Daniel 5:1-9

<sup>2</sup> As in only the book of Daniel does not mention him.

<sup>3</sup> Or: nothing extraordinary in him

<sup>4</sup> Or: being naturally disposed

<sup>5</sup> Daniel 4:13

<sup>6</sup> Daniel 5:5

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**14.7.** And so when the hand<sup>1</sup> wrote writing on the wall, Scripture, in this, indicates this to be the law of God which was engraved on the mountain in tablets. As Scripture says, “and the tablets were written by the finger of God”<sup>2</sup> and “the writing was the writing of God which was engraved on the tablets.”<sup>3</sup>

**14.8.** And so in this way also here, the fingers of a hand were shown to the king alone, which flashed before the lamp, so that what was written there may be considered to be the writing of God. **14.9.** For the light of the hand, after dazzling the light of the lamp, dimmed the light of the lamp<sup>4</sup>, so that the fingers which wrote on the wall might be seen.

**15.1.** When the king saw this he quaked in fear<sup>5</sup> and was in much distress, *and* he shouted in strength to bring in magicians, Chaldeans *and* soothsayers, not knowing that it is not possible for these to read the letters of God, but *it is possible* for those who from childhood practiced the law of God who also recognize the divine letters from *their* fathers.

**15.2.** And so after all were called, the king said to them, “Whoever shall read this writing and make known to me its interpretation, shall be clothed in purple and a golden necklace *shall be* upon his neck and he shall rule as third in my kingdom.” “And all the wise *men* of the king came in and they were not able to read the writing nor make known to the king the interpretation.”<sup>6</sup>

**15.3.** For then how many of the Babylonians *were there* who wanted to please the king *and* were contriving many ways to forge some strange phrase and be clothed in purple and be glorified in the third throne? But the phrase was hidden from

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<sup>1</sup> Lit: it

<sup>2</sup> Exodus 31:18

<sup>3</sup> Exodus 32:16

<sup>4</sup> Lit: it

<sup>5</sup> Lit: becoming afraid with quaking

<sup>6</sup> Daniel 5:7-8

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them. For their eyes were dull and the perceptions of their hearts were incapacitated. For the Lord knows the thoughts of the wise, that they are empty.<sup>1</sup> **15.4.** And so while they were begging<sup>2</sup>, the heart of the king was disturbed and his form was changed and his magistrates were troubled.

**15.5.** Then at this point, “the queen, having heard what happened, came into the house of the drinking bout and said to the king, ‘Let not your thoughts trouble you, and let not your form be changed. There is a man in your kingdom in whom *is* the Spirit of God, and in the days of your father watchfulness and understanding were found in him. And king Nebuchadnezzar your father set him as chief of the enchanters, magicians, Chaldeans, *and* soothsayers. Because the Spirit of God abounds in him and thoughts and understanding *are his*, he interprets dreams and explains difficulties, *and* solves riddles<sup>3</sup>; *his name is* Daniel. And the king gave<sup>4</sup> *him* the name Baltasar. And so now let him be called and he will explain the interpretation to you.’”<sup>5</sup>

**16.1.** And so for what reason did the queen enter and call to mind Daniel? For did all the magistrates and friends of the king not know him? Or did they not know the things which occurred to Nebuchadnezzar, as he alone saw<sup>6</sup> the dreams *which were meant* for him<sup>7</sup>, and he set him as chief of the wise *men* of Babylon? **16.2.** They themselves also knew, but being destroyed by him, since he was adorned with heavenly wisdom, they did not want to proclaim to the king concerning

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<sup>1</sup> 1 Corinthians 3:20; Psalm 94:11

<sup>2</sup> Or: excusing, declining

<sup>3</sup> Lit: knots

<sup>4</sup> Lit: said

<sup>5</sup> Daniel 5:10-12

<sup>6</sup> Lit: distinguished, judged

<sup>7</sup> Or: by him

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him, so that he might not come and interpret<sup>1</sup> the writing, *and* later they would be shamed.

**16.3.** This not only happened to Daniel then, but also even now it occurs to many. **16.4.** For when one of the saints acquires grace from God and is found wiser than others, immediately everyone *begins* coveting, hating, persecuting, insulting<sup>2</sup>, dishonoring, talking down<sup>3</sup>, and setting *him* at naught, so that by this they imagine him to be nothing. **16.5.** For similarly it also happened upon the prophets and upon the Lord and upon the apostles. In this way also we observe these things coming upon Daniel in Babylon. For Scripture puts forth these *things* as a proof that they happened in this way.

**17.1.** Then accordingly after the king heard the *things* concerning him he commanded Daniel to be brought and he said to him, “Are you Daniel who *is* from the sons of the captivity of Judea, whom my father Nebuchadnezzar brought? I have heard concerning you that you are able to interpret questions. And so now if you are able to read this writing and to make known its interpretation to me you shall be clothed in purple and a golden necklace shall be upon your neck and *you shall be* the third position<sup>4</sup> in my kingdom.”<sup>5</sup>

**17.2.** But the blessed Daniel, not taking pleasure in earthly gifts nor being lifted up at kingly glory answered, “Let your gifts, O king, be to you and give the present of your house to another. But I shall read the writing and I shall make known the interpretation to you.”<sup>6</sup>

**17.3.** And in this way, having begun, he described to the king all *the things* which happened to his father in *their* order,

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<sup>1</sup> Lit: say

<sup>2</sup> Or: mauling, outraging

<sup>3</sup> Or: railing, baying

<sup>4</sup> Or: chief, place

<sup>5</sup> Daniel 5:13-16

<sup>6</sup> Daniel 5:17

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*and* at the same time he thoroughly explained to him the *things* which happened, in order to cause<sup>1</sup> him to understand not to brag, nor to be arrogant, *but that* one must be under the authority of God.

**17.4.** And so he said to him, “God Most High gave to Nebuchadnezzar your father the kingdom and the majesty and the honor and the glory. And from the majesty which was given to him all peoples, tribes, *and* tongues were trembling and fearing from his face. Whom he wished, he did away with and whom he wished he struck and whom he wished he exalted and whom he wished he humbled. And when his heart was lifted up and his spirit was determined to act arrogantly, he was thrown down from the throne of his kingdom and honor was taken from him. And he was banished from men and his heart was given with beasts and his dwelling with the wild asses, they fed him grass like an ox, and from the dew of heaven his body was bathed, until he knew that the Most High reigns over the kingdom of men and he shall give it to whomever he esteems.”<sup>2</sup>

**17.5.** And after saying these *things* he added the following, at once rebuking the king and not receiving his face so that having heard *this* the king<sup>3</sup> would be afraid and *so that* he who committed trespasses might immediately recognize *them*.

**17.6.** And so it says, “And you his son, Belshazzar, *you* have not humbled your heart before God; do you not know all these *things*? And you have been exalted<sup>4</sup> against the Lord God of heaven and have brought the vessels of his house before you and you and your magistrates and your mistresses and your concubines drank wine from them, and you have praised golden and silver and bronze and iron and wooden and stone gods, which do not see and which do not hear and

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<sup>1</sup> Lit: together also causing

<sup>2</sup> Daniel 5:18-21

<sup>3</sup> Lit: he

<sup>4</sup> Or: exalted yourself

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which do not understand, and God, of whom your breath *is in* his hand and all your ways *are as well*, you have not glorified him. On account of this the fingers<sup>1</sup> of a hand have been sent from his face and he ordered this writing: ‘Mane, Thekel, Fares.’ This *is* the interpretation of the phrase: ‘Mane,’ God has measured your kingdom and ended it<sup>2</sup>, ‘Thekel,’ it has been weighed in the balance and been found wanting, ‘Fares,’ your kingdom is divided and has been given to the Medes and Persians.”<sup>3</sup>

**18.1.** For the king, after he heard the writing and its interpretation, was grieved at what was spoken, but he commanded Daniel to be clothed in purple and to be the third position<sup>4</sup> in the kingdom. **18.2.** In the same night king Belshazzar the Chaldean was killed and Darius the Mede received the kingdom being sixty-two years *old*.<sup>5</sup>

**18.3.** After the interpretation had been solved by Daniel, just as Scripture encompasses *all things*, in the same night the phrase was fulfilled and the kingdom of the Babylonians passed to the Medes, just as was spoken by Daniel, “He appoints kings and removes *them* knowing what *is* in darkness and light is with him”<sup>6</sup>

### Darius casts Daniel into the lion’s den

**19.1.** And so Darius, who was called Ahasuerus<sup>7</sup>, received the kingdom *and* “appointed one-hundred-twenty satraps and *appointed* three governors over them, whom Daniel was one of, for the satraps to give account that the king may not be

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<sup>1</sup> Lit: knuckle

<sup>2</sup> Lit: fulfilled it

<sup>3</sup> Daniel 5:22-28

<sup>4</sup> Or: office, ruler

<sup>5</sup> Daniel 5:29-31

<sup>6</sup> Daniel 2:21, 22

<sup>7</sup> Ἀσουήρος



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overburdened. And Daniel was over them because a spirit abounded in him<sup>1</sup>, and the king appointed him over his whole kingdom.”<sup>2</sup>

**19.2.** For Darius the Mede, after hearing the *things* concerning him, *both* the wisdom which he acquired and his faith and piety from childhood, he appointed him to be first of all his friends and to rule all his kingdom, as Pharaoh did, having granted to Joseph second honor of the throne of his kingdom and assigning all the chiefs of the Egyptians *to be* obedient to him.

**19.3.** Accordingly, after this happened, the governors and satraps were stirred with jealousy *and* sought to find a pretext against Daniel, *so* that they *might* take some occasion against him *and* accuse him *and* kill *him*. In which manner the word was fulfilled, which we spoke a little before, that a pious *man* or one who fears God *and* has grace and wisdom from God is hated by the rest of men because they also were not honored with the same gift. **19.4.** In this way also the satraps and governors through envy hated Daniel since he was wiser and more faithful than all of *them* were.

**19.5.** For Scripture testified to this, saying, “And not any pretext and transgression and fault was found against him because he was faithful.”<sup>3</sup> **19.6.** For he not only kept the commandments of God according to the law, but also the prescriptions of the king with much diligence and *his* conduct was exacting<sup>4</sup>, wishing to stain his favor *and* pure conscience in no sordid matter of little gain.

**20.1.** For then how many were they who pretended to be friends with Daniel, who wickedly hated him in heart? They falsely-sent gifts with other intentions<sup>5</sup> and they ordered to

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<sup>1</sup> Or: an extraordinary spirit *was* in him

<sup>2</sup> Daniel 5:31-6:3

<sup>3</sup> Daniel 6:4

<sup>4</sup> Or: precise

<sup>5</sup> Lit: faces

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give befitting gifts, wishing to test<sup>1</sup> his sincerity, *in order* to have for the king a future pretext against him that they might appeal to the king that he was obliging himself to the king's possessions, and *he* in this way be killed as a plotter.

**20.2.** And so at all times they resourcefully sought a cause against him. And not finding *anything* they later deliberated together, saying, "We have not found a pretext against Daniel except in the laws of his God."<sup>2</sup> **20.3.** Then, having made one decision, they came to the king and said, "Darius, O king, live forever! Your captains and satraps and chiefs and governors have deliberated to set up a royal statute over your kingdom and to confirm an edict, that whoever asks a petition from any God and man for thirty days except from you, O king, shall be cast into the den of the lions. And so now O king, set up the edict and set out a writing because<sup>3</sup> the decree of the Persians and Medes shall not be changed."<sup>4</sup> **20.4.** Then Darius, not perceiving the machination of theirs, purposed a decision, he commended a decree to be written and it to be put forth publicly. **20.5.** For also later Haman wishing to kill Mordecai and his race went to king Artaxerxes *and* deliberated the same, that by royal decree on the fourteenth of the twelfth month on *that* one day, all the Jews shall be killed.<sup>5</sup>

**21.1.** And so Daniel, when he knew what was written, having reflected on the plot which came upon him, did not fear *it* nor was terrified, *but was* readily holding *himself* to be handed over as food for beasts rather than to obey the prescription of the king. And he had a pattern of what happened to the three youths, when they did not wish to bow to the king's image, *and* they were preserved from the furnace of fire. **21.2.** And then he, coming into his house, opened the

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<sup>1</sup> Or: tempt

<sup>2</sup> Daniel 6:5

<sup>3</sup> Or: that

<sup>4</sup> Daniel 6:6-8

<sup>5</sup> Esther 3

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windows in the upper chambers opposite Jerusalem and three times a day knelt upon his knees and praised and confessed before his God just as he did before.<sup>1</sup>

**22.1.** And so it is needful to see the piety of the blessed Daniel, how he *did not*<sup>2</sup> even pretend to be devoted to the royal affairs but rather adhering in prayer each day he rendered the *things* of Caesar to Caesar, *and* the *things* of God to God.

### Hippolytus argues for martyrdom

**22.2.** But someone will perhaps say, “And so what of it? Was he not able to pray by heart to God at day, but at night as he wished, devote to prayer secretly in the house so that he might not be endangered?” He was able but he did not want *to*. **22.3.** For if he did this the governors and satraps would have to say, “How does he fear God when he fears the decree of the king and what is commanded by him he obeys?” And they would<sup>3</sup> bring against him some blame or<sup>4</sup> censure of faithlessness. For this is a work of hypocrisy, not of fear and faith to God.

**22.4.** And on account of this he did not give a pretext of slander to those who opposed *him*, for whatever one is subject to, by this he is also enslaved. **23.1.** For those who believe in God ought not to feign nor fear what is ordered *of them* by authorities, lest they otherwise do some evil. If on account of faith to God they are compelled to do some other thing, they would gladly die rather than to do what is commanded by them.

**23.2.** For when the apostle said to be subject to all who are in authority<sup>5</sup>, he does not speak concerning this, that we

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<sup>1</sup> Daniel 6:10

<sup>2</sup> Lit: if he even pretended

<sup>3</sup> Lit: Were about to

<sup>4</sup> Lit: and

<sup>5</sup> Romans 13:1

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deny our faith and *deny* what is prescribed by God, and *that* we do these *things* which men command, instead *the apostle said* that we should fear the authorities *and* not do evil<sup>1</sup>, so that we are not punished by them as evildoers. **23.3.** And on account of this he says, “He is a servant of God, an avenger upon those who practice evil. What? Do you wish to not fear authority?<sup>2</sup> He does good and you will have approval from him. But if you do evil be afraid. For he does not bear the sword in vain.”<sup>3</sup> So that according to this he said to be subject, to live holily and piously in the present life, having before *your* eyes the danger of the sword.

**23.4.** And so the apostles, being hindered by the chiefs and scribes, were not prevented from speaking the word, *and* obeyed God rather than men, and on account of this, having vexed the *authorities*, they, “set them in public prison. But at night an angel led them out *and* said, ‘Go speak the words of this life.’”<sup>4</sup>

**24.1.** And so in this way Daniel also was hindered from prayer *and* he did not submit to the decree of the king, so that he may not place the glory of God under the glory of men.

**24.2.** For if on account of God someone dies, he ought to rejoice, having found in this eternal life.

**24.3.** And so it is necessary for *those* who, with purity, labor and live with fear in this world, to not give a pretext to those who seek a pretext, so that in this they would rather be disgraced. In which way then also the governors sought to find pretext against Daniel and they did not find *it*, because he was faithful.

**24.4.** But if some *people* constrain us to not revere God, nor entreat him *and* threaten death to us, *it is* more happy to

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<sup>1</sup> Lit: to not do evil

<sup>2</sup> Or: do you not wish to fear authority?

<sup>3</sup> Romans 13:4

<sup>4</sup> Acts 5:18-20

## Book 3

die than to do what is commanded by them, “for what can separate us from the love of God? Persecution or difficulty or oppression or hunger or danger or sword?”<sup>1</sup> **24.5.** And on account of this the blessed Daniel feared God more and handed himself over to death *and* he was preserved from the lions by the angel. **24.6.** For if he revered the decree and kept quiet during the thirty days, his faith to God would never be pure, for no one is able to serve two lords.

**24.7.** For the cunning of the devil is always like this, to oppress and persecute and to maltreat saints, so that they may not lift up holy hands while praying to God, seeing that the prayer of the saints furnishes peace to the world but punishment to the wicked. **24.8.** Just as Moses also when he lifted up hands in the desert, Israel prevailed, but whenever he set them down, Amalek prevailed.<sup>2</sup> **24.9.** Just as this happens even now and is fulfilled among us. For whenever we cease praying the adversary prevails against us, but whenever we adhere to prayer, the power and authority of the evil one is abolished.

### **Daniel is accused by the satraps**

**25.1.** And so in this way even at that time the adversary<sup>3</sup> operated in the governors and satraps, so that through them he might accomplish his own will and cast the blessed Daniel into the den of lions. **25.2.** And whom they watched closely and seeing him pray three times a day, came forth saying to the king, “O king Darius, have you not appointed an edict that any man who should ask from any god and man a petition for thirty days except from you O king, shall be cast

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<sup>1</sup> Romans 8:35

<sup>2</sup> Exodus 17:11

<sup>3</sup> Lit: he

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into the den of lions?’ He said, ‘The word *is* true and the decree of the Medes and the Persians shall not pass away.’”<sup>1</sup>

25.3. They *said* to him, “Behold, Daniel, who *is* from the sons of the captivity of Judah, does not obey your decree and three times a day he asks from his God his petitions.’ Then, the king when he heard the matter, was greatly grieved over it and he fought concerning Daniel in order to release him.”<sup>2</sup>

25.4. For having known their machinations *and that they* hated Daniel because he *was* at that time wiser and more reputable than all of them *and that* they devised this plot against him, wanting to hand him over to beasts through a trap<sup>3</sup>. *Therefore* the king<sup>4</sup> questioned the satraps *and* asked whether he could be able to preserve him from danger.

25.5. But *it was so* that he may not be rescued by man, and his deliverance<sup>5</sup> not be considered to be *by* the favor of the king, but rather that the work of God may be shown to be accomplished in him. *And so* it was already evening and the king was conversing on his behalf with the satraps when they spoke saying, “Know, O king, that for the Medes and Persians, the decree of every edict<sup>6</sup> and statute which the king has set, may not be changed<sup>7</sup>,”<sup>8</sup> in this word they wanted to shame the king, lest the decree which had been marked out by him, may not be certain<sup>9</sup> and the rest of the *things* which were set out by him may be considered to be invalid.

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<sup>1</sup> Daniel 6:12

<sup>2</sup> Daniel 6:13-14

<sup>3</sup> Or: deceit

<sup>4</sup> Lit: he

<sup>5</sup> Lit: it

<sup>6</sup> Lit: limit

<sup>7</sup> Lit: it is necessary not to change

<sup>8</sup> Daniel 6:15

<sup>9</sup> Lit: sure, steady

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**26.1.** And so *why*<sup>1</sup> did the satraps accuse only Daniel? For always the three boys were also with him praying. For if they did not obey the prescription of Nebuchadnezzar, much more would they *not obey* the decree of Darius. **26.2.** But this *is* the reason. For since then in the times of Nebuchadnezzar while Daniel was present, the Chaldeans accused no other except the three boys alone, their testimony was not forgotten<sup>2</sup>. In this way now in the times of Darius they accused only Daniel. For the call *to martyrdom* was his.

**26.3.** For a man does not forsake God on account of<sup>3</sup> time, so that in time<sup>4</sup> he may be glorified. As the prophet says, “He who made his worlds, he shall call each one of them by name.”<sup>5</sup>

**27.1.** Then accordingly, Darius, not being able to further contradict the satraps, said for Daniel to be brought and they cast him into the den of lions. **27.2.** And the king, answering said to him, “Your God whom you serve perpetually, he himself will rescue you<sup>6</sup>” urging him *to be of* good cheer. “For since, even though I wish *to help*, I am not able *even* though I am king, *but* God whom you serve will rescue you<sup>7</sup>,”<sup>8</sup> in order order to show that what is impossible for men is possible with God.<sup>9</sup>

**27.3.** “And they brought a stone and set at the mouth of the den and the king sealed *it* with his signet ring,”<sup>10</sup> that the matter may not be changed regarding Daniel. **27.4.** And this was a malicious deed, for the satraps were cautious, lest

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<sup>1</sup> Lit: And so on account of what kind of petition

<sup>2</sup> Lit: was stored up

<sup>3</sup> Lit: through, in the course of

<sup>4</sup> Lit: through them

<sup>5</sup> Isaiah 40:26

<sup>6</sup> Lit: take you out

<sup>7</sup> Lit: take you out

<sup>8</sup> Daniel 6:16

<sup>9</sup> Luke 18:27

<sup>10</sup> Daniel 6:17

## Book 3

secretly the king command Daniel to be drawn out of the den *and so they* thought fit to seal the stone. **27.5.** In which manner also the chiefs of the Pharisees did to the Savior having sealed the stone with a guard.<sup>1</sup>

**28.1.** Accordingly after this happened, “The king departed to his house and he went to bed without supper and food was not brought to him and sleep left him.”<sup>2</sup> **28.2.** How much did did the righteous man do, who feared God, so that the king was *so* grieved over him to not take sustenance! **28.3.** And the satraps made merry all night, *thinking that they were* taking a prize from Daniel, but the king being sleepless all night bewailed that such a man was unrighteously destroyed, *and so* he was cautious lest on account of him he himself also be endangered.

**28.4.** For the events which happened to Nebuchadnezzar and what happened to Belshazzar did not escape his notice, the former was banished from his kingdom, the latter on account of *drinking from* the holy vessels was killed that same night. **28.5.** Accordingly, “Then he arose at first light<sup>3</sup> and came to the den of lions in haste, and having called in a strong voice said, ‘Daniel, slave of the living God, your God whom you serve perpetually, was he able to take you out<sup>4</sup> from the mouth of the lions?’”<sup>5</sup>

**28.6.** And so why, having been disturbed<sup>6</sup>, did the king cry this word, except that he had heard what happened to the boys, who were not willing to obey the prescription of the king, *and* were preserved from the furnace of fire?...<sup>7</sup> The

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<sup>1</sup> Matthew 27:66

<sup>2</sup> Daniel 6:18

<sup>3</sup> Lit: early in the light

<sup>4</sup> Lit: if he was able

<sup>5</sup> Daniel 6:19-20

<sup>6</sup> Or: moved

<sup>7</sup> Lacuna



## Book 3

same happened to him, but he feared God *and* despised<sup>1</sup> the decree of the Medes and Persians.

**29.1.** “And Daniel said to the king, ‘My God sent his angel and he shut the mouth of the lions and they did not harm me because before him uprightness was found in me and before you, O king, I have not committed transgressions.’”<sup>2</sup>

**29.2.** What great trust he has<sup>3</sup> to God rather than to men! For men despair and are handed over to death<sup>4</sup>, but God does not abandon his slaves. On account of this the Psalmist teaches saying, “It is better to trust in the Lord than to trust in man. *It is* better to hope in the Lord than to hope in rulers.”<sup>5</sup>

**29.3.** Then accordingly when the angel appeared in the den, the wild beasts were tamed and the lions, wagging their tails at him, rejoiced as being subjected by a new<sup>6</sup> Adam. They, licking the holy feet of Daniel, rolled *around* to taste the soles of his feet and they longed to accompany him<sup>7</sup>.

**29.4.** For if we believe that, after Paul was condemned to beasts *and that* a lion was set upon him, it reclined at his feet and licked him all around, how do we not also believe what happened to Daniel, which even Darius himself described to all, having dispatched *it* through scribes? And in the books of the Persians and Medes it is read up to today that these *things* really occurred, so that not only the Hebrews nor only the Babylonians, but also the Medes and the Persians and all the nations who live under heaven, having heard the *things* which happened, they themselves feared God.

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<sup>1</sup> Or: set at naught

<sup>2</sup> Daniel 6:21-22

<sup>3</sup> Lit: he does to have

<sup>4</sup> Lit: and hand over to death

<sup>5</sup> Psalm 118:8-9

<sup>6</sup> Or: young

<sup>7</sup> Lit: *to be* under him

## Book 3

**29.5.** And then, as Darius heard the voice of Daniel, he was amazed *and* marveled and commanded the stone to be rolled away and he saw Daniel sitting in the midst of the lions and he was stroking the hair of their heads with his own hands. And then, having invited everyone, he exhibited to them the marvelous spectacle, beasts which were tamed by a man and who were comforted by his hands. **29.6.** Accordingly after taking Daniel up “from the den, no destruction was found in him at all because he trusted in his God.”<sup>1</sup>

**30.1.** Then, “the king spoke and they brought the men who accused Daniel and they themselves and their sons and their wives were cast into the den of lions, and they did not reach the bottom of the den before the lions mastered them, and they ground all their bones.”<sup>2</sup>

**30.2.** And so they who have trusted in a human king and in wealth, they themselves dug a trench, and they fell in it for *their* destruction. **30.3.** And then *this judgment* happened to the three boys, who though being in the furnace of fire were not mastered, but the *fire* passed through to the outside *and* consumed the Chaldeans, **30.4.** For the eyes of *God* righteously assigns worthy judgment to men. **30.5.** As also befell Haman, who wished to annihilate on one day Mordecai and his race, *and* having readied fifty cubit gallows for Mordecai<sup>3</sup>, Haman<sup>4</sup> himself with all his household were hanged on it. **30.6.** Now they who accused Daniel and handed him over as food for beasts, they themselves were destroyed by lions.

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<sup>1</sup> Daniel 6:23

<sup>2</sup> Daniel 6:24

<sup>3</sup> Lit: him

<sup>4</sup> Lit: he

## Book 3

**31.1.** Then Darius wrote to all peoples, tribes *and* tongues, to those who dwell in all the earth, declaring peace to all and then through what was published by his decree, compelled them to worship God just as it says, “The decree which was set from my face in every realm of my kingdom that *all* should tremble and fear before the face of the God of Daniel because he himself is the living God, who endures forever and his kingdom shall not be destroyed and his dominion is forever. He assists and rescues and works wonders and signs in heaven and on the earth, who took Daniel from the mouth<sup>1</sup> of the lions.”<sup>2</sup>

**31.2.** You see, today Babylon is the world, the satraps *are* its authorities, Darius *is* their king, the den *is* Hades, the lions *are* punishing angels. **31.3.** And so imitate the blessed Daniel who did not fear the satraps and do not obey a human decree, so that after being cast into the den of lions you may be guarded by the angel, and you may tame beasts, and you may be worshipped by them as a slave of God and no destruction may be found in you, but being alive you may be brought up from the den and may be found as a sharer of the resurrection and you may rule over your enemies and you may always give thanks to the living God. **31.4.** For to him be glory and might unto the endless age of ages. Amen.

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<sup>1</sup> Lit: hand

<sup>2</sup> Daniel 6:26-27

## Book 4

Concerning the visions of the  
prophet Daniel<sup>1</sup>Daniel's vision of the four beasts

1.1. “In the first year of Belshazzar king of the Chaldeans, Daniel saw a dream and the visions of his head *were while he was upon his bed*, and he wrote *down* the vision.”<sup>2</sup> 1.2. And so as much as was revealed by the Spirit through visions to the blessed prophet, these *things* also he ungrudgingly<sup>3</sup> described to others, so that he might not only, while prophesying the things which are to come, reveal them to himself, but also that it may be demonstrated to those who wish with faith to search the godly writings of the prophet.

1.3. In all events he says, “I, Daniel, was looking, and behold, four winds of heaven were blowing upon the Great Sea, and four great beasts arose from the sea differing from one another. The first *was* a lioness and feathers *were* upon it as an eagle. I was looking until its feathers were plucked and it was lifted up from the earth and it stood upon human feet and a heart of a man was given to it. And behold, a second beast *was* like a bear and it stood on one side and three ribs *were* in its mouth between its teeth and they were speaking in this way to it, ‘Rise, eat much flesh.’ After this I was looking, and behold, *there was* another beast like a leopard and four wings<sup>4</sup> of a bird *were* upon it and four heads *were* on the beast, and authority was given to it. After this I was looking, and behold, a fourth beast fearful and terrible and exceedingly

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<sup>1</sup> Lit: Concerning a vision of the Prophet Daniel

<sup>2</sup> Daniel 7:1

<sup>3</sup> Or: plentifully

<sup>4</sup> Lit: to it *were* four wings

## Book 4

strong. Its teeth *were* iron and its nails bronze, *and it was* eating and grinding and the remainder it trampled with its feet. And it itself *was* exceedingly different from all the beasts which *were* before it, and there *were* ten horns on it. I was observing its horns, and behold, another smaller horn rose up in the midst of them and three horns which were before it were rooted out from its face. And behold, eyes as eyes of the man *were* on this horn and a mouth speaking great *things*. I was looking until thrones were set and the Ancient of Days sat and his clothes *were* white as snow and the hair of his head *was* as pure wool. His throne *was* a flame of fire, its<sup>1</sup> wheels blazing fire. A river of fire gushed<sup>2</sup> from before it. A thousand thousands attended him and myriad myriads stood before him. He set out judgment and the books were opened. Then I was looking at<sup>3</sup> the voice of great words which that horn spoke, until the beast was killed<sup>4</sup> and its body was destroyed and given to the burning of fire. And the dominion of the rest of the beasts ceased, and a length of life was given to them for a time.”<sup>5</sup>

**2.1.** And so when the different beast was shown to the blessed prophet Daniel and *it was shown that* it differed from the others, it is necessary for us to consider that he does not discuss<sup>6</sup> any<sup>7</sup> of the beasts *as mere animals*, but in a model and image he portrays the kingdoms which have arisen in this world, just as *he portrays* the beasts destroying humanity.

**2.2.** For the Great Sea *indicates* the whole world, he says; “The four winds of heaven,”<sup>8</sup> which signal the fourfold

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<sup>1</sup> Or: his

<sup>2</sup> Lit: derived

<sup>3</sup> Lit: from

<sup>4</sup> Or: taken away

<sup>5</sup> Daniel 7:2-12

<sup>6</sup> Or: examine

<sup>7</sup> Or: some

<sup>8</sup> Daniel 7:2

## Book 4

creation. **2.3.** And so when he says, “I saw four beasts rising from the sea,”<sup>1</sup> he speaks *concerning* the kingdoms of this world.

**2.4.** “The first *was* a lioness and feathers *were* upon it as an eagle.”<sup>2</sup> And so he, while speaking, names a lioness as the kingdom of the Babylonians which Nebuchadnezzar then ruled. **2.5.** Then he says, “feathers *were* upon it as an eagle,”<sup>3</sup> because the king was lifted up and raised up against God, being puffed up<sup>4</sup> in heart on account of the greatness and glory which came to him.

**2.6.** Then he says, “Its feathers were plucked and it was lifted up from the earth and it stood upon human feet and a heart of a man was given to it.”<sup>5</sup> **2.7.** For this really happened to Nebuchadnezzar, just as has been indicated in *the book* before this book, and he himself testifies in this way *about* that *which* happened to him, as he was banished from his kingdom and his glory was taken away and *so was* the majesty which he procured at first. **2.8.** And so just as he says to strip the feathers of the whole bird, he is powerless and is easily caught, and in this way at that time the powers of the king were removed, through which he imagined to boast and to be high-minded, but<sup>6</sup> then was afraid *and* fled into the desert, so that he may not be killed by them.

**2.9.** When *Scripture* says, “It stood upon human feet and a heart of a man was given to it,”<sup>7</sup> it is clear that Nebuchadnezzar, having humbled himself and recognized that he is a man lying under the authority of God, he, after begging the Lord, obtained from him a good heart, *and* again his kingdom and glory were reestablished. **2.10.** Just as he

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<sup>1</sup> Daniel 7:3

<sup>2</sup> Daniel 7:4

<sup>3</sup> Daniel 7:4

<sup>4</sup> Or: naturally inveterate

<sup>5</sup> Daniel 7:4

<sup>6</sup> Lit: whom he

<sup>7</sup> Daniel 7:4

## Book 4

himself testifies saying, “And after the end of the days I, Nebuchadnezzar, lifted up my eyes to heaven and my wits returned to me and I blessed the Most High and praised and glorified him that lives forever, because his authority is an eternal authority and his kingdom is from generation to generation and all who dwell upon the earth are reckoned as nothing and they are as nothing.”<sup>1</sup>

**3.1.** While these *things* were then happening in this way to Nebuchadnezzar in *those* times, just as the blessed Daniel disclosed to us in the vision, the king himself likewise confessed it, and after he died<sup>2</sup>, the office came to Belshazzar. When he himself, on account of the deed which he did at night, was taken away, as has been indicated in the *book* before this book, then Darius the Mede received the kingdom, being sixty two years old. So suitably the prophet describes another beast rising, which was the bear, so that in this he may display the kingdom of the Persians.

**3.2.** He says, “Three ribs *were* in its mouth.”<sup>3</sup> He calls three ribs the three regions of nations, which the same beast ruled, which were Medes, Assyrians, and Babylonians. **3.3.** “And that they were speaking in this way to it, ‘Rise, eat much flesh.’”<sup>4</sup> For then in *those* times the Persians rose up and laid waste to all the land and made many of the men their slaves, *and* they utterly destroyed *everything*. **3.4.** For just as the bear, the bear is a sordid and flesh-eating creature, tearing with both *its* claws and teeth, in this way also the kingdom of the Persians became, which presided for two hundred and thirty years.

**3.5.** Some of the historians recorded that these ruled two hundred forty-five years until Darius the chief, whom

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<sup>1</sup> Daniel 4:34-35

<sup>2</sup> Lit: ceased

<sup>3</sup> Daniel 7:5

<sup>4</sup> Daniel 7:5

## Book 4

Alexander of Macedon deposed in the seventh year *and* transferred the kingdom of the Persians to the Greeks. Just as also Daniel says, “After this I was looking, and behold, another beast like a leopard and four wings<sup>1</sup> of a bird *were* upon it and four heads *were* on the beast, and authority was given to it.”<sup>2</sup>

**3.6.** And so having named a leopard, he signals the kingdom of the Greeks, which Alexander of Macedon began, *and* he compares them to a leopard on account of them being sharp in mind and resourceful in reasoning and relentless in heart, in which manner also the spotted creature is the model<sup>3</sup> of the kingdom of the Greeks, quick to do evil and *quick* to drink the blood of men. **3.7.** He says, “Four wings of a bird *were* upon it and four heads *were* on the beast.”<sup>4</sup> For after the kingdom of Alexander was lifted up and grew in strength and was named in all the world, his kingdom was divided to *his* four chiefs.

**3.8.** For while dying, Alexander distributed it to his companions who *were* of his race, four men, Seleucus, Demetrius, Ptolemy, and Philip, and these all put on crowns<sup>5</sup>, just as Daniel predicts and was recorded in the first book of the Maccabees.<sup>6</sup> **4.1.** And so after the Greeks ruled for three hundred years, the prophet signals to me again another kingdom.

**4.2.** For he spoke in this way, “After this I was looking, and behold, a fourth beast fearful and terrible and exceedingly strong. Its teeth *were* iron and its nails bronze, *and it was* eating and grinding and the remainder it trampled with its feet. And it itself *was* exceedingly different from all the beasts which *were* before it, and there *were* ten horns on it. I was observing

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<sup>1</sup> Lit: to it *were* four wings

<sup>2</sup> Daniel 7:6

<sup>3</sup> Lit: form, appearance

<sup>4</sup> Daniel 7:6

<sup>5</sup> Lit: diadems

<sup>6</sup> 1 Maccabees 1:9



## Book 4

its horns, and behold, another smaller horn rose up in the midst of them and three horns which were before it were rooted out from its face. And behold, eyes as eyes of the man *were* on this horn and a mouth speaking great *things*. I was looking until thrones were set and the Ancient of Days sat and his clothes *were* white as snow and the hair of his head *were* as pure wool. His throne *was* a flame of fire, its<sup>1</sup> wheels blazing fire. A river of fire gushed<sup>2</sup> from before it. Thousand thousands attended him and myriad myriads stood before him. He set out judgment and the books were opened. Then I was looking at<sup>3</sup> a voice of great words which that horn spoke, until the beast was killed<sup>4</sup> and his body was destroyed and given to the burning of fire. And the dominion of the rest of the beasts ceased, and a length of life was given to them for a time.”<sup>5</sup>

5.1. And so,<sup>6</sup> after the kingdom of the Greeks, a kingdom arose none other than that which now rules which has also been established and this is clear to all. 5.2. Which has iron teeth on account of *the fact* that it overpowers all and grinds with its own strength, just like iron, it tramples the remainder with its feet. On account of which another kingdom is no longer left<sup>7</sup> after this *one*, except its ten horns which grow up from it and in the midst of them one small horn arises and it roots out three of the first *horns*.

5.3. For just as the prophet foretold the leopard, that “four heads *were* on the beast,”<sup>8</sup> it happened that also the kingdom of Alexander was divided to the four chiefs, in this

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<sup>1</sup> Or: his

<sup>2</sup> Lit: derived

<sup>3</sup> Lit: from

<sup>4</sup> Or: taken away

<sup>5</sup> Daniel 7:7-12

<sup>6</sup> Lit: And so because

<sup>7</sup> Lit: does not remain

<sup>8</sup> Daniel 7:6

## Book 4

way it is necessary to also expect now that ten horns shall arise from this *kingdom*, whenever the time of the beast should be fulfilled and the small horn, which is the Antichrist, suddenly should show forth among them, and righteousness should be taken from the earth and all the world will then be near the consummation.

**5.4.** So that it is necessary for us to not misconceive<sup>1</sup> the plan of God, but to be long-suffering and to beg that we may not fall upon such times, nor indeed lack faith<sup>2</sup>, as *though* these things are not destined to be. **5.5.** For if the first *things*, as much as the prophets foretold, did not happen, neither should you expect these. But if those things happened according to their own times just as was foretold, these *things* also shall be always accomplished.

**5.6.** For when some say, “And when will these *things* be?” *This* is a *mark* of unfaithful men who do not believe. But to foreknow what will be and to believe that it will be in this way, is a *mark of* a blessed man who sees<sup>3</sup> and is silent, so that that he may not, when he is speaking many *things*, endanger *himself*.<sup>4</sup>

**6.1.** But let us also demonstrate in another way that these *things* are true and clear *and* happen to the slaves of God. **6.2.** For Scripture does not lie in any way, nor does the Holy Spirit deceive his slaves the prophets, through whom he is well pleased to announce the plan of God to men, so that seeing these *things* happen, we might not fall, nor be troubled as beholding these strange *things*. **6.3.** For otherwise the consummation is not able to come upon this world except in this way.

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<sup>1</sup> Or: prejudice προλαμβάνειν

<sup>2</sup> Or: οὔτε μὴν ἀπιστεῖν

<sup>3</sup> Or: knows

<sup>4</sup> Or: *others*

## Book 4

6.4. For just as upon Sodom when their transgressions were fulfilled, immediately fire descended upon them and they were destroyed, in this way it will be even now, when lawlessness multiplies in the world and the present iron beast is divided into ten horns and anarchy occurs and discord, while others from here and there rend the kingdom, then the end shall come upon them.

7.1. And so since we, having also reached *this point* in another book *and* explained an account concerning these *things*, both the advent of the Antichrist and his race, and from where and how the deceiver shall appear, and we were not silent *about* his works, nevertheless also now I will mention this only a little, so that a man may steadfastly stand against all *things*, not ever<sup>1</sup> stammering in mind, and be able to believe in God from a whole heart.

7.2. For the blessed Daniel, explaining the *previous* vision to Nebuchadnezzar, says, “I now speak concerning the *dream* of the image, which shows forth to be a golden head, then hands and arms and a silver chest, next a bronze stomach and thighs, then iron legs, next feet, in them part *are* iron and part *are* clay,”<sup>2</sup> so that in this it may be shown *what* he described *is* now *described again* in this<sup>3</sup> vision.

7.3. As the gold is the kingdom of the Babylonians, which was the lioness, the silver that of the Persians, which was the bear, next the bronze that of the Greeks, which Alexander of Macedon began<sup>4</sup>, so that it may be shown as the leopard.

7.4. After these *things* he says, “iron legs”, so that he may signal the fearful and terrible beast, which has iron teeth, which are the Romans who rule now, who are strong as iron.

7.5. In all events after the iron legs of the image, what

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<sup>1</sup> Lit: and in nothing

<sup>2</sup> Not a direct quote but refers to Daniel 2:31-33

<sup>3</sup> Lit: his

<sup>4</sup> Or: ruled

## Book 4

remains, except the feet in which are ten toes and these being mixed with clay and iron, so that through the ten toes the ten horns may be signaled, and through the clay and iron, their discord *may be signaled*, when they shall be commingled in the seed of men, but they shall not be united with one another.<sup>1</sup>

**7.6.** For just as iron is not mixed with clay, in this way at that time men will not be able to agree with one another, but others from here and there *shall* carry disorder<sup>2</sup> and divide the royal *kingdom* to themselves according to *their* nation.

**8.1.** But since the grace of God richly teaches those who hope on him and who despise this world, we shall not pass over this. In a word, the blessed prophet named all kingdoms which were before, having likened them to beasts, but he did not declare the kingdom which now is instituted, *as in* what sort of animal<sup>3</sup> it was. **8.2.** I will speak more clearly concerning it, so that one may better consider what has been stated. For after he was saying that the kingdom of the Babylonians was a lion and that of the Persians a bear and that of the Greeks a leopard, why does he not say that the *kingdom* of the Romans was an animal<sup>4</sup>, but he says it *was* “fearful and exceedingly terrible, its teeth *were* iron and its claws bronze,”<sup>5</sup>

**8.3.** Consider, O man, and glorify the Lord. **8.4.** For when the Babylonians ruled as one nation<sup>6</sup>, they themselves then in *those* times resolved to rule all *nations*, he righteously names them as a lioness, as a creature of one form<sup>7</sup>. **8.5.** Similarly also the Persians are one sordid nation, which only spoke

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<sup>1</sup> Lit: one with the other

<sup>2</sup> Lit: disorderly carrying

<sup>3</sup> Lit: beast

<sup>4</sup> Lit: beast

<sup>5</sup> Daniel 7:7

<sup>6</sup> Or: ruled one nation

<sup>7</sup> ὡς ζῷον μονοειδές

## Book 4

with the one tongue<sup>1</sup>. On account of this he likened them also to a bear. **8.6.** Likewise also the Greeks he said *were* a leopard. For all the Greeks were ruling all *the world*.

**8.7.** But now the powerful beast is not one nation, but *it is* of many tongues and it gathers to itself from many races of men and prepares an army in a line of battle, *and* all are called Romans, though all are not from one country. **8.8.** So that the prophet was rightly amazed and foreseeing what was to come, he did not name from what *country* the beast was from, but he was amazed, saying, “My spirit shuddered in my being, I Daniel, and the visions of my head confused me. And one of those who stood came forth and sought precisely from him concerning all these *things*. And he said to me the certainty and made known to me the interpretation of the words.”<sup>2</sup> **8.9.** And so, who are those who stand but the angels who stand before the face of the glory of the Lord and furnish a constant ministry to him, always attending to what has been commanded by him?

**9.1.** But since a certain thought gnaws at the heart,<sup>3</sup> we shall not abandon the indescribable itself, which is able to aid a soul. **9.2.** For when in the forty-second year of Caesar Augustus the Lord was born, when the kingdom of the Romans flourished, the Lord, through the apostles, summoned all nations and all tongues and made a nation of Christians who believe in the Lord and who carry a new name in heart, in the same manner *this* kingdom now<sup>4</sup> is counterfeited<sup>5</sup> *by that* which rules according to the operation of Satan, but similarly this *kingdom* also collects those born

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<sup>1</sup> Or: language

<sup>2</sup> Daniel 7:15-16

<sup>3</sup> ἄλλ' ἐπεὶ ὑπέπεσέν τι νόημα ἐν καρδίᾳ

<sup>4</sup> Or: the kingdom which *is* now

<sup>5</sup> Lit: anti-imitated

## Book 4

from all nations *and* prepares those who are called Romans for war.<sup>1</sup>

**9.3.** And on account of this also the first census happened under Augustus, when the Lord was born in Bethlehem, so that the men of this world, being registered in the earthly kingdom, were called Romans, but those who believe in the heavenly kingdom were named Christians, who on *their* forehead carry the trophy<sup>2</sup> against death to the front line.

**10.1.** So that we may not turn aside from what is set before, *so that* what was seen by the prophet may be shown as true and *so that* what was perceived by us in the grace of the Lord and what was spoken *may be* sure, let us see if the angel confirms our words, who teaches the blessed Daniel, for he speaks in this way, “These four beasts *are* four kingdoms which shall arise upon the earth, *and* which shall be removed, and the saints of the most high shall inherit<sup>3</sup> the kingdom and possess it forever and ever.”<sup>4</sup>

**10.2.** And so *it is* necessary for the three beasts to have already passed away and to have ceased, just as was shown above, and while one *beast* is yet beginning to culminate<sup>5</sup>, if this also is removed, the remaining<sup>6</sup> earthly *things* cease, but the heavenly *things* begin, so that the perpetual and eternal kingdom of the saints may be shown and the heavenly kingdom may be clearly displayed to all, neither through a form as seen on the mountain of Sinai, nor in a pillar of cloud as revealed on the mountain peak, but with powers and armies of angels, incarnate God and man<sup>7</sup>, son of God and of

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<sup>1</sup> Lit: prepares for war being called these Romans.

<sup>2</sup> Or: monument

<sup>3</sup> Or: receive or take

<sup>4</sup> Daniel 7:17-18

<sup>5</sup> Or: and when one beast is reaching its height καὶ τοῦ ἐνὸς ἔτι ἀκμὴν ἐνεστῶτος

<sup>6</sup> Or: in the future the earthly things cease

<sup>7</sup> ἔνσαρκος δὲ θεὸς καὶ ἄνθρωπος

## Book 4

of Man, the judge who is coming from the heavens into the world.

**10.3.** Who shall remove all kingdoms which *are* in this world and shall thresh and shall winnow and shall scatter them as chaff from the summer threshing floor. And shall give the kingdom to the saints of the Most High as he collects grain for his barn, but the chaff heap he burns with unquenchable fire, though now he is despised by the godless and impious, and blasphemed by the unbelievers, who do not consider what is written, nor *consider* the authority of judgment laid<sup>1</sup> upon them.<sup>2</sup> **10.4.** For though he now also delays for a time, not wishing to bear judgment to the world, *and so* fulfills the prescription of his Father, but *when* he comes he will come with his armies and render to each according to his works.

**11.1.** And so as many of you all who reverently draw near to God, observe the *person*<sup>3</sup> who long ago was shown to the people by Moses and was manifested on the mountain and was proclaimed by the prophets and was seen as a man by the blessed Daniel, concerning whom he says, “I was looking into the vision of the night, and behold, *one* was coming like a son of man with the clouds of heaven, and he reached the Ancient of Days and was brought near to him and to him was given power and honor and the kingdom and all peoples, tribes, *and* tongues served him. His authority *is* an eternal authority, which shall not pass away and his kingdom shall not be destroyed.”<sup>4</sup>

**11.2.** And so he does not speak of another Ancient of Days, but *indeed* the Lord and God and Master of all, the Father of even Christ himself, who *is* the Ancient of Days<sup>5</sup>,

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<sup>1</sup> Lit: given

<sup>2</sup> Lit: some

<sup>3</sup> Or: *things*

<sup>4</sup> Daniel 7:13-14

<sup>5</sup> τὸν παλαιούνητα τὰς ἡμέρας

## Book 4

he who does not grow old under time or days, concerning whom was spoken above, “Thrones were set and the Ancient of Days sat and his clothes *were* white as snow and the hair of his head *was* as pure wool. His throne *was* a flame of fire, its<sup>1</sup> wheels blazing fire. A river of fire gushed<sup>2</sup> from before it. A thousand thousands attended him and myriad myriads stood before him.”<sup>3</sup>

**11.3.** The Son of Man was brought to him, being borne by a cloud and being carried by archangels, so that he may receive from him every rule and authority and power and kingdom, so that all peoples, tribes, and tongues may serve him. **11.4.** And so that one may not understand that his kingdom, which was given to him by the Father, was temporary or earthly, the prophet says, “His authority *is* an eternal authority, which shall not pass away and his kingdom shall not be destroyed.”<sup>4</sup>

**11.5.** And so the Father, having subjected all *things* to his own Son, the *things* in the heavens and the *things* of the earth and the *things* under the earth, through all *of them* he exhibited him as being firstborn in all *things*, firstborn from God so that the Son of God, being second after the Father<sup>5</sup>, may be displayed, firstborn before angels, so that also he may be shown as Lord of angels, firstborn from a virgin, so that he may be shown as reforming first-formed Adam in himself, firstborn also from the dead so that he himself may be the first fruits of our resurrection.

**12.1.** And so since all the prophets and apostles testify to this, but *because* the lawless disobey him *and* blaspheme and set at nothing what has been spoken and persecute and oppress his slaves, and *because* they do not expect these *things*

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<sup>1</sup> Or: his

<sup>2</sup> Lit: derived

<sup>3</sup> Daniel 7:9-10

<sup>4</sup> Daniel 7:14

<sup>5</sup> ἵνα δεύτερος μετὰ τὸν πατέρα υἱὸς θεοῦ ᾖν



## Book 4

which will be, let us ourselves see<sup>1</sup> *what will be*, we who believe in the Word of truth and who are led by his Word to eternal life, who are taught by the prophets and who by the Spirit are illuminated, so that we, becoming wise through his grace, may observe the ancient *things* which were proclaimed *and in due* time happened and will happen. Holding before *our* eyes the judgment of God, we guard ourselves from all evil so that we may flee from the eternal fire and incessant punishment.

**12.2.** For if even now these *things* do not come upon us because the times are not yet fulfilled, it is still necessary to pray that we not be found in such times in which these *things* shall happen, lest one, having become weak from the great persecution which comes to the world, should fall from eternal life.

**12.3.** For it is needful to observe what the prophet says, “And I precisely sought concerning the fourth beast, because he was different than every *other* beast, *and was* exceedingly fearful. His iron teeth and his bronze claws were eating and grinding and he tramples the remainder with his feet and concerning his ten horns which *were* on his head and *concerning* the other which arose and rooted out three former<sup>2</sup> *horns*, the eyes and the mouth of whom were speaking great *things* and his appearance was greater than the rest. I was watching and that horn made war with the saints and prevailed upon them, until the Ancient of Days came and gave judgment to the saints of the Most High, and the season arrived and the saints possessed the kingdom.”<sup>3</sup>

**12.4.** And so we *already* arrived *at this point* and said *that* it is clear *that this is* the fourth kingdom, from which no other greater *kingdom* or even such a kingdom *like it* has arisen on the earth, from which ten horns are about to spring forth.

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<sup>1</sup> Or: attend to

<sup>2</sup> Or: before, foremost

<sup>3</sup> Daniel 7:19-22

## Book 4

For it will be divided into ten kingdoms<sup>1</sup> and in them another small horn shall arise, which is that of the Antichrist *and* he shall root out three who *were* before him, that is he shall destroy the three kings of Egypt *and* of the Libyans and of the Ethiopians, wishing to possess for himself every kingdom.

**12.5.** Who having mastered the remaining seven horns, he rules the remainder, having in himself been endowed under an unnatural<sup>2</sup> and evil spirit to rouse war against the saints *and* to persecute all *of them* everywhere, wishing to be glorified and to be worshipped as God by all. **12.6.** Just as also Ezekiel says concerning him, “Against whom your heart was lifted up and you have said ‘I am God’”<sup>3</sup> and again “Will you,<sup>4</sup> while speaking to those whom are killing you, say ‘I am a God? You are a man and not God.’”<sup>5</sup> **12.7.** And Isaiah *says* similarly, “But you say in your mind, ‘I will ascend to heaven, I will set my throne upon the clouds of heaven, I will encamp on the holy mountain, I will be like the Most High.’”<sup>6</sup>

**13.1.** And so if one wishes to meticulously discuss concerning him, these *things* are more clearly exhibited in another book, so that we may not be about to compose an account concerning him a second *time*. **13.2.** But now let us speak of what lies ahead concerning the beast which now is instituted<sup>7</sup>.

**13.3.** For Daniel speaks in this way, “And the angel told me that the fourth beast shall be a fourth kingdom upon the earth which prevails over all the kingdoms and devours all the earth and tramples it and breaks *it* into pieces. And his ten horns shall arise *as* ten kings and after them another shall

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<sup>1</sup> Lit: diadems

<sup>2</sup> Or: hostile

<sup>3</sup> Ezekiel 28:2

<sup>4</sup> Lit: Do you not

<sup>5</sup> Ezekiel 28:9

<sup>6</sup> Isaiah 14:13-14

<sup>7</sup> Or: established

## Book 4

arise who shall surpass all others who *were* before in wickedness and shall speak words against the Most High and shall deceive the saints of the Most High and shall suppose to change times and law and it shall be given in his hand for a time and times and half a time. And judgment sat and they shall remove the dominion to abolish it and to destroy completely<sup>1</sup>, and the kingdom and the authority and the greatness of the kings, which *are* under all of heaven, was given to the saints of the Most High, and his kingdom *is* an eternal kingdom and all chiefs shall slave *to him* and obey him. This is the end of the account.”<sup>2</sup>

**14.1.** And so when the prophet, wishing to persuade us according to all *things* and to examine the truth of what was seen by him, he inquired from one of the angels who stood near, that he himself also may be more precisely taught concerning the fourth beast, for he says, “I sought more precisely concerning it because he was fearful and terrible.”<sup>3</sup> And so the angel teaching him, but rather persuading us also through him to believe in what was rightly seen by him, he described to him all which was about to happen in the end, both the division of the fourth beast *into* the ten horns which arose from it, and the manifestation of the Antichrist in them and his war against the saints and his time, which is about to commence<sup>4</sup>.

**14.2.** For he says, “It was given into his hand for time and times and half a time,”<sup>5</sup> which signals three-and-a-half years, and after these *things* the coming judgment<sup>6</sup>, for he says, “thrones were set and the judgment sat and the kingdom was

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<sup>1</sup> Lit: unto the end

<sup>2</sup> Daniel 7:23-28

<sup>3</sup> Daniel 7:19

<sup>4</sup> Lit: prevail

<sup>5</sup> Daniel 7:25

<sup>6</sup> Lit: the judgment which shall be

## Book 4

given to the saints of the Most High, but the body of the beast was given to the burning of fire.”<sup>1</sup>

**14.3.** For, “the time approached,”<sup>2</sup> that is, all at once the time was fulfilled and the saints possessed the kingdom, when the Judge of judges and the King of kings *in the future* comes from heaven, who shall remove every chief and power which opposes him and shall consume all in an eternal fire, punishing the unrighteous, but he shall give to his slaves both prophets and martyrs and to all who fear him the eternal kingdom. **14.4.** As the prophet says, “This is the end of the account. I, Daniel, my thoughts greatly troubling me, and my form was changed and I kept the matter in my heart.”<sup>3</sup>

**15.1.** And so it is necessary for every man who reads the godly writings to imitate the prophet Daniel and not to be rash and heedless, seeking a time before the *due* time and desiring to see the fruit of the fig, but to hold with fear the mystery of God in *his* heart, so that he himself may not, having ensnared himself<sup>4</sup> with his own lips, his own soul become liable.<sup>5</sup>

**15.2.** For the time shall come when the almond shall blossom and the caper-berry shall grow rough and the grasshopper shall multiply, the fig shall sprout and the fruit of apostasy shall prosper. Then the door of life shall be shut and the water pots from the spring shall be shattered and the wheel shall run afoul in the pit and the crowd shall be idle because they mourn and all shall arise at the sound of a sparrow and all the daughters of song shall be troubled and the mourners shall be gathered in the market and man shall depart to his eternal home.<sup>6</sup>

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<sup>1</sup> Daniel 7:9-11, 26-27 mixture of quotes

<sup>2</sup> Daniel 7:22

<sup>3</sup> Daniel 7:27-28

<sup>4</sup> Lit: by himself become ensared

<sup>5</sup> ἔνοχος γένηται τῆς ἰδίας ψυχῆς

<sup>6</sup> Ecclesiastes 12:3-6

**16.1.** But one will say, “And when will these *things* be? In what season or time is the deceiver about to be revealed? And what *shall be* the day of the appearing of the Lord?” **16.2.** The disciples also similarly sought to learn these *things* from the Lord, but he concealed the day from them, so that he may render them all as watchful for what is to come, always meditating and expecting each day the heavenly cloud, lest men, ever on account of the long time, neglecting what was prescribed by him, *and* growing sluggish while he tarries, fall from the life of heaven.<sup>1</sup>

**16.3.** For he says, “Be watchful for you do not know what day or what hour your Lord comes, either evening, or midnight, or morning.”<sup>2</sup> **16.4.** On account of this he says, “Blessed *is* that slave, whom when his Lord comes, he finds him awake. Truly I say to you that he will appoint him over all his possessions. But if the wicked slave says in his heart, ‘My Lord tarries to come,’ and he begins to beat his serving boys and serving girls, and to eat and to drink with drunkards, his Lord will come in a day which he does not expect and in an hour which he does not know and cut him in two and set his portion with the unbelievers. For there will be weeping and gnashing of teeth.”<sup>3</sup> “On account of this I say to you: be watchful.”<sup>4</sup> **16.5.** And so our Lord himself in the Gospel, teaching these *things*, displays *them* to the disciples.

**16.6.** Similarly, also after his resurrection, the disciples broached these same *things*, “Asking him saying, ‘Lord, will you at this time restore the kingdom to Israel?’ But he said to them, ‘It is not for you to know the times or seasons which the Father has set in his own authority, but you shall receive power when the Holy Spirit comes upon you and you will be

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<sup>1</sup> Or: heavenly life

<sup>2</sup> Matthew 24:42

<sup>3</sup> Matthew 24:46-51

<sup>4</sup> Matthew 24:44

## Book 4

for me martyrs<sup>1</sup> in both Jerusalem and in Galilee and all the land of Samaria and unto the ends of the earth.”<sup>2</sup>

**17.1.** And so since he hid the day from them, but through the signs which have happened, through which a man<sup>3</sup> will easily discover *the time of the end*, he declares that we ought to know the events according to *their* time, and *when we see them*, to be silent. **17.2.** But it is necessary for these *things* to be even if we do not want them *happen*. For the truth never lies.

**17.3.** For just as he said concerning the city of Jerusalem, “When you see Jerusalem encircled by armies, then you know that her desolation draws near,”<sup>4</sup> and what was spoken about her has come, in this way it is needful to also now expect *the rest to follow*.

**17.4.** He says, “For whenever you see the abomination of desolation standing in the holy place, let the reader understand, then let those in Judea flee to the mountains, and he who *is* on the rooftop not descend to take anything from his house, and he who *is* in the field not return back to take his clothes. Woe to those who are pregnant<sup>5</sup> and nursing in those days. For then there will be a great tribulation such which has not been from the beginning of the world nor shall ever be. And unless those days were shortened not any flesh would be saved.”<sup>6</sup> **17.5.** And so in this he made it clear to us, so that we may never doubt anything.

**17.6.** And again he says, “Whenever you see the abomination of desolation standing in the holy place,” and, “whenever you see a fig sprouting its leaves know that the harvest is near. In this way also whenever you see all these

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<sup>1</sup> Or: witnesses

<sup>2</sup> Acts 1:6-8

<sup>3</sup> Lit: the man

<sup>4</sup> Luke 21:20

<sup>5</sup> Lit: who have in the womb

<sup>6</sup> Matthew 24:15-19, 19:21-22

## Book 4

*things* happen, know that it is near the doors.”<sup>1</sup> **17.7.** And so while the abomination has not yet appeared, but while only the fourth beast still reigns, how is the manifestation of the Lord able to be?

**17.8.** But one will say, “It is written, ‘Whenever you see wars and anarchy, then you will know that it is near.’”<sup>2</sup> Yes it is written, he says, “Nation will be roused against nation and kingdom against kingdom and there will be earthquakes and hunger and plague in *many* places,”<sup>3</sup> which already has happened and will happen. **17.9.** “But all these *things* are the beginning of birth pangs,”<sup>4</sup> he says, “But the end *is* not yet in in them,”<sup>5</sup> for first it is necessary for the Gospel of the Lord to be preached in the whole world for a witness to all nations and in this way the end shall come, when all at once the time is fulfilled.

**18.1.** For I will describe also what happened not a long time ago in Syria. **18.2.** For there *was* one who governed<sup>6</sup> the church there and he, having not laboriously read the godly Scriptures, nor having followed the voice of the Lord, was deceived and he himself also deceived others.

**18.3.** For while the Lord said, “There shall arise many false Christs and false prophets and they shall give signs and wonders in order to deceive if possible even the elect.”<sup>7</sup> Then if someone says to you, ‘Behold Christ *is* here or there.’<sup>8</sup> Do Do not believe. ‘Behold, he is in the desert,’ do not go out, ‘Behold, *he is* in the storehouses,’ do not go in.”<sup>9</sup> That *man*

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<sup>1</sup> Matthew 24:15, 32-33; Mark 13:28-29

<sup>2</sup> Luke 21: 31

<sup>3</sup> Matthew 24:7 Mark 13:8

<sup>4</sup> Matthew 24:8

<sup>5</sup> Matthew 24:6

<sup>6</sup> Or: was preeminent

<sup>7</sup> Matthew 24:24

<sup>8</sup> Matthew 24:23

<sup>9</sup> Matthew 24:26

## Book 4

having not considered these *things* persuaded many of the brothers, with *their* wives and children, to go out into the desert in order to meet with Christ, *and* who were even led astray in the mountains and onto roads, wandering aimlessly. So that after a little while it was necessary for them that they all be apprehended as robbers by the commander in order to be killed, except that his wife happened to be a believer, and he was appealed to by her *and* put in order that matter so that a persecution did not come upon all *Christians* through them.

**18.4.** How great their foolishness and stupidity, so that they entered into the desert *and* sought Christ, in which manner also *in the times of* Elisha the prophet the sons of the prophets sought Elijah for three days in the mountains, though he was assumed into heaven.<sup>1</sup> **18.5.** And so while the Lord says, “Just as lightning comes out from the east and flashes unto the west, in this way will be the advent of the Son of Man,”<sup>2</sup> plainly and clearly signaling in this that he himself is destined to arrive with the power and glory of his Father from heaven, *but* they sought him in the mountains and in the desert.

**18.6.** For in this way his second advent will not be like his first. Before, as a simple man only he appeared, but now as a judge of all the world he arrives. And then, he arrived to save man<sup>3</sup>, but now he arrives to punish all who trespass and who commit sacrilege against him. **18.7.** But we say these things to support<sup>4</sup> the faithful brothers, so that they may not have a misconception of the plan of God, knowing that for each one, on whichever day he departs from this world, he has

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<sup>1</sup> 2 Kings 2:17

<sup>2</sup> Matthew 24:27

<sup>3</sup> Lit: the man

<sup>4</sup> Lit: buttress, fix, stand still



## Book 4

been already judged.<sup>1</sup> For the consummation has come upon him.

**19.1.** But a certain other *man* was similarly in Pontus, and he himself governed<sup>2</sup> the church, being a reverent and humble man, though not applying *himself* unfailingly to the Scriptures but *rather* believing dreams which he saw. **19.2.** For when a first and second and a third dream happened to *him*, he began to foretell the future to the brothers as a prophet, “This I saw and this is about to be.” **19.3.** And once, having been led astray he said, “Brothers, know that after one year the judgment is about to be.”

**19.4.** They who heard him who predicted, “The day of the Lord *is* imminent,” with weeping and lamenting they begged the Lord night and day holding before *their* eyes the approaching day of judgment **19.5.** And he led the brothers to such fear and terror so to allow their lands and fields *to be* desolate, and the wealthy to destroy their possessions. **19.6.** But he said to them, “If it does not happen just as I said, do not believe the Scriptures anymore but do whatever each of you wishes.”

**19.7.** But they waited for the result and after a year nothing was fulfilled of what that *man* said happened, *and* he himself was shamed as a deceiver, but the Scriptures were shown as true, but the brothers were found scandalized<sup>3</sup> so that henceforth their virgins were married and *their* men dwelt in fields. They, who sold their possessions without plan, were found later begging.

**20.1.** These *things* happen to ignorant and simple men, as many as do not attend precisely to the Scriptures, but more

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<sup>1</sup> Hippolytus is probably referring to Hebrews 9:27 and seems to equate this individual judgment with the universal judgment at the end of the world.

<sup>2</sup> Or: was preeminent

<sup>3</sup> Lit: to stumble, take offense

## Book 4

pleasurably obey human traditions and their illusions and their dreams and mythologies and gnawing words. **20.2.** For also the same happened to the sons of Israel, who setting at naught, they added to the law of God, and being well pleased they were obedient to the traditions of the elders.

**20.3.** And now some undertake<sup>1</sup> the same *things*, clinging to vain visions and to the teachings of demons and often determining a fast both on the Sabbath and the Lord's *day*, which Christ did not determine, so that they dishonor the Gospel of Christ. **21.1.** And so since the words of the Lord are true, but every man *is* a liar, just as it is written, let us see if the apostle Paul also *is* in agreement with the words of the Lord.

**21.2.** For writing to the Thessalonians and advising them to always watch and to persist in prayers, but not yet to expect the day of judgment, because the time is not yet fulfilled, he spoke in this way to them, “We ask you brothers, concerning the advent of the Lord, that you not be afraid through a word or through a letter as from us, as that the day of the Lord has come, let no one deceive you in any way, because *it will not come* unless first the apostasy comes and the man of sin is revealed, the son of perdition, who opposes and is exalted over everything which is called godly or pious, so that he sits in the temple of God, showing himself that he is God. Do you not remember, when I was still with you I taught you these *things*? And now know what restrains *him* so that he may be revealed in his own time. For the mystery of lawlessness already is at work, only he who restrains until now is taken<sup>2</sup> from the midst. And then the lawless *one* shall be revealed whom the Lord Jesus will kill with the spirit of his mouth and will abolish *him* with the manifestation of his advent, whose advent is according to the work of Satan.”<sup>3</sup>

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<sup>1</sup> Or: dare

<sup>2</sup> Lit: becomes

<sup>3</sup> 2 Thessalonians 2:1-9

## Book 4

**21.3.** And so who is “He who restrains until now,”<sup>1</sup> except the fourth beast, which, when it is set aside and is taken from the midst, the deceiver shall come? **21.4.** But always you seek the troublesome, which is how many years remain for the beast, so that he may depart, not understanding that seeking these things, you seek danger for yourself and you desire to see a hastier judgment. **21.5.** For *Scripture* says, “Woe to those who desire the day of the Lord! This is darkness and not light. In which manner one flees from the face of a lion but<sup>2</sup> he encounters a bear, and he who bursts into his house and he leans his hand upon the wall and a snake bites him. Will not this day of the Lord be darkness and not light? Even gloom which has no daylight.”<sup>3</sup>

**22.1.** But why do you waste labor over times and seek the day of the Lord, when the Savior concealed it from us? Tell me, if you know the date of your departure, why do<sup>4</sup> you interfere with the consummation of all the world?<sup>5</sup> **22.2.** For if God were not long-suffering over us on account of his exceeding good heartedness, *why* did he pass over all *our sins* of old.

**22.3.** Read what was spoken also by John in the Apocalypse, “And I saw the souls of those who were beheaded for the sake of the name of Jesus under the altar and they shouted to God and said, ‘For how long, O Lord our God, will you not judge and avenge our blood upon those who dwell upon the earth?’ And to them was given white robes and it was said to them that they would endure for a little time, until also their fellow slaves may fulfill their martyrdom, who are destined to be killed as they also.”<sup>6</sup>

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<sup>1</sup> 2 Thessalonians 2:6

<sup>2</sup> Lit: and to him

<sup>3</sup> Amos 5:18-20

<sup>4</sup> Lit: so that

<sup>5</sup> ἵνα τὴν συντέλειαν τοῦ παντὸς κόσμου πολυπραγμονήσῃς

<sup>6</sup> Revelation 6:9-11

## Book 4

**22.4.** And so if it is assigned to persevere with martyrs, who pour out their own blood on behalf of Christ, why do you not also persevere so that also others may be saved and the number of the chosen, even of *the saints*, may be fulfilled?

**23.1.** So that in this we may not waste the indemonstrable *matter* which lies before us for the sake of being an inquisitive man, we, being compelled to speak what we are not able<sup>1</sup>, speak by force.<sup>2</sup> **23.2.** For when the times from the foundation of the world and from Adam are reckoned, *they* furnish *this matter* quite clearly to us who seek *an answer*.

**23.3.** For the first advent of our Lord in the flesh, when he was born in Bethlehem, was December 25<sup>th</sup>,<sup>3</sup> Wednesday,<sup>4</sup> while Augustus was in his forty-second year, but from Adam, five thousand and five hundred years. He suffered in the thirty-third year, March 25<sup>th</sup>,<sup>5</sup> Friday,<sup>6</sup> the eighteenth year of Tiberius Caesar, while Rufus and Roubellion were Consuls.<sup>7</sup>

**23.4.** And so it is absolutely necessary for six-thousand years to be fulfilled, so that the Sabbath rest may come, the holy day, in which God rested from all his works which he began to do. **23.5.** The Sabbath is a model and an image of the coming kingdom of the saints, when *the saints* shall co-reign with Christ, when he arrives from heaven, as also John in his Apocalypse describes. For a day of the Lord *is* as a thousand years. **23.6.** And so since in six days God made all *things*, it is necessary for six thousand years to be fulfilled. For

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<sup>1</sup> Or: what is not possible

<sup>2</sup> ἵνα δὲ μηδὲ ἐν τούτῳ ἀναπόδεικτον καταλείψωμεν τὸ προκείμενον διὰ τὸ λίγνον εἶναι τὸν ἄνθρωπον, ἀναγκαζόμενοι ὃ μὴ ἔξεστιν εἰπεῖν παρὰ βίαν λέγομεν

<sup>3</sup> Lit: Eight days before the Kalends of January

<sup>4</sup> Lit: the fourth day

<sup>5</sup> Lit: Eight days before the Kalends of March

<sup>6</sup> Lit: The day of Preparation

<sup>7</sup> The authenticity of this passage is supported in the Appendix to this book. This is the earliest reference for Jesus' birth on December 25<sup>th</sup>.

## Book 4

they are not yet fulfilled, as John says, “Five have fallen, but one is,” such is the sixth *millennium*, “the other has not yet come,”<sup>1</sup> saying “the other” he describes the seventh *millennium* in which there shall be rest.

**24.1.** But one will always say, “How will you demonstrate to me whether<sup>2</sup> the Savior was born in the five thousandth and five hundredth year?<sup>3</sup> **24.2.** Be easily instructed, O man. For in the desert long ago under Moses there were models and images of spiritual mysteries which concerned the tabernacle *and* they fulfilled *this number*, so that having come to the utmost of truth in Christ<sup>4</sup> you are able to apprehend these *things* which are fulfilled.

**24.3.** For he says to him, “And you shall make an ark of incorruptible wood and you will gild it with pure gold inside and outside and you shall make its height two cubits and a half and its breadth a cubit and a half and its height a cubit and a half.”<sup>5</sup> The measure of which added together makes five and a half cubits, so that the five thousand five hundred years may be demonstrated, in which time the Savior comes from the Virgin, *and then* he offered<sup>6</sup> the Ark, his own body, into the world, gilded in pure gold, inside with the Word, outside with the Holy Spirit, so that the truth may be shown and the Ark may be manifested<sup>7</sup>.

**24.4.** And so from the generation<sup>8</sup> of Christ it is necessary necessary to count the remaining five hundred years to the

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<sup>1</sup> Revelation 17:10

<sup>2</sup> Lit: if

<sup>3</sup> Hippolytus answers his own question in his *Chronicon*.  
see

<http://www.chronicon.net/church%20fathers/church%20fathers.html>  
for the translation of this work by T.C. Schmidt & Nick Nicholas.

<sup>4</sup> Or: while the truth comes to the utmost in Christ

<sup>5</sup> Exodus 25:10-11

<sup>6</sup> Or: brought forth

<sup>7</sup> Or: made clear, famous

<sup>8</sup> Lit: genesis

## Book 4

consummation of the six thousand years, and in this way the end will be. **24.5.** But because in the fifth and a half time the Savior arrived in the world bearing the incorruptible ark, *that is* his own body, John says,<sup>1</sup> “and it was the sixth hour,”<sup>2</sup> so that half of the day may be demonstrated, a day of the Lord *is like* thousand years. And so the half of these *is* five hundred years.

**24.6.** For he<sup>3</sup> does not admit him to be soon at hand. For the law was still burdensome, nor again had the sixth *day* been fulfilled. For he celebrated the washing,<sup>4</sup> in<sup>5</sup> the fifth-and-a-half day, so in that remaining half time the Gospel may be preached to all the world and when the sixth day is fulfilled, the present life may cease. **24.7.** For since the Persians ruled and reigned two hundred thirty years, and after them the Greeks, so as being more honorable, three hundred years, it is absolutely necessary that the fourth beast be stronger and greater than all of those before it *and to therefore* reign five hundred years, when the times are consummated and the ten horns arise from it at the end, the Antichrist will show forth in them, concerning whom we have made a previous<sup>6</sup> account.

**24.8.** Then while he makes war and persecutes the saints, then it is necessary to expect from heaven the manifestation of the Lord so that the King of kings may be displayed visibly to all and the Judge of judges, coming with boldness and glory, may be indicated. **24.9.** Forasmuch as has already been predestined by God as occurring and proclaimed by the

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<sup>1</sup> Hippolytus here seems to believe that the same John authored both the Apocalypse and the Gospel of John as he cites them in the same way here and in 4.23.6.

<sup>2</sup> John 19:14

<sup>3</sup> John

<sup>4</sup> Or: baptism

<sup>5</sup> Lit: but

<sup>6</sup> Lit: before

prophets, these in the same way will be fulfilled in their own time.

### Daniel's vision of the goat and the ram

**25.1.** And so the prophet, after ceasing from what lies before, teaches us the certainty of what will be with all precision, he passes again to the kingdom of the Persians and Greeks, describing another vision to us which happened and was fulfilled in his own times, in order that in this he may furnish us faithful and that he may be able to inspire us to be more faithful to God for what is destined *to come*.

**25.2.** For he speaks in this way, "In the third year of Belshazzar the king, a vision appeared to me, Daniel, after that which appeared to me at first. And I was in Susa, *in* the palace, which is in the land of Elam, and I was upon the Ubal<sup>1</sup>. And I lifted my eyes and I saw, and behold, one ram standing upon the Ubal, and on him *were* high horns and one was higher than the other and the high one arose last. And I saw the ram butting to the sea and to the north and to the south. And all the beasts did not stand before him and there was not one who took out of his hand. And he did according to his will and became great. And I myself was considering, and behold, a male goat began from the west<sup>2</sup> *and came* upon the face of all the earth, and the male goat *had* a horn between *his* eyes and he came on to the ram, which had horns which I saw standing before the Ubal and he ran at him in the rush of his strength. And I saw him reaching unto the ram and he savaged him and smote the ram and he shattered both his horns and there was not strength in the ram to stand before him. And he hurled him to the earth and trampled him and there was not one who took the ram out of his hand. And the male goat grew exceedingly great, and when he was strong

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<sup>1</sup> A river or canal near Susa

<sup>2</sup> Or: south or southwest

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his great horn was shattered, and four horns arose under him to the four winds of heaven. And from one of them came out one strong horn and he grew extraordinarily great to the south and to the power of *heaven*. And he grew great unto the power of heaven and *some* of the power and *some* of the stars fell upon the earth and he trampled them. And until the commander-in-chief shall deliver the captivity, on account of him sacrifice was disordered and it happened also that it prospered to him, and the Holy *Place* shall be desolated. And sin was given as a sacrifice and righteousness was hurled to the ground and he did *it* and he prospered. And I heard one of the holy *ones* speaking and one of the holy ones said to a holy one<sup>1</sup> who said, ‘Until when shall the vision stand and the sacrifice be removed<sup>2</sup> and the sin of desolation, which was given, and the Holy *Place* and power be trampled?’ And he said to him ‘Until evenings and mornings, one thousand and three hundred days and the holy *place* shall be finished<sup>3</sup>.’<sup>4</sup>”

**26.1.** And so as much as he described in the first vision he again recounts in detail these *things* a second *time* for the building *up* of the faithful. **26.2.** For “the ram butting to the sea and to the north and to the south,”<sup>5</sup> he says *is* Darius the king of the Persians, who prevailed over all nations. For he says, “all the beasts did not stand before him.”<sup>6</sup> **26.3.** But the male goat who comes from the south<sup>7</sup>, he says *is* Alexander the Macedonian king of the Greeks.

**26.4.** And so when the goat comes to the ram and savages him and beats him on *his* face and shatters and hurls him to the earth and tramples *him*, it signals this, which also

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<sup>1</sup> τῷ φελομουνι

<sup>2</sup> Or: finished

<sup>3</sup> Or: removed

<sup>4</sup> Daniel 8:1-14

<sup>5</sup> Daniel 8:4

<sup>6</sup> Daniel 8:4

<sup>7</sup> Or: west or southwest



## Book 4

happened. For Alexander having engaged war with Darius, overpowered him and prevailed over all his power destroying and trampling his camp.

**26.5.** Next after the male goat was exalted, “his great horn was shattered, and four horns arose under him to the four winds of heaven.”<sup>1</sup> **26.6.** For after Alexander ruled all the land of Persia and subjected them, later he died, dividing his kingdom to *his* four Chiefs as is shown above, that is to Seleucus, to Demetrius, to Ptolemy, and to Philip, from whom one horn was exalted and grew great unto the power of heaven.”

**26.7.** He says, “And on account of him the sacrifice was disturbed,”<sup>2</sup> and “righteousness was hurled to the ground.”<sup>3</sup> For Antiochus, who was called Epiphanes, being from the race of Alexander, was king. And having reigned over Syria and seizing all Egypt under himself, later he came to Jerusalem and he entered into the Most Holy *Place* and took all the treasures which *were* in the house of the Lord and the golden lampstand and the table and the altar and he committed great murder in the land and he spoke immoderate words and prevented sacrifice and offering, and he built a sacred grove and *built* idols in the city, and sacrificed a pig, even a common animal, so that what was spoken by the prophet may be fulfilled, “And on account of him the sacrifice was disturbed and righteousness was hurled to the ground and the Most Holy Place and the power was trampled until evening and morning one thousand and three hundred days.”<sup>4</sup>

**26.8.** For it occurred in that time three and half years the most Holy *Place* continued desolate, *and* the one thousand three hundred days were fulfilled up to the uprising of Judas

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<sup>1</sup> Daniel 8:8

<sup>2</sup> Daniel 8:11

<sup>3</sup> Daniel 8:12

<sup>4</sup> Daniel 8:11-14 mixture of quotes

## Book 4

Maccabee after the death of Mathias his father and he withstood Antiochus<sup>1</sup> and routed the army of Antiochus and freed the city and recovered the holy *vessels* and renewed *the temple* doing everything according to the law.

27.1. That these *things* are true, just as has been said, Daniel himself testifies. 27.2. For he spoke in this way, “And it happened when I saw the vision and I sought to understand, and behold, there stood before me an appearance of a man, and I heard the voice of a man above the midst of the Ubal, and he called and he said, ‘Gabriel cause *him* to understand that vision.’ And he came and stood holding me<sup>2</sup>, and when he came, I was astounded and fell upon my face and he said to me, ‘Understand son of man. For the vision is for the end of time.’ And while he spoke with me I was astounded and I fell upon my face upon the ground and he touched me and stood me on my feet and he said, ‘Behold, I myself make known to you what will be at the end of wrath. For the vision is of the end of time. The ram which you saw, who had horns, he is the king of the Persians and Medes. And the male goat is king of the Greeks. And the great horn which was above the midst of his eyes, he is the first king. And after he is shattered, four horns stood up after *him*, four kings from his nation shall arise and not in his strength. And at the end of their kingdom, when their sins are full, a king, shameless in countenance, shall arise, and who understands riddles. And his rule *shall be* strong and not in his own strength and he shall destroy wonderful *things* and he shall prosper and he shall practice and he shall destroy the mighty and the holy people, and the yoke of his chain shall prosper. Cunning *is* in his hand and in his heart he shall be magnified and in cunning he shall destroy many and he shall stand for the destruction of many and he shall shatter *people* as eggs in a

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<sup>1</sup> Lit: him

<sup>2</sup> Lit: my stature

## Book 4

hand. And the vision of evening and morning which was said is true. And you, seal the vision because *it is* in many days.’ And I Daniel fell asleep and was weak and I arose and did the works of the king and I wondered at the vision and there was no one who could understand it.”<sup>1</sup>

**Daniel’s vision of the 70 weeks**

**28.1.** And so since even the angel Gabriel, just as it<sup>2</sup> is understood by us, described these *things* in this way to the prophet, *these things* also happened and all *these things are* plainly recorded in the Maccabees,<sup>3</sup> let us also see what he says in the *vision of the weeks*. **28.2.** For in this way, after reading the book of Jeremiah the prophet, in which it is written that the Most Holy *Place* is to be desolate seventy years,<sup>4</sup> in fasts and petitions, he made confessions *and* asked that the people would quickly return from captivity to the city *of* Jerusalem.

**28.3.** And so in this way he describes *this and* says, “In the first year of Darius son of Ahasuerus,<sup>5</sup> of the seed of the Medes, who reigned over the kingdom of the Chaldeans, I, Daniel, understood in the books the number of years for the completion of the desolation of Jerusalem, *that is* seventy years, as the word of the Lord came upon Jeremiah the prophet. And I gave my face to the Lord my God, to seek in prayer and supplications, with fastings and in sackcloth. And I prayed to the Lord my God and I confessed and I said, ‘Lord, great and wonderful God who keeps your covenant and has mercy to those who love you and to those who keep your commandments, we have sinned, we did wrong, we were lawless, and we departed, and turned from your commandments and from your laws and we did not obey

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<sup>1</sup> Daniel 8:15-27

<sup>2</sup> Or: he

<sup>3</sup> Maccabees 1:20-64

<sup>4</sup> Jeremiah 25:11

<sup>5</sup> Ἀσουήρος

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your slaves, the prophets, who spoke in your name to our kings and our chiefs and our fathers and all the people of the land. To you Lord *be* righteousness and unto us *be* shame of face as on this day to the men of Judah and to those who dwell in Jerusalem.”<sup>1</sup>

**29.1.** And so confessing from the face of the people, he describes these *things*, declaring the sins of the people and of their fathers, who did not obey his slaves the prophets, who were sent to them to speak in the name of the Lord. **29.2.** And when he was proclaiming every supplication in humility and fastings and sackcloth, the angel Gabriel was sent forth to him, in order to cause him to understand what was sought by him.

**29.3.** For Daniel speaks in this way, “And while I was still speaking and praying and declaring my sins and the sins of my people, prostrating my pitiful *case* before the Lord my God concerning the holy Mountain, and while I was still speaking in prayer, behold, the man Gabriel, whom I saw in the vision in the beginning, *came* flying and he touched me around the evening sacrifice and he caused me to understand and spoke with me and said, ‘Daniel, now I have come to teach you understanding. In the beginning of your supplication the word went out and I myself came to proclaim to you that you are cherished man.’”<sup>2</sup>

**30.1.** See how the prophet likened the swiftness of angels to winged flight, on account of the nimbleness and the lightness *of the weight* of the angels, who are spirits flying quickly to obey what is commanded as Solomon says, “Do

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<sup>1</sup> Daniel 9:1-7

<sup>2</sup> Daniel 9:20-23

## Book 4

not curse your king in an oath lest<sup>1</sup> a winged bird carries your words to him.”<sup>2</sup>

**30.2.** And so the angel Gabriel speaks to him in this way, “From the day you gave your face to be humbled before the Lord your God your supplication was heard and I myself was sent to cause you to understand<sup>3</sup> so that you may not inquire further before the time of time *happens*, for you are a greatly cherished man. For you desire to see these *things*, which are about to be ministered through me, but they will be fulfilled in their own time.”<sup>4</sup>

**30.3.** And he added saying, “Seventy weeks have been cut out for your people and for the holy city, for sin to be ended and for sin to be sealed and for unrighteousness to be erased and for lawlessness to be atoned and to bring in everlasting righteousness and to seal dreams and prophecy<sup>5</sup> and to anoint a Holy of Holies. And to know and understand from the procession of the words for an answer to build Jerusalem until Christ the ruler, seven weeks and sixty-two weeks.”<sup>6</sup>

**30.4.** And so having named seventy weeks he divided them into two, so that what was spoken by him to the prophet may be understood all the more. **30.5.** For he says that thusly, “Until Christ the ruler, seven weeks,”<sup>7</sup> which is forty-nine years. For also in the twenty and first year Daniel sees these *things* in Babylon. **30.6.** And so when adding forty-nine years to twenty-one years, they fulfill seventy years, which the blessed prophet Jeremiah has spoken, that *for* seventy years the Most Holy *Place* shall be desolate<sup>8</sup> from the captivity which happened to them under Nebuchadnezzar

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<sup>1</sup> Lit: lest when

<sup>2</sup> Ecclesiastes 10:20

<sup>3</sup> Daniel 10:12

<sup>4</sup> Hippolytus adds text not in Daniel at this point

<sup>5</sup> Lit: a prophet

<sup>6</sup> Daniel 9:24-25

<sup>7</sup> Daniel 9:25

<sup>8</sup> Jeremiah 25:11

## Book 4

and after these *things* the people shall return and the sacrifices and offerings of Christ their ruler shall be offered.

**30.7.** But of which Christ does he speak, except Jesus *son* of Josedek, who returned together with the people at that time, and in the seventieth year, after the Most Holy *Place* was built, he offered a sacrifice according to the law?<sup>1</sup> **30.8.** For all kings and priests were called Christs on account of them being anointed with holy oil, which Moses arranged long ago. **30.9.** And so these carried the Lord's name<sup>2</sup> with themselves predicting the *future* model and bringing to light the image, until he who came from heaven, the perfect king and priest, Christ, who alone does the will of the Father, as is written in the *book of kings*, "And I shall raise up for myself a faithful priest, who will do all according to my heart."<sup>3</sup>

**31.1.** And so *in order* that the time when he is about to come may be shown which the blessed Daniel desired to see, he says, "And after seven weeks another sixty-two weeks,"<sup>4</sup> which encompasses the time of four hundred and thirty-four years. **31.2.** For after the people returned from Babylon their ruler Jesus *son* of Josedek and Ezra the scribe and Zerubbabel *the son* of Shealtiel, who was from the tribe of Judah, four hundred and thirty-four years occurred, until the advent of Christ, so that the Priest of priests was shown in the world and he who took away the sins of the world was clearly demonstrated as John says concerning him, "Behold, the Lamb of God who takes away the sin of the world."<sup>5</sup>

**31.3.** Similarly Gabriel also says, "and to erase unrighteousness and for sins to be atoned,"<sup>6</sup> **31.4.** But who erases our unrighteousness? Paul the apostle teaches you

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<sup>1</sup> Ezra 3:8, 5:2

<sup>2</sup> Lit: the Lord Name

<sup>3</sup> 1 Samuel 2:35

<sup>4</sup> Daniel 9:25

<sup>5</sup> John 1:29

<sup>6</sup> Daniel 9:24

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saying, “He himself became our peace, who has made the two one and who broke up the dividing wall, enmity in the flesh, having abolished the law of commandments in the decrees of *the Law*,”<sup>1</sup> and “having erased our sins which were written against us, which were opposed to us, and taking it from *our* midst, affixing it to the cross,”<sup>2</sup> and so “to erase unrighteousness and for unrighteousness to be atoned.”<sup>3</sup> **31.5.** But who are they whose unrighteous are atoned except they who believe in his name and through good works are *these* atoned *before* his presence<sup>4</sup>?

**32.1.** Because after the people returned from Babylon four hundred and thirty and four years occurred until the generation<sup>5</sup> of Christ, it is easy to perceive what has been set before. **32.2.** For since the first covenant with the sons of Israel was given after four hundred and thirty-four years, it is absolutely necessary for the second also likewise to be determined in the same time, so that it may be expected by the people and may be easily recognized by the believers.

**32.3.** And on account of this Gabriel says, “And to anoint a Holy of Holies.”<sup>6</sup> **32.4.** But no one *is* the Holy of Holies, except the Son of God alone, who comes and shows himself to be he who is anointed by the Father and was sent into the world; he said to them, “The Spirit of the Lord *is* upon me, because he has anointed me, he sent me to evangelize the poor, to heal the broken in heart, to preach freedom to the captives and to restore sight to the blind, to preach an acceptable year of the Lord.”<sup>7</sup> **32.5.** And so as many as have believed in the heavenly priest, *these* are cleansed by the same

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<sup>1</sup> Ephesians 2:14-15

<sup>2</sup> Colossians 2:14

<sup>3</sup> Daniel 9:24

<sup>4</sup> Lit: face

<sup>5</sup> Lit: genesis

<sup>6</sup> Daniel 9:24

<sup>7</sup> Luke 4:18-19

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priest, and their sins are wiped away<sup>1</sup>. But as many as have disbelieved him, as setting him up to be nothing *but* a simple man, their sins are sealed as undiminished<sup>2</sup>.

**32.6.** From which the angel, foreseeing that all were not destined to believe in him, said, “to end sin and to seal sin.”<sup>3</sup>

**32.7.** For as many as disobeyed him until the end, their sins were ended and were sealed to be kept for judgment. But as many were destined to believe in him and confessed to him as able to forgive sin, their sins were wiped away<sup>4</sup>.

**33.1.** And on account of this he says, “And to seal vision and prophecy<sup>5,6</sup>” **33.2.** For after the fullness of the law and the prophets he himself has come, for the law and the prophets *were* until John, it is necessary that the *things* which were spoken by them be sealed, so that at the advent of the Lord all *things* which have been loosed and *all things* which have been sealed, may be brought to light, and what was not able to be made known may easily be perceived, and that which was bound long ago now may be loosed by him.

**33.3.** As the Lord himself has said to the chiefs of the people, when they were angry *at him when* they saw him commanding powers on the day of the Sabbath and healing every disease and every sickness. But he said to them, “Hypocrites, each of you, looses the ox and the donkey from the stall and leads it away *and* gives it water. But this daughter, who is of Abraham, whom Satan has bound ten and eight years, is it not necessary for her to be loosed on the day of the Sabbath?”<sup>7</sup>

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<sup>1</sup> Or: erased

<sup>2</sup> Or: permanent

<sup>3</sup> Daniel 9:24

<sup>4</sup> Or: erased

<sup>5</sup> Or: a Prophet

<sup>6</sup> Daniel 9:24

<sup>7</sup> Luke 13:15-16



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**33.4.** And so as many as Satan has bound *and* ensnared, when the Lord comes he *shall* loose them from the bonds of death, having bound the strong *man who* was against us, *and* having freed humanity. As Isaiah also says, “Then he will speak to those in bonds, ‘Freedom’ and to those in darkness, ‘Be illuminated.’”<sup>1</sup> **33.5.** But on account of all which was spoken long ago through the law and the prophets, which has been sealed and which was unknown to men, Isaiah says, “And they will give the sealed book to a man skilled in letters and they will say to him, ‘Read this,’ and he will say ‘I am not able to read *it*, for it is sealed.’”<sup>2</sup> **33.6.** For it is absolutely necessary that what was spoken long ago through the prophets to the unbelieving Pharisees, who pretended to know the letters of law, *that* it was sealed, but to those who believe all *things*, it was opened.

**34.1.** And so all which has been sealed long ago now through the grace of the Lord, has been opened to the saints. For he himself was a perfect seal and key which *is* from David who opens and no one shuts, and shuts and no one opens.

**34.2.** As also John says, “And I saw at the right hand of him who sat upon the throne a book written inside and out, which was sealed with seven seals. And I saw an angel preaching in a great voice, ‘Who *is* worthy to open the book and to loose its seals?’ And no one was able in heaven nor upon the earth nor under the earth to open the book nor to look at it. And many were weeping because no one was found worthy to open the book nor to look at it. And the one from the elders says to me, ‘Do not weep. Behold, the lion from the tribe of Judah has conquered, the root and the offspring of David, *and he* opens the book and looses its seven seals.’ And I saw in the midst of the throne and in the

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<sup>1</sup> Isaiah 49:9

<sup>2</sup> Isaiah 29:11

## Book 4

midst of the elders a lamb standing, who was slain, who had seven horns and seven eyes, which are the seven spirits of God which are sent on to all the earth. And he came and he took the book from the right hand of him who sat upon the throne, and when he took the book, the four creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls filled with incense, which are the prayers of the saints, and they sang a new song saying, ‘You are worthy to take the book and to open its seals because you were slain and you purchased us for God by your blood from every tribe and tongue and people and nation and you made a kingdom and priests for God and they shall reign upon the earth.’”<sup>1</sup>

**34.3.** And so he took the book and loosed *it*, so that what was spoken long ago secretly concerning him, now may be preached with boldness upon the rooftops. **34.4.** And on account of this the angel said to Daniel, “Seal these words because the vision is of the end of time.”<sup>2</sup> But they did not say “Seal,” to Christ, but, “Loose what was bound long ago,” so that through his grace we may recognize the will of the Father and we may believe on that one whom he sent, Jesus Christ our Lord, the Savior of men.<sup>3</sup>

**35.1.** Indeed it says, “and to return and a street and wall shall be built.”<sup>4</sup> And it really happened. For the people returned *and* built this city and temple and its wall in a circle. **35.2.** Then he says, “after sixty-two weeks, times shall be spun out<sup>5</sup> and he shall set forth a covenant with many for one week. And in half of the week sacrifice and the drink

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<sup>1</sup> Revelation 5:1-10

<sup>2</sup> Daniel 12:4, 9

<sup>3</sup> Lit: upon the Savior of men

<sup>4</sup> Daniel 9:25

<sup>5</sup> Or: exhausted

## Book 4

offering shall be taken away and upon the Temple *shall be* an abomination of desolation.”<sup>1</sup>

**35.3.** For after sixty-two weeks was fulfilled and after Christ has come<sup>2</sup> and the Gospel has been preached in every place, times having been spun out, the end remains one week *away*, in which Elijah and Enoch shall be present and in its half the abomination of desolation, the Antichrist, shall appear who threatens desolation of the world. After he comes, sacrifice and drink offering, which now in every way is offered by the nations to God, shall be taken away.<sup>3</sup>

### Daniel's final vision<sup>4</sup>

**36.1.** In this way, after speaking these *things*, the prophet describes to us again another vision. For the blessed Daniel meditated on no other *vision*, lest he not be accurately taught all the *things* to come and he not teach *and* reveal *these things* to us again. **36.2.** Indeed he says, “In the third year of Cyrus king of the Persians a word was revealed to Daniel, who was called the name Baltasar, and the word *was* true and great power and understanding was given to him in the vision. ‘In those days, I, Daniel, was mourning<sup>5</sup> three weeks of days, I did not eat desirable bread and meat and wine did not enter my mouth and I did not anoint *myself* with oil for three full weeks of days. On the twenty and fourth day of the first month.”<sup>6</sup>

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<sup>1</sup> Daniel 9:27

<sup>2</sup> That is his first advent

<sup>3</sup> Hippolytus seems to interpret these as spiritual sacrifices not literal sacrifices of the rebuilt Temple.

<sup>4</sup> This section is, at times, especially convoluted in the original Greek

<sup>5</sup> πενθῶν

<sup>6</sup> Daniel 10:1-4

## Book 4

**36.3.** “I was humbled<sup>1</sup>,” he says, “twenty one days praying to the living God requesting from him the revealing of mysteries.”<sup>2</sup> **36.4.** And then, after the Father heard, he sent his Word, *thus* pointing out what is about to happen through him and then *that it would* happen along the Great River. For the event is necessary *to have happened* there *where* the Son<sup>3</sup> was demonstrated, where also he was about to forgive sins.<sup>4</sup>

**36.5.** “And I lifted,” he says, “my eyes and I saw, and behold, one man clothed in linen.” And so in the first vision he says, “Behold, the angel Gabriel *came* flying,”<sup>5</sup> Here however *he does not speak* in this way, but he sees the Lord himself, not yet perfectly man, but appearing in the shape of a man just as he says, “And behold, one man clothed in linen.”<sup>6</sup> **36.6.** For Christ being clothed with many cloaks of mystery, points out the manifold calling of gifts.<sup>7</sup> Because the the priestly cloak was equipped from different gifts in order to indicate that many nations await the advent of Christ, so that with many gifts we may be able to be equipped.<sup>8</sup>

**37.1.** “And his loins were girt in the gold of Ophaz.”<sup>9</sup> Ophaz from the Hebrew indicates, having been translated into Greek, “pure gold.” **37.2.** And so purity was around his loins like his belt. For the Word is about to bear all of us around his own body with his own love, as a strong<sup>10</sup> belt.

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<sup>1</sup> Ἐταπεινοφρόνησα

<sup>2</sup> Hippolytus appears to paraphrase Daniel 10:2

<sup>3</sup> Lit: boy

<sup>4</sup> Hippolytus confuses the Jordan with the Euphrates River

<sup>5</sup> Daniel 9:21

<sup>6</sup> Daniel 10:5

<sup>7</sup> τὸ γὰρ ποικίλον τῆς κλήσεως τῶν χαρισμάτων ἐνδεδυμένος ὁ Χριστὸς ποικίλον χιτῶνα μυστηρίῳ ἐπεδείκνυεν

<sup>8</sup> ὅτι ἐκ διαφόρων χρωμάτων ἦν κατηρτισμένος ὁ ἱερατικὸς χιτῶν εἰς ἔνδειξιν τῶν ποικίλων ἐθνῶν τὴν παρουσίαν Χριστοῦ προσδεχομένων, ἵνα ποικίλοις χαρίσμασιν καταρτισθῆναι δυνηθῶμεν

<sup>9</sup> Daniel 10:5

<sup>10</sup> σφίγξας

## Book 4

For his own body was itself perfect *and* we *are* its members, *and have* been united in a perfect body and are embraced<sup>1</sup> by his word.

**37.3.** “And his body *was like* Tharsus.”<sup>2</sup> Tharsus is interpreted as Ethiopian. For the prophet already proclaimed its difficult *interpretation*<sup>3</sup>, as the Word will be about to appear in the flesh in the world, he will be hard to recognize for many. **37.4.** “And his face *was like* lightning and his eyes like lamps of fire.”<sup>4</sup> For it is necessary for the fiery nature and the the judgment of the Word to be foretold, so that fire, having been righteously inflicted upon the impious, may consume them, but to the righteous and to those who hope in him, he offers deathless eternity.

**37.5.** He adds saying, “And his arms and feet were like burnished bronze,”<sup>5</sup> so that the first calling of the fathers<sup>6</sup> and second of the nations are indicated *to be* the same. For the last *will be* as the first, for he says, “I will set your chiefs as at the beginning and your rulers as the first.”<sup>7</sup> **37.6.** “And his voice *was like* the voice of a great crowd.”<sup>8</sup> For today all we who believe in him utter the oracles of Christ as through his mouth, speaking what is prescribed by him.

**38.1.** “And, I, Daniel alone saw the vision.”<sup>9</sup> For to the saints and to *those* who fear him, to these only he reveals himself. **38.2.** For if one now expects *this* also to be

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<sup>1</sup> Or: borne

<sup>2</sup> Daniel 10:6

<sup>3</sup> δυσεπίγνωστον

<sup>4</sup> Daniel 10:6

<sup>5</sup> Daniel 10:6

<sup>6</sup> Of the Old Testament

<sup>7</sup> Isaiah 1:26

<sup>8</sup> Daniel 10:6

<sup>9</sup> Daniel 10:7

## Book 4

conducted in the church,<sup>1</sup> he has not the fear of God, *and* the assembly of the saints helps him in nothing, having not acquired the power of the Spirit in himself. **38.3.** For also at that time, there were many who were standing with Daniel, but they did not see the vision for they were not worthy, but great astonishment<sup>2</sup> fell upon them and they fled in fear.<sup>3</sup>

**38.4.** “And I,” he says, “was the only one left and I fell on my face upon the earth, and behold, with the hand of a man he touched me.”<sup>4</sup> He says, “the hand of a man,” not yet a man, but indicating the coming of the economy through grace.

**39.1.** “And he raised me from my knees and said to me, ‘Daniel cherished man, understand in the words which I myself will speak to you and stand up in your place because now I am sent to you.’ And when he spoke this word I stood trembling and he said to me, ‘Do not be afraid Daniel because from the first day which you gave your heart to understand and to be afflicted before God, your words were heard.’”<sup>5</sup>

**39.2.** Behold, how strong the piety of the righteous man, so that the future things which have not yet been manifested in this world<sup>6</sup>, are revealed to the worthy alone. **39.3.** First he was made to understand by the angel Gabriel, then secondly, by the Lord himself he was made wise.

**39.4.** For he spoke in this way, “And I saw, and behold, as an appearance of a son of man he touched me.”<sup>7</sup> And so at

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<sup>1</sup> Hippolytus appears to be claiming similar visions which Daniel saw cannot also be seen in the church of his day

<sup>2</sup> Or: ecstasy

<sup>3</sup> Daniel 10:7

<sup>4</sup> Daniel 10:8

<sup>5</sup> Daniel 10:10-12

<sup>6</sup> Or: only world

<sup>7</sup> Daniel 10:16

## Book 4

first he said, “as the hand of a man,”<sup>1</sup> but now he says, “as an appearance of a son of man,” so that at first it was partially shown to him, but secondly the whole human nature<sup>2</sup> was put on *and shown to him*.

**39.5.** For the Word of God in the figure of a man is proclaimed as a man *and* is displayed in the world as an incarnate man, *though* not yet then being a son of man. But when the fullness of time came, God sent his Son, born of a woman, so that the Son of God may put on manhood<sup>3</sup> from the Virgin and may be demonstrated as being the Son of God and the Son of Man.

**39.6.** “And he opened,” he says, “my mouth and I spoke to him who stood before me, ‘Lord in your appearance my insides were turned within me and I have no strength,’”<sup>4</sup> for it is necessary that the advent of the Lord happened upon the *people* above *and* below, so that those below may be able to come to those above.<sup>5</sup>

**39.7.** “And he came close,” he says, “and he touched me as an appearance of a man and he strengthened me and he said to me, ‘Do not fear cherished man. Peace to you, be strong like a man.’”<sup>6</sup> For when all the strength and glory of our life is ended, then we are empowered by the outstretched hand of Christ, who also raises us as the living from the dead and as from Hades to the resurrection of life.

**40.1.** “And when he spoke with me I was strengthened and I said, ‘Let my Lord speak because you have

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<sup>1</sup> Daniel 10:8

<sup>2</sup> Lit: human nature according to the whole

<sup>3</sup> ἄνθρωπον ἐπενδυσάμενος

<sup>4</sup> Daniel 10:16

<sup>5</sup> ἔδει γὰρ ἐπὶ τῇ παρουσίᾳ τοῦ κυρίου τὰ ἄνω κάτω γενέσθαι, ἵνα καὶ τὰ κάτω εἰς τὰ ἄνω ἐλθεῖν δυναθῇ

<sup>6</sup> Daniel 10:18-19

## Book 4

strengthened me.”<sup>1</sup> **40.2.** For when the Word makes us hope in the coming *things*, we are also easily able to hear his voice.

**40.3.** And so he says to him, “Do you know why I came to you? And now I will return to fight with the chief of *the* Persians, but I will proclaim to you what is written in the Scripture of truth, and there is no one who endures with me concerning these *things* except Michael your chief, and I left him there, for from the day you gave your face to be afflicted before your Lord God your petition was heard, and I myself was sent to fight with *the* chief of the Persians. For some plot happened to prevent *me*<sup>2</sup> *from coming* to the people so that therefore in haste your request may be *answered*, I myself stood against him and I left Michael your chief there.”<sup>3</sup>

**40.4.** But who is Michael, but the angel who is granted to the people, as he says to Moses, “I will not go with you on the way because the people are stiff necked, but my angel will go with you”?<sup>4</sup> **40.5.** This one stood against Moses in the encampment when he carried the uncircumcised boy<sup>5</sup> to Egypt. For it was not possible for Moses to be the elder and mediator of the law, who also announced the covenant of the fathers, *and also* to lead the uncircumcised boy, so that he may not be considered by the people as a false prophet and a deceiver.

**41.1.** “And now,” he says, “I will proclaim to you the truth.”<sup>6</sup> And so was the truth able to proclaim some other *thing* beyond the truth? The truth was what was seen by Daniel and he proclaimed the truth. He himself, with the

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<sup>1</sup> Daniel 10:19

<sup>2</sup> Lit: to not send

<sup>3</sup> Daniel 10:10:12-14, 20-21

<sup>4</sup> Exodus 33:3

<sup>5</sup> Exodus 4:24-25

<sup>6</sup> Daniel 11:2



## Book 4

truth being revealed in the world, teaches the truth. On account of<sup>1</sup> which the blessed disciples are taught by Christ.

**41.2.** And so he says to him, “Behold, still three kings shall arise in Persia and the fourth will be rich with greater riches than all. And after he himself masters his riches he shall rise against all the kingdoms of the Greeks. And a mighty king shall arise, and he shall be lord of a great dominion and he shall do according to his will. And as his kingdom rises it shall be shattered and divided to the four winds of heaven.”<sup>2</sup>

**41.3.** And so we have already described these things above when we made the account concerning the four beasts, but since now Scripture describes all *these things* again in detail, it is absolutely necessary also for us to make a second account, so that we do not forsake Scripture as idle and indemonstrable.

**41.4.** “Still three,” he says, “kings shall arise in Persia and the fourth will be rich with greater riches than all.”<sup>3</sup> For after Cyrus, Darius arose, then Artaxerxes, next Xerxes. These three were kings. Scripture is fulfilled. **41.5.** “And the fourth will be rich with greater riches.”<sup>4</sup> Who is this but Darius, who after reigning and being glorious, became wealthy and rose against all the kingdoms of the Greeks?

**41.6.** Alexander of Macedon rose against him, who was the son of Philip, and he seized his kingdom. And after he subjected the Persians, his kingdom was divided to the four winds of heaven. For while dying, Alexander divided his kingdom to four chiefs.

**42.1.** “And another mighty king shall arise and he shall enter into the strongholds of the king of Egypt.”<sup>5</sup> **42.2.** For

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<sup>1</sup> Lit: For

<sup>2</sup> Daniel 11:2-4

<sup>3</sup> Daniel 11:2

<sup>4</sup> Daniel 11:2

<sup>5</sup> Daniel 11:3

## Book 4

one named Antiochus became king of Syria. **42.3.** This one reigned in the one hundredth and thirtieth and seventh year of the kingdom of Greeks.

**42.4.** And at this point, then in *those* times he engaged in war with Ptolemy king of Egypt, and having prevailed over him he ruled. **42.5.** This one, returning from Egypt, went up to Jerusalem in the one hundredth and forty-third year and taking all the treasures which were in the house of the Lord he went to Antioch. **42.6.** After these *things* happened in this way, two years later the king sent his own tax collector to compel the Jews in the cities of Judea to transgress the laws of their fathers and to be subjected to the decrees and laws of the king.

**42.7.** And at this point when he arrived in the city of Modein, he summoned a certain righteous and pious man by the name of Matthias, who was from priestly stock, to whom he, answering, said, “Come now, Matthias, sacrifice and do what is prescribed by the king, just as he made all nations, because you are a great chief and a ruler in the city and are established in children and you will be a friend of the king.”<sup>1</sup>

**42.8.** But he, answering, said, “Though all nations and every man marches behind the king to do according to his command, I myself and my house and the house of my father will never do according to the prescription of the king; may we never depart from the law and covenant of our fathers; we will not listen to the words of the king to turn from our way right or left!”<sup>2</sup>

**42.9.** While he was still speaking these words, behold, a Jewish man, coming before his face, came to sacrifice upon the altar of Modein. But Matthias, seeing *him*, was zealous for the law and his innards trembled, and he stood up in the fury of judgment and having fixed his mind *to the task*, he killed the Jewish man *and* also overpowered the guard of the king, and

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<sup>1</sup> 1 Maccabees 2:17-18

<sup>2</sup> 1 Maccabees 2:19-22

## Book 4

destroyed the altar and shouted, saying in the city, “Whoever is for the Lord who maintains *the* holy covenant let him follow after me!”<sup>1</sup>

**42.10.** And they left all their *things* in the city and fled into the mountains *and* an assembly of strong men clung to him with might and they became for him a support.

**43.1.** Then at this point, the army, which dwelt in Syria, having heard what happened, ran against them and made war against them on the day of the Sabbath. Those who feared the law of God and who kept the commandment of God did not lift up their hands against them, nor throw a stone against them, nor devise hiding places. **43.2.** And the soldiers<sup>2</sup> answered them and said, “‘Come forth now and do the command of the king and live!’ but they said, ‘We will not come out, nor will we do the command of the king, we will die in our sincerity. Heaven and earth testifies against you because you kill us recklessly.’”<sup>3</sup>

**43.3.** Then they fell upon them in fire and murder and in captivity and killed from them over a thousand souls. **43.4.** And so what was spoken to the blessed Daniel was fulfilled, “And he will go on a journey and his heart shall be lifted up against the holy covenant, and he shall want to do all according to his heart, and my slaves shall be persecuted and weakened in hunger and in sword and in captivity.”<sup>4</sup>

**44.1.** But after he heard these *things*, Matthias and his sons lamented concerning their brothers and they spoke to one another, saying, “If we all should do just as our brothers did, our enemies shall come and quickly remove us from the earth. And so if war comes upon us on the Sabbath let us

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<sup>1</sup> 1 Maccabees 2:23-27

<sup>2</sup> Lit: those

<sup>3</sup> 1 Maccabees 2:29-37

<sup>4</sup> Daniel 11:28

## Book 4

stand and make war on behalf of our souls and on behalf of our customs.”<sup>1</sup>

**44.2.** Then after that point they ran down upon them and they pursued them from their boundaries and they entered into the city and circumcised the young boys, as many as they found uncircumcised, and they threw down the altars and all the sacred places and the deed brought prosperity into their hand.<sup>2</sup> **44.3.** But Daniel says, “they shall be held with little help.”<sup>3</sup> **44.4.** For then, *after* Matthias arose, Judas the Maccabee arose and helped them and delivered them from the hand of the Greeks and what was spoken in Scripture was fulfilled.

**45.1.** Again he says, “And the daughter of the king of the South will come to the king of the North to make with him agreements and the arms of him who brings<sup>4</sup> her shall not stand and he<sup>5</sup> shall be crushed and *both* she and he who brings her shall fall.”<sup>6</sup> **45.2.** And this also happened. For a certain<sup>7</sup> Ptolemy, who reigned at this point in Egypt, went out with her two sons Ptolemy and Philometer, making agreements with Antiochus the king of Syria. And then she, having come to Scythopolis, was killed there, for he who led her betrayed her. Then at this point the two brothers engaged *in* war with one another and Philometer was killed, but Ptolemy ruled.

**45.3.** Accordingly, a meeting between Ptolemy and Antiochus happened again. For Scripture says thusly, “And the king of the south rose up against the king of the north and he rose up seed from her.”<sup>8</sup> **45.4.** But what kind of seed except Ptolemy, who joined war with Antiochus? **45.5.** At this

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<sup>1</sup> 1 Maccabees 2:39-40

<sup>2</sup> 1 Maccabees 2:45-47

<sup>3</sup> Daniel 11:34

<sup>4</sup> Or: leads

<sup>5</sup> Or: she, it

<sup>6</sup> Daniel 11:6

<sup>7</sup> Or: perhaps “by the name of”

<sup>8</sup> Daniel 11:6-7

## Book 4

Antiochus marched out and did not overpower him, being *set to flight*, he turned again to Antioch gathering a greater crowd.

**45.6.** Accordingly, Ptolemy took all the military equipment and brought *it* into Egypt. And the Scripture was fulfilled just as Daniel says, “And indeed he shall carry into Egypt their gods and their *things* formed from cast metal and every desirable golden *vessel*.”<sup>1</sup>

**46.1.** After these *things* Antiochus came out a second time raising war against him and he overcame Ptolemy. **46.2.** And then, after these *things* happened, Antiochus again stirred up the sons of Israel and he dispatched a certain Nicanor with a great army in order to make war against the Jews, while Judas, after the death of his father Matthias, ruled the people.

**46.3.** And so Nicanor, coming to Jerusalem, was defeated by the Maccabee and he reported these *things* to king Antiochus. But he, having heard this, summoned all his armies and gave to them allowances<sup>2</sup> for one year and he commanded them to be ready for *what was* necessary. **46.4.** At this point, having failed *to fulfill* the salaries, he wished to enter into Persia in order to take tributes.

**46.5.** Accordingly, as he was about to depart, he addressed his friend<sup>3</sup>, Lysias by name, and he set before him his own son Antiochus, and he commanded him *to do* all the *things* he willed, and he commanded him to send an army into Judea and to destroy the nation. **46.6.** Accordingly, Lysias, having arisen with the boy Antiochus, went with a great army, to wage war against Jerusalem.

**46.7.** And he came *and* was defeated by the Maccabee and these *things* were reported in Persia to Antiochus, that all the armies which were sent into Judea were cut down and that

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<sup>1</sup> Daniel 11:8

<sup>2</sup> Or: salaries

<sup>3</sup> Lit: some of his friends

## Book 4

Lysias went with an army against them and was overthrown from their faces, and *also that* the Jews<sup>1</sup> were strong in arms and *were strong* in every neighborhood *and* from every camp which he was cut down *and that* they fortified Mount Zion and *that they had* built a great and high wall around the city<sup>2</sup>.

**46.8.** But Antiochus<sup>3</sup>, having heard *this*, fell into sickness from grief because just as he did not will, it also happened, and just as he did not want, thus it also occurred. **46.9.** And then being about to die, he called Philip his friend and he gave to him the diadem in order that he might restore it to his child Antiochus. **46.10.** When Philip<sup>4</sup> arrived he entered Antioch *and* he kept himself safe *in* the palace. For the greatest armies were with him.

**46.11.** And so these *things* were reported to Lysias and the child Antiochus, for it happened that Lysias had raised a barricade against Jerusalem to besiege it because Philip had arrived carrying the diadem and because he ruled Antioch<sup>5</sup>.

**46.12.** But having heard *this*, he was troubled and said, “Let us give pledges to these men and let us have peace with them. For the place is strong and it is closed to us and to the *armies* of the kingdom.”<sup>6</sup> **46.13.** And having given pledges, he departed and what was spoken in Scripture was fulfilled, “And rumors and engagements troubled him from the east and west.”<sup>7</sup>

**47.1.** After *these* things happened Scripture says again, “And another king shall arise<sup>8</sup> and he shall prevail over the

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<sup>1</sup> Lit: they

<sup>2</sup> Lit: it

<sup>3</sup> Lit: he

<sup>4</sup> Lit: he

<sup>5</sup> Lit: the city

<sup>6</sup> 1 Maccabees 6:58

<sup>7</sup> Daniel 11:44

<sup>8</sup> Or: rebel

## Book 4

earth and the king of the south shall arise<sup>1</sup> and he shall take his daughters to wife.”<sup>2</sup> **47.2.** For it happened that a certain Alexander, the son of Philip arose. *And* in that time he rose up against Antiochus and, having made war with him, he killed *him*, and he ruled the kingdom.

**47.3.** Then he sent to Ptolemy king of Egypt, saying, “Give to me your daughter Cleopatra to wife. For behold, I sit upon the throne of the kingdom of my fathers.”<sup>3</sup> **47.4.** And then Ptolemy took his daughter *and* brought *her* into Ptolmaeus and gave *her* to Alexander to wife. And Scripture was fulfilled as it says, “and he shall take his daughters to wife.”<sup>4</sup>

**47.5.** But it says, “And he shall corrupt her, she shall not be for him<sup>5</sup>.” And truly this was fulfilled. For when Ptolemy gave him his own daughter, he turned *and* saw the wondrous and glorious kingdom of Alexander, of which he was very eager *to have*, *so* he spoke deceitfully to Alexander.

**47.6.** But Scripture says, “And the kings shall speak lies to one another at one table.”<sup>6</sup> For Ptolemy desired the kingdom kingdom of Alexander *and* ate with him at *his* table, *but* he thought evil *and* did not have agreement with him. And so Scripture was fulfilled. **47.7.** And at this point Ptolemy, having come to Egypt and having levied a great army, came to the country when Alexander had gone to Cilicia. For it happened at that time that Tarsus and Mallus<sup>7</sup> were thrown into confusion. He wished to repress them *and* came against them *in* haste, having left his own wife Cleopatra there.

**47.8.** Accordingly, Ptolemy went up to the country *and* mustered a watch guard against the city. Having conquered

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<sup>1</sup> Or: rebel

<sup>2</sup> This is a mixture of verses in Daniel chapter 11

<sup>3</sup> 1 Maccabees 10:51-58

<sup>4</sup> Daniel 11:17

<sup>5</sup> Daniel 11:17

<sup>6</sup> Daniel 11:27

<sup>7</sup> Μαλλεώτας

## Book 4

Judea, he came to his own daughter and sent a letter to Demetrius in the islands saying, “Come out and come here and I will give to you my daughter Cleopatra to wife because Alexander sought to kill me.”<sup>1</sup> But he pretended these words wishing to lay blame upon Alexander.

**47.9.** Accordingly, Demetrius came and Ptolemy received *him and* gave his daughter to wife, who was *the wife* of Alexander. And what was spoken was fulfilled, “He shall corrupt her and she shall not be to him nor remain with him,”<sup>2</sup> because “The kings, their hearts set on evil, even spoke lies to one another at one table.”<sup>3</sup>

**47.10.** In this way after *these* things happened, Alexander, having heard *this*, engaged in war with Ptolemy, and having not overpowered him, became a fugitive to the king of the Arabs. But he, removing the head of Alexander, sent *it* to Ptolemy and that one received *it and* the two diadems of Syria and Egypt were bestowed *on him*, which after being bestowed he died on the third day. And what was spoken in Scripture was fulfilled, “And they did not give to him the glory of kingdom.”<sup>4</sup> For he died and he did not receive glory from anyone as king.

**48.1.** And so the prophet, having described what has already occurred and has been accomplished in *its* own time, he proclaims another mystery to us, making an indication of the end of times.

**48.2.** For he speaks in this way, “And another shameless king shall arise and he shall be exalted over every god and shall be magnified and he shall say immoderate *things* and he shall prosper until the wrath is consummated. For it is to be consummated. And he shall not regard any god of his fathers

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<sup>1</sup>1 Maccabees 10:58

<sup>2</sup> Daniel 11:17

<sup>3</sup> Daniel 11:27

<sup>4</sup> Daniel 11:21



## Book 4

nor desire women and he shall not regard any god, because he shall be magnified over all. And he shall glorify the god of Moazeim in his place and a god which his fathers did not know; he shall honor in gold and silver and precious stones and he shall multiply glory and shall subject many to them and divide the earth in gifts. And these shall be preserved from his hand, Edom and Moab and the chief of the sons of Ammon. And he shall stretch forth his hand upon the earth and the land of Egypt shall not be saved and he shall rule over the secret *things* of gold and silver and of all the desirable *things* of Egypt and Libya and Ethiopia in their fortresses. And he shall pitch his tent<sup>1</sup> Efadano<sup>2</sup> between the seas near the holy Mountain of Sabir<sup>3</sup> and he shall come to his lot.”<sup>4</sup>

**49.1.** And so these *things* the prophet described in this way concerning the Antichrist, as he will be shameless and warlike and a tyrant daring to exalt himself over every god, who boasts in his own power and pillages the fortresses of cities, and bearing lofty *things* in gold and silver and precious stone, he shall speak immoderate words against God, wishing that he himself alone be worshiped as God.

**49.2.** Concerning him all Scripture is not silent and the prophets announced beforehand his coming for the destruction of many, and the Lord has testified to these *things*, and the apostles taught these *things* concerning him, and John in the Apocalypse mystically revealed his name through a number. **49.3.** The Lord displayed this abomination of desolation and the apostle taught that this son of the devil arrives according to the working of Satan.

**49.4.** This one, having struck the city of Tyre, will also desolate the land of Egypt, having waged war he will extend<sup>5</sup>

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<sup>1</sup> Or: tabernacle

<sup>2</sup> “palace” in Hebrew according to Brenton (1851)

<sup>3</sup> “beauty” in Hebrew according to Brenton (1851)

<sup>4</sup> Daniel 11:36-45

<sup>5</sup> Lit: spread

## Book 4

and destroy all the land of Libya, *and* he shall ruin the kingdom of the Ethiopians with his might in the slaughter of the sword. **49.5.** He, being lifted up over every king and every god, shall build the city of Jerusalem and he shall raise the converted<sup>1</sup> Temple, he shall restore both all the land and its borders to the Jews, and having summoned their people from the slavery of the nations, he shall exhibit himself to them as king, and at this the faithless<sup>2</sup> shall worship him as God and shall bend the knee to him, considering him to be the Christ, not apprehending what was spoken by the prophet, how he is a deceiver and not truth.

**49.6.** For Jeremiah says, “Instead they disobeyed the truth, then a spirit shall deceptively speak to this people and to Jerusalem.”<sup>3</sup> **49.7.** From which the apostle, when he saw a deceiver of the people, who will also be the work of Satan in them, said, “Whenever they say ‘Peace,’ and ‘Security,’ then suddenly ruin shall come upon them, just as the pain of birthing, and they shall not escape.”<sup>4</sup>

**50.1.** This one will kill the two witnesses and precursors of Christ who herald his glorious advent from heaven, as he says through the prophet, “And I will give *power* to my two witnesses and they shall prophesy one thousand two hundred sixty days wearing sack cloth.”<sup>5</sup>

**50.2.** Just as also he spoke to Daniel, “And he shall establish a covenant with many for one week and it will be *that* in the half of the week he shall take away my sacrifice and drink offering,”<sup>6</sup> so that the one week may be shown as divided into two, after the two witnesses will have preached

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<sup>1</sup> Or: restored, twisted οικοδομήσει την Ἱερουσαλήμ πόλιν καὶ τὸν ναὸν τὸν ἐστραμμένον ἀναστήσει

<sup>2</sup> Or: those who are disobedient *to God*

<sup>3</sup> Jeremiah 4:11

<sup>4</sup> 1 Thessalonians 5:3

<sup>5</sup> Revelation 11:3

<sup>6</sup> Daniel 9:27

## Book 4

for three and a half years, the Antichrist will wage war against the saints the remainder of the week and will desolate all the world so that what was spoken may be fulfilled, “And they will give the abomination of desolation one thousand two hundred ninety days. Blessed is he who endures to Christ and reaches the one thousand three hundred thirty-five days!”<sup>1</sup>

**50.3.** For then there will be a great persecution like which there has not been such from the foundation of the world, while others from here and there are sent against every city and land in order to kill those who believe, and the Jews cheer at their destruction, and the nations rejoice and the unfaithful celebrate<sup>2</sup> with them, but the saints, coming from the west to the east and others from the east to the south<sup>3</sup> are pursued, but others *will* hide in the mountains and in caverns, everywhere the abomination *will* make war against them even through the sea and through dry *places*. He *will* kill them through the command and according to every way *he will* oppress them from the earth and not allow them to sell some of their own *possessions* nor to buy from another's *things*, unless one should carry on *his* hand the name of the beast, or *one* should bear his mark upon *his* forehead.

**50.4.** For then all the faithful will be banished from every place and will be displaced from *their* homes and will be expelled from their cities and will be swept away by the state<sup>4</sup> and they will be punished with every punishment and will be cast out from all the world.

**51.1.** And so it is needful to consider the coming persecution of the saints at that time<sup>5</sup> and the distress, for it is necessary for us, from what has partially occurred already,

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<sup>1</sup> Daniel 12:11-12

<sup>2</sup> Or: collect them

<sup>3</sup> Or: mid-day

<sup>4</sup> Or: dragged in the state

<sup>5</sup> Lit: then

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to reflect on the future *things*, that such distress and upheaval in all the world will occur, and everywhere all the faithful will be killed and slaughtered in every city and land, and the blood of the righteous will be poured out and men will be burned alive and others shall be thrown to beasts, and infants in the womb shall be murdered, and all shall be hurled *away* unburied, and shall be eaten by dogs, both virgins and women shall be corrupted in openness and shall be shamefully mocked, and be captured and *they shall* dig up the graves of saints and destroy the remains and *they shall* hurl them onto a plain, and *they shall* become blasphemous.

**51.2.** Then there shall be upheaval in the cities, when the saints are persecuted from there. There will be upheaval in roads and in deserts when all wish to be hidden there. There will be upheaval in the sea when all attempt to flee through water. There will be upheaval on the islands when all seek *to go* there. **51.3.** And then the earth will be barren for the saints and every city uninhabitable and the sea unnavigable and all the world a desert, when they are destroyed by famine, and faint from thirst, but others die from fear and from the great persecution.

**51.4.** But then how will a man hide? To whom shall his own children run? How, after his belongings have been carried off, shall he preserve *them*, when he is not able to save his own soul? **51.5.** Then there will be many wailings of infants, lamentations of both fathers and mothers, loud cryings of both wives and virgins, moans of both brothers and cousins. **51.6.** Then will one mourn another? Brother *will* not *mourn* brother, for he also expects death. Mother *will* not mourn daughter, *for* she also suspects death. Father *will* not *mourn* son, fearing that he also will be killed.

**52.1.** On account of this, the Lord, foreseeing these *things*, says, “Pray that your flight does not happen in winter or on the Sabbath, you ought not to rest from righteousness nor engage in the matters *of this* life, as in winter, lest that day

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unknowingly fall upon you as a trap.”<sup>1</sup> **52.2.** “For if,” he says, “those days were not curtailed, not any flesh would be saved. But on account of the elect those days will be curtailed.”<sup>2</sup>

52.3. “But after the persecution of those days, the sun shall be darkened and the moon shall not give its splendor and the stars shall burn out *and* fall from heaven and the powers of heaven shall be shaken and then they shall see the Son of Man coming with power and great glory.”<sup>3</sup>

52.4. For if the devil receives for a little while authority to trouble the earth, as it is written, “God has given to him the authority to test those who dwell upon the earth,”<sup>4</sup> how much more rather *that* the Son of God, when he takes all authority of heavenly and earthly and subterranean *things*, shall trouble all the earth and the elements in it, arriving to avenge the saints with angelic power and patriarchal glory, when he comes to be glorified in his saints and to be marveled by all who pray to him and to repay those who persecuted us *with* persecution, but *to repay* us who were persecuted *with* rest.

**53.1.** And so Daniel has foretold two abominations, *one* of destruction, *one* of desolation. What is the *one* of destruction but what was set up there in the time of Antiochus? And what was the *one* of desolation but the universal<sup>5</sup> *abomination* when the Antichrist is near? **53.2.** As Daniel says, “And he himself shall stand for the destruction of many and he shall divide the earth in gifts and he shall cast an embankment against her<sup>6</sup> and the land of Egypt shall not be saved<sup>7</sup>, and

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<sup>1</sup> Matthew 24:20; Luke 21:34

<sup>2</sup> Matthew 24:22

<sup>3</sup> Matthew 24:29-30

<sup>4</sup> Revelation 13:2, 12

<sup>5</sup> τὸ καθόλου Lit: that of entirety, that of completeness

<sup>6</sup> Possibly referring to Jerusalem

<sup>7</sup> Lit: be unto salvation

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these shall be saved from his hand, Edom and Moab and the chief of the sons of Ammon.”<sup>1</sup>

**53.3.** For these are partners with him on account of kinship<sup>2</sup> who also first proclaimed him king. For Edom is the sons of Esau who dwell at Mount Seir. But Moab and Ammon *are* the sons of Lot, who were begotten from his two daughters. As also Isaiah says, “And they shall be dispersed in ships of foreigners, carrying them together to the sea and *those* from the East and the West and from the North shall give glory, but the sons of Ammon first shall obey.”<sup>3</sup>

**54.1.** This one being proclaimed by them as king and being glorified by them and becoming the abomination of desolation to the world, he shall rule one thousand two hundred ninety days. As Daniel also says, “And they will give the abomination of desolation one thousand two hundred ninety days. Blessed is he who endures and reaches the one thousand three hundred thirty-five days.”<sup>4</sup>

**54.2.** For when the abomination is present and wages war against the saints, whenever his days have passed, and it draws near to the forty-five other days which approach the fiftieth *day*, it reaches to the kingdom of heavens. **54.3.** For the Antichrist comes to the portion on the fiftieth *day* as about to inherit the kingdom together with Christ.

**54.4.** And on account of this Isaiah says, “Let the impious be killed, so that he may not see the glory of the Lord.”<sup>5</sup> **54.5.** And Paul says to the Thessalonians, “Whom the Lord Jesus shall kill with the spirit of his mouth and shall abolish *him* with the manifestation of his advent,”<sup>6</sup> but the saints are destined to inherit the kingdom with Christ.

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<sup>1</sup> Daniel 11:41

<sup>2</sup> Or: closeness in race

<sup>3</sup> Isaiah 11:14

<sup>4</sup> Daniel 12:11-12

<sup>5</sup> Isaiah 26:10

<sup>6</sup> 2 Thessalonians 2:8

**55.1.** And so of the *things* which will be in this way he adds saying, “And many of they who sleep in the dust of the earth shall arise, some to eternal life and some to reproach and eternal shame and they who understand shall shine as the splendor of the firmament and the many righteous as the stars in the age to come<sup>1</sup>.”<sup>2</sup>

**55.2.** And so who are they who sleep in the dust of the earth, but the bodies of men who receive their own souls to be raised, who *are* of the resurrection of life, who *are* pure and radiant and shine as splendor of the firmament, who receive *these* things. But they who *have* the resurrection of judgment, sufficient in themselves for eternal punishment, receive *these* things, just as Paul says, “But he himself shall be saved as through fire.”<sup>3</sup>

**55.3.** For also the Lord in the Gospel spoke the same, “Then the righteous shall gleam as the sun shines in its glory.”<sup>4</sup> **55.4.** And Isaiah says, “Rise sleeper, and wake from the dead and Christ shall shine on you.”<sup>5</sup> **55.5.** And the Lord again, “Truly I say to you, an hour comes and now is when the dead shall hear the voice of the Son of God and those who practice good shall rise to the resurrection of life, but those who practice evil to the resurrection of judgment.”<sup>6</sup>

**55.6.** These, he says, shall be resurrected to life, they who really have believed in life and who are written in the Book of Life. And they to eternal reproach and shame, who partnered with the Antichrist, and with him are cast into eternal punishment.

**55.7.** Concerning whom Isaiah prophesies saying, “In which manner a garment which has been defiled in blood will

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<sup>1</sup> Lit: in the age and still

<sup>2</sup> Daniel 12:2-3

<sup>3</sup> 1 Corinthians 3:15

<sup>4</sup> Matthew 13:43

<sup>5</sup> Isaiah 26:19, Ephesians 5:14

<sup>6</sup> John 5:25,29

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not be pure, thus you will not be pure, because you have desolated my earth and have killed my people. The evil seed shall never remain forever. Prepare your children for the slaughter for the sins of your fathers, that they may not raise up and inherit my land.”<sup>1</sup>

**56.1.** After these things were spoken in this way, Daniel says, “And I saw, and behold, two other men were standing, one on the side of the bank of the river and one on the other side of the bank of the river and they answered to the man who stood above the water of the river and they said to him, ‘When will be the end of the wondrous words which you have spoken?’ And I heard the man who was clothed in linen, who was above the water of the river and he raised his right and his left hand to heaven and swore by him who lives for ever that in time and times and half of the time, when the dispersion is consummated, they will know all these *things*.”<sup>2</sup>

**56.2.** And so who were the two men who were standing alongside the bank of the river except the law and the prophets? **56.3.** And who was the one who stood above the water except he himself<sup>3</sup>, concerning whom they themselves heralded long ago, who was destined to be visibly testified by the Father at the Jordan in the end and to be shown to the people in openness by John, who carries the ink of a scribe and linen around *his* loins and being dressed with a multicolored tunic.<sup>4</sup>

**56.4.** These, seeing him, learned that to him was given all rule and authority, so that they understood exactly concerning him, when he is about to bring judgment to the world and when what was spoken by him shall be fulfilled. **56.5.** But he, wishing to persuade these according to every way, raised his

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<sup>1</sup> Isaiah 14:19-21

<sup>2</sup> Daniel 12:5-7

<sup>3</sup> Or: the very same one

<sup>4</sup> ὁ τὸ κάστῦ τοῦ γραμματέως περὶ τὴν ὄσφον φορῶν καὶ τὸ βαδδὶν, τὸν ποικίλον χιτῶνα ἐνδεδυμένος



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right hand and his left hand to heaven and swore by him who lives forever.

**56.6.** What and to whom did he swear? The Son *swore* to Father, saying that the Father lives forever *and that* they truly shall know all these *things* in a time and times and half of a time, when the dispersal *of the Jews* has been consummated.

**56.7.** And so he stretched out his hands, *and* through this he displayed the passion.

**56.8.** But when he says, “In a time and times and half of the time,”<sup>1</sup> he signaled *that the things* of the Antichrist *are for* three-and-a-half years. For he says a time *is* one year, but times *are* two years, and half of a time *is* half of one year. These are the one thousand two hundred ninety days which Daniel foretold.

**57.1.** And so, after the dispersion *of the Jews* happens, the suffering *of the people*<sup>2</sup> is consummated, in those days the Antichrist is near, *then* they shall know all these *things*. **57.2.** And so, O man, why do you still doubt at what was spoken, or how do you not believe what was spoken by the Lord, when his first advent has already occurred, and he who stood upon the water at that time and was seen by Daniel in the world, now is made famous and his passion is declared to all, and the dispersion has happened to the people of the Jews by the Romans?

**57.3.** For when he says, “When the dispersion *of the Jews* is consummated they shall know all these *things*,”<sup>3</sup> then, when the Lord came to them and was not recognized by them, they were scattered into all the world, becoming exiles from their own land. And being attacked by enemies, they were banished from the city of Jerusalem, becoming a joy to all nations, so that the Gospel of the Lord may be preached in all the world

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<sup>1</sup> Daniel 12:7

<sup>2</sup> Or: the passion *of Christ*

<sup>3</sup> Daniel 12:7

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and all time may be fulfilled and the end of the week may be encompassed and the two precursors of Christ may be dispatched and the abomination of desolation may be shown with them and the Judge of judges may be revealed from heaven and the resurrection of the saints and of all the world may occur and the eternal kingdom may be given to the saints and the unquenchable and sleepless fire of the impious may be inflamed.

**58.1.** After these things were spoken in this way, the prophet, wishing to more precisely investigate what would be the kind of *things which would happen* after the resurrection, he answered him and said, “Lord what *will be* the end of these? And he said, ‘Come Daniel. because these words are closed and sealed until the end of time, until many are chosen and are made white and are tried with fire and the lawless shall be lawless and the wise shall understand and you, come and rest. For *there are* still *many* days to the fulfillment of the consummation and to the resurrection, to your inheritance at the consummation of days.’”<sup>1</sup>

**58.2.** For since what God prepared for the saints a man is now not able to describe, for neither his eye sees, nor his ear hears, nor the heart of a man ascends *to it*, for which even the angels desire to glimpse, he spoke in this way to him, “These words are sealed until the end of time until many are chosen and are made white and are tried with fire.”<sup>2</sup>

**58.3.** But who are the chosen, but they who are found worthy of the kingdom? **58.4.** And who is whitened, but they who believe the word of truth so that they are whitened through it and casting off the filth of sins they are clothed with purity from heaven and the radiant Holy Spirit, so that

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<sup>1</sup> Daniel 12:8-10

<sup>2</sup> Daniel 12:9-10

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when the cloud<sup>1</sup> is present they may immediately enter with him? **58.5.** And who are they who are tried with fire except they who pass through fire and water through the washing of rebirth of the Spirit and do the will of the Father through many fiery trials and afflictions. **58.6.** “And the lawless shall be lawless and the wise shall understand.”<sup>2</sup> They who are lawless *are that way* through their own choice and the wise again, through their own choice, are satisfied.

**59.1.** And so, when the Lord described *this* to the disciples concerning the coming kingdom of the saints, *that* it will be glorious and wonderful, Judas was astounded at the words *and* said, “And who will then see these *things*?” But the Lord said, “Those who are worthy will see these *things*.”<sup>3</sup>

**59.2.** Now behold, O man, what was sealed long ago and was not able to be known in openness, is now preached on the rooftops and the Book of Life, which has already clearly been opened<sup>4</sup>, opens wide<sup>5</sup> on the wood *of the cross*, having an inscription written in Latin and Greek and Hebrew, that also the Romans and Greeks and Hebrews may be taught, so that

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<sup>1</sup> This cloud refers to the cloud on which Jesus will arrive at his second coming

<sup>2</sup> Daniel 12:10

<sup>3</sup> This is likely taken from an account written by Papias, possibly via Irenaeus:

“These things Papias, the hearer of John, who was a companion of Polycarp, a man of ancient time, testifies in writing in the fourth of his books, for there are five books composed by him. And he adds saying “These things are believable to those who believe. For,” he says, “even Judas the betrayer who did not believe and questioned ‘And how will such things happen been accomplished by God?’ But the Lord said ‘those who come to those times shall see.’” ~Irenaeus Against Heresies 5.33.3-4 c.180 AD

<http://www.chronicon.net/church%20fathers/papias/papias-fragments.html#IrenaeusofLyonswrotec180AD>

<sup>4</sup> Lit: stretched forth

<sup>5</sup> Lit: spreads forth

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[This online version does not contain  
Appendixes 1 and 2, please visit  
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